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“MANGILIK EL”
as an INTELLECTUAL MATRIX
of KAZAKHSTAN

*(under the general editorship of the Doctor of Political Sciences,
professor Sultanbaeva G.S.)*

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FOREWORD

In the modern historical period, the formation of national values as one of the components of an intellectual nation is considered to be a social process. A national focus on values and socio-political changes in the country put on the agenda the issues of formation, development, personal realization, and upbringing of the patriot, citizen, specialist. Today, one of the strategic trends in the development of Kazakhstan is the new *Kazakhstani patriotism*. As is well known, one of the significant elements in the Address of the President of the country “Kazakhstan’s Way – 2050: One goal, One Interest and One Future” was the national idea of Kazakhstan – “Mangilik El”. The concept describes the eternal land of people who share values of civil equality, hard work, honesty, the cult of learning and education, tolerance, loyalty, and patriotism.

The idea of “Mangilik El” takes its spiritual foundations from ancient times. One could argue that the renowned philosopher al-Farabi had theoretically justified the concept of “Mangilik El” in his works, such as “Book of the Opinions of the Inhabitants of the Virtuous City”, “Civil policy”, “Aphorisms of the statesman”.

The national idea “Mangilik El” is a result of the historical development of society and national consciousness. The first president of Kazakhstan, Nursultan Nazarbayev addressed the idea of mobilization “Mangilik El” to his people as the main ideological and innovative direction. He emphasized that: “One of the main tasks of our state today is to educate a generation that knows the traditions of its native culture, loves the history of its people – a generation that can be trusted with the future of the country. Since gaining its independence, Kazakhstan has strengthened the economy and has been recognized in the world. The country has an active and ambitious young generation, which is fluent in several languages and mastered modern information technologies. But what is the guarantee that it will not be technocrats alien to the people’s aspirations who do not know own native history, roots, who do not consider themselves as successors and custodians of the great steppe culture? The younger generation, which has not

internalized the spiritual values of its people, the lessons of its native history, can drown in the wave of globalization and will not stand against the trends of the various dogmatic trends. This means that our duty is to educate Kazakhstani young people in the spirit of patriotism and love for their native people. “ [1].

The problems of humanitarization of education sphere in the post-Soviet areas are of concern to domestic intellectuals; under the influence of analytical reviews and recommendations on the results of scientific research, sociological surveys, governmental structures can take authentic response measures. For these mentioned purposes, scientific grants are being increasingly allocated in the post-Soviet States, which indicates the relevance of the problematic issues raised in the formation of national ideological concepts. As noted by numerous mass media outlets, a new generation has grown up after the collapse of the Union and refusal of the society from the former ideological basis. If we pay attention to the situation in Ukraine, the Republic of Moldova and other countries, fruitful results of the process of post-Soviet socialization are obvious today.

In this regard, the study of humanitarian technologies aimed at the development of new Kazakhstani patriotism is not just an academic, but also a political task. In the period of rapid development of the global economic, social and political processes, the definition of spiritual values and ideological principles of Kazakhstan society is the direction to the civilization terms is an urgent issue.

In Kazakhstan, which is on the pathway of innovative development and has set a strategic goal of joining the club of 30 developed countries of the world, the national idea “Mangilik El” is an ideological direction, the result of the historical and national consciousness development. Policy of the head of the Kazakh state on the formation of the nation’s capital is the key to sustainable development of Kazakhstan in the long term. An independent, educated, self-confident, successful and responsible citizen is the basis and support of an independent and prosperous Kazakhstan. New Kazakhstani patriotism is a unique formula that harmonizes devotion for the motherland, traditions and innovations. The Foundation of Kazakhstani patriotism is important as equality of all citizens and responsibility for the motherland, its future.

The new Kazakhstani patriotism acts as an integrative basis of public consciousness of the people of Kazakhstan. It reflects the main areas of ideology of an independent state, its historical development, thinking and philosophy. This concept is also the embodiment of a centuries-old dream about freedom and independence of the Kazakh people and the multiethnic society. Therefore, its promotion and proper domestic application contribute to the formation of national consciousness of citizens and will be based on patriotism, devotion for the motherland, the desire to serve its interests and readiness to defend it.

The authors of this project carried out the work in three directions. The first is the analysis of the works of domestic and foreign authors, devoted to the research of humanitarian technologies and national patriotism formation. This was necessary to define the concept of “humanitarian technologies” and their impact on the formation of intellectual society.

There was also a systematic and comparative analysis on the works of outstanding scientists who conducted research in the field of intangible values, economic and political freedom, mass communication and public interests, political discourse, metaphors, and cultural sociology. These include: Werner Clement, Gerhard Hammerer, Karl Schwarz, Ahmed Bounfour, Leif Edvinsson, Aurora Teixeira, Isy Núñez Guerrero, W. Ken Farr, Richard A. Lord, J. Larry Wolfenbarger, H. D. Lasswell, D. Lerner, W. Shramm, D. McQuial. Analysis of interrelation of the intellectual potential, culture and activities was considered in the works of L.P. Bueva, E.A. Vavilin, V.K. Kantor, N.V. Karlov, V.J. Kelle, I.F. Kefeli, L.N. Kogan, I.T. Kuznetsova, M.N. Kuzmin, N. Lobkovits, E.S. Markaryan, D. Markush, V.M. Mezhujev, Yu.A. Muraviev, A.L. Nikiforov, Yu.K. Pletnikov, A. Schweitzer, B.G. Yudin, B. Zheksenbayev, M.A. Nurieva, A.K. Satova, M.A. Mergalieva.

Scientific researches in the analysis of modern information and communications technology (ICT) are also of the high topical issue. For instance, during humanitarian emergency situations, information and communication technologies offer new opportunities for the community communication, distant assessments of needs and data collection. This aspect is discussed in the works of L. Realtree and M.

Bamberger (2014), M. Class and G. Spurk (2011) and others. They analyze the potential implications of technology-based projects. The researchers note that identification problems and risks can guarantee a positive impact of ICT.

American scientists also define ICT for humanitarian purposes as the interaction between the information and recipients, who can add comments to the event, strengthen the dynamics of the conflict (a Jacobsen 2015, S. Vazquez 2014; T. Labonte 2014). These issues related to the use of ICT for humanitarian purposes have not been adequately investigated yet. The analysis of the works of D. Baker 2014, G. Sandvik (2014), and others shows that these works offer specific proposals on the new ethics and principles of ICT application.

The researches carried out in order to determine the near prospective and the realization of integrated programs implemented within the framework of the “Mangilik El” National concept are considered to be the first studies in this area. Even today, in various fields of Kazakhstani science such as philosophy, political science, sociology, the main vectors of the development of humanitarian technologies and the formation of the concept of new Kazakhstani patriotism have not been developed yet.

Therefore this study is the first attempt to comprehend the humanitarian direction. It is necessary for the development of information and communication technologies with a purpose of effective impact aimed at the formation and development of Kazakhstani new patriotism. To study this issue the following was implemented: design of questionnaires, work carried out in focus groups, the results of which were structured in diagrams. Priority direction of the project is the study of issues of preservation and transmission of intangible values of the people of Kazakhstan from generation to generation, and is based on the UNESCO International Convention on the protection of intangible cultural heritage.

“MANGILIK EL” □ AS AN IDEOLOGICAL PLATFORM OF THE NATIONAL IDEA OF KAZAKHSTAN

Numerous activities are being implemented at the state level in Kazakhstan with a purpose of protection of the intangible cultural heritage. One of the courses of action was the establishment of a National Committee for the Safeguarding of the Intangible Cultural Heritage (ICH), which consists of prominent scientists, researchers, and representatives of state bodies. The Committee developed and approved the draft of the Concept for the ICH conservation. And the new priority for the Committee is a national plan of action for the protection of ICH. As of today, it has compiled a national list of intangible cultural heritage, which currently consists of 18 elements included in the UNESCO list of the intangible cultural heritage of mankind. Among them is the traditional instrumental piece “karazhorga kyui”. Applications for approval of such nominations as “Yurt” and “Aitys” were also submitted.

State media resources play a significant role in the formation of the value priorities of the population and their function regulation, thus transforming their spiritual lives. Organized by the state a media space strengthens the power resources of the political system, makes possible to turn opponents into allies, to convince people in understanding the importance of the promoted values. In the conditions of reforms of the Kazakhstani society it is important to study the effect of the mass media on the preservation of traditional and creation of new spiritual values within the information-communicative space of Kazakhstan.

Spiritual values and national culture are of paramount importance for the development of every nation and ethnic group. Culture can be represented as a huge laboratory in which universal and national values are being established, while the achievements of society from

ancient times to the present day are brought together. All these values comprise the heritage of peoples' culture. Therefore, acquaintance with the national culture should begin with its heritage. In the dictionary of the Russian language by S.I. Ozhegov a heritage is defined as “the phenomenon of spiritual life of people, life, the way of life, inherited, perceived from previous generations, from predecessors.” Heritage is a necessary basis for future generations to build a new culture. The present generation is enriched by the experience of the past and transmits it to the future humanity. This is the eternal circle of three unities which will not be closed as long as the nation exists.

The establishment of a spiritual society, based on universal benefits and national values, is the responsibility of each citizen. Today, raising the spirit and ideology of the country, the formation of patriotic feelings is a significant task for our independent state. For these purposes, we need a national idea that strengthens the spiritual foundations of the nation and high goals. In Kazakhstan, which is on the way of its development, the problem of the spiritual and national idea is on the agenda, as the basis not only of society and the state but also of information policy.

A well-educated, independent, self-confident, successful and responsible citizen is the basis and support of a free and prosperous Kazakhstan. New Kazakhstani patriotism is a unique formula that harmonizes devotion for the motherland, traditions, and innovations. Foundation of Kazakhstani patriotism is important for equality of all citizens and responsibility for the motherland and its future. The new Kazakhstani patriotism acts as an integrative basis of the public consciousness of the multiethnic people of Kazakhstan. In addition, new social ideology and public consciousness should form in every citizen of Kazakhstan the belief that the main form of the country's wealth is the advanced level of intellectual and spiritual development of the population. This, in turn, takes the form of human capital and provides an innovative process in every sphere of human activity.

In the process of transformation of Kazakhstan into a competitive state, improving the quality of a human capital begins with the activation and mobilization of national intelligence. On the agenda in the scientific research, there was a question related to the development

of information and communication technology impact on the public as a mechanism for analysis, determination of the near future and the effective implementation of information and communication processes aimed at increasing the intellectual potential and the formation of the intellectual nation of Kazakhstan.

Currently, aimed at the study and formation of an objective history from antiquity to the present and new historical thinking devoted to the development of the Kazakh statehood based on the original primary sources, archives and artifacts, an interdisciplinary objective approach is of high relevance. Such studies purposefully expand the sources base and allow us to identify a number of new scientific problems.

N.A. Nazarbayev considers the formation of historical consciousness of the nation and preservation of cultural heritage as a national priority [2]. In this regard, it is necessary to strengthen and continue the work on identifying new cultural sources and artifacts, which are an important component of the ethnogenesis of the Kazakh nation and the world culture. The results of fundamental and applied research can help in the development of national historical and political science. They also can increase the various funds and libraries.

It is extremely important to apply a comprehensive interdisciplinary approach to the study of the role and place of Kazakhstan in the world system. It is also significant to analyze the challenges and threats, taking into account the political and cultural specifics of the neighboring regions and countries, the realization of reforms, ethnic mentality, as well as retrospective coverage of historical and cultural interconnections between the East and West civilizations.

Philosophy is a form of consciousness related to spiritual and intellectual culture. This feature gives to the philosophy an important role in the analysis of the nature of culture, in working out the principles of the relationship of these cultural branches, corresponding to the interests of society and the humanism ideas, in determining their specifics. Scholars emphasize that there are two dangers in their interaction, distorting their nature, ignoring the features.

One is associated with attempts to spread on the intellectual culture, on the science the features and mechanisms of the genesis, formation, functioning of spiritual culture, ignoring the specifics

of intellectual culture with its orientation towards the object and objectivity. The second trend, on the contrary, is an underestimation of spiritual culture, and a growing belief in the ability of technical sciences to solve the majority of human problems. The manifestations of this tendency present in the form of scientism and technocracy, and a pragmatic approach to the spiritual culture [3]. All of these issues are relevant since the distinction of intellectual and spiritual components of culture is a promising methodological principle of the analysis of various and contradictory processes occurring in the science and modern culture as a whole.

Nowadays, young people are focused primarily on achieving success. The basic resource of the modification of the human type in the system of social and cultural communications is a brand, a purposefully created virtual information object that captures the essential features and properties of the communication subject (of a firm, a personality, a country, etc.). The brand contains cultural and symbolic content, which is expressed in the subtext and context of meanings, and in this regard becomes a huge intangible asset of its bearer. The ontological potential of the brand is determined by its ability not only to reflect the resources and positioning advantages of their carrier but also to create “virtual” worlds, changing the value-regulatory basis of lifestyles. Resources of the brand impact on the personality are significant: implementing important socio-cultural functions, the brand serves as a way of positioning and individualization of the consumer’s lifestyle, as means of identity and social stratification.

In this regard, within the framework of the Kazakhstani patriotism formation it is very important to develop the brand of Kazakhstan as a fundamental ontological object with the following value characteristics:

- the uniqueness of the Kazakh country as the center of Eurasia;
- recognition of Kazakhstan in the world cultural and information community;
- spiritual and national identity of values of the Kazakh people.

Study of the socio-cultural aspects of the brand is based on the following: the universal symbolism (V. Humboldt, A. A. Potebnya, Y. M. Lotman) in which culture is considered as a mediator between

the nature and individuals, relieving the opposites of objective and subjective; the theory of “symbolic forms” by E. Cassirer, in which central significance receives the rationale of formative principles of the symbolic world of culture, the synthesis of the sensory diversity of its phenomena. The idea of the symbolic language of cultural phenomena is given by the phenomenological tradition, which allows to include in the field of research not only cultural universalisms and classical concepts of the language of culture but also to use the figurative and metaphorical component of the semantic space of cultural phenomena in interpretive practices.

The brand is the highest achievement of management strategy and marketing policy. Surely, to win and maintain popularity, the product, as it is known, needs to be individualized, to be given associations, images, and distinctive features. Only then the product will have a lasting affection for itself. The same principle can be applied to the development of humanitarian technologies that affect the formation of spiritual values of intellectual society.

Regarding the use of PR-technologies, we can note all three stages of the formation of the brand of Kazakhstan as a country on the pathway of creating an intellectual society: the positioning, strategy definition, and brand promotion. Positioning includes the definition of the intellectual society as a strategic task of the Republic of Kazakhstan, defined by the former President; the development strategy is defined as a progressive movement to increase the intellectual potential of the country via development of new technologies, ensuring equal access of citizens of Kazakhstan to information, elimination of information inequality, development of science and education. As for the promotion, we note here the development and popularization of the Kazakh language and culture as ontological values of the country, allowing us to identify Kazakhstan in the world cultural space.

The brand as a socio-cultural phenomenon is a purposefully created cultural and symbolic object which functions in the system of mass communications as a purposefully modified image. The expressive mechanisms of the brand are built around the semantic core and position the basic values of the subject of communication. As an object of social and cultural communications, the brand is an

open, incomplete, variable system, semantic meanings and relations of which are established in different contexts – in the process of perception elements of the brand language interact in the minds of the audience, providing resonant mutual reinforcement of the impact potentials of words, colors, graphics, and personalized attributes.

The concept of the image resource is the symbolic “tool” of culture by which a cultural system recreates and preserves its spiritual essence. Despite the increasing influence of western standards of life, the Kazakh people honor and preserve their national culture and attach great importance to the preservation of spiritual values and traditions. In this regard, the formation of country branding has a dual nature: on one hand, the brand has a significant cultural and creative potential, forming a new lifestyle; on the other side, it retains socio-cultural meanings arising in the axiological context of cultural reality. Particular importance in this process is the so-called “hidden advertising”, which popularized the entire cultural complexes such as subculture of “glamour”. Destructive tendencies are amplified in the situation of the unformed civil society with the corresponding traditions of mass media influence, a decrease of influence on the youth of spiritual and moral values. Today, this leads to destructive processes both for the individual person and for culture as a whole. This situation puts on the agenda the issue of state and public regulation of those spheres of activity in which social technologies of ontological orientation are used, promoting images and brands that can modify the spiritual core of culture.

Significant cultural and symbolic resources of the country brand raise the question of the possibility of their use as a positive impact on people. A brand serves as a way of positioning, individualization of lifestyle, a means of identification and social stratification. Existential functions of the brand allow a person to gain personal identity, promote awareness and adjustment of social and role status through the demonstration of certain standards of consumption. In this sense, the brand unites the people, compensating for the lack of social connections of the individual. The same idea is supported by the first president of Kazakhstan N. A. Nazarbayev, stressing that Kazakhstan is a multinational country with a unique history. And the idea of

Eurasianism, also proposed by the first President of Kazakhstan, is aimed at ensuring interstate cooperation and integration. The national idea and the idea of Eurasianism are considered not from an ethnic, but an interethnic point of view. The national idea of Kazakhstan was formed from the point of view of the unification of the nationalities living in this country with the state – forming nation – Kazakh. This is a multicultural stratagem in which all equal nations of the Eurasian dialogue field can participate.

Here two fundamental points should be taken into account:

1. Associations with a country or region. It is well known, the country or region of origin can increase confidence in the identity of the brand. They are also able to create a strong distinctiveness, meaning not only high quality, but also an important element of differentiation, which can lead to the development of effective marketing and communication programs.

2. Power of national and cultural stereotypes. They affect the audience's perceptions and evaluations. National values of the Kazakh people today perform not only spiritual and cultural, but also consolidating function. Issues of intellectual values are initiated and discussed in the today's media of Kazakhstan and the historical mission and information policy of the domestic mass media is to bring together the peoples, countries and nations.

A strategic task set by the first president of the Republic of Kazakhstan is the strategy of increasing the intellectual potential of the country through the development of new technologies, providing the citizens of Kazakhstan with equal access to information, eliminating information inequality, development of science and education. Let us also note here the importance of popularization of the Kazakh language and culture as ontological values of the country, allowing to identify Kazakhstan in the world cultural space. As political scientist Darkhan Mynbay noted in his article “Laws of history”: “Many scientists studying the phenomenon of globalization come to the conclusion that modernization can be successful and will lead to the effective development only in conditions of close interrelation and mutual influence of its technical and cultural components. The cultural aspect of modernization is directly related to the spiritual life of society, its moral values and, in fact, represents the

way of life of people. Therefore, for successful modernization, covering all spheres of public life, it is necessary to provide an appropriate socio-cultural base”. [4]

It seems that Kazakhstan with its rich history and traditions will be able to solve the historical task – based on reverence for spiritual values to build a new model of the socio-economic development of society.

In conditions of globalization of the modern civilization and development of information technologies, the culture becomes the most important factor of world influence since it is the most important mechanism of moral and spiritual education of the young generation. Realization of the goals of moral and spiritual education is seen as an essential condition for the preservation of national culture as the main prerequisite for the spiritual security of the society because only “cultural heritage” is the key to the greatness of the nation and its independence. Kazakh people appreciate and value their culture. Therefore it is possible to find a moral basis for education and development of the younger generation in national sources. Those sources are the fulcrum, which formed over the centuries and were close and understandable to every Kazakh.

In contemporary conditions of reforming Kazakhstan’s statehood and modernization of all aspects of society, the problems of developing a cultural policy that is adequate to the basic socio-cultural vector of our country’s development are becoming more relevant. And this cultural policy is based on the communicative and humanistic paradigm, contributing to the strengthening of civil society. In these conditions, the problem of modern humanitarian strategies and technologies’ analysis has become urgent. They contain a high resource of activation of human capital and the spiritual motivation of people to create an intellectual society. Turning to the topic of intelligence, conducting research on the formation of an intellectual nation gave opportunities for the organization of collective conversations, interviews and the development of public opinion about the new content, new form and modern image of the Kazakh country.

The need for interdisciplinary approaches in the formation of a new Kazakhstani patriotism is the most popular topic of discussion in recent

years among researchers, scholars, experts, representatives of relevant departments, as well as public figures and journalists. The authors of this scientific project proceed from the fact that for the fruitfulness of such discussions it is necessary to develop a common methodological platform, to formulate principles and rules for the exchange of views of representatives of various branches of science. The methodological basis of the interdisciplinary scientific and educational projects can be recognized in the field of communications, theory, and practice of communication, represented in different thematic perspectives of the patriotic spirit context, in the formation and development of new Kazakhstani patriotism.

The range of modern communication studies allows us to go beyond the traditional register of the humanities and move towards the study of the humanitarian dimension of natural science disciplines. Natural science disciplines acquire the humanitarian dimension precisely at those moments and in those problem areas that most fully reflect the epistemological as well as social and political realities of today's life. Nuclear physics, medicine, biology acquire ethical and philosophical extensions in the field of their borders at the time of the emergence of inventions, theoretical and technological discoveries in need of accompanying environmental technologies that can provide safe application and ethical justification of modern scientific achievements. In other words, the theory and practice of communication can and should be applied to the most complex methodological research problems describing the interaction of disciplines not only within a single humanitarian or natural sciences cluster but also amongst the traditional boundaries between the sciences of society and natural sciences.

Approaches related to the formation of a new Kazakhstani patriotism allow us to go beyond the actual scientific research and systematically raise the question of their theoretical coordination and technological interdependence with educational strategies and, on the other hand, with a variety of socio-cultural practices.

The actualization of semiotic tools for studying the modern patriotic and spiritual level of Kazakhstani society should take place in the form as follows:

- values provided in communication technologies;
- images and symbols that embody these values;
- mechanisms of involvement and influence that determine the interaction of society and the citizen. This makes possible to identify the diverse structure of involvement in the new paradigm of social and innovative development of Kazakhstan, the sociality embodied in specific advertising texts.

The interdisciplinary approach requires the creation of a unified social and semantic space. Such humanitarian technologies will be focused both on the launch of an interactive mechanism for the development of a new social ideology and on the development of algorithms for comprehending the communicative specificity of social behavior. Special emphasis is made on the conceptual and technological basis for the entry of communication participants into a dialogue with public culture. This, according to the theorists, contributes to the self-actualization of each citizen of Kazakhstan, the generation of new meanings, humanization of the environment, the development of creativity in all spheres of activity.

Democratization and modernization processes in the society go together with the strengthening of the role of relations between the media and the state, as well as the introduction of new advanced technologies in the field of mass communication and state regulation of the media space. In the former Soviet countries, there was a mobilization of processes concerning the methods of relations between the authorities, the media, and people. Today, Kazakhstani mass media is faced with the task of keeping pace with the processes of development of humanitarian communication, the use of humanitarian technologies at the global and regional levels. In this regard, the research group has developed the following communication strategy concept:

- 1) systematization of strategic mechanisms for effective implementation of humanitarian communication through the mass media channels;

- 2) creation of analytical structures, a task of which is to support the information policy of Kazakhstan in the framework of the human capital development strategy and intellectual potential of the nation;

3) development of communication processes affecting the further modernization of society through the mass media channels;

4) increase of efficiency of messages and requirements to the objectivity of the distributed information; improvement of information policy of the Republic of Kazakhstan;

5) organization of measures to increase the motivation of the Kazakh mass media, implementing and participating in the processes of formation of the intellectual society's citizen;

6) organization of activities of the independent electronic embassy, improving the electronic dialogue between the authorities and the community, values of the democracy and strengthening the project effectiveness of the Kazakh electronic government.

Nowadays, the formation of national values as one of the components of an intellectual nation is considered to be a social process.

Focus on national values and socio-political changes in the country put on the agenda the issues of formation, development, personal becoming and upbringing of a patriot and citizen. Currently, one of the strategic trends in the development of Kazakhstan is the new Kazakhstani patriotism. As known, in the Address of the first president of the country “Kazakhstan’s Way – 2050: One goal, One Interest and One Future” has defined the national idea of Kazakhstan “Mangilik El”. The concept describes the eternal land of people who share values of civil equality, hard work, honesty, the cult of learning and education, tolerance, loyalty, and patriotism. The idea of “Mangilik El” takes its spiritual beginning from the ancient times. The idea of “Mangilik El” takes its spiritual foundations from ancient times. One could argue that the renowned philosopher al-Farabi had theoretically justified the concept of “Mangilik El” in his works such as “Book of the Opinions of the Inhabitants of the Virtuous City”, “Civil policy”, “Aphorisms of the statesman”.

In Kazakhstan, which is on the pathway of innovative development and has set a strategic goal of joining the club of 30 developed countries of the world, the national idea “Mangilik El” is an ideological direction, the result of the societal historical and national consciousness development. The first president Nursultan

Nazarbayev addressed the idea of mobilization “Mangilik El” as the main ideological and innovative direction.

“One of the main tasks of our state today is to educate a generation that knows the traditions of its native culture, loves the history of its people – a generation that can be trusted with the future of the country. Since gaining its independence, Kazakhstan has strengthened the economy and has been recognized in the world. The country has an active and ambitious young generation, which is fluent in several languages and mastered modern information technologies. But what is the guarantee that it will not be technocrats alien to the people’s aspirations who do not know own native history, roots, who do not consider themselves as successors and custodians of the great steppe culture? The younger generation, which has not internalized the spiritual values of its people, the lessons of its native history, can drown in the wave of globalization and will not stand against the trends of the various dogmatic trends. This means that our duty is to educate Kazakhstani young people in the spirit of patriotism and love for their native people”, – emphasized the first President of Kazakhstan [2].

As part of the application of humanitarian technologies in the project implementation as “Intellectual potential of the country” since June 19, 2013, with the funding of the state program from the Ministry of education and science of Kazakhstan and following the cooperation agreement between the UN in Kazakhstan and al-Farabi KazNU at the journalism faculty of the Kazakh national University named after al-Farabi, student scientific expedition “Kazakh Eli” began working. It is noteworthy, that the name of the expedition was to some extent harbinger of the historical address “Mangilik El” by the first President of Kazakhstan. This indicates that scientific research is not only relevant from a historical point of view but also corresponds to the strategic goals of the ideological policy of the state.

The priority direction of the unique project is the study of issues of preservation and transmission from generation to generation of intangible values of the Kazakhstani people, according to the UNESCO International Convention on the protection of intangible cultural heritage. The participants of the expedition studied the problems of regions, issues of social development of countryside and auls

“Kazakhstan after 2015” within the framework of the UN Millennium program. They also focused on the possibility of Kazakhstan’s entry through the information space into the international decade of the rapprochement of cultures. Moreover during the expedition, participants organized the information campaign “Letter to the village”, dedicated to the problems of Kazakh villages and the situation of villagers in Mangystau, Kyzylorda and Semipalatinsk regions. The announcement of the scientific expedition “Letter to the village” was posted on social networks, where young people exchanged information about the situation in their villages.

In total there were 500 participants involved from the regions, including: respondents, interviewers, scientists, cultural figures, students, students of secondary schools.

The expedition carried out within the framework of the project “from the intellectual nation to the intellectual potential: development of technology of information and communication effects on the people” has passed the format of purely scientific research. It became a new media platform, where young people could exchange information about the intangible values of their country, discuss issues of patriotism and preservation of national identity. Also, participation in the expedition allowed the young researchers to express their impressions about the trip in essays, in which they describe lives of other young people in different regions of Kazakhstan. These essays are a synthesis of impressions and recommendations of young scientists in the concept of forming an intellectual nation based on the spiritual values of the Kazakh people. The results of scientific research were embodied in the “Atlas of historical and semiotic values of the people of Kazakhstan”, which was presented at the I Humanitarian forum held at al-Farabi Kazakh national University. This historical document presents the classification of national spiritual brands of five regions of Kazakhstan and their collection into a single database. This forms a general system of information about national traditions, history and culture, and most importantly, their preservation and development, exchange of cultural information at the regional level.

“Atlas of historical and semiotic values of the people of Kazakhstan” contributes to the list of national brands. Besides, it

will allow the younger generation of Kazakhstanis to get to know the spiritual traditions and cultural phenomena, which are so rich in the Kazakh land.

An important direction of the study “National idea “Mangilik El””: development of higher humanitarian technologies in the formation of new Kazakhstani patriotism” was the definition of public opinion necessary for the development of information and communication technologies of effective impact aimed at the formation and development of new Kazakhstani patriotism. To study this issue, there were questionnaires and focus groups, the results of which are structured in diagrams. A humanitarian project student expedition “Kazakh Eli” was carried out too.

The expedition carried out within the framework of the project “National idea “Mangilik El””: development of higher humanitarian technologies in the formation of new Kazakhstani patriotism “ passed the format of purely scientific research. It became almost a new media platform, where young people have exchanged information about the intangible values of their native country, talked about patriotism and preservation of national identity. This Atlas is a kind of synthesis of impressions and recommendations of young scientists in the concept of forming patriotism on the basis of spiritual values of the Kazakh people.

It should be noted that Kazakhstan at the state level is doing a lot of work to protect the intangible cultural heritage, which is the main component of the concept of new Kazakhstani patriotism. A National Committee for the Safeguarding of the Intangible Cultural Heritage (ICH) was established, and it consists of prominent scientists, researchers, and representatives of state bodies. Due to the work of the Committee, a national list of intangible cultural heritage has been compiled; it currently has 18 elements included in the UNESCO list of the intangible cultural heritage.

Nowadays, an interdisciplinary objective approach is considered to be relevant and it is aimed at the study and formation of an objective history from antiquity to the present and new historical thinking devoted to the development of the Kazakh statehood based on the original primary sources, archives and artifacts. Such studies

purposefully expand the sources base; allow us to identify a number of new scientific problems. That is why the rich collections of cultural artifacts, documents, memoirs of travelers are of lasting importance for the study of the history and culture of Kazakhstan.

The first President of the Republic of Kazakhstan Nursultan Nazarbayev considers the formation of the historical consciousness of the nation, the preservation of cultural heritage a national priority [3]. In this regard, it is necessary to strengthen and continue to work on identifying new cultural sources and artifacts, which are an important component of the ethnogenesis of the Kazakh nation and the world culture. The results of fundamental and applied research can help in the development of national historical and political sciences, as well as replenish various funds and libraries.

A comprehensive interdisciplinary approach to the study of the role and place of Kazakhstan in world-system analysis of the challenges and threats, taking into account the political and cultural specifics of the neighboring regions and countries, reforms, ethnic mentality, as well as retrospective coverage of historical and cultural interconnection between the civilizations of East and West is extremely important.

In the modern world, at the stage of intensive development of the VI technological order among the countries, there is a global competition to obtain a leading place [4]. Recently, the scientific community has begun discussing the formation of the VII technological order. The inclusion in the production of human consciousness i.e. cognitive technologies characterizes this stage of scientific and technological development [5].

