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**THE RESEARCH OF THEORETICAL AND METHODOLOGICAL APPROACHES IN UNDERSTANDING THE PROCESS OF SELF-IDENTIFICATION STUDENTS
(on the example of students S. Seifullin KazATU)**

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Annotation

At present, Kazakhstan's society is a mosaic identification space, representing a variety of options for identification strategies and ways of social self-identification of an individual.

In the context of sociocultural transformations that characterize the current stage of development of Kazakhstan's society, the need for social self-determination of the individual becomes highly relevant. Global changes in the life of Kazakhstan society created unique mechanisms for the formation of new social group identifications, increased the need for attributing themselves to something, which led to the identification syndrome, which increased the ability to form new mechanisms of social group identifications, namely, the process of social identity was activated.

In this regard, of particular interest is the theoretical analysis of the emerging identification preferences of student youth.

Young people, representing a large socio-demographic group of the structure of the population of our country and being the main agent of social change, have significant innovative potential that can be effectively used for the benefit of the whole society.

Thus, this article examines the issues of sociocultural self-identification of the personality of young people, and also provides research on the problems of social self-identification as a whole.

Keywords: self-identification, identity, stratification, adaptation, youth, personality, demography, culture, society, personality, individual.

Introduction

Modern Kazakhstan society is in a highly active stage of social transformations.

Young people representing a large socio-demographic group in the structure of population for our country and being the main agent of social changes. They have significant innovative potential that can be effectively used for the benefit of the whole society. For personal self-identification of students are characterized by such qualities as instability, lability, lack of final

Research methodology

As a research methodology, the principles of objectivity, unity, and integrity were used. The theoretical and methodological approaches to understanding the phenomenon of socio-cultural self-identification of the individual are applied in the work, as

Main part

In sociological science there are a number of theoretical and methodological approaches to understanding the phenomenon of socio-cultural self-identification. Thus, within the framework of the structural and functional approach, several most important theories and concepts are distinguished, among them the sociological theory of E. Durkheim and the theory of social actions of T. Parsons [1].

Proponents of this approach believe that in any society the identification space is determined by the existing socio-cultural situation; and personal identification in the

formation, higher than older age groups, reactivity in relation to changes in the socio-cultural environment, but it is the student has a whole set of social resources that contribute to a higher adaptability and innovation of this social group in the transformation: young age, education, social activity, living in large cities, as well as a relatively high material security, etc. The students have such a socio-cultural potential, can act as a conductor of social innovations necessary for the stabilization of social development.

well as such general scientific methods as scientific abstraction, analysis and synthesis, macro sociological, micro sociological and socio-psychological concepts of the personality included in the socio-cultural comparative approach.

conditions of amorphous value-normative component is characterized by instability.

Representatives of phenomenological sociology - P. Berg, T. Lukman, A. Shyuts give a significant role in the individual's own ideas about society and social norms, understanding of its activities as an information process of social interaction.

The founders of interactionism - I. Hoffman, C. Kuli, J.G. Mead and others are based on the concept of multiple identity, according to which each individual has a certain set of social identities, and the process of

self-identification of the individual is understood as the process of individual characteristics reflection in a form that is perceived by society, groups to which the subject himself relates [2].

Supporters of integrative sociological theories seek to create a synthesized model of social reality that combines "objectivist" (macro-sociological) and "subjectivist" (micro-sociological) views, including the identification processes: General sociological theory of P. Bourdieu, the concept of identity balance Y. Habermas, integrative model of social identification of K. Dubar, etc. [3]. In the framework of socio-humanitarian science, the problems of socio-cultural identification of a person are quite new and are presented in a number of research: K. A. Abulkhanova-Slavskaya, E. M. Avraamova, L. S. Vygotsky, V. I. Zhuravlev, I. S. Kon, A. N. Leontieva, S. L. Rubinstein, A. N. Filippova, V. A. The issues of socio-cultural self-identification of the person are covered in a very fragmentary manner and mainly in the framework of studies devoted to the problems of social self-identification in general. Researches, which would have been presented is the socio-cultural aspect of self-identification of the younger generation, and students, in particular, a small number, which determines the relevance of the chosen analysis of problems.

The object of research is the modern Kazakh students as a special identification group.

The subject of the research is the essence, the main directions of social and cultural self-identification of Kazakh students.

The purpose of the study is to identify the features of socio – cultural self-identification of students in the conditions of Kazakhstan reality.

The research hypothesis. The modern stage of Kazakhstan's society development contributed to the destruction of the former system of social regulation and the corresponding matrices of social behavior and caused the phenomenon of mass identity search, in particular, determining the priority of adaptive-protective nature of personal identity.

