



Theoretical and Methodological Basis of Pedagogical Research of Socio-Cultural Self-Identification of the Youth of Kazakhstan

¹L. Ilimkhanova, ²A. Alzhanov, ²D. Baigozhanova, ²A. Zakirova, ²G. Abildinova and ²N. Shyndaliyev
¹Academic Reviewer and Editor, Member of Council For Innovative Research (USA), University of Azteca, Chalco de Díaz Covarrubias, Mexico
²Faculty of Information Technology, L.N. Gumilyov of Eurasian National University, Astana, Kazakhstan

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Corresponding Author:

L. Ilimkhanova
Academic Reviewer and Editor, Member of Council For Innovative Research (USA), University of Azteca, Chalco de Díaz Covarrubias, Mexico

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Abstract: The transformation process affected the Kazakh society at the end of the 20th century and at the beginning of the 21st century and thereby created the prerequisites for a scientific understanding of the problems of self-identification of the individual. Today, Kazakhstan society represents the identity space and provides many variants of identification concepts and also ways of social self-identification of the individual. This requires serious sociological research where it is necessary to take into account the influence of external and socio-cultural indicators and personal factors. Kazakhstan at the moment in the most active stage of social transformations. Modern Kazakhstan society is in a highly active stage of social transformations. Under these conditions, the socio-cultural identification of the personality of the youth of Kazakhstan acquires an adaptive character and thus it manifests itself in the structure of the identification hierarchy and the mechanisms for the formation of social identity and requires a special detailed sociological analysis.

INTRODUCTION

In the conditions of socio-cultural transformations which characterize the present stage of development of Kazakhstan society, the need for social self-determination of the individual becomes very urgent. Global changes in the life of Kazakhstan society created unique mechanisms for the formation of new socio-component identities of society, the need to identify oneself with something increased which led to the identification syndrome, thanks to which the ability to form new mechanisms of social group identities increased, namely, the process of social identification of the individual^[1, 2].

Every personality 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 cultural translator. At all stages of the individual's life path, social characteristics are inherently inherent. Answering the question "Who am I?", People start by referring themselves to some formal or informal groups in society, indicating their gender, age, profession, etc. and only then list the properties of his character, individual abilities, etc. The tendency to describe ourselves in social terms, each of which implies belonging to a certain "We" is strengthened in the process of the formation and

development of the personality. Social self-determination is an important aspect of self-identification of the individual^[3]. Thus, self-identification from the concept of the psychological becomes general scientific and acquires new semantic nuances in philosophy, culturology, first of all in sociology.

For the first time the term “identification” was introduced in 1921 by Austrian psychologist Z. Freud in the work “Psychology of the masses and analysis of the I”. It was he who began to treat identification as a center, a mechanism that ensures the ability of the “I” to self-development, the unconscious identification of a subject with an object whose motive may 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 promotes socialization that is makes a person ready to accept social norms as their internal attitudes as a guide to action and also capable of objective and differentiated self-esteem. The theory of psychoanalysis Z. Freud explained any self-identification with a social group as a result of the functioning of a permanent and universal psychological mechanism, subconsciously distinguishing different groups as “one’s own” and “another’s”.

American sociologist E. Erikson is the founder of the theory of identity he was introduced into the scientific revolution the term “identity”. In his studies, he focused on the problems of the formation of human identity as such which he saw in development as a universal, primarily adaptive structure as a kind of “process of organizing life experience in the individual I”. He defines social identity as a sense of the organic belonging of an individual to his historical epoch and the type of interpersonal interaction that is characteristic of a given epoch. Social identity, acting here as a personal side, integrates a person into group relationships, solitaries it with social, group ideals. E. Erickson identifies group identity as being included in various communities, reinforced by the subjective feeling of inner unity with his social environment and psychosocial identity which gives a person a sense of the significance of his being within the framework of a given society. E. Erickson also concluded that the psychosocial crisis is an inevitable stage in the way of self-development of the individual from the lost former identity to the acquisition of a new, more mature one. Followers E. Ericson conclude that the crisis of identity as a mass phenomenon is due to profound transformations in society^[4]. Under the influence of the social crisis there is a gradual disintegration of the value-normative systems, connections and relationships that form the basis for the socio-cultural organization of society, forcing people to seek new guidelines for realizing their place in the transforming society^[5].