Higher humanitarian technologies are highly significant in the management of socio-economic systems. HHT are technologies that combine management theory, psychology, sociology, economics, and political science. In scientific, expert-analytical, information support of interdisciplinary HHT advanced methods and technologies will be widely applied in public administration, innovation, and technological development. According to Russian scholars, in the XXI century, the main place will be occupied by higher technologies (high-hume). The place of higher technologies of mass development of Informatization (high-tech) was taken by higher humanitarian technologies of the

formation of public consciousness (high-hume). High-hume is an amalgamation of information technology with traditional humanitarian technologies. That means it is a new and qualitative technological breakthrough in the evolution of human consciousness.

Research in the field of social and intellectual capital was on the agenda of the international community in the second half of the last century. Among them there are works of Becker, Kendrick, Schultz, Bartel, which investigate theoretical issues of human capital; as well as the works of representatives of technical transformations and innovation theory Pasinetti, Bertstein, R. Solow, K. Arrow, E. Mansfield, Griliches, F. Sherer, L. Soete, P. Patel, P. Mohnen, A. Lepine. In the field of intellectual property, there are significant findings in the works of P. Caspar, C. Afriat, P. Buigues, Dosi, Freeman, Perez, Machlup; on the theory of new development – Romer, Lucas, Grossman, Helpman, Barro; theory of evolution – Nelson, Winter, Dosi, Amendola, Gaffard, Carlsson, Taymaz, Eliasson; theory of analytical method – Nakamura; on the theory of social capital – J. Jacobs, P. Bourdieu, F. Fukuyama; intangible intellectual capital – Brooking, Moyritsen, A. Bounfor, L. Edvinsson, Malone, Itami, Stewart, Bock, Paulic.

Italian scholars G. Dosi and L. Marengo call the decision-making process as the basis of the theory of evolution [6]. G. Eliasson writes that human capital and social capital are closely related to each other and for their measurement it is necessary to take into account the processes of evolution of society [7].

Leading scientists of the world conducted comprehensive research in the field of intellectual values and offered the scientific community the best ideas and practical recommendations. Scholars such as W. Clement, G. Hammerer, K. Schwarz, A. Bounfor, L. Edvinsson, W. K. Farr, R. A. Lord, J. L. Wolfenbarger, A. Teixeira considered intellectual values as an investment. They emphasize human capital and such intangible values such as knowledge, science, ideas and prove their growing importance and value every year.

Presently intellectual value is considered as the main component of society and economy development. It is no accident that the development of intellectual values occupies a major place in advanced countries. This problem is widely discussed in the studies by the French

scholar A. Banfor and the Swiss scholar L. Edvinson. They agree that intellectual capital is the basis of state development in Europe, Israel, and Japan. The presence of a political leader of each country requires the formation of intellectual capital at the national level and public environment [8].

The analysis of the works of the Portuguese scholar A. Teixeira, considering ways of increasing the human capital potential, is being characterized by the economic, technological and executive point of view [9].

Swiss scholars B. Carlson and G. Eloasson believe that economic development is the realization of the idea of new technologies. The study is devoted to the creation of conditions for the emergence of new ideas. They are necessary for effective development [10]. Spanish researcher I. Tunes analyzes various methods, strategies and ways concerning the intangible investment; British scientist Ph. Ken's research on social philosophy considers cultural values as an integral part of intellectual capital.

R.D. Putnam characterizes social capital as a bond between people based on a mutual trust. This method found its continuation in the works of F. Fukuyama, who writes that on the basis of cultural mechanisms, the main ideas of which are traditions and continuity in history, public trust generates social capital [11].

The main concepts of scientific research conducted in the world are as follows: ideological values, based on the development of social and intellectual capital, are to be considered as a guarantee of competitiveness. The principle of mobilization of intellectual capital is the implementation of technologies consisting of higher humanitarian teachings. These technologies are the main tool in the management of state values.

The works of one of the theory of civilization founders A. D. Toynbee, Huntington S. who characterized the conflicts of civilizations, and one of the founders of sociology M. Weber [12], all formed the theoretical basis of the project subject. In the works of foreign scientists M. L. King, K. Klakhon, O. Spengler, K. Yoshino on the practical basis are considered to be the study of the national idea and state values in the United States, Germany, Britain, Japan.

Studies by Russian scientists L. N., Gumilev, V. V. Ilyin, A. S. Panarin, V. E. Baghdasaryan, S. S. Sulakshin, V. I. Yakunin, Yu. I. Rubinsky, M. I. Lapitsky, A. A. Galkin, V. G. Gelbras devoted to the national, state, patriotic values and national interests are considered to be the theoretical and methodological basis of the project theme. Dedication to the people by Churchill's "Their finest hour", the "Green Book" of Libyan statesman Gaddafi on the third world theory, "Rukhname" of the first president of Turkmenistan Niyazov is proof that the state power manages values to enter the number of developed countries. Thus, during the process of the state development, a national idea performs an important function of a concentrator of values. New social ideology and a new Kazakh social consciousness must form every citizen of Kazakhstan the belief that the primary form of wealth in the country is getting ahead of the level of intellectual and spiritual development of the population, taking the form of human capital and providing innovation in every sphere of human activity.

A powerful source of modifying the system of human values belongs to the mass communication tools, huge technological capabilities of which successfully exploits the show and film industry, marketing, electoral technologies, advertising, PR-practices. These new agents of cultural policy took the place of ideology in the public consciousness, changing traditional values and meanings of human existence, ideas about normative social behavior with the help of effective socio-cultural technologies. As a result of their influence in the years since the establishment of state independence, there was a reorientation of preferences of different groups of the population and change in the basic values of young people entering adulthood. As noted by the Russian scholar Y. Zapesotsky, a "consumer society" as a metaphor, used in his time by scientists to describe only one of the new trends in society and culture consumer psychology, propagated by the media today, today it can be used as a characteristic of deep transformations of anthro-po-cultural type, changes in the ontological core of a human being [13].

NATIONAL IDEA “MANGILIK EL” AND ISSUES OF HUMANITARIAN TECHNOLOGIES

Russian scholars propose the following interpretation of the concept of “humanitarian technologies”: humanitarian technologies are technologies, focused on the development of the human person and the creation of appropriate conditions for this. They are also ways to improve morale and ethical standards, ways to develop intellectual potential and physical condition. At the same time, the innovative nature of humanitarian technologies should be emphasized: “Humanitarian technologies are technologies of innovations, production of new ways of activity. Innovation is a new way of thinking and doing. And in this definition, both words are important– both “to think” and “to do”.

The emergence of a new way of activity implies a new view, a new idea of reality. A new view appears when a person has the opportunity to receive new information and knowledge, which form his actions, his ideas appear when a person knows where and what information and knowledge he needs for taking a decision” [8].

Some researchers speak of a special “philosophy” behind the concept of “humanitarian technologies”. Thus, O. S. Martyanova describes them as “ways of influencing certain communities: in the case of PR, it is an influence on target groups; in the case of pedagogical technologies, it is an influence on groups of students”.

In any case, in her opinion ,the “unifying meaning” of this concept reveals it as “a new type of process management through influence, soft mutual influence of parties, groups and individuals on each other, in which the means of direct authoritarian pressure are not considered as a management tool”. Accordingly, in the opinion of the mentioned author, so hard imparted to universities today – a “quality management” is nothing more than the “philosophy of the organization”, directly designated as “work with norms and values”, “worldview” [9].

Moreover, at a certain stage of “maturity” of the person it is possible to speak about formation at it of special level of presence in consciousness of “moral absolutes” – “super values”. In fact, modern psychotechnics, the part of which is in demand by “humanitarian technologies”, invades this complex interweaving of consciousness and self-consciousness, values and spiritual coordinates. Thus, turning to the analysis of pedagogical impact on a particular audience, it should be borne in mind that initially “communicative disposition” implies a higher status of reflection and ownership of the situation by someone who carries out such an impact, in comparison with the one on whom it is directed. Otherwise, the goal cannot be achieved.

The XXI century brought to social and pedagogical methods an unprecedented speed in the dissemination of information. Today we are talking about technological re-equipment of the education system. It is not only the processes of computerization or information. Modern trends of globalization and modernization affect all levels of the education system – from kindergarten to the university. The digital revolution, understood in a narrow sense as the transition from analog to digital devices and technologies of signal transmission in the XXI century has reached a new, higher level of implementation, and covers more and more areas of activity, including education. The consequence of digitalization was not only the replacement of printed textbooks with an electronic educational quest but also the restructuring of all educational content. Digital education is characterized by continuity, distance, mobility, project nature, interactivity and dialogic.

ICT formats are increasingly becoming a reality of the educational process. A high proportion of online self-education, the growth of the wiki-training segment can be traced at all levels of education.

Digital technologies in education provide opportunities to reach new levels:

1. A new level in communications. For example, interactive tables allow us to teach the younger generation to interact and solve problems together, and video conferencing systems to communicate quickly with people from different countries and regions.

2. A new level of visualization. Visionaries, 3D-technologies contribute to a bright and close to the real perception of objects of the

material world and make it possible to get a more complete picture of the world, as well as to recreate historical events.

3. A new level of management. Brain-controlling systems will soon be able to serve as a real help for people with limited mobility and more. We are talking about the development of distance education, when people with disabilities or in remote places of residence have equal opportunities to access educational content. Therefore, the initiative of the MES of the RK (Ministry of Education and Science of the Republic of Kazakhstan) to connect all schools to the Internet is very relevant. This will provide all Kazakhstani schoolchildren with the opportunity to receive up-to-date information on an equal basis, regardless of the place of study and residence.

At the same time, it should be noted that the development of innovative technologies, not based on spiritual awareness, can lead to a systemic erosion of the components of national psychology, occurring through the destruction of the traditional information environment through the introduction of modern mass culture, inscribed in the urban environment, as well as in the television and Internet space. Thus, we can state the inevitability of the process of technologization of social management and pedagogy, multiplied by such features of the national-cultural mentality as a deeply developed self-consciousness, the priority of emotions, the declaration of special status of spirituality in culture. In this regard, during all centuries the Kazakh culture relied on powerful socio-cultural and spiritual values, indicating the philosophical and moral attitude to the way of life and the surrounding society.

Now the intellectual value is considered to be the main component of society and economy development. It is no accident that the development of intellectual values occupies a major place in advanced countries. This problem is widely discussed in the studies by the French scholar A. Banfor and the Swiss scholar L. Edvinson. They agree that intellectual capital is the basis of state development in Europe, Israel, and Japan. The presence of a political leader of each country requires the formation of intellectual capital at the national level, in the public environment [12].

As it is known, a powerful resource for modifying the system of human values belongs to the mass communication tools, huge

technological capabilities of which successfully exploits the show and film industry, marketing, electoral technologies, advertising, PR-practices. These new agents of cultural policy took the place of ideology in the public consciousness, changing traditional values and meanings of human existence, ideas about normative social behavior with the help of effective socio-cultural technologies. As a result of their influence in the years since the establishment of state independence, there was a reorientation of preferences of different groups of the population, the basic values of young people entering adulthood also changed.

In modern social sciences literature, the concept of “socio-cultural” has become widespread. It testifies to the growing interest to interrelations between culture and people. It stresses the refusal of the simplified understanding of society only asset of public relations, about the institutionalization of the methodology of studying the person in the context of his epoch and his social and cultural environment. The specificity of the socio-cultural approach is that it integrates the three dimensions of human existence (man in his relationship with society, the nature of culture, the type of sociality) as fundamental, each of which is not reduced to others and is not derived from them, but they are interrelated and affect each other. All social facts are nothing but the products of culture. Cultural vision and social vision are simply two different aspects of seeing the same phenomenon. The spread of the socio-cultural approach is associated with the increasing role of culture in the regulation of human behavior. Thus, the essential factors of the development of the modern economy are cultural factors qualified, with a high level of work ethics, the workforce, which has a special culture and knowledge necessary in the modern high-tech production.

Philosopher W. J. Kelle notes in his works that in the development of society there are three defining processes: material production, reproduction of social relations and the formation of personality. Thus, three corresponding subsystems are seen in the system of national culture: intellectual culture, ideology (or spiritual culture) and art. Based on this classification, the researcher puts intellectual culture and intellectual capital on a priority place in the process of societal development [19, 8].

V. J. Kelle says that the experience of Japan and China, as well as other countries of the Southeast Asia, helps to dispel these fears, convincingly testifying that the intellectual and spiritual branches of culture are independent enough to make possible scientific and technological modernization without loss of a national and cultural identity [19, 23].

We find interesting implications of the methodological approach proposed by the author in his discussion of the problems of “traditional societies” and “technogenic civilization”. Empirically, the problem looks like the scientific and technological leadership of Western European civilization, which makes the modernization of the economies and cultures of the “second” and “third” world their vital need and a matter of survival. However, members of a particular national society have understandable fears: whether they will not be forced, along with Western science and technology, to adopt their respective spiritual culture, which, of course, will mean the end of the spiritual and cultural identity of the respective peoples.

The growing role of science, which allows us to set the task of promoting knowledge to society, the importance of the intellectual potential of the country to ensure its independence, growth, proper quality of life of the population, etc. on one hand, and the outbursts of anti-intellectualism on the other, show that intellectual culture is evaluated in the society in different ways.

This is caused by the difference of interests, worldviews, which collide with each other, forming a whole complex of problems, the solution of which requires taking into account the specifics of the national culture of a country, which necessarily includes the spiritual beginning. It expresses the self-consciousness of man as a social subject and as a person. It covers those cultural phenomena that focus on the social and individual subject with its needs and values, social ideals and ideal aspirations for beauty and justice, existential problems, as well as the relationships that together form a spiritual culture. Society cannot exist without it. Its role is great in solving the problems facing humanity.

In the center of the spiritual sphere, the man is a subject, a carrier of culture, a generic being, an individual, and a person with its system

of values. Spirituality expresses the subjective human principle in culture; it is imbued with problems that have vital meaning for a person. Spirituality is a human principle in the man, and “spiritlessness” is his degeneration.

Since scientific knowledge is created by the social man, the subjective moment in it is always present in one form or another. But, for a human, it becomes a value due to the availability of its objective content. Its value is that it is objectively true. Scientific truths are relative, but they necessarily have a moment of objectivity. There are scientific criteria that protect the territory of science from the penetration of subjective or false knowledge, leaving them outside of science. In spiritual culture, the problem of objectivity does not arise, and therefore its value is not manifested but appears in relation to the subject.

The spiritual culture of any country includes religion, morality, and art. But, the division into forms of consciousness does not coincide completely with the differentiation of culture. Thus, philosophy occupies a certain place in the system of intellectual and spiritual culture. This is its specificity and complexity. Philosophy is scientific and religious, however, it cannot be a science because it is focused on the person, the subject in its relation not only to the object but to the subject, and therefore, comprehends and cognizes human activities and value aspects of his existence in the world. This specificity allows it to raise the ultimate problems of human existence, among which is the question of the relationship of being and consciousness.

In 1959, in Cambridge, the famous English writer and physicist Charles Snow gave a lecture on “Two cultures and the scientific revolution.” The theme of the lecture was determined by the then prevailing situation in England in the field of culture. Being both a naturalist and a writer, i.e. a representative of both scientific and artistic intellectuals, he had access to both circles. Communicating with colleagues and knowing each environment from the inside, he found that naturalists and humanists know little and, most importantly, do not understand each other. It seemed they were communicating in different languages. Snow regarded these facts not as a particular fact, but as a phenomenon of public importance and deserving of

special consideration. He came to the theoretical conclusion that there were two cultures-scientific, common in scientific circles, mainly among naturalists, and artistic, characteristic of the humanitarian intelligentsia. This position allowed him to raise the question: the mutual alienation of these cultures and their carriers leads to serious ideological and moral losses for both sides. As one of the main reasons for the confrontation of cultures Snow considered a narrow specialization characteristic of the English education system. And he proposed to change it, to take into account the experience of other countries [20].

Thus, it can be considered that science, education, intellectual work and creativity provide scientific and technological progress, and therefore become the main priorities for the state entering the innovative path of development. The focused strategy is concretized in economic, scientific and technical, educational and cultural policy.

A qualitative change in this situation was made by the scientific and technological revolution, which included the information revolution, the creation of new materials with specified properties, biotechnology, etc. This is not only impressive progress of scientific knowledge but also a revolution in technology, the emergence of high technologies born directly from science.

In developed countries, in the wake of the scientific and technological revolution, a new institution has emerged. It is an innovative system, the main function of which was the generation of new technologies. The era of industrial production ended, society began to move to the post-industrial stage, based on the innovative economy of knowledge. Science, its discoveries, achievements, results now permeate the whole society and interact with all other forms of life and activity of people.

In these conditions, it is quite logical to put the question not just about science, but about intellectual culture, including science as its core and its diffusion into public consciousness, and everything created on the basis of scientific knowledge. The intellectual and spiritual branches of culture are equally necessary to society. Modern society cannot exist without them.

The research group has developed a project aimed at the development of high humanitarian technologies in the implementation of the National idea “Mangilik El”:

1) formation of the national political system, organizing and implementing public information campaigns aimed at the development of human and intellectual capital in the Republic of Kazakhstan;

2) development of new media platforms for discussion and strategy promotion of traditional national values in the context of formation of new Kazakhstan patriotism;

3) ensuring equal access to information resources for all categories of the population of Kazakhstan, the opportunity to discuss new paradigms of social development;

4) development of information and communication technologies impact on the public as a mechanism for analysis, determination of the near future and effective implementation of information and communication processes in increasing the intellectual potential and formation of the intellectual nation of Kazakhstan.

The problems of humanitarization of education sphere in the post-Soviet space are of concern to domestic intellectuals; under the influence of analytical reviews and recommendations on the results of scientific research, sociological surveys, governmental structures can take authentic response measures. For these mentioned purposes, scientific grants are being increasingly allocated in the post-Soviet States, which indicates the relevance of the problematic issues raised in the formation of national ideological concepts. As it is noted by many mass media, a new generation has grown up after the collapse of the Union and refusal of the society from the former ideological basis. If we pay attention to the situation in Ukraine, the Republic of Moldova and other countries, fruitful results of the process of post-Soviet socialization are obvious today, where the events are attended mainly by the middle-aged people.

Practice of the large-format public information through social networks, the Internet, gives the media a potentially uncontrollable force, in connection with which this publication analyzes the timeliness of the national project “Mangilik El” and provides arguments in

favor of the development of a humanitarian basis that determines the ideological concept of “Mangilik El”.

Foreign experience of theoretical justification and development of recommendations to state bodies and the pedagogical community certainly exists, but not always publications are open. As an example, we can cite the publication by Russian academics.

A careful reading of the articles shows how the scientific and methodological discourse around the problems of national importance should be proper, which analyzes widely the mission of the pedagogical community and interested structures.

In the case of the Republic of Kazakhstan, the initiative to change paradigms in the fundamental ideological vector of citizenship education was revealed in the speech of the first president Nursultan Nazarbayev. Of course, the public message graced the development previously worked out by experts. Since the official publication of the national project idea, positive responses indicate the general interest in it, and the readiness of the social strata of the Kazakh society to choose a clear main goal. This humanitarian basis, when individual needs are harmonized with public and universal norms, is a practical work of the higher school, in particular, in this connection, the aim of our study was to collect the main ideological promises of leading experts of the Republic, to highlight the practical advice and try to derive a formula of the humanitarian basis of the project.

The philosophical discourse around the idea of “Mangilik El” in Kazakhstan is not complete yet. Discussions continue, and unbiased analysis of the responses published in the media and/or materials of collections of scientific and practical conferences helps to highlight the core component in the flow of opinions.

Initial conclusions can be drawn now. First, the fan spectrum of opinions on the ideological component of “Mangilik El” is most likely dictated by the specialization of experts. Secondly, with natural profile differences in the interpretation of the Statute of the concept, at the same time, most experts combine the ideological content of “Mangilik El” with national interests. Thirdly, the discussion of “Mangilik El” involves authoritative top leaders of public opinion, which should create an opinion on the study of all aspects of the project without exception.

Thus, well-known public figures and scientists express interpretations close to their professional profile. For example, the Deputy of the Mazhilis, Kamal Burkhanov, believes that the idea of “Mangilik El” is the key to the study of the political and historical philosophy of the people of Kazakhstan” [20]. Taking into account that earlier historians and philosophers of the country were quite professionally implemented state Program “Madeni Mura-Cultural heritage”, for the layman may get the impression that the new concept is an analog of the previous idea, while it is not quite true.

The humanitarian basis, which determines the ideological concept of “Mangilik El”, by experts is linked with the so-called national idea. The comments below make these clear, prompting counter-opinions from opponents.

If as the above-mentioned Burkhanov emphasizes: “the Idea of “Mangilik El” acts as the fundamental basis of the national idea, it is designed to determine the historical continuity and universal connection of generations, outside of which there is no future for either the people or the state”. The representative of the APK in the person of a senator, Anatoliy Bashmakov perceives “Mangilik El” as “mobilizing philosophy, which should become a national idea”. This message has a place to be, if we abstract from the definitions of the “mobilizing”, evoking Bolshevik vocabulary (“locomotive”, “general mobilization”, etc.) [21].

The presence of several conceptual matrices on the ideological background of “Mangilik El” can lead to a blurred understanding of the content of the project. For example, the economic tasks of overcoming the challenges of modernity by experts, economists and a number of media, respectively, have become directly linked to the brand “Mangilik El”. The anti-crisis program “Nurly Zhol” is the way to “Mangilik El” says Georgy Kan, Deputy Chairman of the scientific and expert Council of the Assembly of People of Kazakhstan, member of the Board of the Association of Koreans of Kazakhstan [22].

It is necessary to pay attention to the presence of critical content in commenting on “Mangilik El”; thus, a number of doctrines (“Mangilik El “among them) were subjected to a comparative analysis of “initiatives” claiming to be a “national idea” by a well-known

political scientist Dosym Satpayev. He is convinced that officials who allegedly actively promote them are able to fail them without bringing them to the consciousness of the people [23].

Satpayev is certainly right that “a whole generation of people who are used to living in an ideological vacuum filled with different surrogates and these people have already grown up in Kazakhstan”.

At all times, the peculiarity of youth as a socio-demographic group was considered as the main object of socialization, because youth should be instilled certain social values and skills of adaptation to the existing rules of the game.

No wonder young people are often compared to *tabula rasa* (lat. clean slate), meaning that the individual human individual is born without an innate social experience or set of rules of behavior. Naturally, the future social role of young people and the future of the whole country will depend on the first person to put his / her writing on a clean slate (formal or informal structures, organizations loyal or radical concerning the authorities, state ideology or anti-system influence).

The above fragment of an interview with Satpayev is quite successful in terms of choosing the right angle to throw a logical bridge to pedagogy, along the chain, primary-secondary-higher school, where the worldview of children–adolescents-youth is formed. After all, with the broadest interpretation of the concept of “Mangilik El”, in the domestic media, from the epistemological (ideological), political, legal, psychological, historical, philosophical, associative, prognostic, aesthetic and other aspects, it seems that its humanitarian basis has not been fully developed yet.

The actions, flash-mobs and essay competitions for schoolchildren and students on the topic “Mangilik El” – the country of dreams” are expected to be applied information support of the project (Analysis of the quality of the actions is not included in the objectives of this publication. Their imperfection and hasty preparation are obvious, which once again emphasizes the need to develop a humanitarian basis).

It should also be noted again about the external resonance of the concepts put forward, the content of which is subjected to careful critical analysis by foreign analysts. In the distant future, they may

come to life; for example, in foreign Russian-language media caused, for example, unwanted comments ethnic aspect of the concept of “Mangilik El”, associated with the residence of the Slavic Diaspora in the border regions.

If we apply the deductive method to the analysis of geography and ideological concept of “Mangilik El”, it turns out that similar concepts of “national idea” with a claim to “eternity” of ethnic origin, after the collapse of the USSR, have already been put forward by neighboring Uzbekistan, currently in the shadow of the leading countries of Central Asia.

Similar theoretical promises, based on history, are sporadically initiated in the national autonomies of the Russian Federation (the “Arctic” Yakut civilization, the “nomadic” Tuvan, Kalmyk civilizations, etc.). Hence, it is easy to predict the deployment of the anti-conceptual onslaught of discussions for and against in foreign diasporas and mass media, around projects such as “Mangilik El”.

On the other hand, based on the inductive method, let us turn to the annals of universal history. It is well known that the definitions of “Eternity”, “Mangi” were an integrating factor in the XIII century for the Mongolian state. Targeted central uniting migration from the East to West of the Turkic-Mongolian conglomerate set in motion a mechanism of creative processing of achievements in the economy and culture of the defeated peoples and states (Uighurs, Kereits, and Naimans, if we take only adjacent to the territory of the future Kazakh khanate).

An intermediate conclusion can be drawn after a theoretical analysis of the above positions: it is obvious that the humanitarian educational basis of the concept of “Mangilik El”, in terms of the development of school textbooks, should be based on these and other historical facts and foreign experience. A separate set of questions arises when analyzing the websites of government agencies that are directly or indirectly related to the project and its implementation.

In the domestic media a position of the Ministries of Kazakhstan, in the speeches of Ministers, is represented from different aspects, depending on the status of the media and the occasion of the public speech of the Minister. The Ministry of culture is engaged in the

organization of applied bright mass actions in the country and abroad: for example, carrying out *aitys* and *mushayra* under the brand “Mangilik El”, exhibitions of book production, conferences. In general, all these costly activities affect the feelings of Kazakhstanis and can cause a certain resonance, pride and patriotism. It is planned to issue the art series on the history of the Kazakh khanate for the celebration of the 550th anniversary of its establishment, etc.

The Ministry of defense of the Republic of Kazakhstan on the website of the Department posted a position on “Mangilik El”, thereby expressing categorical support for the ideological platform “Mangilik El”, and this is important in terms of patriotic education of defenders of the Motherland. The Department holds conferences and gatherings, honors veterans of the armed forces, under the auspices of the implementation of “Mangilik El” [24]. The topic of “Mangilik El” was introduced into the content of lecture courses of specialized military institutions in a timely manner.

The report of the MES of the RK refers to the “Patriotic act” Mangilik El”, the Address of the Head of state is quoted verbatim [25]. Logos and screensavers of “Mangilik El” are placed on many websites of universities [26].

Explanatory work with students has started, however, it is not necessary to speak about the systemically worked out and humanitarian basis of the ideological concept of “Mangilik El” on a national scale. Accordingly, domestic media is limited in sources of targeted information and saturate thematic media content with episodic coverage of events, at best, interviews with representatives of different industries and analysts.

Wondering how to guide mass media to find a reliable and true source of information, starting from which it would be possible to create inspired materials and achieve phased coverage of the mega-project “Mangilik El”, it is easy to assume that its ideological promotion is most likely in the teenage and youth environment.

This social stratum in Kazakhstan, as elsewhere, is the most popular; young people are relied on as an actively absorbing environment, ready not only for vigorously picking up the idea of promoting the image of the country and its achievements, but also (students and

young scientists) to make a feasible contribution to the start-UPS of future high-tech projects, to experiment and create original and useful models by themselves.

Research institutes, whose mission obliges to generalize the achievements of the pedagogy system, enriching it with innovative developments, today lays behind in methodological and methodological support of “Mangilik El”. If to believe the information posted on the website: National Academy of education named after Altynsarin [27] “ Direction 3: Educational and methodological support of the process of updating the education practice, under the paragraph 3.1.5 in 2016 is planned as “Pedagogical almanac of the national idea “Mangilik El”.

If to believe the information on this site, the backlog in the publication and replication of the almanac, methodological materials, and developments, will take some time, so necessary for ordinary teachers, and it will be at least 2 years after the official presentation of the concept of “Mangilik El” by the first head of the state. It is quite difficult for an ordinary journalist to find the required information on such websites, except to cover the stages of filling in the “Almanac”, as illustrations to the accomplished acts, by the efforts of researchers and educators.

There is a rhetorical question, of what an ordinary school teacher can rely on during the development of activities for “Mangilik El”. This aspect is not represented on the Academy website, in the section “Expected results”; thus there is no information about “Mangilik El” in the line: “Direction 1: Theoretical and methodological support of philosophy and education policy” and “Direction 2: Scientific and methodological support of integration and continuity of all levels of education”.

While among the strengths in the swot analysis of the Academy’s activities on the departmental website it is listed “many years of experience in theoretical and methodological, scientific and pedagogical and educational support for the development of the education system of Kazakhstan”. The content analysis of the site leads to the definition of “the Mission of the Academy: “Scientific and pedagogical, methodological and educational support for the development of the national education system, taking into

account the best domestic and foreign practices, the experience of Nazarbayev Intellectual schools, Nazarbayev University and the Holding “Kasipkor” on the basis of the principles of transparency, openness, and corporatism”.

As we can see, in this section, there is no information about the conjugacy of the mission with «Mangilik El», which the first President recommends to study the same as the Constitution of the Republic of Kazakhstan.

Methodical materials on the humanitarian basis of the ideology «Mangilik El» are not posted on the website of the main pedagogical academic base of the country, which aims to fill the content of the site in the future.

It should be noted that, initiated by the former Head of state Nursultan Nazarbayev in 2015, the «Plan of the nation» stimulated intellectual thought, media workers, creative intellectuals. In fact, the «100 steps» outlined by the Head of state cover the vision of all sectors of the economy as far as possible.

Universal history preserves the names of those reformers who managed to radically change the course of development of specific states. We are talking about the fiscal reform of Diocletian (IV-IV century), the reforms of Charles Martell (the first half of the VIII century), the Russian Tsar Alexander II (the second half of the XIX century), etc.

Humanity represented by the progressive intellectuals has always sought to qualitatively improve the conditions of coexistence. In fact, even the ancient and medieval authors (see “Politics” by Aristotle; “Treatise on the views of the inhabitants of the city”, “the Book about the pursuit of happiness”, “Path of happiness” and “Civil politics”, “Book of war and peace”, “Study book of companies”, “On the virtuous morals” by al-Farabi) were not satisfied with the contemporary method of administration and proposed model close to the ideal.

For post-Soviet states, it took long time to eliminate the complex “guides”, sooner or later comes a question of determining the prospects. The former president Nursultan Nazarbayev has identified the specific “steps” to implement five institutional reforms. This has been stated in the inaugural speech.

During the VIII Astana economic forum, the former Head of state talked frankly about the challenges of our time: “We are witnessing the collapse of former political systems and balances around the world, the fall of trust between the leaders of great powers, the corrosion of international law. International institutions cannot guarantee the peace and stability, as we have always hoped for”. The ecology of the planet, the permanent food crisis and other challenges actualize the role of Kazakhstan and Central Asia, and it would be inexcusable to miss this chance.

Five reforms presented by Nursultan Nazarbayev at the Congress of the “Nur Otan” party: the formation of a modern state apparatus; ensuring the rule of Law; industrialization and economic growth; the nation of a single future; transparent accountable state. They will still be supported by legislation. But even today, social scientists, financial experts, not to mention political scientists, have the right to assess the timeliness of this decisive step.