In conditions of socio-cultural transformations that characterize the modern stage of development of Kazakhstan's society, the need for social self-determination of the individual becomes very important. Global changes in the life of Kazakhstan's society have created unique mechanisms for the formation of new social group identities of society, increased the need for self-identification, which led to the identification syndrome, which increased the ability to form new mechanisms of social group identities, especially the process of social identification has been activated.

The problem of preserving the identity of the individual is a very important task for modern society, which requires a detailed analysis. In this regard, it is important to research the phenomenon of social self-identification of the individual in both theoretical and empirical aspects. Therefore, the problem of self-identification as a process of identification of the individual with another person, group, pattern, occurring in the course of socialization, through which acquired norms, values,

social roles, moral qualities of the representatives of those social groups to which belongs or seek to belong to the individual [4], has, first of all interdisciplinary character, that arouse interest to it of many scientific disciplines.

In Philosophy and Culturology, the definition of self-identification requires the development of a special categorical apparatus. Identity, in this regard, acts as the subject's awareness of belonging to a particular system of objects while maintaining ideas about the integrity and uniqueness of their own "I".

Every person is a product of the development of culture and acts in relation to culture simultaneously in several qualities: as a product of culture; as a consumer of culture; as a producer of culture; as a translator of culture. In all stages of the life an individual has inherent social characteristics. Answering the question "Who am I?", people start with the fact that they refer to some formal or informal groups in society, indicate their gender, age, profession, etc. and only then list the properties of their character, individual abilities, etc. The tendency to describe myself in social terms is enhanced in the process of formation and development of the personality, each of which implies belonging to a certain "We". Social self-determination is an important aspect of self-identification. So, self-identification from the concept of psychological becomes scientific and acquires new shades of meaning in philosophy, culturology, in sociology.

In the foreign and domestic literature presents many definitions of

social identification, which can be combined into two groups:

- *Theoretical* – based on theoretical and methodological developments, primarily of psychologists;
- *Empirical* – emerging within the framework of sociological science.

The term "identification" was first introduced in 1921 by the Austrian psychologist Z. Freud in his work "Mass Psychology and analysis of Self". It was began to interpret the identification as a cent, a mechanism that provides the ability of "I" to self-development, unconscious identification of the subject with the object, the motive of which can be the fear of losing love fear of punishment. Identification is a group-forming factor that helps to go beyond the "I" and feel the experience of others. Identification contributes to socialization, that is, makes a person ready to accept social norms as their internal attitudes, as a guide to action, as well as capable of objective and differentiated self-esteem [5]. The theory of psychoanalysis Z. Freud explained any self-identification with the social group as a result of the functioning of a permanent and universal psychological mechanism, subconsciously distinguishes different groups as "their own" and "others".

American sociologist E. Erikson is the founder of the theory of identity. He was introduced into scientific the term "identity". In his research, he focused on the problems of human identity formation, which he saw in the development as a universal, first of all, the adaptation structure, as a "process of life experience in the individual I" [6].

He defines social identity as the sense of an individual's organic belonging to his or her historical epoch and the type of interpersonal interaction characteristic of that epoch. Social identity, acting here as a personal side, integrates a person into group relationships, aligns it with social, group ideals. E. Erikson distinguishes group identity as inclusion in different communities, supported by a subjective sense of internal unity with its social environment; and psychosocial identity, which gives a person a sense of the importance of their existence within this society. E. Erikson also concluded that the psychosocial crisis is an inevitable stage on the way of self – development of the individual from the lost former identity to the acquisition of a new, more Mature. Erikson's followers conclude that the crisis of identity as a mass phenomenon is caused by deep transformations in society. Under the influence of the social crisis, there is a gradual collapse of the value-normative systems, relations and relations that form the basis of the socio-cultural organization of society, forcing people to look for new guidelines for understanding their place in the transforming society.

Modern *psychoanalytic (motivational) models of identity* – J. Marcia, A. Waterman are dynamic. First of all, they pay attention to the analysis of four types in personal identity corresponding to certain stages of its development:

- prescribed identity;
- diffuse identity;
- identity crisis;
- identity achieved..

These types of identity are distinguished by two parameters: first, the presence or absence of crisis – the state of identity search, and second, the presence or absence of identity units – personally significant ideas, values, beliefs.

Quite an interesting position in the definition of social identification is associated with the name of the German philosopher, sociologist and psychologist E. Fromm. According to his concept, a person in modern society is objectively in a state predisposing to break his "primitive connections" with nature and to find his "true" birth, namely "personal identity". According to E. Fromm, the correlation of myself with any ideas, values, social groups is "one of the leading human needs, constituting the very essence of human existence" forming the social identity of a person. The need for self-determination, self-identification has always been an important human need. E. Fromm believed that this need is rooted in the very nature of man, comes from the very conditions of human existence and serves as a source of our intense aspirations [7].