Considering the problem of social identity at the level of various social groups, Fromm operated on the notion of

“social character” which in his opinion is “a set of character traits that is present in the majority of members of a given group and that arose from common experiences and a common image life”. Thus, the social identification existing among members of any social community is due to two main points: the psychological properties of a particular person and the peculiarity of the social characteristics of the individual^[6].

Following E. Fromm, the American psychologist A. Maslow singles out a person’s need for self-identification as a third basic need, along with physiological and social security.

The English psychologist E. Giddens in his work “Modernity and Self-Identity” highlights three main features of the present which are also the causes of the aggravation of the problem of self-identity. This, firstly, the extreme dynamism of social systems the incredibly increased speed of change in all processes taking place in society; Secondly, the globalization of social processes different parts of the world are socially and informationally involved in interaction with each other; third, the emergence of special social institutions. In this regard, the self-identification of a person can be realized at various levels individual and social and in different forms national, ethnic, cultural and other, differing in their focus. The focus of E. Giddens’s research is the process of the emergence of new psychosocial mechanisms of personal identification which are formed under the influence of the transforming institutions of our time and, in turn, transform these institutions^[7].

Much in common with the theory of self-categorization has the concept of G. Tiefel’s social identity which clearly distinguishes the levels of personal and social identity that form the “two poles of a bipolar continuum” that determines the behavior and forms of intergroup interaction. At the same time, special attention is paid to the changes in personal perception under the influence of social factors and the transformation of social group categories into the category of self-consciousness of the individual. The central idea of this theory is the thesis that individuals tend to define themselves in terms of their belonging to a social group^[8].

The general concepts of J. Turner and G. Tiefel are that they are connected with the assertion of the importance of the phenomenon of identity, namely its most important aspect social identity which these authors primarily represent as the result of intergroup relations.

In the works of the followers of the ideas of A. Schütz-P. Berg and T. Lukman-the classical phenomenological conception of identity was developed. They succeeded in methodologically linking the macro-social analysis with the socio-psychological analysis. The social reality in their representation, in essence is what is reflected in the “collective notions” themselves in the public consciousness. This is an

objective social reality. At the same time, fitting in as a certain social agent into the system of acting “collective representations”, “the individual becomes what he is being sent by significant others”. Thus, in this theory, the role of existing norms and rules as a source of existence of depersonalized human relationships is emphasized. On the one hand, individuals “themselves” construct social reality, having the freedom to interpret it, at the same time, on the other hand, they only reproduce practices that are formed under the influence of existing objective mechanisms of intergroup influence. In this case, social identification can be viewed institutionally as a construct of “supported” practice of social meanings in a certain environment and as a function of social representations of a particular person as a representative of a particular category, simultaneously^[9].

Within the framework of symbolic interactionism, the phenomenon of identity is treated according to the theory of the “mirror I”, founded by C. Cooley and J.G. Mead: an individual finds his own “social self” only in interactions through “taking the attitude of others to himself” through the mechanism of “playing and accepting a role”. The other means of identification are “different”, “significant others”, “generalized others”.

J. Mead discerns a conscious and unconscious identity. Unconscious is a set of expectations coming from his social environment; realized is formed in the process of reflecting by the personality of his “I”, his behavior. At the same time, a realized identity does not at all testify to the independence of the individual from society: it is formed through categories fixed in the language as a result of social interactions^[10].