Communication technologies of the XXI century allow to exchange of views online almost instantaneously. Actually, this distinguishes the latest in time, but not in importance, the initiative of the Kazakh Leader of the nation: 100 steps announced recently excited the media, although, figuratively speaking, when “the ink has not dried out”. For example, “100 concrete steps for the implementation of 5 institutional reforms” were promptly and competently discussed at the Astana economic forum (AEF) on May 21-22, 2015. the theme of the forum is expressive: “Infrastructure is a driver of economic development”.

Three dozen events are planned within the framework of the forum. The main topics of the event: the future of the world economy, risks in terms of lower oil prices, sustainable growth, investment Forum. The forum was attended by prominent politicians, current and former heads of state and government, heads of major development financial institutions and transnational companies, journalists, scientists, including Nobel prize laureates.

“If at least 50 of these 100 steps are taken, let’s hope that more will be done, then obviously, Kazakhstan will be a fundamentally different state,” President and Chairman of the Board of Sberbank of Russia, an

authoritative world – class financial expert Herman Gref said during the VIII Astana economic forum.

In Russian academic circles, Kazakhstan’s leap to a new level is being highly appreciated. Maxim Shevchenko, a journalist stated that “the 100 steps proposed by the leader of Kazakhstan for implementation today will certainly lead to a breakthrough of the Kazakh society and the Kazakh state to the next stage of development. Industrialization, intermediary economic mission-of course, Nursultan Nazarbayev looks to the future. He plans to a depth of time that others can’t even think of yet”.

The call for reforms came in unison with the recent national celebration of the 70th anniversary of the Victory. Descendants of winners have no right to lose. The rhythm of movement is set. There’s no time to rock. The country, in the language of the batalists, “on the March.” On a peaceful March, note. Even a cursory acquaintance with a hundred lines of the Plan of the nation leaves confidence in the well-intentioned decisions. Only by “tightening the belts”, as Poland, Singapore, South Korea, China, Japan, and other countries have done in their time, it is possible to move to a better stage of development.

The professional staff of civil servants, motivation of citizens, the executive discipline of each against the background of the law, the liberalization of tax legislation in favor of the middle class-in short, the axis of symmetry of the domestic model is laid in the Plan of the nation. This rod should lead Kazakhstan to the club of 30 developed countries of the world civilization.

The symmetry of the idea makes it easy to transform the configuration of 100 steps and consider the reforms separately and in any, even reverse order, which we used.

Direction V “formation of an accountable state” is based on the backbone of electronic reporting on the vertical of power.

Modern technologies, when children of the new generation learn gadgets from the cradle, make state institutions transparent. If before the officer did his job in good faith, now his contribution will also be assessed on merit. It is important to raise the status of state administrators, returning this social stratum to its due authority.

Kazakhstan, basically an Eastern society, traditionally trusts the authorities.

The IV direction “Identity and unity” develops all previous programs and introduces new national projects, bringing them to a common denominator (the Society of Universal Labor; “Nurly Zhol”; “Mangilik El” and “Menin Elim”, “Nurly Bolashak”, etc.). It provides information support and promotion of the implementation of 5 institutional reforms, as well as the idea of Kazakhstan’s identity in the media, the Internet, new generation media, as well as in social networks.

III Presidential reform “Industrialization and economic growth” is represented by multiple stages, as it concerns the tax system and revenues, tariffs, antitrust policy. With regard to university science and innovation, it is clearly stated that “development of two innovation clusters as the basis for the formation of a knowledge-intensive economy. The “Astana business campus” of Nazarbayev University will house research centers and laboratories for joint research projects and development work, as well as their further commercialization”.

This thesis in item 64 received a legal fixing: “Development of the Law “About commercialization of results of scientific and (or) scientific and technical activity” containing mechanisms of financing of works on introduction of innovations in production. Reorientation of the structure of scientific grants and programs for the needs of the state program of industrial and innovative development”. The reform is based on innovations in the logistics of air and land transport routes, taking into account the growth of transit traffic on the territory of the Republic and in its airspace.

Employees of the higher schools drew attention to step 77, “Training of qualified personnel in ten leading colleges and ten universities for six key sectors of the economy, followed by the dissemination of experience in other educational institutions of the country”. Step 78, “Gradual expansion of academic and managerial independence of Universities taking into account the experience of Nazarbayev University. Transformation of private universities into non-profit organizations in accordance with international practice”. Step 79, “Gradual transition to the English language education in the

education system – in senior schools and universities. The main goal is to increase the competitiveness of graduates and increase the export potential of the educational sector.”

Eligibility requirements and mechanisms for the selection of candidates for judges will be tightened, the scope of trial by jury will be expanded, and an international arbitration center (AIFC) will be established. The ultimate goal of the reform will be the guarantee of the rights of ownership, creation of appropriate conditions for the entrepreneurial activity, the protection of contractual obligations.

Of course, this “works” on the image of the state in terms of attracting foreign investors. Finally, the reform highlighted first on the list and importance – “the formation of a professional state apparatus.” The section covers a reasonable set of measures to strengthen the authority of the civil service and increase the responsibility of employees in the civil service. Serious plans assume a priori motivated and efficient team of professionals. Results-based management is at the heart of the Plan.

Experts agree that the list of steps in the Plan of the Nation is to join the 30 developed countries in the new historical conditions. “100 concrete steps” will give the country that strong backbone, which will confidently pass a difficult period of tests, not to stray from the path of implementation of the Strategy-2050 and strengthen Kazakhstan’s statehood.

Presenting the content of the reforms, the first President of Kazakhstan Nursultan Nazarbayev stressed that in some sense that their purpose is to strengthen Kazakhstani identity. The “locomotive of recognition” of the Kazakh model should be the middle class. In this regard, patriotic act “Mangilik El” historically justified mission of the Assembly of people of Kazakhstan as a “Big country – big family”, etc.

The implementation of the national Plan of the Republic of Kazakhstan primarily depends on the consciousness of citizens. Each “step”, of the proposed hundred, should be firm and consistent.

Professionalism in the chosen field of activity, socialization, continuous self-education is the guarantors of personal success and prosperity of the family, loved ones, and the whole society.

Strong Kazakhstan is the key to stable development of Europe and Asia, as well as of the whole planet, because our state, due to its geographical location, history originally assigned a crucial role of integrator and communicator.

In our opinion, the Plan of the Nation, proposed by the former President and his team, reflects the jewelry cut of this noble and responsible mission.

The office, headed by the Minister of education and science of Kazakhstan Sarinzhipov, from words has passed to the business, – the Minister presented the report “the Plan of the Nation – “100 concrete steps”: tasks for further development of the sphere of education and science” reported that “it is planned to implement the unified concept of educational work taking into account the values of “Mangilik El” [28].

The Minister of education and science of Kazakhstan thus stressed the importance of the ideology of the project “Mangilik El” in terms of actualization of the patriotic education. The activity of pedagogical research institutes under the auspices of the MES of Kazakhstan would look even more significant if concrete steps to develop the humanitarian basis “Mangilik El” are present.

Meanwhile, the Nursultan Nazarbayev spoke about the practical development of training and development programs in the framework of “Mangilik El”. “KazTAG correspondent Mukanov Baurzhan writes: “President of Kazakhstan Nursultan Nazarbayev proposed to teach the idea of “Mangilik El” in schools. The quote: “The system of civil values should be the idea of “Mangilik El”, the most important document of the state. This is like the second Constitution, it must be realized. “Mangilik El” to discuss at the session of the Assembly of People of Kazakhstan and to develop a document that will be understandable to all”, Nazarbayev noted at the XVI Congress of the Nur Otan party. He noted that “in schools, it is necessary to introduce the values of the all-Kazakhstani idea “Mangilik El” into the training program” [29].

According to the former Head of state, it is necessary to strengthen further a Kazakhstani identity. “All citizens of Kazakhstan should enjoy the same amount of rights, bear the same burden of responsibility,

have access to equal opportunities. “Mangilik El”, our “Eternal country”, should become the consolidating values for all, the idea”. He explained that this concept includes values such as civil equality, hard work, honesty, the denomination of learning and education, the secular state and tolerance.

The applied aspect of the concept is expressed in the creation of associations of students in certain higher educational institutions of the type of youth “movements”. M. Auezov South Kazakhstan State University took the initiative to create the “Youth movement “Mangilik El” [30].

The goals of the specially organized Youth movement “Mangilik El” are published on the website of SKSU: “Uniting the youth of Kazakhstan and supporting the political course of the first President of Kazakhstan Nursultan Nazarbayev, aimed at the formation and development of a new Kazakhstan patriotism based on national unity, tolerance and fulfillment of the dream of our people about freedom and equality”. The idea of the movement: “Prosperity of independent Kazakhstan depends on the ability and willingness of young citizens to take responsibility for their future and the future of the whole country, selflessly learn and work for the benefit of their homeland”.

Such initiatives need to be carried out, it is also important to predict the long-term results of the perception and participation of young people in them. It is important to foster a responsible attitude to study and work, respect for national traditions and the history of the state.

Thus, the content analysis of domestic and foreign scientific and theoretical publications, media, social networks shows that the habit of criticizing all and everything, formed by domestic journalists and bloggers, independent experts, should not be reduced to the emasculation of the strategic essence of “Mangilik El”. It is also important not to be limited to holding mass PR actions under the umbrella of the brand “Mangilik El”.

It is necessary to intensify the intellectual efforts of academic institutions, individual scientists and teams to develop the humanitarian basis of the ideological concept of “Mangilik El”.

Actually, the fact that the first President, the author of the concept has outlined the idea, demonstrates the need for critical revision

of outdated concepts, which had the effect of dehumanization of education as primary, secondary, and higher, when the goals of education and patriotic education changed by narrow tasks of finding the diluted low skills.

Using the method of observations, we conducted interviews with young people, students of humanitarian faculties, sociological surveys, which together allow us to identify the trend of critical understanding of achievements and to state some confusion among graduates before choosing a place of employment and application of the acquired competencies.

Abundant information content offered by social networks, forums and chat rooms, colorful advertising tour shows and personal impressions of young people from short-term trips abroad drew their attention and, to a certain extent, become a motivation for nostalgia “for abroad”. Negative information from TV screens and newspaper pages (“yellow” press) can tire the heated imagination and further aggravate the desire to leave the country and stay “over the hill”.

Observed from the screens of world-famous tabloids a mass migration of refugees from the Middle East and the Maghreb, where the youth and young families with children also prevail, it evokes thoughts of a conscious change of their countries of residence, without a complex of guilt before their abandoned parents and, figuratively speaking, the graves of their ancestors.

Whether this trend is the result of mass processing of our citizens purposefully, it will have to understand by the political scientists and specialized agencies. The pedagogical community of the higher schools also sees the best part of young people who are quite patriotic and ready to work and create for the benefit of a state.

Timeliness of the concept “Mangilik El” is unconditional. The ultimate goal of the project “Mangilik El” is a spirited people, an energetic motivated youth, creative managers, and to achieve this high goal is possible through a well-established educational concept.

According to the UNESCO, key components of life are: social, intercultural, communicative, imperative, the ability of a person to learn for life. These competencies are directly related not only to the problem of quality and humanization of education, which is

manifested through the above competencies, but also to mega-projects like “Mangilik El”, which will be mastered, for example, by a high schooler or a student of “Nazarbayev University”.

“Education is a valid education in so far as it is humanitarian,” experts emphasize [31]. This statement applied to the development of the humanitarian basis “Mangilik El” sounds very relevant and focuses on the activities of teachers aimed at the final result. Only by clearly presenting the ultimate long-term goal of the national plan, the educator (scholar, journalist) is able to educate students (students, readers, and users of social networks) and correctly direct them to improve competencies and self-realization. With the qualitative promotion of “Mangilik El” project developers pin their hopes on the revival of spirituality.

The humanitarization of the “Mangilik El” ideological component as well as the “Plan of Nation” and “EXPO-2017”, would mean the quality of education and education of the new generation of Eurasia and the planet as a whole.

Kazakh National University named after al-Farabi is a smart platform for a number of international forums and national conferences in the context of “Mangilik El” and other strategic projects. Staff of the University is clearly aware of the need to reinforce the initiatives of Akorda’s practical content and bringing to students’ minds, a wide exchange of ideas created in the name of unity of the nation.

On December 4, 2014, in the Scientific Library at al-Farabi campus of KazNU, there was the first international humanitarian forum “National idea – “Mangilik El”: problems of formation of cultural capital “within the framework of the state program “Intellectual potential of the country”. The forum was held on the eve of the 70th anniversary of the founding of the UN, Independence Day of the Republic of Kazakhstan and Human rights’ Day. The scientific event was held by the faculty of journalism of the Kazakh National University named after al-Farabi with the support of the UNESCO Cluster Office in Almaty and the UN Information Office in Kazakhstan. Also, there were research, educational and innovative projects in the field of humanities, social and political Sciences [32].

A number of conferences with the participation of the “Club of editors-in-chief of Kazakhstan” were held at the national university named after al-Farabi during the reporting period. As an example, the following is a draft Resolution submitted on September 28, 2015 at the Republican scientific and practical conference: “EXPO-2017” as a media platform for sustainable development of the human capital”.

Coordination of intellectual and creative potential to promote the brand and content of the mega-project: the international specialized exhibition “EXPO-2017” is the most important task of government agencies, domestic media and the academic sphere. The holding of “EXPO-2017” means a powerful breakthrough of Kazakhstan into the world community, which is able to make adjustments in the economic cooperation of many countries, and first of all those of them that already live in conditions of resources scarcity. The introduction of alternative energy sources will affect the economy of Kazakhstan, the region of Central Asia will have a positive impact on all sectors of the world economy.

After discussing the current trends in the evolution and diversification of media resources and their role in the coverage and forecasting of the sustainable socio-economic development of Central Asia, human capital, the conference participants made following recommendations:

- 1) to Editors-in-chief of national and regional mass media:
 - to focus efforts on improving human capital as a humanitarian component of «EXPO-2017»;
 - to provide high-quality content of the EXPO media platform 2017» as economic, scientific and social image of Kazakhstan;
 - promote al-Farabi KazNU model to them as an academic smart platform for media of the new generation; the hub of the UN in Central Asia; to contribute to the popularization of space research.
- 2) to University in the field of energy of the future, etc. Committee of communication, informatization and information of the Ministry of investment and development of the Republic of Kazakhstan:
 - coordinate and direct the efforts of media workers in the large-scale promotion of the mega-project “EXPO-2017”;

- to form partnerships between state and public institutions with the media, in promoting the positive image of the state and the achievements of the people of Kazakhstan in the media;

- to monitor the increase of media literacy of the population during the information support of the mega-project “EXPO-2017”;

- to support and stimulate social activities of youth NGOs, volunteers, to promote EXPO-2017 in the media.

- to put into practice the promotion of media workers covering the achievements of the national academic science in the framework of “EXPO-2017”.

3) to Higher education institutions:

- to form students’ understanding of the role and strategic objectives of “EXPO-2017”, to provide in the educational plans and socio-humanitarian courses, sections on “EXPO-2017”;

- conduct events that promote the image and country brand of “EXPO-2017”;

- assist in the formation of a volunteer group of students;

- to organize the Republican contest “Youth towards” EXPO-2017”, with the support of the “Club of editors-in-chief of Kazakhstan”, to create a mobile group of young reporters among the students of the faculties of journalism and international relations.

4) to the Ministry of education and science of the Republic of Kazakhstan:

- to form a positive image of the international specialized exhibition “EXPO-2017”, through promotional mechanisms of scientific developments in the field of access to energy sources, poverty reduction, etc.;

- to promote the development of space research in the field of future energy and other promising projects;

- to develop a national model of sustainable development based on the “green” economy and high eco-culture of the population;

- to promote the development of new technologies and innovative approaches for intelligent solutions to the challenges of the Millennium, in the digital age.

5) to the JSC “National company” Astana EXPO-2017”:

- to provide information access and popularization of the media plan during the preparation for “EXPO-2017”;
- to attract academic resources and intellectual potential of universities to the implementation of the media strategy in promoting the image of “EXPO-2017” [33].

Within the framework of the scientific project, al-Farabi KazNU is introduced into the educational process, mainly at the faculties of humanities: methodology, author’s methods, questionnaires are being conducted. Theoretical understanding and popularization of “Mangilik El” and the Plan of Nation “100 steps” are reflected in the publications of teachers and scientists.

It seems that the humanitarian justification of the concept “Mangilik El” should cover not only through multi-series and expensive films on the history of the Kazakh khanate, but also the introduction of the basic foundations of the concept in school and University educational programs and textbooks. Express poll of opinions of leading opinion leaders, political scientists after the release of the Address of the former Head of State is a traditional method of practicing journalists. “The idea of forming the national idea “Mangilik El”, expressed by President Nursultan Nazarbayev, became a special part of his Address this year. Political analysts believe that at the current stage of the country’s development it is simply necessary: Kazakhstan has already begun to implement the objectives of the “Strategy-2050”, but there is still a lot to do. And the national idea to unite our aspirations and forces [34].

«The idea of «Mangilik El» represents Kazakhstan not just as a country, but as a nation, as a unit. We must develop not only economically, but also spiritually. And, despite its multinational nature, Kazakhstan has managed to create a single, common idea. And that’s what we’ve been looking for all our lives.» The national idea «Mangilik El» is the result of 26 years of independence, and its roots go back to ancient times». The concept of «Mangilik El» is intended for implementation in the Kazakh society, accordingly, it is an integral part of the universal and national culture and cannot be considered outside its humanitarian context. The ideological message of theorists and practitioners of «Mangilik El» in a certain way correlates with the cultural layer of the era of globalization, as well as with the spiritual potential of the state-forming nation.

“Mangilik El”: IN THE CONTEXT OF COMMUNICATION STRATEGY

The philosophical discourse around the idea of “Mangilik El” in Kazakhstan is going because of the importance of the tasks which the state faces in the current difficult historical period. The exchange of views continues, and it is possible to highlight the main component in the stream of opinions by analyzing the works of scientists and researchers.

Today, the development and implementation of a humanitarian basis defining the concept of “Mangilik El” as a kind of matrix of the intellectual society of the Republic of Kazakhstan is on the agenda. In this regard, the study of humanitarian technologies aimed at the development of the intellectual capital of the nation and humanitarian technologies that affect public consciousness and the results of strategic goals should be implemented. During the period of operational development of world economic, socio-political processes, the determination of spiritual values and ideological principles of Kazakhstani society, their direction to the provisions of civilization is an urgent problem ”[21].

The development of new scientific technology in Kazakhstan, including the development of a new area – the field of humanitarian technology, which is the basis for the formation of spiritual and moral values of society, can be considered a method answer the hard questions of our time. In general, the idea of humanitarian technology allows us to re-examine humanities, possibilities of their influence on the state of society and human life.

So, the object of this scientific research is the development of a humanitarian basis that defines the ideological concept of “Mangilik El” and affects the formation of public consciousness of a citizen – a patriot of Kazakhstan, who can become a worthy member of the intellectual

society of our country. According to the section of the calendar schedule of scientific research, an analysis of the work of domestic and foreign authors on the study of humanitarian technologies and the basics of the humanitarian basis for the implementation of the goals in terms of the formation of a new Kazakhstani patriotism was carried out.

The research team reviewed and analyzed the works of Swiss scientist Karl Eric Sveinby, who believes that today in the field of knowledge management it is necessary to consider a new phenomenon – Intelligent Information Technologies (IITs) that help people accelerate the analysis of the political, economic, social situation and help make the right decisions. IITs are formed when creating information systems and information technologies to increase the effectiveness of knowledge management, decision making in conditions associated with the occurrence of problem situations.

The book of Leif Edvinsson, Michael Malone “Intellectual Capital” occupies a special place among other works in this area, primarily due to the clarity of the definitions and conclusions formulated therein, as well as the fact that most of the provisions put forward by the authors are not only supported by data from applied sociological research, but also are used in modern corporate practice [22].

“Intellectual Capital” examines the problem of a clear definition of intellectual capital as a theoretical category and the calculation of its share in the market value of a company. This task is extremely relevant in the conditions of the modern information economy, when prices in the stock market rise much faster than the real results of the economic activity of a particular corporation. The authors adhere to a very broad interpretation of intellectual capital, referring to it virtually all types of resources that are not amenable to traditional assessments of a modern corporation. Distinguishing “human capital” and “structural” structural capital within intellectual capital, Edvinsson and Malone note that each of these forms of “capital” is generated by human knowledge and it is their combination that determines the hidden sources of value that endow a company unconventionally high market value [23].

Brooking Annie’s “Intellectual Capital” stresses that in the third millennium, factors such as employee qualifications, advanced

technology, and corporate culture will be most valuable. Brooking proposes to include such factors as constituents of intellectual capital.

The main concepts of scientific research in this field, conducted in the world, can be summarized as follows. Ideological values, the basis of which is the development of social and intellectual capital, are considered as a guarantee of competitiveness. The main technology for increasing and mobilizing intellectual capital is considered the implementation of technologies based on the most respected humanitarian teachings. And these technologies are considered the main tool in the management of state and public values.

At the same time, the concept of a knowledge society is not identical with the concept of an information society. Indeed, the content of the first concept includes characteristics related not only to the development of information and communication technologies, but, in principle, to the development of any other technologies and fields of activity. One of the researchers of humanitarian technologies I.A. Alekseeva notes that over the past few decades, the level of development of computer and communication technologies has been perceived (justifiably or not – a special issue) as an indicator of the scientific, technical and industrial development of a country as a whole and even as an indicator of the democratic nature of society. It cannot be ruled out that in the future a similar role will be fulfilled by other technologies. In recent years, more and more talks appear about the phenomenon of NBICS – the convergence of nanotechnology, biotechnology, as well as information, cognitive and socio-humanitarian technologies. Perhaps, soon they will talk about NBICS-society? An application for the creation of technology is becoming a powerful means of “justifying” the humanitarian, a proof of its usefulness in a pragmatic society. Much of what was previously called methods and techniques, means of influencing a person and ways of organizing social structures, today receives the status of technologies – “social”, “humanitarian”, “socio-humanitarian”, “sociocultural” [24].

During the study, the works of prominent foreign developers, world theory and practice of the methodology for the creation and application of humanitarian technologies were studied, and trends in

the development and implementation of humanitarian technologies were identified.

So, Alex Soojung-Kim Pang, an American psychologist, specialist in the field of artificial intelligence, considers the use of humanitarian technologies in such an interesting aspect as the use of information and communication technologies to assist humanitarian efforts. Theoretically, such efforts encompass a wide range of activities, including disaster response, poverty alleviation and water scarcity, and improving health care in developing countries. Humanitarian technology is a new domain, and its supporters are still mainly focused on using social media, cloud services and other technological resources to assist in disaster planning and response. [25].

Disaster mapping is an area in which humanitarian technology is showing the most notable success. Since 2004, experts have been developing participation cartographic systems for use in emergency situations. The OpenStreetMap project (www.openstreetmap.org) aims to create open source maps as an alternative to state maps and corporate GIS projects such as Google Maps. For a fast growing cities in developing countries, these cards may be the most reliable and affordable. Humanitarian technology OpenStreetMap (<http://hot.openstreetmap.org>) with photos and information from text messages, tweets and other sources gives a clearer picture in areas of natural disasters.

The 2010 Haiti earthquake was the first in which researchers tried to use social media data to predict how people would respond to disasters. The earthquake severely damaged Haiti's most populated city, Port-au-Prince; half a million people were killed or injured, 300,000 homes destroyed or damaged. The aftermath of the earthquake forced 1.5 million people to move into temporary housing and camps. A research team at the Karolinska Institute in Stockholm worked with the Haitian cellular service Digicel to analyze the anonymous records of 2 million mobile users to predict where they will change their place of residence. Usually in natural disaster areas Groups face a new challenge: validating and managing large amounts of data, as well as coordinating assistance and supply efforts. The Haiti earthquake in 2010 was the first when humanitarian organizations requested funds

via Twitter, and participants themselves reported using the same channels to report the conditions. But just as social networks attract more help, they can also lead to confusion in problem areas.

Alex Soojung-Kim Pang notes that the Orchid program, together with an industrial-industrial project at the headquarters of the University of Southampton, can develop artificial intelligence tools to better respond to natural disasters. Orchid seeks to integrate human and artificial intelligence into an effective human team blocking agent (HAC). According to a SciDev.Net article in January 2014, HACS will be active in “planning the flight path of unmanned aerial surveillance vehicles, verifying the authenticity of information coming from a social network, facilitating the exchange of data and organizing human groups based on their skills and current needs on earth.” However, a real breakthrough in humanitarian technology may not depend on the help of international organizations. Although Western media tend to focus on the role of foreign disaster relief workers, about 10% of people affected by emergencies actually receive direct assistance from relief agencies; the rest are saved by neighbors, friends and family. Consequently, some people argue that humanitarian technology must completely change the current balance of power between relief organizations and the people they serve.

Humanitarian programs seek to empower ordinary people. New technologies allow them to act as “clients, co-creators, or components” – as active participants in the process of assistance and reconstruction. If the tools are well designed, they allow affected people to plan and direct their own assistance, work with relief agencies, and track the supply of supplies.

An analysis of the positions of various authors showed that there is a need for education in the development and application of humanitarian technologies. Here is how the doctor of political sciences G. A. Bordovsky characterized this need in an interview for Teacher’s Newspaper: “Today, no one needs to be convinced that the main problems of the development of our state lie not in the material but in the spiritual sphere. The most complex problems of restoring the spiritual and moral health of our society cannot be solved on the basis of the methods of upbringing prevailing in Soviet times. Everyone

who is preoccupied with this, starting from the school teacher and to the director of the company, should get new high technologies for working with people based on modern achievements in pedagogy, psychology, philosophy, management science, and the development of the information sphere "[26].

Interesting is the position of A.P. Valitskaya on the issue of humanitarian technologies in education. Focusing on the fact that the philosophy of the XX century. notes the "crisis of humanism" as one of the main characteristics of the current state of Euro-Atlantic culture, the author sees the cause of the crisis as the lag in the spiritual and moral development of mankind from its scientific and technological progress. At the same time, pessimists affirm the fundamental inability of people to overcome the humanitarian aggression of "furious technologies", while optimists see the need and consider the chances of overcoming danger with the help of an "ethical muzzle" in the procedures for establishing a new ethics on the paths of education [27].

It should be noted that one of the first studies on the application of humanitarian technologies in education can be considered the work of S. Krupnik with employees, completed in 1998. In a generalized version, the material is presented in the encyclopedia under the section "Sociology" [28]. S. Krupnik notes that in the educational system, the appropriate humanitarian technology is a way to co-organize the components of education and their ordering in space and time. The technical attitude to the humanitarian fields of activity suggests the possibility of the existence of a hypothesis that development in the educational system is influenced by art, that is, is carried out due to the rational activity of people taking into account naturally occurring trends.

The author draws attention to the fact that the technological approach to education is seriously criticized by scientists who are developing conceptual principles of the philosophy and sociology of education, and sometimes even completely rejected. This is because the distinction is made between humanitarian and production technologies. Unlike production technologies, where objects and material are as independent as possible from a person and their activities, education technologies are just humanitarian and

technology, that is, they become dependent on a person and deal with human material. Educational technologies are based on humanitarian knowledge, which, in contrast to science, has a different organizational structure. To achieve some goal, a procedure is invented that, through normalization and replication, is transformed into technology, the technique and the results of its application are investigated, and the law on social life, activity, people's behavior, etc., is derived on the basis of the study.

A.S. Robotova concludes that the development of humanitarian technologies is an attempt to find rational standards and norms of action in the educational process, to translate the description of these actions, their real course in a rationally technological plane, taking into account the humanitarian focus of activities. Obviously the problem is humanitarian technology is associated with the essential and functional significance of humanitarian knowledge, its practical application in the real sphere, where the main character is a person [29].

Research by University Staff A.I. Herzen showed that humanitarian technology can be seen as an innovation in education. It should be noted that innovative pedagogical processes have become the subject of social study and the field of pedagogical practice from about the end of the fifties in the West and from the beginning of the nineties in our country.

The world pedagogical community shows great interest in them: specialized innovative services are being created, monographs are published on this issue, in particular the international journal Information and Innovation in Education. UNESCO has a center for pedagogical innovations for the development of education, which summarizes pedagogical innovations in different countries of the world and provides operational information about them.

Any innovation has its own “life cycle”. As part of the full “life cycle”, the following stages of innovation development are usually distinguished:

- 1) the emergence of innovation;
- 2) its development and rapid growth in a certain environment;
- 3) maturity, its distribution to other environments;
- 4) saturation, turning innovations into tradition.

In the fourth stage, innovation, which has become a tradition, can be claimed for a very long time. However, if the conditions in which it was in demand change significantly, the fifth stage of innovation development begins – the finish, characterized by a crisis (stagnation or regression).

An analysis of the current state of humanitarian technologies from the point of view of innovation shows that at the moment their development is at the third stage. Having arisen in politics, they quickly began to be mastered and today are spreading to other areas, including education. Considering humanitarian technologies as pedagogical innovation, it should be noted that the result of innovative processes should be the use of innovations of a theoretical and practical nature in a holistic pedagogical process. All this emphasizes the importance of managerial activity in the creation, development and use of pedagogical innovations.

From the perspective of the use of humanitarian technologies in education, an unconventional opinion on pedagogical innovations, expressed by P.G. Schedrovitsky: "... there are no pedagogical innovations. Innovations are always non-pedagogical, they are always philosophical, religious, perhaps semiotic, organizational and managerial, socio-cultural. These innovations are introduced into pedagogy, which in this sense acts as a platform for intellectual investments, is borrowed by pedagogy and begins to unfold within the framework of specific pedagogical methods of work "[30].

According to the author, the innovative organization of education and training suggests that this process will not be random and will occur not from time to time, but more or less constantly. He focuses on the fact that the organization of the education sector should be such that these innovations are captured and given pedagogical meaning.

The development of humanitarian technologies for pedagogical activity is determined by a number of circumstances:

Firstly, the ongoing socio-economic transformations have led to the renewal of the education system, when relations in the "man-man" system are paramount;

Secondly, the humanization of education, the rejection of an authoritarian style of leadership require the search for new means,

methods, and forms of organizing constructive communication among participants in the educational process, which helps ensure the psychological safety of the educational environment;

Thirdly, the strengthening of humanization involves increasing the effectiveness of the educational process based on knowledge of the characteristics of pupils and students, which involves an analysis of interests, needs, motives, that is, humanitarian knowledge about their personality;

Fourth, there is a change in the attitude of teachers towards understanding life success. Today, teachers are increasingly striving for self-actualization in professional activity, which is possible when pedagogically significant results are achieved, confidence in their professional abilities, and respect for colleagues and students;

Fifth, the entry of general educational institutions into market relations, the creation of new types of educational institutions create a real situation of their development and improvement in order to achieve competitiveness through the development of new technologies for working with people.