Considering the problem of social identity at the level of various social groups, E. Fromm operated on the concept of "social character", which, in his opinion, is "a set of character traits present in the majority of members of this group and which arose as a result of their common experiences and common way of life." This way, the social identification existing among members of any social community is conditioned by two main moments: psychological properties of the concrete personality and feature of social characteristics of the individual.

Following E. Fromm American psychologist A. Maslow identifies the need for self-identification as the third basic need along with physiological and social security.

English psychologist E. Giddens in his work "Modernity and self-identity" identifies three main features of modernity, which are simultaneously the causes of exacerbation of the problem of self-identity. This is, first, the extreme dynamism of social systems – an incredibly increased speed of change of all processes taking place in society; secondly, the globalization of social processes-different parts of the world socially and information are involved in interaction with each other; thirdly, the emergence of special social institutions. In this regard, the self – identification of a person can be implemented at different levels – individual and social, and in different forms-national, ethnic, cultural and other, distinguished by its orientation. The focus of the research of E. Giddens is the process of the emergence of new psychosocial mechanisms of personal identification, which are formed under the influence of transforming institutions of modernity and, in turn, transform these institutions [3].

The concept of G. Zimmel, who believed that the behavior of the individual is a phenomenon of "imitation", was close to the position of E. Fromm, and concluded that the function of the latter is that imitation "frees the individual from the torment of choice and allows him to act as the consciousness of the group" [8].

M. Sheriff, D. Campbell and others, being supporters of the situational approach and criticizing the

representatives of the psychoanalytic concept, gave priority to the study within the framework of the inter-group interaction of the social group aspect of identification of the individual, considering that aggression and solidarity are not individual manifestations, but phenomena inherent in social groups [9].

In history of sociology, the research of social identification phenomenon is associated with the name of E. Durkheim, who is the founder of sociological theory and a supporter of the structural and functional approach. E. Durkheim raised the question of the mechanisms of formation and the role of influence on the individual of its relations with the various communities formed by no one "self-calculation", existing objectively, as a number of other common socio-cultural norms. Not using the term "identity", E. Durkheim developed the theory of translation of social identities, revealing the structure and processes of construction of the "social essence" of the person, which is a system of "over-individual", which reflecting in individuals group affiliation (religious beliefs, moral norms and principles, etc.). According to E. Durkheim, "social essence" (i.e. social identity) is transmitted in the process of socialization from generation to generation.

Another well-known representative of the structural and functional approach is T. Parsons, the founder of the theory of action. According to this theory, the system of personality is formed in the process of internalization by the "behavioral organism" of social values and norms, which determines the framework of

individual values that structure actions. In addition, two aspects of human life in society, reflecting the essence of social identification, were identified:

- orientation in a holistic system of action, in which a person is included; knowledge of generally accepted norms;

- individual self-determination in the value-normative space of the socio-cultural system.

T. Parsons defined the category of "social identity" in the form of a system codes, through which individual values are symbolized (language, values, etc.) and determine the social actions of the subject. Based on this context, identity is not a state, but a structural characteristic of personality.

Despite the fact that the analysis of identification problems within the framework of structural functionalism is possible only in a stable society, its results should be taken into account in the studies of the transitive Russian society [10]. In the framework of the *phenomenological approach*, priority is given to the spatial aspect of the definition and formation of identities, and social identities are interpreted as the identities of social figures, formed in the complex of relations between partners in one system of activity in the direction of their own dynamics of this system

Phenomenological sociology, in the *intersubject* gives a significant role to the individual's own ideas about society and social norms, to the understanding of his activities as an information process of social interaction. Thus, A. Shyut focused on the role of the formation of the typological structure of perception of

objects by people in the course of their everyday experience. He believed that the type of the manifestations of social reality by man in the "concepts of common sense" acquires universal significance in the process of social relations, which is the mechanism of formation of social identity.

The analysis allows us to determine the *self-identification* as a process of comparison of one object with another on the basis of any one feature or set of properties, resulting in the establishment of their similarity. *Social self-identification of a person* in the conditions of transforming Kazakhstan society is a complex multifaceted process and is an object of interdisciplinary nature. Detailed conceptual design of the concept of social self-identification of the person should be carried out by means of synthesis of macro-sociological, micro-sociological and socio-psychological knowledge of the person included in the socio-cultural context. It is at the intersection of these planes of analysis that personal identification appears as a dynamic process, and social identity – as a sociological category, acquires methodological solidity.

In the conditions of social instability in the process of formation of social identity of the person the tendency of strengthening of subjective personal factors is shown. For the modern Kazakhstan society is characterized by the emergence within one officially legitimized social identity of its diverse individual options and their respective life strategies of individuals.

Furthermore, on the basis of the analysis of theoretical and methodological approaches in the

understanding of self-identification process for individual, it can be concluded that the various sociological and philosophical schools and approaches paid attention only to certain aspects of the process, while we think that in determining the social identity should take into account them in the complex. Thus, the achievements of the structural and functional approach allow us to conclude that in any society the identification space is determined by the existing socio-cultural situation. Under the conditions of amorphous value-normative component, personal identification is characterized by instability.

For determination of the main directions for social and cultural self-identification, was chosen one of the mobile social groups – students. This choice is dictated, first of all, by the fact that students are the most active and sensitive to social innovations part of young people. The presence of these characteristic features of students is due to such features of young age as the instability of value attitudes, the lack of final character formation, lability, higher (compared with older age groups) reactivity in relation to changes occurring in the socio-cultural environment. At the same time, it is the students who have the set of social indicators (education, social activity, living in large cities, relatively high

material security, young age, etc.), which provide higher adaptability and innovation of this social group in transforming conditions.

According to the results we have identified the following areas of socio-cultural self-identification of students.

1. Social self-identification - allows to judge oneself as a carrier of certain social roles:

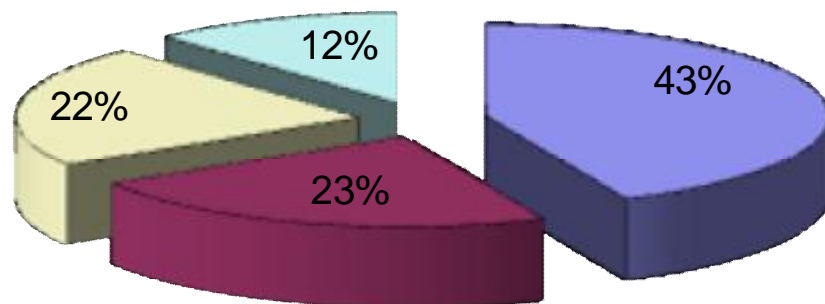
- I am a student;
- I am a man;
- I am a person;
- I am a citizen of Kazakhstan

Social self-identification involves relating yourself to certain social groups, or by having these groups influence on the individual. We set a task to determine which of the proposed positions the Respondent agrees with. During the interview, we offered to add to the list of submitted social identities.

The results of social self-identification of students of the Kazakh Agrotechnical University are shown in Diagram 1.

The diagram shows that 43 % (the majority) of respondents identified themselves as students. This result is very predictable, because our respondents were students. According to some researchers, self-identification with students is temporary and is not expressed by self-identification with society.

Diagram 1. The results of students social self-identification



From the position of public interests, this can be qualified as an identification crisis, in the personal aspect – adaptation to the state of anomie, the divergence of official ideals and real practices. In short, young people identify with students as a functional group that does not require social activity. It can be noted that the University does not debate the question of the implementation of the activity of students: there is a syndrome of "apolitical" and the habit of being guided by administrative control, which is better perceived by the indifferent part of the students, conformists and ritualists [11].

Quite a large percentage of respondents 23 and 22 %, respectively, identify with the position of "person" and "personality". Equal percentages of answers show that students mostly understand these positions as synonymous. Many in the interview explained that the person, the individual and the person for them are almost identical concepts, so we got a result that gives a total of 45 %. However, many respondents noted that

a person did not take place as a person, if in 35-40 years he/she does not have symbolic signs of material well-being (apartment, personal car, trip abroad).

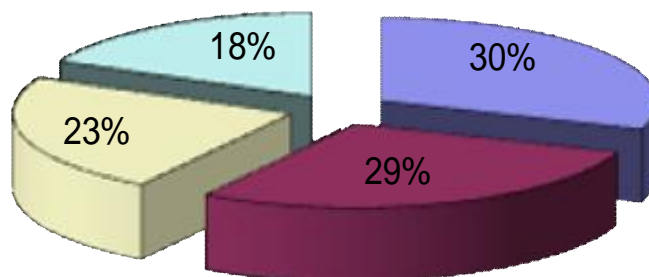
12.5% of respondents preferred the position of "citizen of Kazakhstan". This result is explained by the fact that students at this stage of their lives – studying at the University – performs a kind of civic duty. Moreover, students – is the future layer of society-the intelligentsia, on which society has certain hopes.

2. Interpersonal self-identification – presupposes relationships, first of all, with those people who study with the respondent:

- I am a friend and know how to be friends;
- I am on my own;
- I am a friend to everyone;
- I am just a fellow student.