Summarizing the results of studies on the problem of teacher training, it can be noted that current trends in the development of society shift the emphasis to the need for the formation of universal, so-called “over-professional” competencies. In the logic of the study, it can be argued that the development of supra-professional competencies is facilitated by the development of humanitarian technologies by teachers.

Becoming a humanitarian technology system, education has the task of equipping a person, a graduate of a secondary or higher educational institution, with tools for working in the social and humanitarian sphere, and training in working with people. Because, according to A.P. Valitskaya, “both production, and economics, and science, not to mention politics, jurisprudence, or journalism, are human affairs” [31].

According to S.A. Goncharova, understanding the importance and prospects of the development of humanitarian technologies as one of the strategic areas of socio-economic development and methods of transparent harmonizing solutions raises the question of

training a specialist in humanitarian technologies [32]. Humanitarian technologists, S. Datsyuk points out, are a new profession, although the content that is the essence of this profession has always existed. Time ordered this profession to stand out in a completely separate industry, with its own specific technologies [33]. Back in 2001, S.M. Eliseev defined the essence of the activities of a humanitarian technologist as follows: "Indeed, the environment of humanitarian technologies is a communicative, intersubjective communicative environment. The methodologist knows how to assemble a thing from the details and who does it. Humanitarian technologies see the object differently than, say, a graduate or teacher of a traditional, classical university, because they use not a mechanistic, but a more humanized approach to solving problems. Our position (the position of an ordinary researcher) is the position of an external observer, the position of a technologist is the position of an active actor trying to reprogram the socio-humanitarian or political environment" [34].

Thus, we can conclude that humanitarian technologies today determine a promising vector of innovative development of education, because they allow the teacher to realize the professional competencies demanded by modern society. World practice shows that an important part of the "innovative economy" is the creation of favorable conditions on the part of the state in order to form a special intellectual elite of society – people who are changing the future, the so-called "creative class".

The presence of educated youth and the concentration of scientific activity, a special environment for promoting the development of new knowledge and technologies, each person's desire for innovation and self-development testify to the state's ability to make technological breakthroughs. In this regard, the former President of the Republic of Kazakhstan N.A. Nazarbayev pays special attention to the issue of training personnel for the new formation. On his initiative, the state program for the development of education was drawn up, a new law on education and science was adopted, appropriate measures were identified to improve the existing system of training and retraining of personnel, education is being modernized, new intellectual schools are being created, innovative models of universities are being created on

the basis of Nazarbayev University, international training the staff is under the Bolashak program.

Electronic educational environment (EES) implies an ICT infrastructure that includes a combination of software and hardware to ensure effective interaction between all participants in the educational process.

The formation and development of EOS is determined by a number of factors, including regulatory, technological, operational and informational. It can be stated that in Kazakhstan a certain experience has already been formed in the creation and use of electronic resources and distance technologies in the educational process. The country is rapidly moving along the path of recognized global leaders in the field of building a digital educational environment, developing taking into account the main global trends.

The development of human potential as a subject of global competition stimulates various educational initiatives around the world. In most countries, the school system has been undergoing reform in recent years. On the one hand, the economic crisis is forcing a review of education spending, and on the other hand, there is an increasing need for new training strategies – including skills that will be in demand on the labor market in a few years.

Actual processes of transformation of IT infrastructures, increasing Internet penetration and the rapid spread of mobile devices are causing the emergence of an increasing number of new educational applications and innovative learning technologies. A number of countries actively carrying out educational informatization e.g. the USA, China, Great Britain, Australia, Scandinavia are developing sets of national educational technology standards in order to ensure the coordinated use of a wide variety of software products.

The projects for constructing an electronic educational environment aim to improve teaching methods using electronic (digital) materials – both in full-time and distance learning. At the same time, schools are being modernized, classes are provided with the necessary equipment and Internet access in order to provide the possibility of introducing new technologies. The main objective of such projects is to stimulate the greatest effect from the use of ICT in the educational process.

In June 2006, IDA launched the 10-year program Intelligent Nation (Intelligent Nation 2015), whose mission was to promote modern ICT in a number of economic sectors and areas of activity. In particular, a separate cluster was identified – “Education and Training”. It includes numerous organizations providing educational services (including schools, institutes, universities, libraries), as well as IT providers, game developers, online courses, etc. One of the key points for cluster activities, it was announced that schools would be provided with the most modern IT solutions. It was planned to more actively incorporate new technologies into the educational process, and in particular, to develop multimedia opportunities, interactivity, collaboration, etc.

However, education should not only ensure the creation and development of an innovative economy, but also the formation of cultural values in the society of the new millennium: freedom of choice, independent action, having the initiative, tolerance and responsibility for the near and distant future. The goal of the national education system today is becoming “the most important factor in the humanization of socio-economic relations, the formation of personal relations” [35].

As part of the country’s innovative development, the strategy of humanizing social and economic relations is characterized by the fact that culture and competency management is more important than system and management procedures. The new management paradigm is being formed as a method of a qualitative breakthrough in the knowledge and understanding of the essence of management as a means of developing human capital. Currently, there is a need to develop a management concept that adequately reflects the characteristics “based on the knowledge of the economy” and in which the organization’s key resource is intellectual capital – a set of necessary personal, cultural and professional competencies. The higher the intellectual potential of the state, the higher its national competitiveness.

“Knowledge-worker” is one of the key terms that have appeared in the global educational space in the last decade. Such an employee is not formed by the assimilation of standard working methods. The essence of “knowledge-worker” is participation in the development and creation of knowledge (creation of new knowledge, modification

and synthesis, information management, production of analytical services, data collection and processing). Those who know how to work in a team with extensive competencies rather than narrow specialization and develop adaptability and determination are in demand. Joint actions of self-regulatory teams of the organization create “... a positive synergistic effect – the competitive advantages of jointly operating entities with minimal resources and time” [36].

In the work of growing organizations, there is a tendency to move from simple execution of instructions given by the management of staff, strict rules, algorithms based on actions to flexible, complex activities that require the generation of ideas, synthesis of decisions and its implementation of plans based on information analysis. This activity requires, as a rule, teamwork in groups, discussion of possible solutions to problems and the transfer of experience.

The last decade has witnessed a new trend in management theory called management talent. This is a type of organizational activity that helps to determine not only the current level of professional competence and effectiveness, but the potential of employees and make investments in talented employees. According to a 2006 study by the American Society for Human Resource Management (HRMD), 2006, A Review of Talent Management Initiatives, most US organizations use talent management systems. According to the President of the OHMR, S.P. Masinger increasingly competitive in the world market dictates new rules for success with the help of effective talent management schemes, as well as the fact that the career aspirations of each employee are connected in synchronization with the mission and goals of the organization as a whole.

At the same time, the analysis of domestic theory and practice of management showed that issues of the human resources management system, the development of managerial models that allow developing and using the personal potential of subjects of education are largely neglected.

In these conditions, the management of the development of higher education should be directed, first of all, at the most efficient use and increase of talent and optimization of all employees’ activities.

Thus, the development of management models for the activation

and use of this potential is becoming increasingly relevant. In this case, the management process based on updating the innovative potential of higher education institutions should be based on a value-oriented approach, which, in turn, determines the requirements for the creation of modern management systems based on humanitarian technologies.

The term "humanitarian technology" has been increasingly used in recent years in the context of the humanistic paradigm of education and society. In a general sense, humanitarian technologies are technologies focused on personal development and creating the conditions for this. In other words, these are ways to improve moral and ethical standards of behavior, the development of intellectual abilities and physical health.

Humanitarian technology-based management as a new approach to managing the education system includes identifying, developing, and cultivating values that, on the one hand, satisfy the strategic goals and functions of education as a social institution, and, on the other hand, are disseminated by those who implement these tasks and functions. The implementation of humanitarian technologies in management requires taking into account the personal values of employees, the formation of a system of organizational values, which leads to the development of human capital and, ultimately, improving the quality of the organization.

For example, organizations working with human resources use technologies aimed at developing individual and personal qualities of staff, improving interpersonal relationships and the socio-psychological climate of staff, stimulating professional growth, creativity, and business partnerships, etc. The management function of the humanitarian technologies is the design of social and professional activities of staff and the main elements of humanitarian technologies in this area are actions in the field of personnel policy, modernization and social mobility, motivation and stimulation of employees, development of multilateral and multidirectional ties, conflict management, etc.

The following humanitarian technologies in management are available:

- market promotion of a brand or product in an appropriate lifestyle (for public relations, brand construction, marketing, advertising);

- organizational design and project management;
- reflexive control;
- behavior management;
- personnel assessment, selection, their motivation, training and psychological support (personnel management);
- The development of theories of absolute creative production of content for all intelligent products.

Applications of humanitarian technology in the field of management:

a) the management system of society, which can be described as the unity of a market economy, civil society and the rules of law. In such a system, market entities, free citizens and legal entities, on the one hand, and the mechanisms that make the market, social and legal relations happen, on the other hand, specific definitions of “reflective” elements and management of oneself as humanitarian technologies;

b) the management of the field of education, which in its function should train adapted to real life for the real system of public education. The main step in implementing management is to understand that performers should not be managed, but a system of reflective elements (creativity, innovation, etc.). In addition, this recurrence of the elements of the system, which forms the only resource for further development.

Thus, from among the various educational technologies, one can single out a separate component of humanitarian management technologies aimed at creating an organizational environment that will help achieve human potential and generate new ideas (principles, ideas), which will undoubtedly lead to the achievement of a qualitative new result in activities of the university.

Intellectual potential combines various types of intellectual activity, i.e. it performs an integrative function in relation to its constituent components, for example, education in conjunction with science, etc. The intellectual potential of the nation reflects the ability to set goals and search for means of their implementation, and at the present stage of economic development is becoming increasingly important.

In the XXI century, gain in economic and political competition is determined not only by the level of development of fundamental and applied science, but not to a lesser extent by the level of education

of the population. It is no coincidence that in Japan and the USA, universal comprehensive (12 years) secondary education is currently being carried out, after which 60-80% of young people continue to study in higher education.

The thousand-year-old Kazakh cultural tradition has developed and preserved the laws of morality. These laws are not assimilated by an individual as a result of individual life experience. They are carefully preserved and transmitted from generation to generation as an invaluable spiritual experience of many generations, and are instilled through the process of education. The role of spiritual memory is played by the national mentality, national customs and traditions; the simple kindness of the mother, the warmth of family life relations, and the wisdom of the state leader can change the course of history also occupies an important place in education.

The idea of forming the national idea “Mangilik El” expressed by former President Nursultan Nazarbayev became a special part of his Message this year. At the current stage of the country’s development, a national idea is simply necessary: the Kazakhstanis have already embarked on the implementation of the Strategy-2050 tasks, but much remains to be done. And the national idea will unite our aspirations and forces. The idea of “Mangilik El” presents Kazakhstan not just as a country, but as a nation. We must develop not only economically, but also spiritually. And, despite its multi-nationality, Kazakhstan was able to create a single, common idea. And this is what we have been looking for all our lives. The national idea “Mangilik El” is the result of 25 years of independence, and its roots go back to ancient times.

The concept of “Mangilik El” is intended for implementation in Kazakhstani society, respectively, it is an integral part of the universal human and national culture and cannot be considered outside its humanitarian context. The worldview message of the theorists and practitioners of “Mangilik El” in a certain way correlates with the cultural layer of the era of globalization, as well as with the spiritual potential of a nation forming nation.

Actually, the very fact that the author of the concept, the Head of State outlined the idea, indicates the need for a critical review of outdated concepts that resulted in the dehumanization of education,

both primary, secondary and higher. When the goals of education and patriotic education are replaced by the narrow tasks of gaining a certain emasculated minimum of skills, the timeliness of the concept “Mangilik El” is impossible. The ultimate goal of the project “Mangilik El” is a spiritualized people, energetic motivated youth, creative managers, and to achieve this lofty goal is possible through a well-established educational concept.

The former President of the Republic of Kazakhstan N.A. Nazarbayev considers the formation of the historical consciousness of the nation, the preservation of the cultural heritage a national priority. In this regard, it is necessary to strengthen and continue work to identify new cultural sources and artifacts that are an important component of ethnogenesis of both the Kazakh nation and world culture. The results of fundamental and applied research can help in the development of the domestic historical and political sciences, as well as replenish various funds and libraries.

A comprehensive interdisciplinary scientific approach to studying the role and place of Kazakhstan in the world system, analyzing the challenges and threats there, taking into account the political and cultural specifics of neighboring regions and countries, implementing reforms, ethnic mentality, as well as retrospective coverage of the historical and cultural influences of civilization of the West and the East is extremely relevant. In this historical period, an information strategy is considered the priority direction of state policy. This requires the further implementation of socio-political and economic reforms carried out by the authorities, as well as professional and competent, systematic and effective implementation of information and communication policy. In this regard, there is a need to develop a communication strategy based on spiritual and moral standards, focused on the formation of public consciousness of a citizen of an intellectual society. The development of mechanisms for the implementation of the communication strategy in the framework of the state information policy of Kazakhstan is the key to further modernization of political and humanitarian communication processes.

As the experience of developed countries shows, the effective and efficient implementation of humanitarian communication through

mass media justifies the relationship between the state and society. Thus, improving the details of communication through media is the key to the further development of society.

As the Chairman of the Senate of the Parliament of the Republic of Kazakhstan, Kasymzhomart Tokayev, noted in a report at the international scientific-practical conference “A new paradigm of sustainable human development. G-Global – a format for global dialogue”, “President Nursultan Nazarbayev launched the G-Global initiative aimed at uniting the efforts of the world community with the aim of creating a fair and safe world order. This initiative provides a fundamentally new format for discussing global issues” [35]. The G-Global project is being successfully implemented on a regional and international scale and it contains a powerful intellectual potential of young gifted people. K. Tokaev shared his vision of the necessary changes to ensure sustainable development and human security and presented ten theses on new paradigms. Note that the fourth most important thesis is the new concept of sustainable human development. In particular, Kasymzhomart Tokaev noted, “Human capital plays an exceptional role in ensuring sustainable development. Its potential depends on the quality of education, health care, and social security of the population.”

The processes of democratization and modernization in society are taking place along with the strengthening of the role of relations between the media and the state, as well as the introduction of new advanced technologies in the field of mass communication and state regulation of the media space.

In the former Soviet countries, there was a mobilization of processes regarding the methods of relations between the authorities, the media, and the masses. Today, the Kazakh media of communication have the task to keep up with the processes of development of humanitarian communication, the use of humanitarian technologies at the global and regional levels. In this regard, the research team developed the following concept of communication strategy:

- 1) systematization of strategic mechanisms for the effective implementation of humanitarian communication through media channels;

2) the creation of analytical structures whose task is to accompany the information policy of Kazakhstan in the framework of the development strategy of human capital and the intellectual potential of the nation;

3) the development of communication processes that affect the further modernization of society through mass media;

4) increasing the efficiency of messages and requirements for the objectivity of the information distributed; improvement of the information policy of the Republic of Kazakhstan;

5) the organization of events to increase the motivation of Kazakhstani media that implement and participate in the processes of forming a citizen of an intellectual society;

6) the organization of the activities of an independent electronic embassy, improving the electronic dialogue between the government and the masses, the values of democracy and enhancing the effectiveness of the Kazakhstani electronic government project;

7) the formation of a national political system that organizes and implements public information campaigns aimed at the development of human and intellectual capital in the Republic of Kazakhstan;

8) the development of new media platforms for discussion and strategies for promoting traditional national values in the context of the formation of a new Kazakhstani patriotism;

9) ensuring equal conditions of access to information resources for all categories of the population of Kazakhstan, the opportunity to discuss new paradigms of social development;

10) development of information and communication technologies for influencing the public as an analysis mechanism, determining the near future and effective implementation of information and communication processes in enhancing the intellectual potential and the formation of the intellectual nation of Kazakhstan.

To implement this communication strategy, it is necessary to develop mechanisms to ensure all measures, and their continuous implementation, the introduction of a system to improve the dissemination of state information, raising the professional level of information activities of the authorities, proposing mechanisms for modernizing the policy of state information

management. It is also necessary to create a network of professional media managers, mobilizing and regulating activities and information policies. In the context of the globalization of modern civilization and the development of information technology, the most important factor in world influence is culture, which is considered as the most important mechanism for the moral and spiritual education of the young generation. The implementation of the tasks of moral and spiritual education is considered as the most important condition for the preservation of domestic culture, as the main prerequisite for the spiritual security of society, since only “cultural heritage” is the guarantee of the greatness of the people and their independence. The Kazakh people are one of those nations that values their culture. To find a moral basis for the upbringing and development of the younger generation is possible first of all from the folk sources. This is the fulcrum that has evolved over centuries, for centuries it has been close and understandable for every Kazakh.

“One of the main tasks of our state today is to educate a generation that knows the traditions of native culture, loves the history of its people – a generation that can be trusted with the future of the country. An active and purposeful young generation is growing in the country. It is fluent in several languages and has mastered modern information technologies. But where is the guarantee that these will not be technocrats who are alien to the aspirations of the people, who do not know their native history, their roots, who do not recognize themselves as heirs and successors of the great steppe culture? The young generation, which has not learned the spiritual values of their people, the lessons of their native history, can be drowned out by the wave of globalization and go on about various dogmatic trends. This means that our duty is to educate young Kazakhstanis in the spirit of patriotism, love for their native people,” the former President of Kazakhstan noted [36].

The course of the Head of Kazakhstan to the formation of capital of the nation is the key to sustainable development of Kazakhstan for the long term. A developed, educated, independent, self-confident, successful and responsible citizen is the basis and pillar of a free and prosperous Kazakhstan. New Kazakhstani patriotism is a

unique formula that harmonizes love for the homeland, traditions and innovations. The foundation of Kazakhstani patriotism is important as the equal rights of all citizens and responsibility to the Motherland and its future. The new Kazakhstani patriotism is the integrative basis of the public consciousness of the multi-ethnic people of Kazakhstan. Its main features are: rejection of dependent moods and reliance on one's own strengths, obtaining education and qualifications, expanding knowledge and horizons, improving abilities and using the opportunities provided by the state. A new social ideology and a new Kazakhstani public consciousness should form the conviction of every citizen of the Republic of Kazakhstan that the main form of wealth of a country becomes ahead of the level of intellectual and spiritual development of the population, which takes the form of human capital and ensures an innovative process in every area of human activity.

To implement this communication strategy, it is necessary to develop mechanisms to ensure all measures, and their continuous implementation, the introduction of a system for improving the procedures for disseminating the state information political position, raising the professional level of information activities of the authorities, proposing mechanisms for modernizing the state information management policy. It is also necessary to create a network of professional media managers, mobilizing and regulating activities and information policies.

Planning and organization of measures in this direction is within the competence of the information and analytical representation. As the development of positions that improve the installation of the Kazakhstani mass media on the formation of an intelligent nation, the mechanisms for their implementation include: support for media technology methods (media testing, media monitoring, promotions; a high rating on the stability index of the media, information campaigns aimed at opening the dissemination of public messages); attraction of governmental, national and international press services; mass media holdings; and national corporations walkie-talkies.

Measures in this direction should be discussed, analyzed in the institutions of power, civil society and the media and carried out with

the consent of all parties. As a result, this concept should serve as the basis for maintaining democratic values that affect the processes of further modernization of Kazakhstan, the formation of intellectual capital and sustainable human development. The acceptance of numerous information flows and their analysis by the human intellect is a complex process. The search for the right road and the right direction of the spiritual compass of society are the tasks of the authorities and the scientific community.

NEW KAZAKHSTAN PATRIOTISM AS A CULTURAL PHENOMENON

In modern society, the words “patriotism”, “love of the motherland” gain a heightened importance. Only a person educated in the spirit of patriotism can build a healthy society and a strong state. Patriotism (from the Greek *Pathis* – the fatherland) means the moral and political principle inherent in the citizen. This is a strong social feeling, the basis of which is love for one’s homeland, devotion to one’s people, pride in one’s historical past and present, concern for one’s future. This is the desire to protect the interests of the state both within the country and abroad [37].

On the eve of the 25th anniversary of Independence of the country, we can safely say that Kazakhstanis are building a new society, where they value the honor, dignity and work of everyone, where there is high morality, ethical principles, and citizenship. It is patriotic education that contributes to the formation of the best spiritual qualities of the individual, ensures the unity and continuity of all generations of the people. A person is not born a patriot, one becomes a patriot through education and participation in public life. Patriotism is an integral part of public and civic consciousness, the core of everyday behavior, the guiding landmark of lifestyle.

Our society needs not only professionals, but also patriots who possess a well-formed civic position and a broad worldview. This work is every day, versatile and designed for many years to come. For example, D.E. Seitzhanov believes that the fundamental principle in this matter is a concrete historical approach based on the heroic history of the Kazakh people [38].

Consequently, the education of patriotism should be based on the heroic history of the people, which develops a sense of love for their homeland, its history and traditions. Love for the Motherland

unites society, and its destruction destroys the people. By instilling a feeling of love for the motherland, reviving the traditions and achievements of previous generations, it is possible to create conditions for movement into the future. Education plays a great role in the creation of such conditions as a factor in ensuring peace and stability by educating specialists in the spirit of tolerance and harmony.

In his Message to the people of Kazakhstan, the leader of the nation called on society to “arm ourselves with eternal qualities – zeal, diligence and determination, which will help us to stand and bring a worthy future to our Motherland”. At the same time, the spirit of patriotism and traditions, the spirit of unity and competitiveness should become the norm in the life of the state and nation. And everyone is obliged to do everything so that this creative spirit becomes a part of his life [39].

A large role in the development of Kazakhstani patriotism should belong to military universities and the armed forces. They should emphasize the activation of military-patriotic education of youth, the formation of a positive image of the defender of the Motherland, the strengthening of the prestige of the military profession and the motivation of the service to defend the homeland. More military-patriotic events should be held among schoolchildren and army youth. Already now, in many regions, Draft Days are held with the participation of well-known Kazakhstanis, veterans, athletes, and the public. As part of the celebration of Independence Day, mass events are organized on the squares and streets of cities. The patriotic education of the younger generation has always been one of the most important tasks of the modern school, because childhood and youth are the most fertile time for instilling a sacred feeling of love for the motherland. Patriotic education allows students’ love for their native land, country, its nature, national and original culture to form. In today’s schools, work on patriotic education is no less significant and relevant. They are striving to get acquainted with the origins of national culture, to form a sense of pride in her country, for her people, respect for its achievements, a gallant past, and to foster a sense of love for the Motherland and nature.

Systematic work on patriotic education of schoolchildren will certainly give positive results. Extra-curricular activities at school have great potential in patriotic education.

The development of the Kazakh state and society poses new challenges in the field of education for the young generation. In the light of these tasks, the importance of patriotic education of students in secondary schools is increasing. This direction of education should make a significant, and in some cases a decisive contribution to the formation of worthy citizens, the training of skillful and strong defenders of the Motherland.

The importance of patriotic education of youth is emphasized by the former President of Kazakhstan N.A. Nazarbayev. In his annual Message to the people of Kazakhstan, the “Kazakhstan-2050 Strategy is a New Political Course of the Fulfilled State” he notes that, “the new Kazakhstan patriotism is the basis for the success of our multinational and multi confessional society. Our main goal in this direction is simple and understandable: we must maintain and strengthen social cohesion these things. This is an indispensable condition for our existence as a state, as a society, as a nation. The foundation of Kazakhstani patriotism is the equal rights of all citizens and their common responsibility for the honor of the Motherland.”

The leader of the nation also highlighted the fact that without confidence in the future it is impossible to build a full-fledged state. It is vital that the goals of the state and citizen coincide in all main areas. This is the main task of the state.

Citizens trust the state only when there is a prospect, there are opportunities for development, personal and professional growth. The state and people should be aware of this and work together. It is necessary to educate ourselves and our children about a new Kazakhstan patriotism. This is, first of all, pride in the country and its achievements.

Thus, it is assumed that the school will focus not only on communicating to students a certain amount of knowledge, but also on developing the moral qualities of the individual, including patriotism.

The educational traditions of the Kazakh people were associated with the formation of a sense of love among young people for

their parents and loved ones, for their small homeland, for their Motherland, and the desire to increase their dignity and prosperity with their own labor. Today, the tasks of education include rooting in the minds of the young generation of sacred concepts that determine the spiritual life of a nation: homeland, family, native language, native nature, people, their history, faith, spiritual culture as a whole. All this is the foundation of the formation of personality. The problem of patriotic upbringing requires the study and comprehensive analysis of changes in society, processes and phenomena that affect the public consciousness, opinions, moods, traditions, relationships, the upbringing process and the practice of socio-pedagogical activity in the country. Of particular importance is the search and development of new approaches to the education of schoolchildren, taking into account the system of their values and interests, consistent with the development trends of Kazakhstani society and the education system.

The relevance of pedagogical observation of the problem of patriotic education in modern Kazakhstani schoolchildren is justified in the following:

Firstly, the need for a deeper and more comprehensive analysis of the essence, content, structure of patriotism, its role and place in the education system of the younger generation in the context of the main changes in society and its military organization.

Secondly, the contradiction between the huge potential of patriotism (especially spiritual, moral, social, activity) in the formation of the most important qualities of modern schoolchildren.

Thirdly, the need to fundamentally improve the activities for the education of patriotism among schoolchildren, taking into account their age, psychological and pedagogical characteristics, personal and group interests and values, changes taking place in society based on the creation at the beginning of the XXI century, in our country, conditions conducive to patriotic education, the implementation of the methods, forms, and means of educating patriotism among schoolchildren in accordance with today's realities.

Fourth, the need to ensure greater scientific, systematic, purposeful, active and productive patriotic education of schoolchildren.

Fifth, the need of the state to ensure the security of the individual, society and the state, taking into account the presence of numerous external and internal threats to national security, primarily related to the sharply intensified activities of terrorist and extremist organizations [40].

The above author identifies the following areas of patriotic education:

Education on the history and traditions of the state and society:

- study of the history of Kazakhstan;
- measures to perpetuate the memory of the fallen in the struggle for independence of the motherland;
- the creation of museums, malls, exhibitions of military glory in educational institutions;
- conducting excursions, lessons of courage, meetings with veterans of the Great Patriotic War and other wars, participants in hostilities;
- Celebrating memorable dates, organizing concerts, exhibitions, quizzes, contests, watching video films, etc.;

Military sports education:

- the organization of tourist gatherings and trips to places of military and military glory, sports and athletics competitions, dedicated to memorable dates in the history of the Republic of Kazakhstan, the Armed Forces, and other law enforcement agencies;
- Organization and participation in military-sports games that together solve the tasks of patriotic education: organizational strengthening of the schoolchildren’s team, the development of youth social activity, the formation of the qualities necessary for a citizen, a defender of the Motherland;
- holding months of the defense-mass and sports recreational activities, military sports relay races and holidays, etc.;

Education through the interconnection and interaction of school and military collectives:

- participation of military personnel in the organization and conduct of military applied circles and sections for schoolchildren;
- The organization of military sports camps, military training camps;

– holding meetings with military personnel law enforcement.

As can be seen from the above, significant events in the history of Kazakhstan, the advanced achievements of Kazakhstan in the field of politics, science, military affairs, culture and sports are significant for Kazakhstanis.

The main task of modern patriotic education can be formulated as follows: the education of patriotism as one of the main spiritual and moral values, the development of a young person with socially important qualities, who can manifest these qualities in the interests of developing his personality, country and society.

The solution to these problems is impossible without introducing young people to the originality of the history and culture of Kazakhstan; create the conditions for a patriotism worthy of fulfilling civil and military duty; respect for the norms of law and law, the rules of life in society, the development of social and civil responsibility; fostering a positive attitude towards work as one of the main values in life, the development of the need for labor for the benefit of society, the state; nurturing the need for spiritual life, for a healthy moral lifestyle, family values, maintain a favorable climate in the team.

The main task of patriotic education is to increase the effectiveness of all these activities, especially paying attention to the education of young people in high social activity, mobilizing all citizens, social and state institutions to actively participate in creating and implementing the necessary conditions for the education of patriotism as spiritual, moral and socially significant component of the development of Kazakhstan.

The youth of Kazakhstan directly connects the concept of patriotism with the development of an intellectual nation in Kazakhstan. The youth survey was conducted in the cities and towns of Kazakhstan – Pavlodar, Bayanaul, Ust-Kamenogorsk, Katon-Karagai and Aktobe.

A total of 500 people were interviewed, including:

S. Toraigyrov Pavlodar State University, Pavlodar (100 respondents);

Innovative Eurasian University, Pavlodar (100 respondents);

Bayanaul village, Bayanaul district, Pavlodar region (100 respondents);

Sarsen Amanzholov East Kazakhstan State University, Ust-Kamenogorsk (100 respondents);

Katon-Karagai rural district of the Bolshenarym region of the East Kazakhstan region (50 respondents);

K. Zhubanov Aktobe Regional State University, Aktobe – (50 respondents);

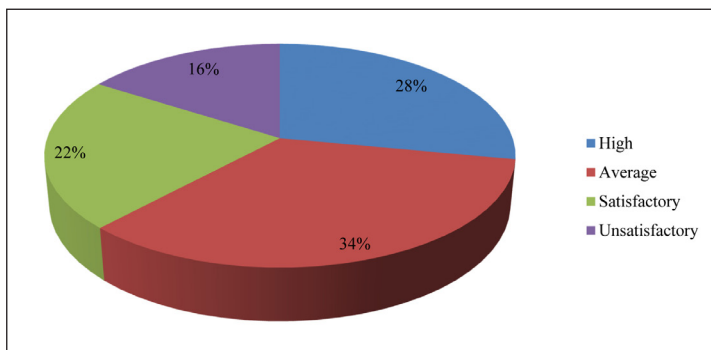


Figure 1 – How do you assess the possibilities of forming an intellectual nation in Kazakhstan? – Kyzylorda (% of the total number of respondents)

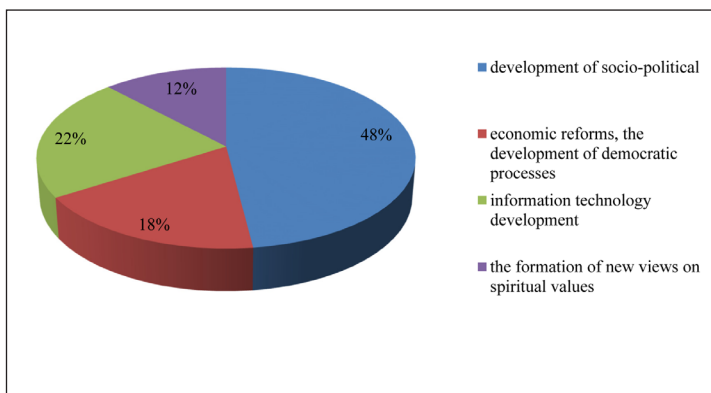


Figure 2 – What factors do you think influence the development of intellectual potential in Kazakhstan? – Kyzylorda (% of the total number of respondents) – Kyzylorda (% of the total number of respondents)

So, in Aktau, from Nazarbayev school students, the following answers were received to the question “How do you assess the possibilities of forming an intellectual nation in Kazakhstan?” 32% of respondents considered the opportunities high, medium – 28%, satisfactory – 22% and unsatisfactory – 18%. In Astana, the data was distributed – 40%, 18%, 28% and 15%, respectively.