Continuing the theme of interpersonal interaction it is necessary to stop on the analysis of the following direction of socio – cultural self-identification – role relations with other people. (Diagram 2)

Diagram 2. The results of inter-personal self-identification of students



■ I am my own

■ I am just a classmate

This direction of socio-cultural self-identification allows to establish the role in which students see themselves in relations with others. It is very interesting that the result of 30.5 % for the position of "I'm on my own". On the one hand, this choice indicates the desire of the majority of students to be independent from any responsibilities; on the other hand, it contains signs of tolerance and readiness to change roles depending on the situation. In addition, this choice is due to the development of the market economy and the promotion of Western, individualistic type of thinking. As the survey showed, the student youth is positive about individualization, when personal needs are met through their own efforts and with the help of a close circle of communication.

A close percentage scored such an identification parameter as "I'm only a classmate" – 28.5 %. This self-identification is very significant and reflects the fact that fellow students act as a "connecting link" between

individual priorities and the priorities of the social group to which they are included. The characteristic features of communication between "fellow students" are equivalent relations, expressed in the exchange of informal services: writing independent work, passing boundary control and exams, preparation for practical and seminar classes.

At the same time, it should be noted a fairly high percentage of students who have chosen the position Of "I am a friend with all" - 23 %, while the position of "I am a friend and I know how to be friends" was chosen by only 18% of respondents. In our opinion, this identification preference reflected the fact that the student environment itself contributes to the formation of friendly relations between its members.

The numerical preference of "partnership" rather than "friendship" can be explained by the fact that the position of "partner" is less time-consuming than "friend". To be a friend means to count on help, but

without emotionally charged obligations, which suits both sides most often.

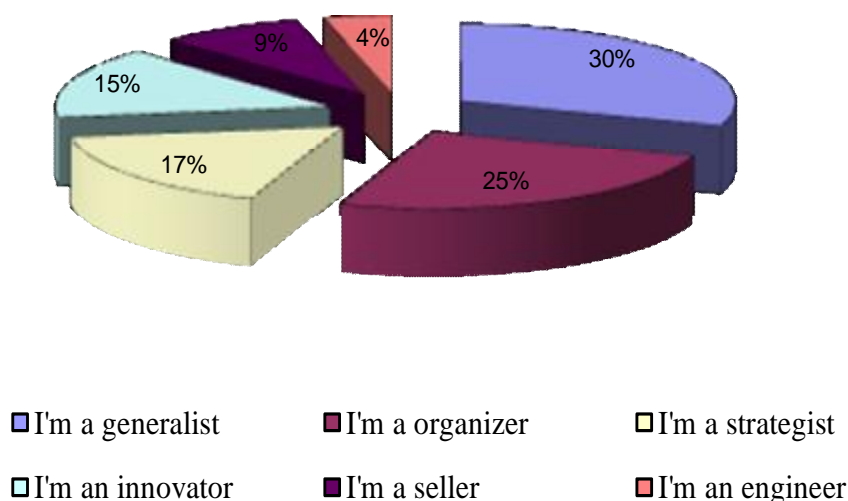
3. Professional self-identification is the next direction of socio-cultural self-identification of a person, including the individual's views of himself as a specialist, a professional in a particular field:

I'm a generalist

I'm a strategist
 I'm an engineer
 I'm a seller
 I'm an organizer
 I'm an innovator

Choosing identification indicators for this direction of self-identification, we have tried to include the most common items. (Diagram 3)

Diagram 3. The results of professional self-identification of students



According to the results of the identification of the position of the "I'm generalist" and "I'm organizer" received the most votes – 31% and 25% respectively. Self-awareness as an organizer arises as a result of interaction in the student group, especially in the preparation of various activities. It is through this informal communication is the distribution of the types of activities that the students unconsciously disclose themselves in a certain ability, in particular, stands out with a certain group, the so-called

organizers. Organizational work is very responsible and most intelligent and includes a creative and emotional component gives you the opportunity to self-actualize their potential and to assert themselves. In addition, in our opinion, the function of the organizer is very important for the society as a whole, as it provides an opportunity to meet various kinds of ambitions.

The identification position of "generalist" is very close to "organizer", because it is also connected with ambitions. On the one

hand, generalist is a professional and socio-professional necessity, which is faced by everyone, and on the other hand - it is ambitions.

17% and 15% of respondents, respectively, position their abilities as "strategist" and "innovator". As a result of the sociological survey of students, we found that this identification preference includes, in the opinion of respondents, the development of any plans, goals and their implementation. A strategist is a certain style of social behavior that can be implemented by an individual who understands his actions, is able to anticipate events and manage them. Quite a significant percentage of today's young people are not afraid to take on such responsibility and associate themselves as future strategists. The position of "innovator" in the views of our respondents is a person who sees the meaning of life change, development, perfection. In reality, such abilities may have an outstanding personality with a special, different from others, character. Thus, on the basis of the obtained results, we concluded that the modern student youth is quite ambitious and it gives hope for the formation of a fairly extensive layer of creative educated intelligentsia in the Kazakh society.