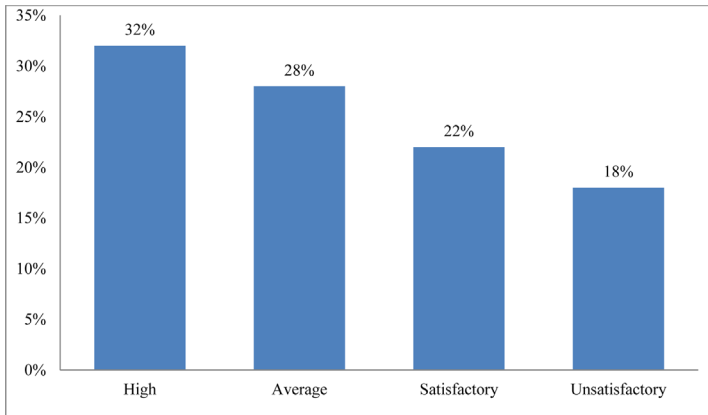


Figure 3 – How do you assess the possibilities of forming an intellectual nation in Kazakhstan? – Aktau (% of the total number of respondents)

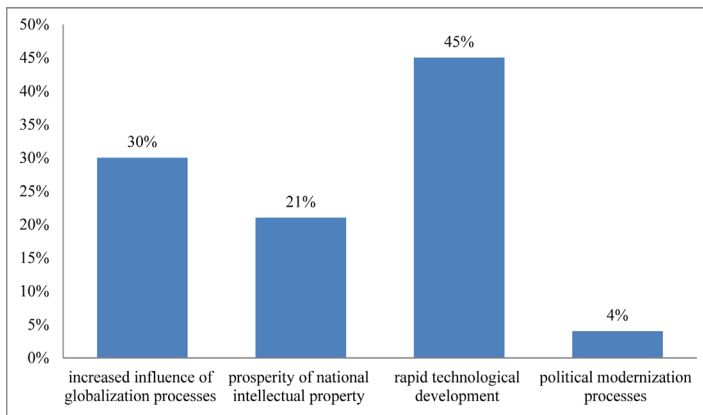


Figure 4 – Please name the prerequisites necessary for the formation of an intellectual nation in our country? – Aktau (% of the total number of respondents)

The future of the modern economy will be determined by the level of development of human capital in society. These are interdependent factors. That is, the growth of knowledge-intensive production will lead to the need for the development of human capital. The development of human capital in Kazakhstan in Aktau, 14% identified as high, and 40% as low. 10% found it difficult to answer. In Kyzylorda, opinions are similar – 20% rated the level of development of human capital as low, and 55 and 15% as medium and high. At ENU, the development of human capital is considered high by 33% of respondents. Determining the level of accessibility of intellectual resources for the people is encouraging. Accessibility was determined as very high by 21% of respondents from Aktau, and in Kyzylorda only 15% of respondents considered the availability of intellectual resources to be high. Accessibility was considered low by 22% and 25% of respondents, respectively. In both cities, the accessibility of intellectual resources, the majority of respondents finds the average – 39 and 50%.

In the opinion of the respondents in Aktau and Kyzylorda, the lack of financial and material resources (40%) and the low information potential of the republic (20% and 17%) most hinder the increase in Kazakhstan’s intellectual potential. The formation of the spiritual, cultural and exemplary educational environment causes concern among 9% and 23% of respondents. In the capital, the main problem is the lag in the production of advanced technologies – 37%.

Among the factors that were identified as creating a favorable environment for the development of intellectual investment in the Republic of Kazakhstan, the first place went to an increase in the share of the population in the decision-making process (Kyzylorda -28%, Astana – 29%), and the second – increased socio-political activity citizens (25 and 18%). The least importance in Kyzylorda is given to the need for an effective policy on the part of the authorities (18%). In Aktau, opinions were divided as follows: increasing the socio-political activity of citizens (31%), increasing the share of the population in the decision-making process (29%), the need for an effective policy on the part of the authorities (21%).

The answer to the question about the implementation of the project “Intellectual Nation – 2020” is encouraging, since 35% of respondents in Kyzylorda considered the possibility of implementation to be very high and 50% – high. Those who consider the opportunity low is only 8%. In the capital, indicators are somewhat different – 43% of respondents considered the possibility of implementation to be very high and only 19% – high. Aktau: high – 42.

Kazakhstan has completed the period of restoration of its socio-economic potential. Today on the agenda is a new stage of development aimed at strengthening the country’s competitiveness in the external arena. And here the main emphasis is on investment in human capital and the formation of an industrial and innovative economy, on the basis of which a qualitatively new innovative nation promises to arise.

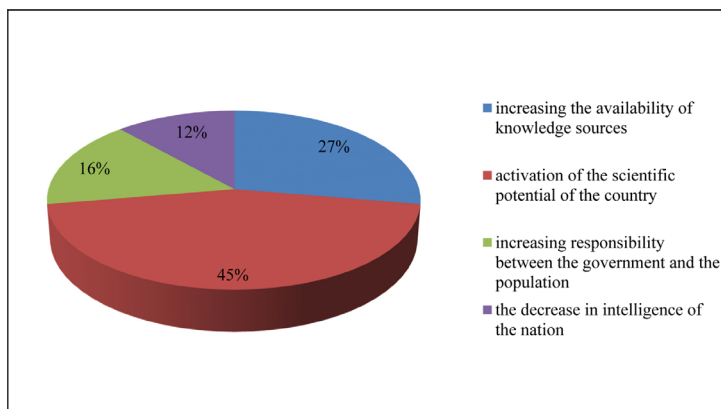


Figure 5 – What measures are necessary to increase the potential of the intellectual nation in Kazakhstan? – Kyzylorda (% of the total number of respondents)

Among the measures necessary to increase the potential of the intellectual nation in Kazakhstan, the respondents from Kyzylorda ranked first the activation of the country’s scientific potential (42%), the second and third places are taken by increasing the availability of sources of knowledge (26%) and increasing the intelligence of the nation (24%). In Astana and Aktau, the first place was placed on

increasing the availability of sources of knowledge (26 and 45%), the second and third places are occupied by increasing the intelligence of the nation (24%) and increasing the responsibility between the government and the population (30%), the activation of the country's scientific potential in last place (11%). The activation of the country's scientific potential is (42.35 and 20%).

According to the Strategic Plan for the Development of the Country until 2020, Kazakhstan in 2020 should become a country with:

- a powerful and efficient economy;
- competitive, unique human capital;
- high standards of quality of life.

It is not surprising, therefore, that among the prerequisites necessary for creating a knowledge society while increasing the intellectual potential of Kazakhstan, the largest number of respondents noted an increase in the availability of knowledge for the population (35.22 and 39%), an increase in the accessibility of information equality for citizens (24.37 and 18%) and increasing scientific and innovative potential (31.6 and 25%). An increase in the accessibility of spiritual values for citizens is considered an important prerequisite by 10.23 and 18% of respondents.

Among the factors influencing the development of the intellectual capital of the nation and the mental capital of the people, the majority of respondents singled out the implementation of innovative economic reform (26.44 and 18%) and the implementation of socio-political projects (4 and 25.15%). This suggests that the most important area is the active development of an innovative economy. There is every reason to call the modern period an era of innovation. Innovative topics are becoming popular and in demand in most regions and cover new areas of the economy, social development and management. But the formation of spiritual and exemplary traditions is considered important by only 11.3 and 18% of respondents. In Kyzylorda, the first place is the implementation of socio-political projects (40%), the second is the implementation of innovative economic reform (26%), and the third, with a very small difference, is the development of information technologies (23%).

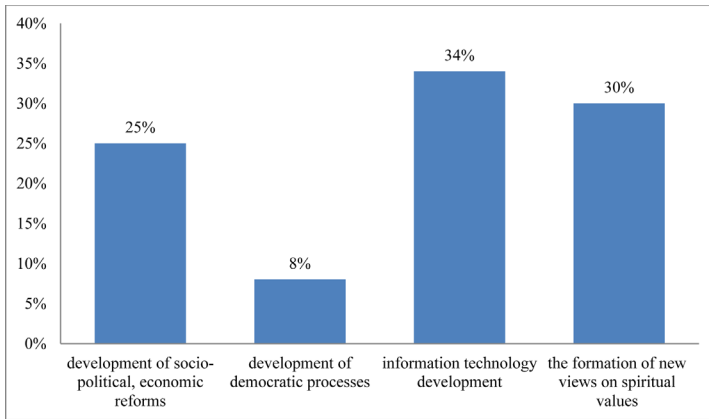


Figure 6 – What factors do you think influence the development of intellectual potential in Kazakhstan? – Astana (% of the total number of respondents)

Over the years of independence, Kazakhstan has formed its internal and external image, and taken a worthy place in the world. But in order to develop further, to withstand competition in politics, economics and interstate relations, new information technologies and full use of the experience gained are needed. The majority of respondents in Kyzylorda and Aktau (55 and 43%) rated the responsibility of the Kazakhstani media in the formation of an intellectual nation as especially significant. An approximately equal number of votes from Kyzylorda, Astana and Aktau (19.26% and 22%) rated the rating as good.

The idea of the former President of the Republic of Kazakhstan N.A. Nazarbayev on the construction of the Universal Labor Society in terms of content and semantic load is a national trend, a guide to action for both state and public structures, and for every Kazakhstani. Social modernization of the country implies, first of all, a radical transformation, the restructuring of citizens' consciousness. And in response to the question about the main factors that form the Kazakhstan society of universal labor, the most respondents from Kyzylorda, Astana and Aktau (26%, 52%, 34%) see the development of the education sector. The development of scientific and innovative

developments considers 18% of respondents in Kyzylorda and 22 significant % in Aktau, and 14% of respondents in Kyzylorda and 25% and 17% in Astana and Aktau chose an increase in demand for intellectual labor and an increase in intellectual investments.

There are certain concerns that a very small number of respondents from Kyzylorda (4%) called the relationship between the government and the people open. Ten times as many respondents (42%) consider them secret. In Astana and Aktau, the picture is as follows: open – 20% and 12%, certain – 33% and 15%, uncertain – 24% and 25%, secret – 23 and 48%.

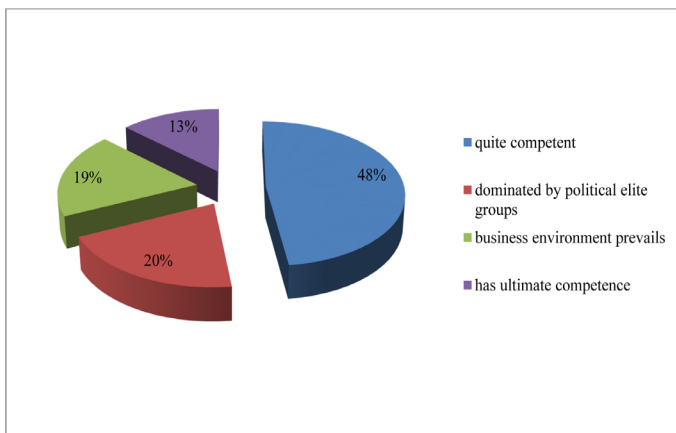


Figure 7 – How would you characterize the competence of political power in the formation of an intellectual nation? – Astana (% of the total number of respondents)

The peculiarity of the media is that they to some extent shape the lifestyle of their readers. The influence of the media on the audience is unconditional. This, first of all, is manifested in the propagated norms and rules of behavior, which are individually formed by a certain media. Therefore, 40% of the respondents from Kyzylorda, 24% from Astana and 20% from Aktau expectedly estimated the participation of citizens in the formation of intellectual values through the media as especially significant, and 20%, 17%, and 37% as good. The average share of participation is 25%, 36% and 24% of respondents, respectively.

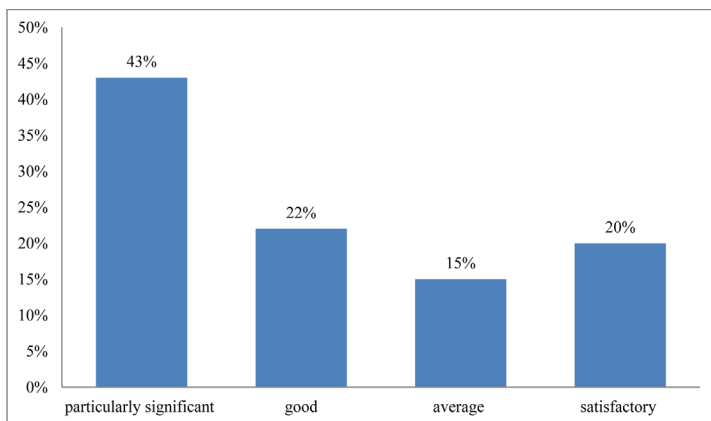


Figure 8 – Please rate the responsibility of the Kazakh media in the formation of an intellectual nation? – Aktau (% of the total number of respondents)

The majority of respondents in Aktau believe that independent media (30%) carry out the best information policy in shaping intellectual values (30%), and approximately the same number (22 and 20%) cast their votes to state and opposition media. The following picture is observed in Kyzylorda: state-owned media – 35%; independent media – 27%; opposition media – 11%; unofficial media – 27%. Astana: state-owned media – 60%; independent media – 20%; opposition media – 10%; unofficial media – 10%.

Within the framework of the presidential program “Intellectual Nation 2020”, the humanitarian research center “Mediasphere” of the national university together with the UN Information Bureau and Nazarbayev Intellectual Schools organized a student expedition “Kazakh eli”. The head of the expedition was appointed student dean of the faculty of journalism of KAZNU Madi Akhmetov.

Young people discussed the topics of “information security” and “information accessibility”. Students were primarily interested in how they benefit from the programs they take? Is this a waste of time and money? The expedition members explained that the President personally controls the implementation of these programs. In addition, from the side of representatives of the municipal government there

should be no obstruction or a false idea about the waste of funds allocated for these programs. The question was often asked about how young people assess information security in Kazakhstan, including among students? The leaders of the expedition explained that information security is the problem that concerns each of us. But the requirements for it are not always met by students. For example, we not only publish low-quality photographs, but also often write messages that violate each other's honor and dignity or express a negative attitude towards the authorities. But is this not a sign that we are violating the information security of another person? That is, if we want to have information security, we must first start with ourselves. Without this, nothing will come of us.

To the question: “Do you have enough textbooks and books? How often do you find the necessary information?” The respondents answered that they lacked textbooks. Libraries refute this claim. Young people take most of the information from the Internet and use it, not knowing how reliable it is. After a confidential conversation with the members of the expedition, representatives of youth seriously thought about it. There were questions to students of KazNU. Young people were interested in the motives for participating in the expedition. Students explained that they came with joy and each moment of communication is of particular importance to them. Because the purpose of the visit is to interact — they came not only to give something, but they also want to get something to receive.

Summing up the given stage of the research, we can draw the following conclusions:

- Patriotism is a complex set of properties and characteristics
- At the level of an individual, patriotism can be considered as one of the components of his personality and includes:
 - love of motherland;
 - identification of their individual interests with the interests of the fatherland;
 - patriotic feelings related to the higher spiritual substructures of man;
 - willingness to sacrifice for the sake of the motherland their personal interests, including life;

- the perception of service to the motherland as one of the important foundations of one’s life self-determination, holy duty and primary duty;

- recognition of the motherland as the highest, main value in the hierarchy of the individual’s value system;

- pride in their culture and achievements of their people;

- Respect for other peoples and cultures;

- Patriotism is based on a strict hierarchy of spiritual values and awareness of spiritual self-determination;

- the creation of an intellectual nation and the development of intellectual capital is of great importance for the education of patriotism;

- Modern youth closely associates the manifestation of patriotism with the concepts of “information security” and “information accessibility”.

Within the framework of the topic, comprehensive studies were carried out, covering such cross-subject areas as humanitarian technologies, social processes, intellectual capital, patriotism, mass communication. Research in the field of social and intellectual capital was put on the agenda of the international community in the second half of the last century.

The analysis of the axiological, technological foundations of the new Kazakhstani patriotism as intellectual capital;

A scientific analysis of the values forming the new Kazakhstani patriotism as a political, social, psychological, cultural phenomenon has been carried out;

A study has begun of high humanitarian technologies that influence the implementation of the idea of “Mangilik El” in the system of political, social, cultural and innovative values;

Social design was carried out, scientific examination of humanitarian technologies aimed at strengthening the reliability and responsibility between citizens and the state in the process of forming a new Kazakhstani patriotism;

The creation of a humanitarian basis has begun, which defines the ideological concept of “Mangilik El”;

A communication strategy and information platform has been developed aimed at disseminating and explaining the ideological concept of “Mangilik El” among target groups.

The course of the Head of Kazakhstan to the formation of capital of the nation is the key to sustainable development of Kazakhstan for the long term. A developed, educated, independent, self-confident, successful and responsible citizen is the basis and pillar of a free and prosperous Kazakhstan. New Kazakhstani patriotism is a unique formula that harmonizes love for the homeland, traditions and innovations. The foundation of Kazakhstani patriotism is important as the equal rights of all citizens and responsibility to the Motherland and its future. The new Kazakhstani patriotism is the integrative basis of the public consciousness of the multi-ethnic people of Kazakhstan. Its main features are: rejection of dependent moods and reliance on one’s own strengths, obtaining education and qualifications, expanding knowledge and horizons, improving abilities and using the opportunities provided by the state. A new social ideology and a new Kazakhstani public consciousness should form the conviction of every citizen of the Republic of Kazakhstan that the main form of wealth of a country becomes ahead of the level of intellectual and spiritual development of the population, which takes the form of human capital and ensures an innovative process in every area of human activity.

The design and improvement of the national model on the basis of world best practice for the formation of a new Kazakhstani patriotism within the framework of the national idea “Mangilik El.”

The world experience of the formation of national patriotism in different countries is analyzed. The role of the media in the formation of national patriotism is revealed.

The research results are applicable in the development of scientific concepts in the field of development of the formation of national patriotism; in the implementation of state information policy aimed at shaping the formation of national patriotism; in the use of information and communication technologies that affect the development of the formation of national patriotism of Kazakhstanis; in the activities of national, international centers that use the achievements of humanitarian technologies to educate national patriotism. The research

results are applicable in the field of mass communication, political science, sociology, cultural studies, etc.

Patriotism as an element of public consciousness has a diverse structure. He is the object of study of a number of social sciences, and, above all: history, cultural studies, ethnology, sociology, political science. In Kazakhstani society, the problem of patriotism has always been traditional. The study of problems in one way or another connected with the phenomenon of patriotism has a long history, but with the adoption of the ideological concept of “Mangilik El” these problems are undergoing a new understanding. Enough extensive data has been accumulated to highlight the values that form the new Kazakhstan as a political, sociological, psychological and cultural phenomenon.

Patriotism is one of the basic components of a nation’s national identity, expressed in feelings of love, pride and devotion to one’s homeland, its history, culture, traditions and everyday life, in the sense of moral duty of its protection, as well as in recognition of the identity and worthiness of other communities, in awareness their rights to identity and existence without confrontation with each other.

Patriotism is a sense of value and necessity for the life of each person of its inclusion in a large holistic individualthe identity of the people and, on the other hand, the instinct of self-preservation of the national individuality and identity. The meaning and function of patriotism is to unite the state and preserve the nation as an integral unity (cultural, territorial, state-political, economic). This is the spiritual force that activates the potentials and means that support the unity of the people: language, national culture, a sense of historical tradition and continuity, national features of its religion, integrity and inviolability of the territory. Therefore, the extinction of patriotism is the most sure sign of the crisis of society, and its artificial destruction is the way of the destruction of the people.

Patriotism is a versatile phenomenon, representing a complex set of properties and characteristics that manifest themselves differently at different levels of the functioning of the social system.

At the level of an individual, patriotism can be considered as one of the components of his personality substructure and is attributed to the

field of higher feelings and stable personality characteristics (values, beliefs, norms of behavior, criteria for assessing social phenomena).

How complex integral personality education patriotism includes:

- love to motherland;
- selfless devotion and service to her;
- indissoluble unity with her, the identification of her interests with the interests of the fatherland: to be a patriot means to connect my life with the life of the Motherland, my destiny – with her fate;
- patriotic feelings related to the higher spiritual substructures of a person and suggesting spiritual development: Homeland is a “spiritual reality”, therefore a spiritually dead person cannot love his homeland, be a patriot;
- the presence of an active citizenship, a willingness to defend the interests of their homeland, to act in the name of preserving and developing its well-being;
- sacrifice, i.e. willingness to sacrifice for the sake of the fatherland their personal interests, including life; the perception of service to the Motherland as one of the important foundations of one’s life self-determination, holy duty and primary duty;
- recognition of the motherland as the highest, main value in the hierarchy of the individual’s value system;
- pride in their culture and achievements of their people; worship of its shrines, the historical past and the best traditions (with their balanced and critical assessment at the same time);
- prevalence in a person of social orientation over individualistic, class or narrowly professional interests; respect for other peoples and cultures [15].

The definition of patriotism is quite common, but each source interprets it differently. For example, Ozhegov’s dictionary gives the following definition: “Patriotism is a devotion and love for one’s homeland, one’s people.

Patriot is a person devoted to the interests of some business, deeply attached to something.

Patriot is a man imbued with patriotism.”

A similar definition can be found in the historical, sociological and large encyclopedic dictionaries:

“Patriotism is a love for the Motherland (large and small), one of the most profound feelings, enshrined for centuries and millennia of the existence of separate fatherlands” [16].

Patriotism (gr. *Patris* – homeland, motheland), love for the homeland, devotion to it, the desire to serve its interests with its actions, a sense of inextricable connection with its people, with its language, culture, way of life and mores.

Patriotism is based on a strict hierarchy of spiritual values and awareness of spiritual self-determination. “At the heart of patriotism,” wrote I.A. Ilyin, lies the act of spiritual self-determination. Patriotism can live and will live only in that soul, for which there is something sacred on the earth, which through experience has experienced the objectivity and unconditional dignity of this sacred – and recognized it in the shrines of its people. “

Patriotism is an emotional attitude towards the homeland, expressed in the willingness to serve it and protect it from enemies.

Patriotism is a notion of love for the Motherland, devotion to one’s people. Patriotism has a different social content in different historical eras. The concept of patriotism arose in antiquity [17].

Some sources regard patriotism as a principle. Love for the motherland includes: caring for the interests and historical destinies of the country and readiness for their own sacrifice; loyalty to the homeland, fighting against enemies; pride in the social and cultural achievements of their country; sympathy for the suffering of the people and negative attitude to the social vices of society; respect for the historical past of the homeland and the traditions inherited from it; attachment to the place of residence (to the city, village, region, country as a whole).

Patriotism as a social phenomenon, first of all, belongs to the field of social psychology, but at the same time it also has a moral significance. All these manifestations of patriotism are reflected in the moral consciousness of mankind and in the content of various moral requirements. That is why the concept of patriotism is one of the principles of morality.

Patriotism as a political principle is a desire to tackle the issues of social development of the people, devoting more time to the people.

Patriots are those people who work for the good of the state, but state also works for the good of these people.

Patriotism, as a social principle, characterizes the attitude of people to their country, which is manifested by their actions. Love for the motherland, for example, is a concern for the interests and historical destinies of the country, a readiness for their own sacrifice; pride in the social and cultural achievements of their country.

Some sources define patriotism as a moral position. Since moral standards must meet the requirements of a certain behavior, which are based on ideas accepted in society, every person who belongs to society and adheres to its social attitudes must, by definition, be a patriot.

Having examined the existing definitions, we can conclude that the concept of “patriotism” needs to be defined where political, sociological, psychological and cultural aspects are taken into account.

Most sources define patriotism as love for the homeland, motherland, but there are also examples of patriotism as a moral position, moral and political principle, loyalty to one’s history, and devotion to one’s culture. If we summarize all of the above together, we can give the following definition: “Patriotism is, first and foremost, love for one’s homeland, one’s homeland. Patriotism begins with a love of loved ones and does not end with the love of one’s people. A patriot is obliged to value his story, to be devoted to his country, ready for it for self-sacrifice, to serve the interests of his country with all his might. ”

Kazakhstan faced the most important task, to realize the enormous spiritual and moral potential accumulated over the history of the state to solve problems in various areas of society. The state strategy of Kazakhstan should constantly rely on the historical and spiritual heritage of the people, therefore, in the last decade, the issue of developing a national idea that could unite the Kazakh people in new historical conditions has become an acute issue.

Having considered this topic, we can draw the following conclusions:

Patriotism is, first of all, love for one’s homeland, one’s homeland. The patriot appreciates his history, is devoted to his country and

culture, is ready for it for self-sacrifice, with all his might to serve the interests of his country.

Today, it pleases the fact that people have a tendency to return in their hearts the feelings of patriotism, although it still cannot be compared with the level of devotion to their country in Soviet times.

At the moment, few people think about love and respect for their homeland, not many people understand its history and are ready to fight for its independence and security, and more and more we look at life from a position of personal gain, although we were born in this country, our ancestors created it for us, and our duty is to be grateful to them and make our contribution to the development of the Motherland, because only in this way can we continue their work, confirm our meaning of existence and leave a good legacy to our children.

A sense of patriotism, pride in one's country is instilled in the United States from a very early age by parents, schools, universities, all sections of society. Most American students every morning recite a prayer in the form of an oath of allegiance with the following content: "I believe in the United States of America as a government of the people, from the people and for the people; whose lasting strength is derived from the consent of the governed; to democracy in the republic; to a sovereign nation under the God of many sovereign states; into a perfect union, one and indivisible; the establishment of those principles of freedom, equality, and justice for which the American patriots sacrificed their lives and happiness. I, therefore, believe that it is my duty is to love the country, support its Constitution, obey its laws, honor its flag and defend it against all enemies. "

And although there is still a lively debate in the United States on whether it is legal to force students to pronounce oaths, in many schools this tradition is strictly observed. In 1963, the United States Supreme Court ordered repealing of the prayer in public schools silently, to oneself. This innovation is explained by the appeal to the realities of that time, which confirms the validity of the thesis that politics is hidden behind all mysticism. It should be recalled that the words "nation under God" were introduced into the oath of allegiance after the USSR successfully passed tests of thermonuclear weapons.

Among all resources, intelligence comes first. Nevertheless, the belief in God’s protection of the people of the United States, “faith in America” throughout the history of the country has been built on any kind of Christianity or other religion; moreover, this faith is also common to citizens of the country, indifferent or even hostile to traditional religions. This faith is a kind of the political and ideological core of patriotic education in the US education system. Patriarch of American Sociology of Religion W. Herberg (1898–1977) emphasized that the primary and secondary education system plays a special role in instilling the sacred values of the American way of life, where, in his opinion, the young states are inculcated with the basic principles of civil (civil) religion (civil religion). Based he argued: “Public schools have become an almost sacred object of the American people; they helped create Americans, and there was nothing more important than this task.

Americanism, if this word can be used to denote a deep desire to be Americans, in the conditions of the scientific and technological revolution, they largely replaced religiosity as their most important characteristic, although this depreciation of religion was masked by a new concept, according to which religion and education are parallel processes, found only in the final analysis. “According to Herberg, a whole” religion of public education “took shape in America, which was a more significant factor for most Americans oh the youth than the religion of churches. They’re not teaching Christianity, but the religion of democracy, the religion of the American way of life. The presidency of the Republican R. Reagan in the 80s of the last century was characterized by calls “to return God to school classes.” Kentucky demanded to install tablets with Ten Commandments in all schools of the country for “raising the morale of the people.” To circumvent the first amendment to the US Constitution, as well as the decision of the Supreme Court of 1963, advocates of this innovation called the commandments “the fundamental legal code of Western civilization and the general law of the United States.” In his radio address to the nation, R. Reagan called on to remind not only schoolchildren, but also students that it was the patriots who were inspired by faith in America who taught by example how to sacrifice their lives and

happiness, and that it is the responsibility of the younger generation to love the country, maintain its Constitution, obey her laws, honor her flag and protect her from all enemies.

In the 1980s, a whole infrastructure was created that provided this kind of impact on the minds and hearts of students. However, the practice of political and patriotic education of the younger generation was faced with a new situation – an influx of immigrants, including adherents of “progressive Islam”, Japanese and Tibetan Buddhism, Sikhism, Hinduism. Children of immigrants from Asia and the Pacific hardly survived in the new conditions. For example, adherents of Buddhism were not inclined to utter silent prayers, because the words about “a nation under God” do not agree with their non-monotheistic mentality. Muslims also opposed the fetishization of patriotism, but the task of public schools is to overcome the boundaries established between “us” and “them.” And questions arose: “What myths should children be taught in these schools?

What national customs should be adopted? “In the Russian understanding, in modern conditions, there is no official state program for the education of patriotism in the United States. The US federal budget, state budgets, local budgets of counties and cities do not contain expenditures on the promotion of patriotism, strengthening “unity and cohesion” American society, the upbringing of “love of the motherland”, etc. As American experts note, the state in the process of patriotic education did the most important thing – it gave Americans the ideology of personal freedom of freedom, a stable Constitution, the independence of the judiciary and the rule of law. At the same time, numerous civil society institutions, including veteran organizations and charitable foundations of a patriotic orientation, play an important role in this area. Active promotion of state symbols is also carried out through the media. Since 2002, the United States has been celebrating Patriot Day annually since 2002 on the victims of terrorist acts.

Opinion polls in the United States show that approximately 3/4 of modern Americans feel proud of their country. About half of American families decorate their home with a national flag; 15–20% of drivers set the American flag on the car. 9 out of 10 Americans feel proud when a country’s anthem melodies. Historically, Americans are brought up

in gratitude to the country for the opportunities that it provided them. There is a hint in it: “Now you are the boss in your country, but you were once a guest.

Remember this, be proud and count on yourself. “It is believed that there are no such opportunities as in the USA in any country, and this myth is supported by the American education system in conjunction with the media, broadcast to the whole world through Hollywood by all possible artistic means.

Pragmatic love for the motherland is the basis of the self-awareness of the broad strata of the middle class, the backbone of American society that supports the “patriotic spirit of the nation”. The most beloved symbols in the USA are (in decreasing order of popularity): the American flag, the Statue of Liberty, the national anthem, the bald eagle (its image is widely used in official symbols, in particular in the coat of arms of the United States), the White House and the song “God bless America “(God Bless America). Most Americans sing the country’s anthem at special events.

The presence of the American flag in all government agencies and many private offices is the norm for them. Products with national and military-patriotic symbols are very popular among the country’s population. To raise patriotism, including among young people, the largest company in the United States, a supplier of state flags and flagpoles, holds campaigns for free sending by mail a star-striped flag of 1×1.5 m in size to everyone.

However, the love of their country for Americans does not mean blind love for the state or president, which is allowed to make a little joke about it. For example, mugs with a playful inscription are very popular in souvenir shops: “I love my country. But the government scares me.” Active work in the field of patriotic education is carried out by scout organizations, including Boy Scouts of America (about 4.1 million members), a branch of the World Association of Girl Guides and Girl Scouts (2.6 million members).

All scout organizations are united in the United States Scout Union, headed by a national committee, which includes representatives of the business community, clergy and senior military leaders of the country. The program of this movement focuses on acquainting children with

military literature and the press, visiting museums and memorial complexes, tourism, paramilitary games, classes on the study of military equipment (samples of small arms, artillery, and armored weapons), as well as on physical exercises (facilitated complexes for soldiers and officers), methods of survival in extreme conditions, march throws, etc. US Armed Forces provide their facilities, bases, training centers, training grounds for organizing work with scouts, conduct joint training classes of units of the organized reserve and scout units, take care of their material and technical support.

In military units and formations, Scout Days are practiced, when children are allowed free access to military equipment and communication with military personnel. Among the youth patriotic organizations can be distinguished “Young America” and “Young Americans for freedom.” However, in October 2012, a scandal erupted around the archives of the scout movement in the United States. Archive materials became public by order of the US Supreme Court. As it turned out, sexual abuse and pedophilia have flourished for decades in children’s camps. Throughout the country from 1965 to 1985, hundreds of cases of child molestation were recorded. At the same time, local authorities and representatives of the scout movement barred pedophile employees, hiding these facts. Instructors were not only not fired, but in some cases even allowed them to return to work with children after consulting a psychologist. Moreover, archives of a later period (up to 2010 inclusive) are still inaccessible to the public. American patriotism, traditionally based on a love of the national past, is reinforced by hopes for a national future.

Opinion polls also show that most Americans are not only proud of their country, but also sincerely believe that the democratic ideas and moral values popular in the United States should be spread to all countries of the world. These ideas are not only fueled by the military and economic power of the country, it is driven by cultural and advocacy hegemony, as well as dominance in many areas of art and science. It is believed that an American patriot is required to protect the interests of the United States in any situation in the world. In the fight against international terrorism after the events of September 11, 2001, features of American ultrapatriotism, rooted in historical

traditions that have developed in American society for centuries, have been especially pronounced.

Americans from the time of the pilgrims that landed in Plymouth, learned to immediately and extremely actively respond to situations that posed a threat to them. This pattern of behavior came to American society from those times when state and state power was weak, and independent colonists could independently deal with the enemy. A lone cowboy opposing enemies, and in some cases the state or, for example, corrupt government, is a favorite American model of social behavior. It is possible to have a different attitude to America and negatively to those wars that it waged and continues to wage, but one cannot but pay tribute to how people in this country are able to honor the memory of those who died on the battlefields. Washington is not only the capital of the United States, but also the capital of American war memorials.

Not a single city in the world has such a concentration of museums, monuments and veteran complexes, known for their highest artistic level of sculptural compositions and architectural solutions. So, the 75-meter Wall of the Vietnam Memorial is the most famous US military monument. On the polished granite surface, 58,256 surnames of all American servicemen who died or went missing in Southeast Asia between 1957 and 1975 are applied. Arlington National Cemetery, the world's most famous military grave, is also located in Washington. The first soldier was buried in this cemetery in 1864. On an area of 250 hectares more than 300 thousand US troops are buried. Soldiers and veterans of all wars are buried here, from the American Revolution to the war in Iraq and Afghanistan. Every year on November 11, the day of the end of World War I, is celebrated in the USA as Veterans Day³. On this day, the president speaks at the grave, where the remains of three unknown soldiers rest, one of whom died during the First World War, the other during the Second World War, and the third during the war in Korea.

There was a fourth unidentified soldier who died in the Vietnam War, but at the initiative of US President B. Clinton, DNA samples of the deceased soldier were studied. The soldier was identified, his ashes were handed over to relatives and buried in the family cemetery.

With the transition to a voluntary system of recruiting the US Armed Forces, much attention was paid to improving the effectiveness of draft advertising campaigns, which are traditionally filled with active patriotic propaganda, confirming the main slogan of the American army “Get everything you can get!” The main task of such an advertising campaign is to show the image of a modern soldier who trusted in his army and did not lose, and a successful military career guarantees his confidence in tomorrow. Numerous veteran organizations are active in the United States.

They are formed on a voluntary basis in the form of associations or charitable foundations, but the state always actively supports them, providing tax benefits, providing financial and material support assistance in the form of grants, seeing in their activity an important means of educating the population, especially youth, of civic and patriotic feelings. For its part, veteran organizations under American law through political action committees are actively collecting funds for election funds of politicians applying for elected posts at the federal or regional levels who have experience in the US Armed Forces, and even more so those who participated in military actions. American researchers insist that American patriotism is different from any other, at least in the presence of three unique qualities (which are constructed and embedded in the mass consciousness). First, it is emphasized that it is based on political ideals, not ideas of cultural or ethnic superiority.

And this is not surprising for a society that for a long time regarded itself as a melting pot of various cultures and ethnic groups. In one of his speeches on Independence Day, the President United States George W. Bush noted that there is no American race, there is only an American worldview. In the eyes of the Americans, the superiority of this worldview is obvious. American political institutions and ideals, combined with the practical achievements of the country, instilled a firm belief that the values inherent in Americans should be universal. And they perceive threats in their turn only as threats to their values. Secondly, it is believed that the formation of American patriotism was not affected by the feeling of past grievances and the memory of humiliation from other states, whereas in most other societies it is this feeling that nourishes nationalist sentiments.

Thirdly, it is argued that nationalism in many other countries is turned into the past, while American patriotism is looking to the future. According to this ideology, those who believe in the superiority of American values and institutions do not stop at their historical victories (despite the fact that these victories belong to the core of American national identity). Instead, they look forward in anticipation of better times, and not only at home, but also abroad. And this dynamism gives American patriotism the spirit of mission and is the result of limited collective memory. Representations of the uniqueness of the features of American national identity and the formation of appropriate forms of behavior entail the obvious inability of one of the most patriotic states in the world to deal with manifestations of patriotism and nationalism abroad. The most striking example of this paradox is the war in Vietnam, where a mixture of supposedly universal values opposed to communism with faith in the power of one's own country and limited national memory resulted in a destructive policy that led to a clash with the patriotism of the Vietnamese people, whose previous national experience was mixed up in the fight against foreign dominion (Chinese, French).

On a similar “rake” the Americans came in Afghanistan. American patriotism, as in any other country, has two components: the first is pragmatic, the second is ideological itself. The American model of patriotism has much in common with the liberal self-awareness of the inhabitants of the developed capitalist countries, especially in terms of the pragmatic component, but there are significant differences in the ideological aspect.

They consist of claims for democratic messianism, which has adopted much in common with Christian messianism, but as a blessing for its adherents they promise not to be a paradise in the afterlife, but the values of the “American dream”, as well as the belief that only the USA as the “flagship of the free world” can provide a guarantee of the realization of the rights and freedoms of all people on Earth. The ideological part of American patriotism in its modern form took shape on the wave of anti-Sovietism and anti-communism that rose after the Second World War, and then this form was actively cultivated during the Cold War. The formation of the pragmatic part is rooted in the era

of the “founding fathers”. The USA is a country created by immigrants, a former colony that achieved independence during a bloody war. The prominent Russian American academician N. Bolkhovitinov quite rightly in this context pointed to the American revolution of the 18th century, to the great documents adopted by it: the Declaration of Independence, the Constitution, the Bill of Rights, as the determining factor in the formation of American civilization, the “genetic code” for its development. At the same time, the revolution cleared the way for the formation of a market model of liberal democracy, the formation of a bourgeois society and state in which an individual is given the widest opportunities for the development of energy, entrepreneurship, and the pursuit of enrichment. A well-known Russian political scientist, permanently resident in the States, N. Zlobin believes that American nationalism, in fact, is state, civic patriotism, but brought to extremes and often prevents Americans from seeing things as they really are.

This largely explains the behavior of the United States on the world stage, in particular the use of the so-called double standards in American foreign policy – the favorite target of anti-Americanists. American nationalism, in his opinion, is in a sense “anti-nationalism”, because it is purely international. As a “melting pot,” America, effortlessly and without hesitation, melts ethnic nationalism into national patriotism and puts it at its service. American nationalism, according to N. Zlobin, is of an extra-class nature and is shared almost equally by all property layers of society. The poor American does not blame the state for his low salary or limited family budget; he is sure that he would have lived worse in other countries. Paradoxically, such “political” nationalism only strengthens and even legitimizes the material differences existing in the country in the eyes of people. FROM.Huntington emphasizes a special American national identity. His main elements, rooted in the XVIII-XIX centuries. He considers “white skin, British origin, Protestantism, independence”, as well as the “American creed” with its principles of freedom, equality, the value of the individual, respect for the rights of citizens, representative government and the inviolability of private property. Americans tend to refrain from using the concept of “national idea.” If the American system is the skeleton of American politics, then the American dream

is its soul. “So, the triad of US national interests is built in the following sequence:” American dream “-” American system “-” American politics. “Americans are well aware that without ideology there can be no systematic government, but without a systemic, respectively, effective policy. In this context, the idea of “American exclusivity”, which stands at the origins of American society itself. US President B. Obama likes to remind in his speeches about the exclusive role of Americans in the world. The last time he announced this to the world in September 2013 from the rostrum of the UN General Assembly, which was followed by an immediate rebuke from several world leaders. The danger of such ideas was warned by Russian President Vladimir Putin, who in his article for the American newspaper The New York Times suggested B. Obama “not to put in the minds of people the idea of their exclusivity, no matter how motivated”, which provoked a strong reaction in American media and the US Congress. Some American analysts hastened to declare that by this concept they mean not superiority over other nations, but their unique experience. In the comment “Response of the American People to Putin,” Dana Milbank, a columnist for The Washington Post, cited, for example, two main arguments: the Americans created the most powerful economy and army in the world, which was often used for good purposes, i.e. indirectly confirmed that, thanks to this idea, the United States feels entitled to claim the role of a “world policeman.”

In recent years, the ideological component of patriotism in the fields of foreign policy and security has been betting on combating threats from international terrorism and the proliferation of weapons of mass destruction (WMD), promoting democracy in the world and overthrowing dictatorial (read: objectionable) regimes, including through “humanitarian interventions.” Starting the war in Iraq, George W. Bush with pathos declared that America never conquers, but only liberates other peoples. This may seem surprising, but most Americans believe in it. However, in fact, America frees often, contrary to the wishes of the liberated themselves. After World War II, the United States did not use military force in response to a direct attack or threat of attack from other states, but nonetheless participated in numerous wars. Each time, U.S. leaders were forced to launch a colossal

propaganda campaign in order to prove to their people that this war was aimed only at spreading democracy and freedom, overthrowing dictatorial and terrorist regimes seeking to get their hands on WMD.

However, even targeted liberal rhetoric does not always allow one to get the go-ahead for a preventive strike. Proponents of the war need not present abstract moralistic arguments, but concrete arguments that offend American phobias and national-patriotic feelings and direct their energy in the right direction. If we recall the distant times, this was exactly the case, for example, when in the 40s. XIX century The United States decided to buy from Mexico the territory where the states of Texas, California, New Mexico and Arizona are now located. Mexico, as you know, refused the deal. In response, President James Polk allowed American settlers to slowly penetrate Texas, build their villages there and proclaim their authority. When the Mexican army began to squeeze migrants back in 1846, the United States announced that they had been attacked, and the president announced a declaration of declaration of war, prepared, as historians later found out, long before that. Exactly a century later, conquered Texas will become the homeland of George W. Bush, after the events of September 11, 2001, who declared international terrorism as Al-Qaeda as the main enemy and launched the war in Afghanistan and Iraq with the subsequent occupation of these countries. Given the particular popularity of cinema among Americans, the administration of George W. Bush. and the Pentagon during this period noticeably intensified their interaction with the bosses of the film industry and the largest directors of the United States, counting on their help in fostering “American patriotism” and “mobilizing the whole nation to fight the enemies of America.” It is no accident that already in November 2001, one of the president’s closest advisers, Karl Rove convened famous directors and producers at the White House to exchange opinions on Hollywood’s possible contribution to the “war on international terrorism”.

A desire was expressed to actively exploit the military theme, to form the “correct” image of the American armed forces and to constantly “warm up” the patriotic moods in American society with their products. The widest assistance of the US military was also promised in the filming of films of a “patriotic orientation.” In turn,

most of the kings of the “dream factory” expressed their willingness to actively support the actions of the current Washington administration, especially since this was fully in the interests of their business.

Ultranationalist movements and right-wing organizations, whose leaders and members consider themselves to be “true patriots of America,” constitute a special layer in the structure of modern political and social institutions in the USA. The thesis that nationalist sentiments are growing in modern society is true not only for Asia and Europe. The same processes can be clearly seen today in Soed. in the United States of America. According to the calculations of the American human rights organization Southern Poverty Law Center⁵, in recent years the number of ultra-right “patriotic” groups in the USA has been growing at an alarming rate: 2008 – 149, 2009 – 512, 2010 – 824, 2011 – 1274, 2012 G. – 1360. Thus, with the onset of the financial and economic crisis and the advent of the Democrat B. Obama in the White House, their number increased by 9 times, more than 1.2 thousand new organizations appeared in the country. The victory of the black B. Obama in the 2012 presidential election gave another impetus to a noticeable growth of such organizations.

In most countries of the world, patriotism is regarded as the most important civic virtue. And in post-war Germany, this topic has long been considered too acute and delicate for public discussion. At the official level, the public, weighed down by bitter historical experience, shied away from elucidating the problems of national pride. The awakening of the patriotic identity of the Germans began with the unification of Germany. Already in the 1990s, many openly started talking about the need to rethink the place and role of Germany in the modern world. But a real turning point in the mood of the masses occurred in connection with the 2006 World Cup in the country.

Although the founders of football are English, for the Germans it became a way of national self-affirmation and unity. In the days of the World Cup, after decades of shy hiding, the German tricolor proudly fluttered in houses and cars, and the fans in the stadiums more and more boldly and loudly sang the national anthem. In front of the television screens in the streets and squares, in cafes and pubs, the burghers reacted violently to the game of the German national team.

The next victory of his team aroused universal glee and was marked by motorcars with black-red-golden flags to the accompaniment of horn, and the defeat gave rise to despondency and tears of despair. At subsequent world and European championships, such a stir was partially repeated.

Society reacts differently to this phenomenon. Some see it as an expression of healthy patriotism. Others characterize it as a form of mass psychosis and a means of distracting the population from pressing social problems. Still others consider football excitement a kind of fanaticism leading to national chauvinism and extremism. At the same time, they refer to the scandalous cries of racist slogans, the burning of national symbols of rivals, the beating of their fans, ultra-right orgies with glorification of the exploits of German sports and no less violent protests of the left. This pluralism of positions reflected the complexity and diversity of the problem.

Undoubtedly, there is nothing reprehensible in devotion to the team of your country. It is fully compatible with loyalty and respect for rivals, even if they win the game. This is also evidenced by the Germans' recognition of the merits of members of their own team from non-indigenous ethnic groups. The enthusiasm born of her sporting victories also manifested itself among migrants living in Germany, which can serve as an indicator of their integration into German society. However, excesses associated with extremes in the behavior of fans and athletes confirm the danger of degeneration of patriotism into narrow-minded nationalism. Indeed, the attitude to the sports results of his team is a sign of mentality and the general culture of the country's citizens. Most Germans today carefully consider the successes and failures of their own players.

After the defeat of fascism on German land, two states were formed, each with its own attributes and a different attitude to the concept of homeland. In the German Democratic Republic, state-run cheers-patriotism on the Soviet model was zealously planted. After heated discussions in Germany, the third verse of Haydn's song is approved as a hymn, which clearly expresses the Germans's desire for fraternal unity, justice and freedom – the key to happiness and prosperity of the homeland. The first two verses, in which Germany

was mentioned within the borders of the Meuse to Memel and sung “primordially German values”, were considered politically incorrect and are not being executed now.

In the first time after the war, the media in Germany reacted warily to the word “patriot”, identifying it with a “nationalist” and even with a “fascist”. Not only under the influence of the policies of denazification, demilitarization and democratization pursued by the Allies, but also due to the long work of the majority of Germans to get rid of Nazi prejudices. But the shameful legacy of the Third Reich, shame and guilt for its heinous crimes prevented them from completely freeing themselves from the complex of national inferiority. Gradually, their attitude towards their homeland is changing. There is a revival of German identity on the basis of collective responsibility for the present and future of Germany.

According to a survey conducted in 2010, 65% of German citizens are proud of their country. Moreover, there are fewer and fewer who boast of her past military victories. On the contrary, the sober, critical attitude of the Germans towards the history and modern social and political life of Germany is growing. Without reducing the concept of homeland to leading parties and their activities, they at the same time highly appreciate its state structure. Historians and sociologists called this patriotism constitutional, because it expresses citizens’ commitment to the moral principles and ideals embodied in the country’s Basic Law.

However, the formation of a new type of German patriotism should not be simplified. Nationalist and xenophobic attitudes are still preserved in the consciousness and behavior of some citizens. According to studies, from 14 to 18% of respondents agree with the ultra-right demand “Germany is only for Germans!” About a quarter of respondents reject multicultural society, endorsing the absolute dominance of German culture. On the other hand, left-wing radicals assess patriotism as an anachronism, believing that globalization implies a rejection of “provincial nostalgia” in favor of European unity and “supranational cosmopolitanism.”

The publicist Mathias Matusek in the book “WirDeutschen” writes about the humor and tragedies in the life of the German people,

about its heroes and cultural figures, about what is the true greatness of Germany and why it is valued or disliked in other countries. Online forums on the question “Is it good to be a patriot in Germany?” Indicate a wide range of opinions. Some adhere to the traditional view: “I like living here – this is my country, and it has achieved a lot. It’s important not to go crazy towards national vanity.” Others say: “The fact of my birth in Germany is not my merit and not a reason for pride.” Still others are pondering what the “right” German patriotism is manifesting: the unconditional support of their government? in buying exclusively domestic goods? honest tax and law enforcement? in the rejection of Englishism in the language and American standards in everyday life? Of course, love for the motherland in Germany is expressed somewhat differently than in France or the United States. However, here, too, more and more often national flags are hung out, a hymn is sung – and not only in the midst of football passions.

No country in the world has succeeded without fostering love of the motherland in its citizens. Patriotic education is given a lot of time in different countries of the world – Germany, France, Great Britain, Japan, China. Everyone knows the stubborn British patriotism that manifests itself in all areas, from the love of liberal laws and the parliamentary-royalist system to the behavior of English fans. True, immigrants taking power in one after another city in Germany are gradually eroding this deep-seated national attitude. Loyalty to the ideas of Islam is more important to them than loyalty to the ideals of Western democracy. But today the united Germany is experiencing the greatest problems with patriotism. This European giant is too strong to surrender to refugees right away, but if you look into the future of the German state, it is disappointing. And all because the patriotic attitudes that unite the nation together today give up the position of liberal ideology.

In Europe, bogged down in tolerance, the most serious attention is paid to educating the people in love for their country in France. We all know how patriotic the French are in their commodity preferences, which are manifested in the fact that everything made in France is bought first and only then foreign. The French are very fond of not only their goods, but also their cinema, and therefore have protected

their film market from the rental of foreign films, especially American films.

In 2003, the Golden Shield project was launched in China: filtering Internet content in the country. Thanks to it, access to many sites that, in the opinion of the Chinese leadership, is blocked becomes a threat to National Security, undermines the country's authority, and is simply harmful to the consciousness of citizens.

China, nurtured by imperial grandeur for ages, had rulers of a dynasty of leaders, and even despite religion and culture, who called the emperor's main god, due to this desire to serve and be faithful to the goals of the state, he maintained his unity. And today such a huge country with an endless army may be weak if it does not have unity (unity is the most important element of power, it is not in vain that the main party of Russia also has a word with the same root to unity). And community is more difficult to maintain, the more people. Reinforced and humble is power, but unbridled and humble is power that can turn against the rulers themselves. Realizing this, China is tightening its restriction nuts more and more. It is foolish to underestimate such a multi-potential country.

A civilization that has risen above the whole world, not without reason called the Celestial Empire, used to receive gifts as a sign of its reverence, wants to feel its power in practice and unconditionally.

In every way, criticism of the Chinese leadership is “exterminated”, the state can only be praised, national traditions are promoted. In a number of cities, all billboards with foreign goods are labeled with hieroglyphs. National holidays are celebrated on a grand scale; the geogai communists knew how to strengthen the spirit of patriotism. The wise Katz likes to say that the most important thing is to teach history correctly. They began to explain to the Chinese shkolor that China is an ancient civilization that gave the world well almost everything. Moreover, the country throughout its history is in the ring of enemies and ungrateful neighbors.

The last century has passed under the sign of national humiliation. At first there were the British who fucked China in the Opium Wars. Then eight powers took away its original territory. Then the Celestial Empire was occupied by the Japanese. Finally, the Communists came,

thanks to which the country began to rise from its knees. But the enemies are not asleep. Americans and Japanese. And also Indians, Vietnamese and Filipinos. Everyone wants China to not get up off its knees.

Thus, the nationalist agenda replaced the theory of the class struggle, which somehow did not fit into the construction of the capitalist regime with a monstrous social stratification under the guise of “socialism”.

The independence of our state is a vivid symbol of pride and Kazakhstani patriotism. The high and sacred concept of independence acts as the basis of the unity and national idea of Kazakhstan, designed to unite our people, and will become an invaluable asset to descendants who will have to further build up the country looking to the future.

In many ways, the upbringing of patriotism begins with the state language, which has become the same symbol of statehood as an anthem, flag and coat of arms. And in order to be a patriot of your country, it is enough to start with yourself, take up the mastery of the Kazakh language – this is the goal you need to set for modern youth, young citizens of Kazakhstan.

In the Constitution of the Republic of Kazakhstan, Kazakhstan patriotism also applies to the fundamental principles of the state. Kazakhstani patriotism should include: a sense of commitment to those places where a person was born and raised; respect for the mother tongue; concern for the interests of the homeland; manifestation of civic feelings and loyalty to the homeland; pride in social and cultural achievements; upholding freedom and independence; Respect for the historical past of the homeland and the traditions inherited from it; the desire to devote work, strength and ability to the flourishing of homeland.

In order to educate patriotism you need:

– to form a high patriotic consciousness among citizens, a sense of fidelity to their Fatherland, readiness to fulfill a civic duty and constitutional duties to protect the interests of the motherland based on the study of historical values and the role of the state in the fate of the world, preservation and development of a sense of pride in their country;

- to form an active civic position of the individual;
- carry out activities for military-patriotic education;
- to inculcate tolerance as a principle of relations between different nationalities, races, confessional affiliations, etc .;
- to form and develop socially significant values of society and the individual

The issue of educating patriotism is also a matter of national security. It is difficult to achieve great results if you do not feel responsibility for the fate of your republic.

A civil-patriotic education must be carried out: propaganda of state symbols, respect for the army, law enforcement agencies, and all state institutions. This is the legal education of young people who need to know their rights and responsibilities, this is crime prevention and the promotion of a healthy lifestyle.

Children and young people need to be educated on historical examples, so that they are imbued with pride for our grandfathers and fathers, famous batyrs and akyns, statesmen.

The origins of patriotism begin with a love of family, homeland. Public figures, government officials, military, people of culture, entrepreneurs – everyone needs to direct efforts to ensure that Kazakhstan achieve significant success.

Purposeful, systematic propaganda and enlightenment work is required in the youth environment through the mass media and the education system in order to form Kazakhstani patriotism among the young. In this kind of education should include all social institutions where the formation of personality, the formation of its civic qualities and legal culture. It is necessary to form the correct system of values among young people, based on such qualities as hard work, honor, decency, the desire for continuous self-improvement and training, discipline.

According to the Head of State, a young citizen of Kazakhstan should be educated, open to global innovations, and at the same time not forgetting their roots, traditions, or any of the best cultural artifacts that distinguish the inhabitants of our country. Young people should remain the bearers of their native culture, it must be enriched, but not depersonalized. In the hands of young people is the future of society.

After all, they are the future owners of our country. And, thinking about it, President N. A. Nazarbayev believes, everything must be done so that today there is no place in the youth environment for nationalism, social nihilism, drunkenness, drugs and, most importantly, indifference towards people, society, and the state.

A deep awareness of their inseparability with the Motherland, inseparable involvement with it, with what constitutes it: nature, history, culture, native language, territory, climate, lifestyle, will happen when all the components of patriotic education will be used in a complex. In Kazakhstan, many of these components are used to instill patriotism. The president's policy is focused on increasing the public status of patriotic education, the formation of the Kazakh nation as a single ethnopolitical community – “We, the people of Kazakhstan”, the preservation and maintenance of civil peace and interethnic harmony.

“The new concept of the educational policy of Kazakhstan, aimed at social consolidation and civil unity of the Kazakhstani society, takes into account the great dynamism of the development of society, the rapid pace of youth formation in educational and personal aspects. Current reforms in education are aimed at the end result of training and education. They include the solution of two main tasks: on the one hand, the transition of a developing constructive model, integration into the global educational space, on the other, the preservation of national identity, taking into account the peculiarities of the Kazakh mentality and ideas of Eurasianism, ” notes M.S. Dzhilkishiyeva [18]. One of the main vectors of civil socialization of an individual is the identification of the individual with his homeland. It is known that at the initial stages of its independent formation, in comparison with mono-ethnic countries, multi-ethnic Kazakhstan experienced more significant problems in the field of national self-identification of citizens and social unity. However, thanks to a balanced national policy of the country's leadership, Kazakhstan not only avoided civil confrontation, but also managed to consolidate all ethnic groups and peoples. According to the study [19], the category of citizenship in the youth consciousness is associated, first of all, with the country of residence, with

belonging to the state where he was born and raised (39.2%), with patriotism, willingness to work for the good of his homeland and defend its interests (15.4%), with constitutional rights (12.7%), with debt (11.3%), with national dignity (6.1%), with security (2.2%), etc. It is evident that most respondents perceive citizenship as an identification with the country of residence, although in political science civil identification is not only understood a sense of belonging to a particular state, but also agreement with its political values, the expression of a certain attitude (sympathy, support, protest) to public policy. Nevertheless, the data allow us to talk about the formation of a clear and definite civic identity of Kazakhstani youth.

In this regard, the effect of effective, focused work with youth to clarify that true patriotism is not words, but real involvement with the life of the country and own active participation in solving its problems.

In the period of August 17-31, 2015, the Kazakh scientific expedition dedicated to the 550th anniversary of the Kazakh Khanate and consisting of young scientists from Al-Farabi Kazakh National University conducted research in the Kyzylorda, Mangystau, and East Kazakhstan regions.

During the expedition, its members conducted social surveys, consultations, round tables, special interviews among target groups, and published their materials in regional media and other information resources.

The purpose of the expedition was to identify the impact on the development of research journalism in priority strategic areas and to familiarize themselves with studies related to the study, popularization and preservation of intangible values of the people of Kazakhstan in accordance with the UN International Convention on the Preservation of Intangible Cultural Property. In addition, it had as its goal to influence the entry of Kazakhstan into the international decade of rapprochement of cultures through the information space.

The youth survey was conducted in three cities of Kazakhstan – Kyzylorda, Aktau and Astana.

A total of 800 people were requested, including:

Kyzylorda University named after Korkyt Ata (100 people, among whom were students and teachers of the journalism department);

Kyzylorda Intellectual Nazarbayev School (among students in grades 10-12 (350 people);

Nazarbayev intellectual school in Aktau (among students in grades 10-12 (300 people);

at L.N. Gumelev ENU, Astana, (among students (50 people).

The respondents answered seventeen questions, the quantitative analysis of the answers to which is made in the form of diagrams.

So, to the question “How do you assess the possibilities of forming an intellectual nation in Kazakhstan?” Of the representatives of Korkyt ata (Kyzylorda) KSU surveyed, 28% said that the level of formation of an intellectual nation is high, 34% is average and 16% is low. That is, as public opinion shows, an average and low assessment of the level of formation of a people as an intellectual nation requires the state to take comprehensive measures and programs in this direction and to implement them by the people.

The respondents answered seventeen questions, a quantitative analysis of the answers to which is made in the form of diagrams.

So, to the question “How do you assess the possibilities of forming an intellectual nation in Kazakhstan?” From the representatives of the Eurasian Innovation University interviewed, Pavlodar – 28% said that the level of formation of an intellectual nation is high, 34% is average and 22% is low. That is, as public opinion shows, an average and low assessment of the level of formation of a people as an intellectual nation requires the state to take comprehensive measures and programs in this direction and to implement them by the people (Figure 9).

In the city of Pavlodar from students of S. Toraigyrov Pavlodar State University, to the question “What do you think, what factors influence the development of intellectual potential in Kazakhstan?” The following answers were received. The development of socio-political and economic reforms was considered by 48% of respondents, the development of democratic processes – 12%, the development of information technology – 22% and the formation of new views on spiritual values – 18% (Figure 10). In Ust-Kamenogorsk, the data were distributed – 42%, 16%, 28% and 15%, respectively.

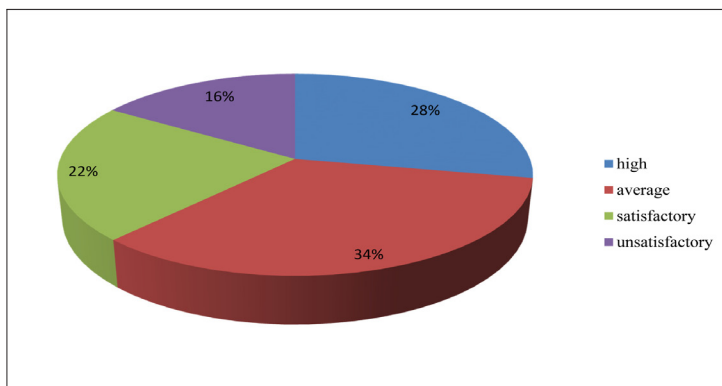


Figure 9 – How do you assess the possibilities of forming an intellectual nation in Kazakhstan? – Pavlodar (% of the total number of respondents)

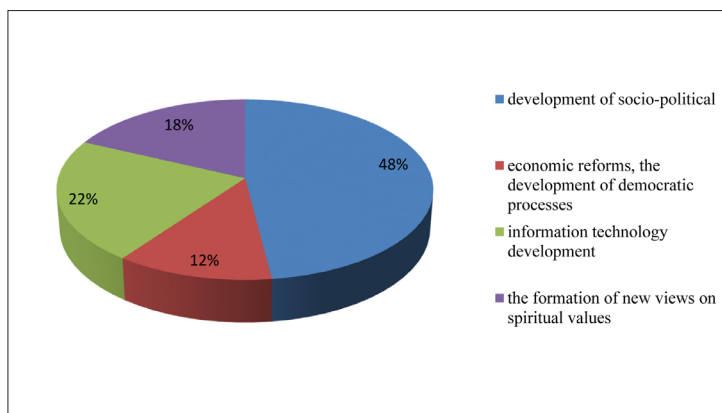


Figure 10 – What factors do you think influence the development of intellectual potential in Kazakhstan? – Pavlodar (% of the total number of respondents)

The future of the modern economy will be determined by the level of development of human capital in society. These are interdependent factors; the growth of knowledge-intensive production will lead to the need for the development of human capital. The development of

human capital in Kazakhstan in Ust-Kamenogorsk, 16% of respondents identified as high, and 38% as low. 10% found it difficult to answer. In Aktobe, opinions are similar – 22% rated the level of human capital as low, and 53 and 15% as medium and high.