Self-identification of students with such positions as "seller" and "engineer" is not very high and is 8 and 4% respectively. These identification parameters were the most unclaimed and were due to the following factors. A small number of students identify with the seller for the reason that this social position is considered by them as a role, as an obligation, by means of which the most important social and economic function of the synthesis of

producer and consumer is carried out. The identification of the position of "engineer" gives grounds to assert that students who choose this type of activity seek to intellectual activity, that is, to work with the head, rather than with their hands.

4. Communicative self-identification includes communicative orientation of the student:

- I'm an open person;
- I am a sociable person;
- I contribute to the formation of a favorable climate in the group;
- I'm a man with a sense of humor;
- I'm friendly;
- I find the right style of communication with everyone.

According to the research data, the highest number of votes were given to the identification positions "I am sociable" (26%) and "I am friendly" (25 %). Answering the questionnaire questions, the respondents paid attention to the fact that friendliness as one of the communicative qualities promotes full communication between people, and that it is very important to help avoid possible aggression and possible conflict situations.

From the answers we received we could conclude that the respondents share the positions of "friendly" and "sociable", but at the same time believe that there is a relationship between them. Students believe that a sociable person is primarily a talkative person, ready for any reason to enter into a dialogue that is well-versed in the word and can use it in communicating with people. The difference in these communicative qualities is that sociability acts as a technology, and affability – as a real orientation of the individual.

People who are able to find an approach to all members of the group without exception (16%) and contribute to a favorable climate in the group (14%) are of great importance in the social group. The implementation of these types of social behavior, as a rule, is based on personal qualities. The respondents noted the importance of both of these indicators and their positive impact on the climate in the social group.

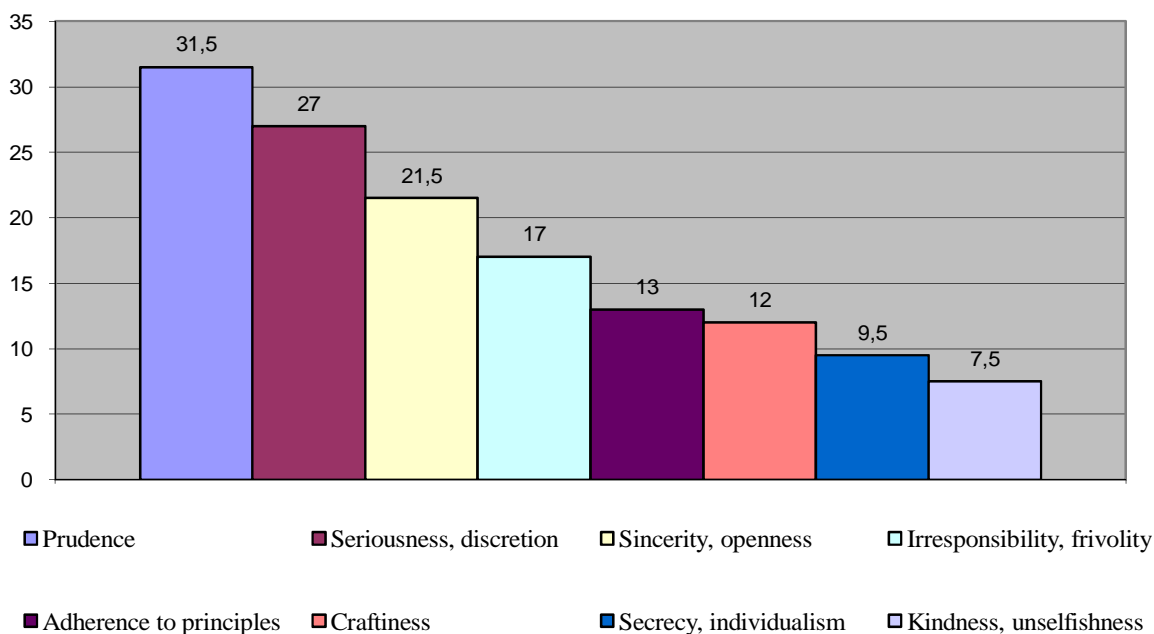
Self-identification by positions "I am a person with a sense of humor" and "I am an open person" scored 11 and 8% respectively and did not receive proper recognition. However, many people have noticed that these

identification positions are very important as secondary personal characteristics.

In the research of socio-cultural identity, it is necessary to keep in mind that this phenomenon has a deeply personal basis and is practically not amenable to fixation with the help of traditional quantitative research methods. The most appropriate and optimal methods of data collection are qualitative.

To form a general view of the self-identification portrait of students it is advisable to turn to the psychological and moral characteristics of students. The results are presented in Diagram 4.