Respondents of Sarsen Amanzholov East Kazakhstan State University consider the development of human capital to be high 35% of respondents. Determining the level of accessibility of intellectual resources for the people inspires optimism. Accessibility was rated as very high by 21% of respondents from Aktobe; in Ust-Kamenogorsk, accessibility of intellectual resources was considered high by only 15% of respondents. Accessibility was considered low by 22% and 25% of respondents, respectively. In both cities, the majority of respondents found the availability of intellectual resources to be average – 39% and 50%.

In the opinion of the respondents in Aktobe and Ust-Kamenogorsk, the lack of financial and material resources (40%) and the low information potential of the republic (20% and 17%) most hinder the increase in Kazakhstan's intellectual potential. The formation of a spiritual, cultural, and exemplary educational environment causes concern among 9% and 23% of respondents. In the capital, the main problem is considered to be the lag in the production of advanced technologies – 37%.

Among the factors that were identified as creating a favorable environment for the development of intellectual investment in Kazakhstan, the first place went to an increase in the share of the population in the decision-making process (Aktobe-28%, Astana – 29%), and the second – increased socio-political activity citizens (25 and 18%). The least importance in Ust-Kamenogorsk is the need for an effective policy on the part of the authorities (18%). In Aktobe, opinions were divided as follows: increasing the socio-political activity of citizens (31%), increasing the share of the population in the decision-making process (29%), the need for an effective policy on the part of the authorities (21%).

The answer to the question about the implementation of the project “Intellectual Nation – 2020” is encouraging, since 35% of respondents in Ust-Kamenogorsk considered the possibility of implementation to

be very high and 50% – high. Those who consider the opportunity low is only 8%. In the capital, indicators are somewhat different – 43% of respondents considered the possibility of implementation to be very high and only 19% – high. Aktobe: high – 42%.

Kazakhstan has completed the period of restoration of its socio-economic potential. Presently, a new stage of development aimed at strengthening the country’s competitiveness on the world stage is being implemented. And here the main emphasis is on investment in human capital and the formation of an industrial-innovative economy, on the basis of which a brand new innovative nation promises to arise.

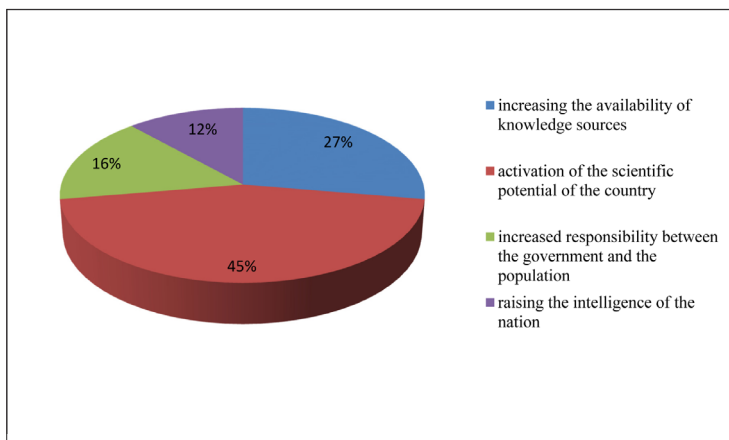


Figure 11 – What measures are necessary to increase the potential of the intellectual nation in Kazakhstan? – Ust-Kamenogorsk (% of the total number of respondents)

Among the measures necessary to increase the potential of the intellectual nation in Kazakhstan, respondents from Ust-Kamenogorsk ranked first the activation of the country’s scientific potential (42%), the second and third places are taken by increasing the availability of sources of knowledge (26%) and increasing the intelligence of the nation (24%) . (Figure 11)

In Pavlodar and Aktobe, the first place was given to increasing the availability of sources of knowledge (26% and 45%), the second and

third places are occupied by increasing the intelligence of the nation (24%) and increasing responsibility between the government and the population (30%), the activation of the country's scientific potential in last place (11%). The activation of the country's scientific potential is (42.35 and 20%).

According to the Strategic Plan for the Development of the Country until 2020, Kazakhstan in 2020 should become a country with:

- a powerful and efficient economy;
- competitive, unique human capital;
- high standards of quality of life.

It is not surprising, therefore, that among the prerequisites necessary for creating a knowledge society while increasing the intellectual potential of Kazakhstan, the largest number of respondents noted an increase in the availability of knowledge for the population (35.22 and 39%), an increase in the accessibility of information equality for citizens (24.37 and 18%) and increasing scientific and innovative potential (31.6 and 25%). An increase in the accessibility of spiritual values for citizens is considered an important prerequisite by 10.23% and 18% of respondents.

Among the factors influencing the development of the intellectual capital of the nation and the mental capital of the people, the majority of respondents singled out the implementation of innovative economic reform (26.44 and 18%) and the implementation of socio-political projects (4 and 250.15%). This suggests that the most important area is the active development of an innovative economy. There is every reason to call the modern period an era of innovation. Innovative topics are becoming popular and in demand in most regions and cover new areas of the economy, social development and management. But the formation of spiritual and exemplary traditions is considered important by only 11.3 and 18% of respondents. In Ust-Kamenogorsk, in the first place – the implementation of socio-political projects (40%) in the second – the implementation of innovative economic reform (26%), in the third, with a slight difference – the development of information technology (23%) (Figure 12)

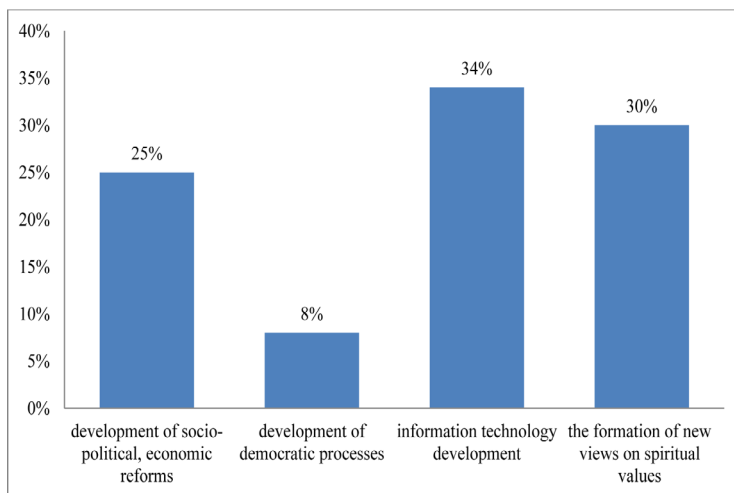


Figure 12 – What do you think, what factors influence the development of intellectual potential in Kazakhstan? – Ust-Kamenogorsk (% of the total number of respondents)

Over the years of independence, Kazakhstan has formed its internal and external image, took a worthy place in the world. But in order to develop further, to withstand competition in politics, economics and interstate relations, we need new information technologies and full use of the experience gained. The majority of respondents in Ust-Kamenogorsk and Aktobe (55 and 43%) rated the responsibility of the Kazakh media in shaping an intellectual nation as especially significant. An approximately equal number of votes from Ust-Kamenogorsk, Pavlodar and Aktobe (19.26% and 22%) defined the rating as good.

The idea of the former President of the Republic of Kazakhstan N.A. Nazarbayev on the construction of the Universal Labor Society in terms of content and semantic load is a national trend, a guide to action for both state and public structures, and for every Kazakhstani. Social modernization of the country implies, first of all, a radical transformation, the restructuring of citizens' consciousness. And in the answer to the question about the main factors that form

the Kazakhstan society of universal labor, the most respondents in Ust-Kamenogorsk, Pavlodar and Aktobe (26%, 52%, 34%) see the development of education. The development of scientific and innovative developments is considered significant by 18% of respondents in Ust-Kamenogorsk and 22% in Aktobe, and 14% of respondents in Ust-Kamenogorsk and 25%, and 17% in Pavlodar and Aktobe chose an increase in demand for intellectual labor and an increase in intellectual investments.

It causes some concern that a very small number of respondents from Ust-Kamenogorsk (4%) called the relationship between the government and the people open. Ten times as many respondents (42%) consider them secret. In Pavlodar and Aktobe, the picture is as follows: open – 20% and 12%, certain – 33% and 15%, uncertain – 24% and 25%, secret – 23% and 48%.

The peculiarity of the media is that they to some extent shape the lifestyle of their readers. The influence of the media on the audience is unavoidable. This, first of all, is manifested in the propagated norms and rules of behavior, which are individually formed by a certain media. Therefore, 40% of respondents from Ust-Kamenogorsk, 24% from Pavlodar and 20% from Aktobe rated the participation of citizens in the formation of intellectual values through the media as especially significant, and 20%, 17%, and 37% as good. The average share of participation is 25%, 36% and 24% of respondents, respectively (Figure 5).

The majority of respondents in Aktobe believe that independent media (30%) carry out the best information policy in shaping intellectual values (30%), approximately the same number (22% and 20%) cast their votes to state and opposition media (Figure 13).

The following picture is observed in Ust-Kamenogorsk: state-owned media – 35%, independent media – 27%, opposition media – 11%, unofficial media – 27%. Pavlodar: state-owned media – 60%, independent media – 20%, opposition media – 10%, unofficial media – 10%.

The humanitarian research center “Mediasphere” of Al-Farabi Kazakh National University together with the UN Information Bureau organized a scientific expedition “Kazakh eli”.

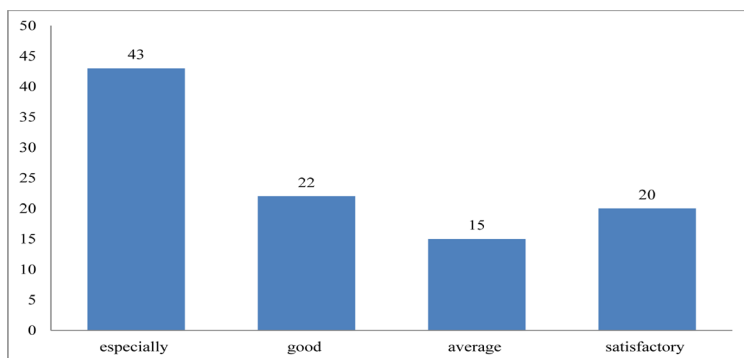


Figure 13 – Please rate the responsibility of the Kazakh media in the formation of an intellectual nation? – Aktobe (% of the total number of respondents)

The cities and rural areas of Kazakhstan were selected for the expedition route: Pavlodar-Bayanaul; Ust-Kamenogorsk-Katon-Karagay and Aktobe. Conducted social research in the format of a focus group among the target audience.

Participants discussed the topics of “information security” and “information accessibility”. The participants were primarily interested in what benefits they have from the adopted state programs? Is this a waste of time and money? The participants explained that the President personally controls the implementation of these programs. In addition, from the side of representatives of the municipal government there should be no obstruction or a false idea about the waste of funds allocated for these programs. The question was often asked about how young people assess information security in Kazakhstan, including among students?

Focus group participants explained that information security is a problem that concerns each of us. But, the requirements for it are not always met by students. For example, they not only publish low-quality photographs, but also often write messages that offend each other’s honor and dignity or express a negative attitude towards the authorities. But is this not a sign that the information security of another person is being violated? That is, if we want to have

information security, we must first start with ourselves. Without this, nothing will come of us.

To the question: “Do you have enough textbooks and books? How often do you find the necessary information?” The respondents answered that they lacked textbooks. Libraries refute this claim. Young people take most of the information from the Internet and use it, not knowing how reliable it is. After a confidential conversation with the members of the expedition, representatives of youth seriously thought about it. There were questions for university students in Pavlodar and Ust-Kamenogorsk. Young people were interested in the motives for participating in research. Students explained that they came with joy and every moment of communication for them is of particular importance. Because the purpose of the visit is to interact, they came not only to give something, but they also want to get something.

Lutovinov believes that “The content, quality status and transformative power of patriotism as the most important socially significant and spiritual moral value, as a factor in the revival of society will depend not only on successfully overcoming the systemic crisis, but also on understanding and overcoming the reasons that served to reduce patriotic, moral, spiritual potential of the personality of modern society.” He points to the macroconditions that have an impact on modern youth: “the decline in the social status of youth; a sharp decline in the economic status of young people, a significant part of which is on the verge of poverty and poverty due to falling living standards, reduced spending on food, recreation, education, household needs, etc .; deterioration of the health (both physical and mental) of the younger generation, the demographic situation in society, which leads to the degradation of its gene pool, a decrease in moral and intellectual potential and to a decline in the role of youth as a social resource as a whole; the intensification of the spiritual crisis of youth, the devaluation of its most important socially significant values, the predominance of negative, asocial motives in the process of adapting to changing living conditions, primarily in the material sense and often unlawfully”.

The concepts of Homeland, love, people are formed in a person thanks to empathy and involvement in the established society of

people, the number of events, those around him and the system of values and ideals that condition social relations in the society where a person is brought up. Proceeding from this, we can distinguish national, tribal, ethnic, and territorial-geographical patriotism. Only 130 ethnic groups live in Kazakhstan. Their union is possible not only under one banner, within one territory, but also under one national idea. The basis of the national idea of Kazakhstan is the Constitution, recognizing the people of Kazakhstan as the only source of power, regardless of national or religious affiliation. Consequently, the following definition of Kazakhstani patriotism can be given: “a sense of national ownership, civic responsibility and civic duty to one’s country, tolerance expressed by understanding and acceptance of the culture of all ethnic groups of Kazakhstan and the world.” For twenty-five years of independence, the Kazakh people have saved the most important thing – domestic political stability.

Patriotic education is not a one-time act. It cannot be reduced only to one-time events. The process of developing patriotism must have its own worldview and a clearly defined system. Kazakhstanian patriotism is based on historical justice and truth. It is a natural result of the formation and development of the people. Kazakhstan patriotism is a manifestation of a community of interests, a common destiny, readiness to work to create in the name of the revival and prosperity of the country. This proves that patriotism is not an artificial concept. It is a product of the ethnosocial reality of society, it is formed and educated through the targeted ideological activity of the state. This work should cover every family, kindergartens, high schools, colleges and universities, every labor collective. To strengthen patriotism, the state needs objective care about the social needs of the population of the country.

Legal, political equality of citizens and their social security are a condition for maintaining and multiplying the population of Kazakhstan. The socio-economic renewal of society, the formation of the rule of law make it possible for a person to feel like a full-fledged citizen of the country and become its patriot. Based on these provisions, we can conclude that the presence and formation of a patriot without a homeland is impossible, which means that one of

the main tasks is to preserve the homeland. The development of a patriot is impossible without native culture, language and traditions, and, therefore, it is necessary to preserve, develop and increase native culture, language and traditions.

To date, the work on patriotic education is quite significant. At the same time, a number of problems stand out that impede the effective organization of this activity. These include the disadvantages of the legislation of the base on military-patriotic education; commercialization of the preserved material and technical base of educational institutions, military-patriotic clubs; the absence of premises for children, teenagers and youth clubs; insufficient interest of some media in propaganda of patriotic education; reduction in the number of military sports camps and military units helping to carry them out.

Currently, the search and development of innovative approaches to patriotic education, the implementation of which would contribute to the creation of qualitatively new approaches in organizing this activity with the younger generation, is of great importance.

The heroic events of Russian history, the country's outstanding achievements in the field of politics, economics, science, culture and sports have retained the quality of moral ideals, which creates real prerequisites for developing a set of measures for the patriotic education of citizens, taking into account the current trends related to the consolidation of society and the rise of patriotism, the transfer of the main efforts for patriotic education to regions whose public demonstrates a negative attitude towards separatism and points to the need for a more active participation of the center in local patriotic events.

The system of patriotic education provides for the formation and development of socially significant values, citizenship and patriotism in the process of education and training in educational institutions of all types and types; mass patriotic work organized and carried out by state structures, social movements and organizations; the activities of the media, scientific and other organizations, creative unions aimed at examining and highlighting the problems of patriotic education, at the formation and development of the personality of a citizen and defender of the Fatherland.

The main institution that ensures the organization and functioning of the entire system of patriotic education is the state. The creation of such a system involves the consolidation of the activities of state authorities at all levels, scientific and educational institutions, veteran, youth, other public and religious organizations, creative unions to solve a wide range of problems of patriotic education based on program methods and a unified state policy. This also includes the influence on the consciousness of the youth of Kazakhstan on the basis of cultural, historical, spiritual values, the preservation and development of a sense of pride in their country; education of young people in an active life position, civil and moral qualities, readiness to participate in protecting the state interests of the country.

The huge role is played by the observance of the long-standing spiritual traditions of Kazakhstan, the respect in society of the ideals of high morality and humanism, the preservation and increase of the national cultural and spiritual heritage; developing a set of normative legal and organizational and methodological support for the functioning of the system of civic and patriotic education, as well as supporting the activities of youth and children's public associations, supporting information support for young people, both in the medium of traditional media and modern technologies and computer networks. Implementation of target state required national, interregional, international and other programs, events in the field of civic formation, patriotic, spiritual and moral education of the youth of Kazakhstan.

The organization and participation in the development of state and regional model educational programs and curricula, the advanced training of managers and teachers of the civil, patriotic and spiritual-moral education system for youth and students and the organization of the work of constantly working state, interregional and regional training courses can greatly benefit specialists of various categories in the field of civic and patriotic education of Kazakhstani youth. More careful work should be done on organizing research on the development and improving the program-methodological base of additional education for children and youth. The development of software and methodological support for patriotic education, the organization and conduct of the examination of programs, standards,

methodological materials, manuals, training tools used for patriotic education need improvement.

It is worth paying attention to the discovery, research, synthesis and dissemination through the media of the work experience of institutions, organizations and public associations involved in civic formation, patriotic, spiritual and moral education of the youth of Kazakhstan.

To solve certain problems, it is necessary to implement the following functions:

- to provide organizational assistance and material and technical support for military-patriotic youth and children’s public associations that are working to perpetuate the memory of the defenders of the Fatherland;

- create and maintain an information database of projects and programs of institutions, organizations, public associations in the field of civil and patriotic education of children and youth;

- hold interregional, republican and international conferences, symposia, festivals, competitions and other events on civic and patriotic education of children and youth;

- organize inter-regional, republican and international youth and children’s camps for civic and patriotic education of children and youth;

- carry out, in the manner prescribed by the legislation of the Republic of Kazakhstan, charity events, auctions;

- organize research and development, research in the field of civic and patriotic education of children and youth, attract leading scientists and specialists, form temporary creative teams to carry out work on a contractual basis;

- interact with regional centers that carry out civic and patriotic education of children and youth;

- create separate structural units (branches and representative offices) in the areas of statutory activity, both on the territory of Kazakhstan and abroad, approve the regulations on branches and representative offices and appoint their leaders, make decisions on their reorganization and liquidation;

- plan their activities and determine development prospects based on basic economic indicators, the availability of demand for work performed, services rendered, and manufactured products;

– carry out business contacts in Kazakhstan and international activities beyond its borders with Kazakhstani and foreign enterprises, organizations and institutions, international scientific organizations, firms and their representatives, as well as with Kazakhstani and foreign citizens;

– establish and distribute printed publications, conduct editorial and publishing activities in accordance with the procedure established by the legislation of the Republic of Kazakhstan.

All of the above allows us to conclude that today in Kazakhstan there are objective prerequisites for:

– Creation and development of coordination centers for patriotic education under the executive authorities of the Republic of Kazakhstan, which will include all interested departments;

– regular holding of scientific and practical conferences, seminars, discussions, meetings, meetings of pedagogical councils on the organization of military-patriotic education of youth;

– providing comprehensive support to the activities of children and youth organizations of a patriotic orientation, public military-patriotic clubs and associations, and search formations;

– comprehensive assistance in the development of a network of institutions of additional education for children to carry out patriotic work;

– periodic media coverage of topics of joint activities in this direction;

– assistance in the creation of military glory museums in educational institutions, reflecting the history and current stage of development of the Armed Forces of Kazakhstan, military exploits of graduates of these educational institutions; providing methodological and other assistance in their design;

– particular attention to interaction with veteran organizations and organizations of reserve soldiers in the implementation of plans and programs for military-patriotic education;

– raising the public status of patriotic education in educational institutions at all levels – from preschool to higher professional – based on domestic traditions and modern experience.

Russian researchers distinguish the following principles of patriotic education:

– The principle of a system-organized approach, which involves the coordinated, focused work of all state and public structures on the patriotic education of citizens of the country;

– The principle of a targeted approach in the formation of patriotism, involving the use of special forms and methods of patriotic work, taking into account each age, social professional and other groups of the population. He points to the multi-level involvement in the education of a citizen – a patriot of such factors as sevenI, my inner circle, educational institution, ethno-cultural environment, production team, region of residence, with its economic, social, cultural and other features, society as a whole;

– The principle of activity and offensiveness, which provides for perseverance and reasonable initiative in transforming the worldviewcitizens and their value orientations focused on the national interests of the country;

– the principle of universality of the main directions of patriotic education implies the need to use such factors of patriotism formation as the socially valuable experience of past generations, which cultivates a sense of pride in one's ancestors, national traditions in everyday life, family relationships, study, approaches to work and its motivation, methods of creativity . Only such a holistic, integrated approach will restore the historical continuity of generations;

– the principle of taking into account regional conditions in the promotion of patriotic ideas and values – means the promotion of ideas and values of global patriotism, but also local or regional, characterized by affection.

These principles are interconnected and implemented in unity. Patriotism develops in the course of education on the basis of close interaction of objects and subjects of education.

The main categories of citizens who are the objects of patriotic education are:

– the family as the most important social unit of society, in which the basic principles of moral, spiritual, cultural, physical and other human development are laid down. In the family, his current guidelines and values are brought up, his relations to himself, to other people and to his homeland;

- young citizens and youth public associations;
- military personnel serving on draft and contract basis, military collectives of the Armed Forces and other troops, law enforcement officials;
- labor collectives of enterprises, organizations, institutions, entrepreneurs;
- representatives of the executive, legislative and judicial branches of government, civil servants;
- creative intelligentsia and representatives of the media;
- teachers, teachers, mentors and educators;
- representatives of traditional religious denominations for Kazakhstan, as carriers of spiritual and moral ideals and traditions of the people.

The conductors of the goal of patriotic education are subjects of educational activity, which are the state in the person of regional and local authorities; educational institutions at all levels; various public organizations and religious associations; cultural institutions; family; labor and military collectives; mass media and others. The subject of patriotic education can also be an individual person – an ordinary citizen or a representative of state power – showing patriotism, loyalty to his civic duty and becoming an incentive example and role model. Among them may be the leaders of the state, enterprises, various kinds of collectives and organizations. The subjects of patriotic upbringing, by their characteristic capabilities and means, solve the tasks of patriotic upbringing of established groups of the population and citizens of the country as a whole.

Civil-patriotic education of a person consists of many components and directions, which allows to fully realize all the goals and objectives. The main components of civic-patriotic education are: cultural-historical; heroic historical; socio-political; spiritual; military-technical; physical. These components are interrelated and constitute the substantive basis of the civil-patriotic education of the individual. Various directions are formed from them.

The most relevant area is the civil-patriotic education of youth, consisting of the socio-political component as the main, as well as cultural, historical, heroic-historical and spiritual components. In the

process of civic-patriotic education, youth deepens their knowledge of the essence and content of the Constitution of the Republic of Kazakhstan, against the background of the historical development of the economy of Kazakhstan, gets acquainted with the current state and prospects of development of industry and agriculture of the republic, with the state and development of science, culture, with questions of state and public life of the republic [40].

Civil-patriotic education of youth as a subsystem of the general educational system on the general principles of education, and on their own, specific, of which the following can be distinguished:

- a combination of patriotic education of state and public principles. State principles include work on the patriotic education of youth in state institutions. These principles are especially relevant in educational work with young people in all educational institutions and the Armed Forces of the Republic of Kazakhstan. The public principles of patriotic education of youth are built on the basis of voluntariness, initiative, creativity. It is of fundamental importance that both state and public principles in the patriotic education of youth must be present and interact with each other.

- national equality and unity. This principle is currently the key. Kazakhstan is not a mononational state. National ambitions, conflicts and whether confrontations can initiate elements of patriotism in a particular national group, but they corrode the patriotism of citizens of the state as a whole. Patriotic education, on the contrary, helps to suppress ethnic conflicts, it consolidates society.

- historicism and objectivity. In almost the entire complex of patriotic education of youth, the achievement of the ultimate educational goal becomes possible only through a historical example, holding historical analogy, the study and analysis of historical experience. This turns historicism from a distinctive feature into the principle of patriotic education of youth. At the same time, the objectivity of the information provided is extremely important at the level of what is possible at a given historical moment.

- peacemaking through patriotism. The youth in the course of patriotic education comes to the inevitable conclusion that the prosperity of its Fatherland without peace is very problematic. Thus,

a true patriot is always a peacemaker, which means that patriotic education of youth and peacemaking must exist not only on a parity basis, but also in interconnection.

– the unity of patriotism and internationalism. A true patriot, who cares about the prosperity of his Fatherland, cannot but recognize the same right for the patriots of other states. In these opposites is their unity. The patriotic education of the youth of the Republic of Kazakhstan must inevitably correspond to international education.

The education of citizenship and patriotism is a deliberate and systematic activity aimed at creating a high patriotic consciousness among young people, a sense of fidelity to their Fatherland, readiness to fulfill a civic duty and constitutional duties to protect the interests of the motherland. It is aimed at developing a person with the qualities of a citizen – a patriot of the motherland and capable of successfully fulfilling civil duties in peacetime and wartime. Patriotism and citizenship include an interconnected set of moral feelings and behaviors: love for the motherland, loyalty to the political system; following and multiplying the traditions of their people; Respect for historical monuments and customs of the native country; affection and love for their native places; the desire to strengthen the honor and dignity of the homeland, the willingness and ability to protect it; military courage, courage and selflessness; intolerance of racial and national hostility; respect for the customs of culture of other countries and peoples, the desire to cooperate with them [41].

In the system of work on patriotic education it is advisable to use the calendar of public holidays, holidays, memorable dates. For example, the main event of the current year is the celebration of the 25th anniversary of the Independence of the Republic of Kazakhstan.

The active use of external attributes and symbols in civil-patriotic education, the formation of authority and respect for state symbols, familiarization with the rules for their use, and as a result, students' knowledge of the symbols of the Republic of Kazakhstan, an understanding of its role and significance in the system of ideological values of the state is one of the paramount indicators of the formation of civil-patriotic qualities.

A significant educational factor today may be information resources. Various information sites allow students and teachers not only to receive new information, but also to participate in the discussion of various problems that concern young people. The creation of an information space in the education system both at the local level (in educational institutions), and at the regional and republican levels allows using it in educational work as a powerful methodological resource. Formation in various educational institutions of various kinds of electronic data banks, methodological developments of teachers, presentations of best practices, school virtual museums, the use of electronic resources in the planning and design of the educational process significantly increases work efficiency.

Such forms of discussing urgent problems of education and upbringing, exchange of pedagogical experience as online scientific and practical conferences, seminars, round tables that allow for the establishment of operational interaction of practitioners and scientists on the job are becoming increasingly popular among teachers. State support for youth groups means recognition of the state significance of such a social phenomenon as the youth movement. This is clearly seen in the work of the youth wing of the Nur Otan party. The history of the youth wing is closely linked to the activities of the Nur Otan party. Until 2008, the Youth Wing participated in the implementation of projects under the leadership of the party. On May 14, 2008, the 1st Congress of the Zhas Otan Youth Wing was held in Astana. In his speech at the congress, the President set a number of priority tasks for the organization. The head of state called for creating all the necessary conditions under which every young citizen of Kazakhstan could realize his potential, become a self-sufficient and competitive person. He also defined the role of “Zhas Otan” in the implementation of state youth policy.

Prior to the First Congress of Zhas Otan, on the initiative of the Nur Otan party, parliamentary hearings were held to discuss the youth's main legal document – the Law on State Youth Policy in the Republic of Kazakhstan. Youth congresses were held in all areas of the country conferences on which a list of 310 delegates to the congress was determined. The congress was attended by representatives of youth

organizations of Kazakhstan, members of the party and bureau of the Political Council, heads of state bodies, deputies of the Parliament of the Republic of Kazakhstan, representatives of the Government, the Assembly of the people of Kazakhstan, the media, NGOs, as well as young guests from foreign countries. The congress delegates approved the charter, as well as the strategy of actions for 2008-2011, according to which the activities of the Youth Wing were carried out. After being elected at this congress in 2008-2012 on November 16, 2012, the II Congress of MK “Zhas Otan” was held under the motto: “Dream. Work. Believe”. At the congress, they adopted the “Zhastar – Otan!” Strategy until 2020, designed to bring the country’s youth policy to a new level. Youth Strategy ProjectWings were discussed in all regions of the country with representatives of youth organizations, students, working youth, athletes, and cultural figures. The strategy has 11 main areas of activity, among which – quality education, labor as a basic factor in the social adaptation of youth, cultural development and unity, the development of youth entrepreneurship, the development of science, the volunteer movement and others [42].

This strategy defines the main directions of state policy in relation to the organized youth movement, it is aimed at improving the public status of youth public associations, updating approaches to the selection and training of adult leaders of organizations based on established traditions and modern experience, ensuring a balance of public and state components in the content of activities public organizations (associations). The purpose of this program is to create the necessary conditions for the formation of an educational environment based on legal, social, informational, scientific, methodological and other guarantees from the state for the civil development of the personality of children and adolescents by using the potential of public organizations.

Speaking about the role of information resources in patriotic education, one cannot but touch upon the role of cinema. In Soviet times, all films were financed from the budget, and scenarios were approved by a special committee. Soviet authorities understood that cinema was the most accessible sight to the general public. But during the perestroika period, as well as a long time after it, the idea of a state order was considered obsolete, until recently. Now the state is

trying to restore this tradition, which can be considered absolutely correct, since at all times in all countries of the cinema it was not only entertaining, but also educational [43].