Diagram 4. Moral and psychological features of Stavropol students



So, analyzing the data obtained, we can say that the position of "prudence" chosen by 31.5% of respondents is very interesting. In our opinion, this position is due, first of all, to the specifics of educational

activities, namely the delivery of midterm control, exams and term papers. In the conditions of lack of time students try to use the help of fellow students and somehow adapt to the situation. Although with family and

friends students are very sincere and open. This was confirmed by 21.5% of respondents. Undergraduate students have a slightly different idea of themselves and identify with serious and reasonable people (27%). While 17% of respondents noted irresponsibility and frivolity as distinctive features of students, thus emphasizing the age-specific of this identification group.

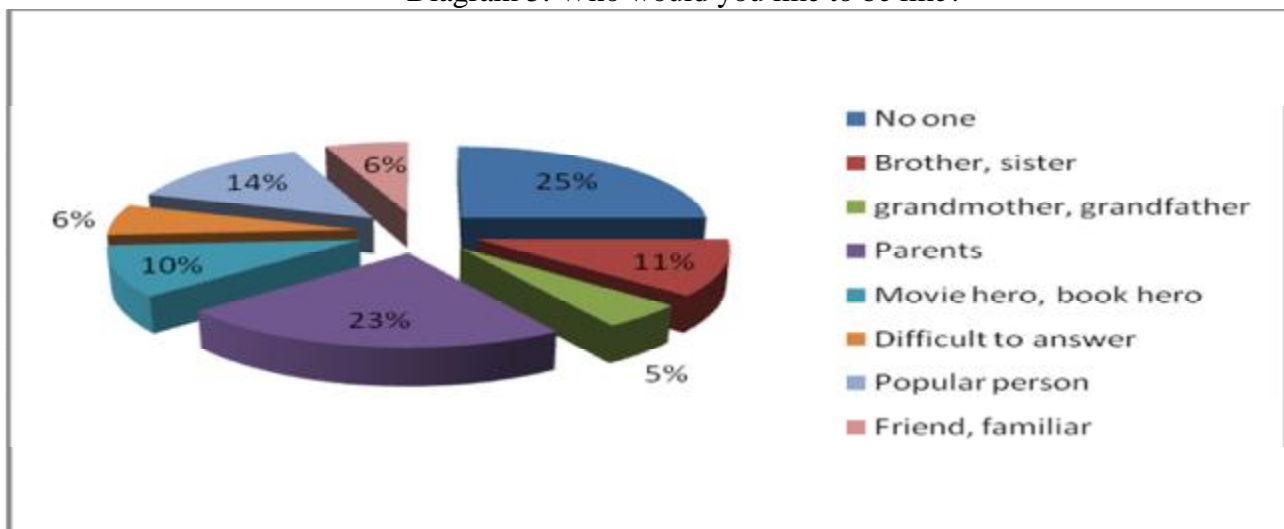
Such positive personal qualities as selflessness and kindness occupy the lowest position and are chosen as a priority only 7.5% of respondents. Based on the principles of morality, which are the identification code that determines the spiritual qualities of the individual, determines the behavior of the individual in society.

In addition to the student's self-identification portrait, some attention should be paid to the issue of

socialization, which has a direct impact on the formation of social and cultural self-identification [12].

Socialization involves two main aspects: the first is the assimilation of social experience, that is, a reflection of how the surrounding social environment affects a person; the second aspect is the characteristic of the moment of human impact on the surrounding social environment through relations, activities and communication. As noted by sociology, it is in the process of socialization that the formation of the identification preferences of a young person takes place. Immediate influence on this process have native, i.e. family, close friends. In this regard, it is important to analyze the answers to the question "who would you like to be like?" (Diagram 5)

Diagram 5. Who would you like to be like?



Based on the results obtained, it can be stated that there appeared to be a trend – focus on their own individuality (25%). The focus on the authority of parents also occupies a high place and is 23.5 %. The third position is occupied by the image of a popular person (13.5%), which, in our opinion,

is due to the influence, especially the media. The rest of the positions to some extent occupy approximately equal positions.

Moreover, the emerging picture demonstrates that the family, being the main institution of primary socialization, has a significant impact

on the formation of identification preferences. At the same time, the media act as a secondary factor of socialization in competition with the

Conclusion

In the context of the above, it can be concluded that students are part of a large demographic education – young people with such identification characteristics as age, transition of social status, subordination, non – independence. Important essential characteristics of students as an identification group are: the replenishment of the intellectual potential of the country, the special nature of work, specifically organized educational activities; a high cultural and intellectual level; the desire for maximum self-realization, openness to innovation and others. Furthermore, defining students as an identification group, it should be emphasized that it is, first of all, a set of individuals, United by age, work specifics, special living conditions, behavior and

family of socialization, which determines the socio-cultural self-identification of the individual.

psychology, common values and ideas in a single cultural and educational space.