Today, films have gained even greater popularity and wider reach of viewers. This can be explained by the appearance of a huge number of cinemas, as well as the availability of films on the Internet, which is why cinema can be considered one of the most effective means of influencing people and one of the best ways to form any ideals and principles. Watching movies is a powerful tool for raising patriotism for a number of reasons, such as:

- high migration;
- violation of the continuity of cultural and historical values;
- planting by the media of base products that deform the value orientations of youth;
- lack of purposeful formation of patriotic feelings;
- decrease in social activity of adolescents;
- The downward trend in the popularity of the military as well as state professions in general.

Usually by patriotic cinema most people understand films about war and historical dramas, but you can look at patriotic films more widely. Patriotic films are films that illuminate the citizens of a country in a good light, propagandize their love for their homeland. In general, the concept of “patriotism” is very multifaceted. Traditionally, it means a sense of pride in one’s country, nation, culture, literature, art, army, athletes, doctors, talented scientists and educators, outstanding compatriots. However, do not forget that this is also a respect for Kazakhstani cinema. It is no secret to anyone that the modern viewer has a strong belief that real cinema can only be shot in Hollywood, and a Kazakhstani film cannot be made just as well. We can say that a positive trend in Kazakhstani cinema is observed, and it is observed in films aimed at patriotic education [44].

The Khabar and Kazakhstan television channels broadcast the military-patriotic programs *Aybyn*, *Aksauyt*, and *Army Matters*. Actively cover the military theme “Kazakhstanskaya Pravda”, “Egemen Kazakhstan”, “Aygyn”, “Megapolis”, “Express K”, military publications “Sarbaz”, “Aybyn”, “Batyr”, “Defense Bulletin”. The

Ministry of Defense was the first among all state bodies of the Republic of Kazakhstan to launch a unique project – Internet TV. The opening of the video portal was timed to coincide with the celebration of the First President’s Day. KORGANYS.KZ is a modern multimedia web portal for posting videos about the Kazakhstan army, thematic videos, and the technical capabilities of the Ministry of Defense’s Internet TV allow for online broadcasts, conferences and live broadcasts. The 30-episode feature series “Abyroy Officer” (“Honor of an Officer”) did not go unnoticed. This is the first domestic army series, shot by order of the Ministry of Defense. The “Abyroy Officer” will fully and truly reflect the life of the modern Kazakhstani army. Patriotism, love of the Motherland, defense of the Fatherland are the main tenets of the series. The unique military television project “Special Mission” was popular. At the XIII Eurasian Forum in Moscow, this television project was recognized as the best among the 25 countries represented by the CIS countries in the nomination “New Army – Army of the World.” Today, “Special Mission” – the only howreal reality show in Kazakhstan.

The media regularly report that the President of the Republic of Kazakhstan, N.A. Nazarbayev is a spectator of Kazakhstani patriotic films. N. Nazarbayev attended the premiere of the film “Qazaq eli”. The picture, the author of which is the President, was shot at Kazakhfilm. The new Kazakhstani historical film was shot on the basis of Ilyas Yesenberlin’s novel “The Diamond Sword” – this is the first book of the saga “Nomads”. The action takes place in the XV century, the picture tells about the formation of Kazakh statehood under the khans Zhanibek and Kerey [45].

The fact that the Presidents of Russia Vladimir Putin and Kazakhstan Nursultan Nazarbayev decided to end the program in Astana by watching the film “Panfilov’s 28 Men”, which was also widely covered. This is a unique film, the main part of the funds for it was raised through crowdsourcing with the participation of several tens of thousands of people [46]. The problem of public relations in relation to patriotic education attracts the attention of educators, sociologists, journalists, politicians, specialists in the field of advertising, information security, information and psychological confrontation.

Patriotism as an element of public consciousness has a diverse structure. He is the object of study of a number of social sciences, and, above all, history, cultural studies, ethnology, sociology, and political science. In Kazakhstani society, the problem of patriotism has always been traditional. The study of problems in one way or another connected with the phenomenon of patriotism has a long history, but with the adoption of the ideological concept of “Mangilik El” these problems are undergoing a new understanding. Enough extensive data has been accumulated to highlight the values that form the new Kazakhstani patriotism as a political, sociological, psychological and cultural phenomenon. Patriotism is one of the basic components of a nation’s national identity, expressed in feelings of love, pride and devotion to one’s homeland, its history, culture, traditions and everyday life, in the sense of moral duty of its protection, as well as in recognition of the identity and worthiness of other communities, in awareness their rights to identity and existence without confrontation with each other.

Some sources regard patriotism as a principle. Love for the motherland includes: caring for the interests and historical destinies of the country and readiness for their own sacrifice; loyalty to the homeland, fighting against enemies; pride in the social and cultural achievements of their country; sympathy for the suffering of the people and negative attitude to the social vices of society; respect for the historical past of the homeland and the traditions inherited from it; attachment to the place of residence (to the city, village, region, country as a whole).

Patriotism as a social phenomenon, first of all, belongs to the field of social psychology, but at the same time it also has a moral significance. All these manifestations of patriotism are reflected in the moral consciousness of mankind and in the content of various moral requirements. That is why the concept of patriotism is one of the principles of morality.

Patriotism as a political principle – the desire to tackle the issues of social development of the people, devoting more time to the people. Patriots are people who work for the good of politics, but politics also works for the good of these people.

Patriotism, as a social principle, characterizes the attitude of people to their country, which is manifested by their actions. Love for the motherland, for example, is a concern for the interests and historical destinies of the country, a readiness for their own sacrifice; pride in the social and cultural achievements of their country; sympathy for the suffering of his people; respect for the historical past and faith in the bright future of the homeland; attachment to the place of residence.

Some sources define patriotism as a moral position. Since moral standards must meet the requirements of a certain behavior, which are based on ideas accepted in society, therefore, every person who belongs to society and adheres to its social attitudes must, by definition, be a patriot.

Having examined the existing definitions, we can conclude that the concept of «patriotism» needs to be defined where political, sociological, psychological and cultural aspects are taken into account.

Kazakhstan faced the most important task – to realize the enormous spiritual and moral potential accumulated over the history of the state to solve problems in various areas of society. The state strategy of Kazakhstan should constantly rely on the historical and spiritual heritage of the people, therefore, in the last decade, the issue of developing a national idea that could unite the Kazakh people in new historical conditions has become an acute issue.

The independence of our state is a vivid symbol of pride and Kazakhstani patriotism. The high and sacred concept of independence acts as the basis of the unity and national idea of Kazakhstan, designed to unite our people, and will become an invaluable asset to descendants who will have to further build up the country looking to the future.

In many ways, the upbringing of patriotism begins with the state language, which has become the same symbol of statehood as an anthem, flag and coat of arms. And in order to be a patriot of your country, it is enough to start with yourself, take up the mastery of the Kazakh language – this is the goal you need to set for modern youth, young citizens of Kazakhstan.

In the Constitution of the Republic of Kazakhstan, Kazakhstan patriotism also applies to the fundamental principles of the state. Kazakhstani patriotism should include: a sense of affection for those

places where a person was born and raised; respect for the mother tongue; concern for the interests of the homeland; manifestation of civic feelings and loyalty to the homeland; pride in her social and cultural achievements; upholding herbaud and independence; Respect for the historical past of the homeland and the traditions inherited from it; the desire to devote his work, strength and ability to the flourishing of his homeland.

According to the Head of State, a young citizen of Kazakhstan should be educated, open to global innovations and at the same time not forgetting about his roots, traditions, all the best that distinguishes the inhabitants of our country. Young people should remain the bearers of their native culture, it must be enriched, but not depersonalized. In the hands of young people is the future of society. After all, they are the future owners of our country. And, thinking about her, President N.A. considers Nazarbayev, everything must be done so that today in the youth environment there is no place for nationalism, social nihilism, drunkenness, drugs and, most importantly, indifference towards people, society and the state [47].

At the level of an individual, patriotism can be considered as one of the components of his personality substructure and is attributed to the field of higher feelings and stable personality characteristics (values, beliefs, norms of behavior, criteria for assessing social phenomena).

How complex integral personality education patriotism includes:

- love to motherland;
- selfless devotion and service to her;
- indissoluble unity with her, the identification of her interests with the interests of the fatherland: to be a patriot means to connect my life with the life of the Motherland, my destiny – with her fate;
- patriotic feelings related to the higher spiritual substructures of a person and suggesting spiritual development: Homeland is a “spiritual reality”, therefore a spiritually dead person cannot love his homeland, be a patriot;
- the presence of an active citizenship, a willingness to defend the interests of their homeland, to act in the name of preserving and developing its well-being;

- sacrifice, i.e. willingness to sacrifice for the sake of the fatherland their personal interests, including life; the perception of service to the Motherland as one of the important foundations of one’s life self-determination, holy duty and primary duty;
- recognition of the motherland as the highest, main value in the hierarchy of the individual’s value system;
- pride in their culture and achievements of their people; worship of its shrines, the historical past and the best traditions (with their balanced and critical assessment at the same time);
- prevalence in a person of social orientation over individualistic, class or narrowly professional interests;
- respect for other peoples and cultures [48].

A deep awareness of their inseparability with the Fatherland, inseparable involvement with it, with what constitutes it: nature, history, culture, native language, territory, climate, lifestyle, will happen when all the components of patriotic education will be used in a complex. In Kazakhstan, many of these components are used to instill patriotism. The president’s policy is focused on increasing the public status of patriotic education, the formation of the Kazakh nation as a single ethnopolitical community – “We, the people of Kazakhstan”, the preservation and maintenance of civil peace and interethnic harmony.

In this regard, effective targeted work with youth is needed to clarify that true patriotism is not words, but real involvement with the life of the country and its own active participation in solving its problems.

“The new concept of the educational policy of Kazakhstan, aimed at social consolidation and civil unity of the Kazakhstani society, takes into account the great dynamism of the development of society, the rapid pace of youth formation in educational and personal aspects. Current reforms in education are aimed at the end result of training and education. They include the solution of two main tasks: on the one hand, the transition of a developing constructive model, integration into the global educational space, on the other, the preservation of national identity, taking into account the peculiarities of the Kazakh mentality and ideas of Eurasianism,” notes M.S. Dzhilkishiyeva [49].

One of the main vectors of civil socialization of an individual is the identification of the individual with his homeland. It is known that at the initial stages of its independent formation, in comparison with mono-ethnic countries, multi-ethnic Kazakhstan experienced more significant problems in the field of national self-identification of citizens and social unity. However, thanks to a balanced national policy of the country's leadership, Kazakhstan not only avoided civil confrontation, but also managed to consolidate all ethnic groups and peoples. According to the study [50], the category of citizenship in the youth consciousness is associated, first of all, with the country of residence, with belonging to the state where he was born and raised (39.2%), with patriotism, willingness to work for the good of his country and defend its interests (15.4%), with constitutional rights (12.7%), with debt (11.3%), with national dignity (6.1%), with security (2.2%), etc. As you can see, the majority respondents perceive citizenship as an identification with the country of residence, although in political science civil identification is not only understood a sense of belonging to this or that state, but also agree with his political values, expression of certain relations (sympathy, support, protest) to public policy. Nevertheless, the data provided allow us to talk about the formation of a clear and definite civic identity of Kazakhstani youth.

Patriotic education of citizens of Kazakhstan is a fundamental direction of state policy. This direction is an important component of the national security system of the Republic of Kazakhstan, which means that it requires an integrated approach to the development of the problem. PR as an effective activity, helps to manageThe regional authorities to monitor and analyze public opinion, create and manage it, making it one of the main goals to satisfy the interests of the public as a whole. The complex of PR events aimed at increasing the level of patriotism among young people is very diverse [51].

Summing up the given stage of the research, we can draw the following conclusions:

- patriotism is a complex set of properties and characteristics;
- at the level of an individual person, patriotism can be considered as one of the components of his personality and includes:
 - love to motherland;

- identification of their interests with the interests of the fatherland;
- patriotic feelings related to the higher spiritual substructures of man;
- willingness to sacrifice for the sake of the fatherland their personal interests, including life;
- the perception of service to the Motherland as one of the important foundations of one’s life self-determination, holy duty and primary duty;
- recognition of the motherland as the highest, main value in the hierarchy of the individual’s value system;
- pride in their culture and achievements of their people;
- respect for other peoples and cultures;
- patriotism is based on a strict hierarchy of spiritual values and awareness of spiritual self-determination;
- the creation of an intellectual nation and the development of intellectual capital is of great importance for the education of patriotism;
- the manifestation of patriotism of modern youth is closely linked with the concepts of “information security” and “information accessibility.”

One of the components of personality substructure:

- in the system of work to educate the new Kazakhstani patriotism it is advisable to use the calendar of public holidays, holidays, memorable dates;
- it is necessary to actively use external attributes and symbols in civic-patriotic education, the formation of authority and respect for state symbols;
- information resources are becoming a significant factor in the formation of a new Kazakhstani patriotism;
- it is necessary to popularize such forms of discussion of urgent problems in the education of patriotism as on-line scientific and practical conferences, seminars, round tables that allow for the establishment of operational interaction between practitioners and scientists on the job;
- to develop a new Kazakhstani patriotism, procedural PR technologies can be widely used;
- documentary and feature films can become an important tool for patriotic education.

LIST OF PUBLISHED WORKS

List of received certificates of state registration of copyright registration rights:

1 No. 2303 dated December 10, 2015 – Sultanbaeva G.S., Velitchenko S.N., Lozhnikova O.P. “Intellectual capital is the basis for the development of knowledge.” Collective monograph. Ed. Sultanbaeva G.S. – Almaty: Kazakh University, 2013 .-- 227 p.

2 No. 2364 dated December 18, 2015 – Sultānbaeva G.S., Velitchenko S.N., Lozhnikova O.P. “Intellectuals к Capital – BilimқоғамуныңNegizi”. ҰЖЫМДЫҚ monograph. Almaty: Kazakh University, 2014 .-- 210 b.

3 No. 2363 dated December 18, 2015 – Sultanbaeva G.S. “Political Communication in the Media: Foreign Experience and Kazakhstan.” Monograph. – Almaty: Kazakh University, 2013 .-- 306 p.

4 No. 2304 dated December 10, 2015 – Sultanbaeva G.S., Velitchenko S.N., Lozhnikova O.P. “The intellectual nation in the focus of humanitarian technology.” Collective monograph. Almaty: Kazakh University, 2014 .-- 169 p.

Scientific article published in international scientific journals indexed in the Scopus database:

1 G.S. Sultanbayeva, E.S. Sultanbayeva, N.P. Saparkhojayeva. E-government in Kazakhstan as a segment of a semantic digital library. ICADL 2015, December 9-12, Korea

List of published collective monographs:

1 Sultanbaeva G.S., Velitchenko S.N., Lozhnikova O.P. Intellectuals “Alt humanitarian” technology focuser: Almaty, Kazakhstan University, 2015, 9 pp, ISBN: 978-601-04-1447-1.

2 Sultanbaeva G., Velitchenko S. Formation of intellectual capital in digital media. – Almaty: Cossack University, 2015 10 pp. ISBN: 978-601-04-1384-9.

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4 Velitchenko S.N. On the issue of language training of journalists for converged media // Scientific journal “Actual problems of the humanities and natural sciences” – Russia, Moscow, October, 2015. – P. 128-130.

5 Velitchenko S.N., Lozhnikova O.P. The humanitarian basis of the national idea of Kazakhstani society // Scientific journal “Globus”, Russia, St. Petersburg, 2015. – P.21-25.

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7 Lozhnikova O.P. Social modernization of Kazakhstan: identifying problems using television. Bulletin of KazNU. Series journalism. No. 1 (39). – 2016. – S. 158-162.

8 Sultanbaeva G.S., Lozhnikova O.P., Balymbetov B. Intellectual values in Kazakhstani society: issues of social capital. Bulletin of KazNU. Series “Journalism”. – Almaty, 2015. – No. 1-2 (37). – S.263-267.

CONCLUSION

As is known, the strategic task set by the President of the Republic of Kazakhstan is the strategy of increasing the country's intellectual potential through the development of new technologies, ensuring equal access for Kazakhstan citizens to information, eliminating information inequality, developing science and education. We also note here the popularization of the Kazakh language and culture as ontological values of the country, which make it possible to identify Kazakhstan in the world cultural space.

In the context of the globalization of modern civilization and the development of information technology, culture is becoming the most important factor in world influence, which is considered as the most important mechanism for the moral and spiritual education of the young generation. The implementation of the tasks of moral and spiritual education is considered as the most important condition for the preservation of domestic culture, as the main prerequisite for the spiritual security of society, since only "cultural heritage" is the guarantee of the greatness of the people and their independence. The Kazakh people are one of those nations that values and values their culture. To find a moral basis for the upbringing and development of the younger generation is possible first of all from the folk sources. This is the fulcrum that has evolved over centuries, for centuries it has been close and understandable to every Kazakh.

In modern conditions of reforming Kazakhstan's statehood and modernizing all aspects of society, the problems of developing a cultural policy that is adequate to the basic sociocultural development vector of our country, based on a communicative-humanistic paradigm that helps strengthen civil society, are becoming relevant. In these conditions, the urgent problem is the analysis of modern humanitarian strategies and technologies, which include a high resource for activating human capital and spiritual motivation of people to create an intelligent society. Turning to the topic of intelligence, conducting research on the formation of an intellectual nation gave us the opportunity to organize collective discussions, interviews and develop

public opinion about the new content, new form and modern image of the Kazakh country.

The interdisciplinarity of modern scientific knowledge, the need for interdisciplinary approaches in the formation of a new Kazakhstani patriotism are perhaps the most popular topics of discussion in recent years among researchers, university teachers, experts, representatives of relevant departments, as well as public figures and journalists. The authors of this scientific project proceed from the fact that for the fruitfulness of such discussions it is necessary to develop a common methodological platform, formulate principles and rules for the exchange of views of representatives of various branches of science. Methodologicalthe basis of interdisciplinary research and educational projects can be recognized as widely understood communicativism, theory and practice of communication, presented in various thematic perspectives of the context of the patriotic spirit, the formation and development of new Kazakhstani patriotism.

The range of modern communication science allows you to go beyond the traditional registry of the humanities and move on to the study of the humanitarian dimension of natural and precise scientific disciplines. Natural and exact scientific disciplines acquire a humanitarian dimension precisely at those moments and in those problem areas that most fully reflect the epistemological, as well as social and political realities of today. Nuclear physics, medicine, biology acquire ethical and philosophical expansions in the field of their own borders at the time of the advent of inventions, theoretical and technological discoveries that need related environmental technologies that can ensure the safe application and ethical justification of modern scientific achievements. In other words, the theory and practice of communication can and should be applied to the most complex methodological research tasks, describing the interaction of disciplines not only within a single humanitarian or natural science cluster, but also in addition to the traditional boundaries between the social sciences and the nature.

The approaches associated with the formation of a new Kazakhstani patriotism make it possible to go beyond the limits of scientific research itself and systematically raise the question of

their theoretical coordination and technological interdependence with educational strategies and, on the other hand, with various sociocultural practices.

The actualization of semiotic tools for studying the modern patriotic-spiritual level of Kazakhstani society should take the form of:

- 1) values represented in communication technologies;
- 2) images and symbols in which these values are embodied;
- 3) mechanisms of involvement and impact, determining the interaction of society and the citizen. Thanks to this, it becomes possible to identify the diverse structure of social involvement in the new paradigm of socio-innovative development of the Republic of Kazakhstan, embodied in specific advertising texts.

An interdisciplinary approach requires the creation of a single social and semantic space, such humanitarian technologies that will be oriented both at launching an interactive mechanism for the development of a new social ideology, and at developing algorithms for understanding the communicative specifics of social behavior. Particular emphasis is placed on the conceptual and technological basis for the participants in communication to enter into a dialogue with social culture, which, according to theorists, contributes to the self-actualization of every citizen of Kazakhstan, the generation of new meanings, humanization of the environment, the development of creativity in all areas of activity.

The processes of democratization and modernization in society are taking place along with the strengthening of the role of relations between the media and the state, as well as the introduction of new advanced technologies in the field of mass communication and state regulation of the media space.

In the former Soviet countries, there was a mobilization of processes concerning the methods of relations between the authorities, the media and the masses. Today, the Kazakh media of communication have the task to keep up with the processes of development of humanitarian communication, the use of humanitarian technologies at the global and regional levels. In this regard, the research team developed the following concept of communication strategy:

1. systematization of strategic mechanisms for the effective implementation of humanitarian communication through media channels;
2. the creation of analytical structures, the task of which is to accompany the information policy of Kazakhstan in the framework of the development strategy of human capital and the intellectual potential of the nation;
3. the development of communication processes that affect the further modernization of society through the media;
4. improving the efficiency of communications and requirements for the objectivity of the information distributed; improvement of the information policy of the Republic of Kazakhstan;
5. the organization of events to increase the motivation of the Kazakh media, implementing and participating in the processes of forming a citizen of an intellectual society;
6. Organization of the activities of an independent electronic embassy, improving the electronic dialogue between the government and the masses, the values of democracy and enhancing the effectiveness of the Kazakhstan e-government project;
7. the formation of a national political system that organizes and implements public information campaigns aimed at the development of human and intellectual capital in the Republic of Kazakhstan;
8. the development of new media platforms for discussion and strategies for promoting traditional national values in the context of the formation of a new Kazakhstanwhom patriotism;
9. ensuring equal conditions of access to information resources for all categories of the population of Kazakhstan, the opportunity to discuss new paradigms of social development;
10. development of information and communication technologies for influencing the public as a mechanism for analysis, determining the near future and effective implementation of information andcommunicative processes in enhancing the intellectual potential and the formation of the intellectual nation of Kazakhstan.

Summing up the results of this stage of the study, we can draw the following conclusions:

– The concept of new Kazakhstani patriotism contains a complex set of properties and characteristics.

– At the level of an individual, patriotism can be considered as one of its components, which includes:

- love to motherland;
- coincidence of personal interests with the interests of the fatherland – the Republic of Kazakhstan;
- patriotic feelings related to the higher spiritual substructures of man;
- the willingness to sacrifice their personal interests for the sake of the Motherland, including life;
- understanding of service to the Motherland as a sacred duty and one of the main life responsibilities;
- Recognition of the motherland as the highest, most important value in the individual’s value system;
- pride in their culture and achievements of their people;
- respect for other peoples and cultures.

Patriotism is based primarily on spiritual values, so the creation of an intellectual nation and the development of intellectual capital plays a huge role in the formation and development of patriotism of an individual.

Modern youth closely associates the manifestation of new Kazakhstani patriotism not only with personal qualities, but also with the concepts of “information security” and “information accessibility,” and at the level of an individual, patriotism can be considered as one of the components of his personal substructure.

It is advisable to use the calendar of public holidays, holidays, memorable dates in the system of work to educate the new Kazakhstani patriotism, it is also necessary to actively use external attributes and symbols in civic-patriotic education, the formation of authority and respect for state symbols.

An important factor in the formation of the new Kazakhstani patriotism, especially among young people today, is information resources, therefore, it is necessary to popularize such forms of discussion of urgent problems in the education of patriotism as online scientific and practical conferences, seminars, round tables that allow

for the establishment of operational interaction between young people and practitioners and theoretical scientists on the job.

To develop a new Kazakhstani patriotism, procedural PR technologies can be widely used, documentary and feature films can become an important tool for patriotic education.

The course of the Leader of the nation on the formation of human capital guarantees the sustainable development of Kazakhstan for the long term. An educated, educated, responsible citizen is the basis and support of a free and prosperous Kazakhstan. Every effort must be made so that patriotism is added to these qualities of the personality of our compatriot. New Kazakhstani patriotism should have a unique formula that can harmoniously combine love for the motherland, respect for traditions and openness, receptivity to everything new. The foundation of the new Kazakhstani patriotism should be the equal rights of all citizens and responsibility to the Motherland, its future. New Kazakhstani patriotism is being put forward as the unifying basis of the collective consciousness of the people of Kazakhstan. The new patriotism of sovereign Kazakhstan reflects the most important areas of the ideology of an independent state. Therefore, the formation of a new Kazakhstani patriotism and its proper application forms a national consciousness among citizens, in which patriotism will occupy the main place.

In modern conditions of reforming Kazakhstan's statehood and modernizing all aspects of society, the problems of developing a cultural policy that is adequate to the basic sociocultural development vector of our country, based on a communicative-humanistic paradigm that helps strengthen civil society, are becoming relevant. It is known that Kazakhstan is often positioned as a country that has, first of all, huge natural resources, which are considered as the leading factor in modernization. But today this position is losing its uniqueness, since a number of countries have demonstrated the possibilities of national modernization, when the main factors were social and cultural resources related to the development of human capital, the ability of the general population to integrate modern technology with national spiritual values. Examples include Singapore, Malaysia, Turkey, China, and other countries.

Higher humanitarian technology is considered important in managing socio-economic systems. AHT is a technology that combines management theory, psychology, sociology, economics, and political science. In the scientific, expert-analytical, informational support of inter subject VGT, advanced methods and technologies will be widely applied in public administration, innovative and technological development. According to Russian scientists, in the 21st century the main place will be occupied by the highest humanitarian technology (high-hum). The place of the highest technologies for the mass development of informatization (high-tech) was occupied by the highest humanitarian technologies for the formation of public consciousness (high-hum). High-hum is a combination of information technology with traditional humanitarian technology. That is, this is a new and high-quality technological breakthrough in the evolution of the development of human consciousness.

Orientation to national values, socio-political changes in the country put on the agenda issues of formation, development, formation, education of a patriot, citizen, specialist. Today, one of the strategic trends in the development of Kazakhstan is the new Kazakhstan patriotism. The centrality is the identification of the role of the media space as a channel for transmitting spiritual values at the level of the world community.

In Kazakhstan, which is on the path of innovative development and which has set itself the strategic goal of joining the ranks of 30 developed countries of the world, the national idea “Mangilik El” has become the most important ideological direction. Today, raising the spirit and ideology of the country, the formation of patriotic feelings is an important task for our independent state. For these purposes, a national idea is needed that strengthens the spiritual foundations of the nation and high goals. In the development of Kazakhstan, the problem of spiritual and national ideas, which is the basis not only of society and the state, but also of information policy, is one of the country trends.

On the agenda of the scientific study “National Idea Mangilik El: Developing Higher Humanitarian Technologies in the Formation of a New Kazakhstani Patriotism”, the question was raised of developing an information and communication technology for influencing

the public as an analysis mechanism, determining the near future and effective implementation of information and communicative processes in the formation of a new Kazakhstani patriotism. Today, the Kazakh media of communication have the task to keep up with the processes of development of humanitarian communication, the use of humanitarian technologies at the global and regional levels. In this regard, the research team developed the following concept of communication strategy:

1. systematization of strategic mechanisms for the effective implementation of humanitarian communication through media channels;

2. the creation of analytical structures, the task of which is to accompany the information policy of Kazakhstan in the framework of the development strategy of human capital and the intellectual potential of the nation;

3. the development of communication processes that affect the further modernization of society through the media;

4. improving the efficiency of communications and requirements for the objectivity of the information distributed; improvement of the information policy of the Republic of Kazakhstan;

5. the organization of events to increase the motivation of the Kazakh media, implementing and participating in the processes of forming a citizen of an intellectual society;

6. Organization of the activities of an independent electronic embassy, improving the electronic dialogue between the government and the masses, the values of democracy and enhancing the effectiveness of the Kazakhstani electronic government project.

7. the formation of a national political system that organizes and implements public information campaigns aimed at the development of human and intellectual capital in the Republic of Kazakhstan;

8. the development of new media platforms for discussion and strategies for promoting traditional national values in the context of the formation of a new Kazakhstani patriotism;

9. ensuring equal conditions of access to information resources for all categories of the population of Kazakhstan, the opportunity to discuss new paradigms of social development;

10. Development of information and communication technologies for influencing the public as an analysis mechanism, determining the near future and effective implementation of information and communication processes in enhancing the intellectual potential and the formation of the intellectual nation of Kazakhstan.

The object of the study is the development of humanitarian technologies in the formation of a new Kazakhstani patriotism.

Research Results:

Comprehensive studies of humanitarian technologies aimed at the formation of Kazakhstani patriotism in the aspect of the implementation of the national idea “Mangilik El” were carried out, as well as the algorithm for assessing the implementation of humanitarian technologies was studied and analyzed. The foreign and national experience of the application of humanitarian technologies in the development of an intellectual society is analyzed and studied. The humanitarian technologies aimed at the formation of a new Kazakhstani patriotism were investigated and analyzed. The factors influencing the formation of spiritual and moral values, ethical standards are analyzed. A humanitarian basis has been prepared on the problems of patriotic education of the young generation of Kazakhstan. A humanitarian examination was carried out, in which the factors influencing the development of the patriotism of the nation and the formation of spiritual and moral values, ethical standards were determined.

An important direction of the study was the determination of public opinion necessary for the development of information and communication technologies effective impact aimed at the formation and development of the new Kazakhstan patriotism. To study this issue, questionnaires were developed, work was carried out in focus groups, the results of which are structured in diagrams. A humanitarian project was also carried out – the student scientific expedition “Kazakh Eli”.

Among the main components of the humanitarian basis of the concept “Mangilik El” the following are identified:

1) Development and implementation of new forms of patriotic education of youth;

2) Promotion in the media of information and PR strategies that form the ideological concept of modern Kazakhstan;

3) Development and promotion of traditional values and traditions of the Kazakh people as the dominant ideological strategy “Mangilik El”

4) Further strengthening of the new Kazakhstani patriotism.

Humanitarian research was carried out examining the mechanisms of formation of the public consciousness of a citizen of an intellectual society. Humanitarian analyzes aimed at developing the intellectual and mental capital of the population have been carried out. Public opinion has been studied with the aim of developing humanitarian technologies aimed at the formation of an intellectual society and social design. Corporate, communication, political and cultural strategies developed.

The course of the Head of Kazakhstan to the formation of capital of the nation is the key to sustainable development of Kazakhstan for the long term. A developed, educated, independent, self-confident, successful and responsible citizen is the basis and pillar of a free and prosperous Kazakhstan. New Kazakhstani patriotism is a unique formula that harmonizes love for the homeland, traditions and innovations. The foundation of Kazakhstani patriotism is important as the equal rights of all citizens and responsibility to the Motherland and its future. New Kazakhstani patriotism acts as an integrative basis of public consciousness of the people of Kazakhstan. The new patriotism of sovereign Kazakhstan reflects the main directions of the ideology of an independent state, its historical development, thinking and philosophy, is the embodiment of the centuries-old dream of the Kazakh people and a multi-ethnic society about freedom, an independent path of development. Therefore, its propaganda and proper domestic use contribute to the formation of national self-awareness among citizens based on patriotism, love for the motherland, the desire to serve its interests and readiness to protect it.

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Scientific issue

G.S. Sultanbaeva, S.N. Velitchenko,
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**“MANGILIK EL” as an INTELLECTUAL MATRIX
of KAZAKHSTAN»**

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