Essential properties of students, allowing to judge its integrity as a social community, are: age, social status, transitivity, subordination, dependence, preparation for the social role of intelligentsia, the specifics of work – study, fairly high cultural and intellectual level of the age-related psychological characteristics: openness and receptivity to innovation, the pursuit of maximum self-realization, etc.

Consequently, we were able to make a self-identification portrait of students in the socio-cultural space on the example of S. Seifullin the Kazakh Agrotechnical University (Astana).

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СТУДЕНТТІК ӨМІРДІ ӨЗІН-ӨЗІ СӘЙКЕСТЕНДІРУ ҮДЕРІСІ ТҮСІНІГІНДЕГІ ТЕОРИЯЛЫҚ ӘДІСТЕМЕЛІК ТӘСІЛДЕРДІ ЗЕРТТЕУ (С.СЕЙФУЛЛИН АТЫНДАҒЫ ҚАТУ СТУДЕНТТЕРІ МЫСАЛЫНДА)

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Қазіргі уақытта қазақстандық қоғам бірегейлену стратегияларының көптеген нұсқаларын және тұлғаның әлеуметтік өзіндік бірегейленуінің тәсілдерін ұсынатын алуан түрлі бірегейлену кеңістігін көрсетеді.

Қазақстандық қоғам дамуының заманауи кезеңін сипаттайтын әлеуметтік-мәдени трансформациялар жағдайында тұлғаның әлеуметтік өзін-өзі анықтау қажеттілігі өзекті бола түсуде. Қазақстандық қоғам өміріндегі жаһандық өзгерістер қоғамның жаңа әлеуметтік-топтық бірегейленуінің қалыптасуының бірден-бір тетіктерінің жасалуы, өзін қандай бір бірдеңеге жатқызудың қажеттілігінің артуы бірегейлену синдромына алып келді, осының арқасында әлеуметтік-топтық бірегейленудің жаңа тетіктерінің қалыптасуы ұлғайды, атап айтқанда, тұлғаның әлеуметтік бірегейлену үдерісі белсендендірілді.

Осыған байланысты студент жастардың қалыптасып жатқан бірегейлену артықшылықтарын теориялық талдау айрықша қызығушылық тудырады.

Біздің еліміздің халық құрамының ірі әлеуметтік-демографиялық тобы саналатын және әлеуметтік өзгерістердің басты агенті болып табылатын жастардың маңызды инновациялық әлеуетін тұтас қоғамның игілігіне пайдалануға болады.

Осы мақалада жастардың әлеуметтік-мәдени тұлғалық өзіндік бірегейлену мәселелері қарастырылады, сонымен қатар, тұтастай әлеуметтік бірегейленуге қатысты мәселелерге зерттеу келтіріледі.

Кілт сөздер: өзіндік бірегейлену, бірегейлену, стратификация, бейімделу, жастар, тұлға, демография, мәдениет, қоғам, индивид.

ИССЛЕДОВАНИЕ ТЕОРЕТИКО-МЕТОДОЛОГИЧЕСКИХ ПОДХОДОВ В ПОНИМАНИИ ПРОЦЕССА САМОИДЕНТИФИКАЦИИ СТУДЕНЧЕСТВА (НА ПРИМЕРЕ СТУДЕНТОВ КАЗАТУ ИМ.СЕЙФУЛЛИНА)

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Аннотация

В настоящее время казахстанское общество представляет собой мозаичное идентификационное пространство, предоставляющее множество вариантов идентификационных стратегий и способов социальной самоидентификации личности.

В условиях социокультурных трансформаций, характеризующих современный этап развития казахстанского общества, весьма актуальным становится необходимость социального самоопределения личности. Глобальные перемены в жизни казахстанского общества создали уникальные механизмы формирования новых социогрупповых идентификаций общества, возросла потребность в отнесении себя к чему-либо, что и привело к идентификационному синдрому, благодаря которому возросла способность формирования новых механизмов социогрупповых идентификаций, а именно активизировался процесс социальной идентификации личности.

В этой связи особый интерес представляет теоретический анализ складывающихся идентификационных предпочтений студенческой молодежи.

Молодежь, представляя собой большую социально-демографическую группу структуры населения нашей страны и являясь главнейшим агентом социальных перемен, обладает значительным инновационным потенциалом, который можно эффективно использовать на благо всего общества.

Таким образом, в данной статье рассматриваются вопросы социокультурной самоидентификации личности молодежи, а также приводятся исследования, посвященные проблемам социальной самоидентификации в целом

Ключевые слова: самоидентификация, идентичность, стратификация, адаптация, молодежь, личность, демография, культура, общество, личность, индивид.