A well-known representative of interactivity I. Goffman in his theory of social drama, identified three types of identities that reflect both social determination and the individual identity of the individual:

Social identity reflects the typification of the personality by others on the basis of the attributes of its membership groups the “social I”. Personal identity, a unique set of individual characteristics of a given person, characterizing it as an object in time and space the “physical self”. Self-identity, identity as a subjective perception by the individual of his life situation and his own identity the “reflexive I”.

Thus, the interactionists define personal identity as an initially social formation, determined primarily by symbolic interactions. The central idea of interactionism is the concept of multiple identity, according to which each individual has a certain set of social identities. Identification of a person is the process of the individual reflecting (reflecting) his characteristics in a form that is perceived by the society, groups, to which the subject classifies himself^[11].

In modern theoretical sociology, there has been a tendency to create a synthesized model of social

socialism, combining “objectivistic” (macro-sociological) and “subjectivist” (micro-sociological) views. In this regard, it seems important to consider integrative sociological concepts of personal identity.

Modern Kazakhstan society is often characterized as a society of uncertainty in which on the one hand, traditional identification systems are unclaimed, on the other hand, mechanisms of new socio-cultural identifications begin to form as a result of which the socio-cultural context of the process of self-identification of the individual is caused by a number of factors.

Self-identification as a phenomenon formed in the process of socialization as a rule is institutionalized, that is, it is connected with the main social institutions and manifests itself in behavior that corresponds to institutional requirements.

Modern society is interested in a high degree of self-identification of the individuals belonging to it. This, on the one hand, increases the effectiveness of social control on the part of society and on the other hand it contributes to the development of individuality which is the more developed the more a person has mastered sociality. Therefore, the destruction or abrupt change in social regulators institutions leads to a massive loss of identification, leads to the search for its new forms and even deviant behavior^[12].

Social identity becomes particularly relevant in the modern society which is also called the era of “modernity”, the era of “industrial society”, etc. If we compare the identification processes of the traditional society and the modern society, then it should be noted that in traditional societies the social status of the individual is strictly regulated by a number of factors, among which belong to the community, estate, etc.

In the modern age, macro-social conditions of people’s vital activity change very sharply as a result of which the processes of social differentiation and individualization are parallelized and the spectrum of potential identification signs is widening: professional, political, style, worldview, etc. In addition, the personal need for self-determination with respect to different communities is growing^[13].

Specificity of identification processes in modern Kazakhstan society is determined, first of all, by the breakdown of the Soviet identification space. Modern Kazakhstan society is in a highly active stage of social transformations, when the key characteristics are uncertainty and nonlinearity, that is, un-definability which distinguishes it from the steadily transforming society of Western countries with a progressive economy and a stable socio-political system. These characteristics extend to the entire social system. At the micro level, social instability is manifested by the increased amorphism and unpredictability of the social situation in which individuals live and act. If we consider the process of

personal adaptation in stable systems, it consists, first of all, in the adaptation of the individual to relatively stable external conditions. In the conditions of a transforming Kazakhstan society, the process of personal adaptation grows into complex subject-object relations, in which changes concern not only the objects of transformation social institutions, social communities, values, etc. but also the subjects of transformation themselves. Thus, under such conditions, social identification takes on and performs an adaptive protective function for the individual^[14].

In the works of the national sociologist Yu. A. Levada notes that Soviet identity was an ideal type of identity (according to M. Weber) and the main social factors in the formation of this kind of identity were, firstly, both external and internal isolation; secondly, there is no alternative, expressed in the unification and regulation of virtually all spheres of public life^[15].

One of the serious negative consequences of the existence of the primacy of the Soviet system of identification matrices is the significant gap between macro and micro levels of social identification. In democratic societies, this niche is filled by means of autonomous agents of secondary socialization in the person of various voluntary associations which in the USSR could not be by definition.

Thus, in the transition to further analysis of the mechanisms of the social self-identification of a person in a post-Soviet transforming society, it is necessary to take into account certain features of the “Soviet man” that are manifested to varying degrees among modern Russians and impose an imprint on the course of contemporary identification processes^[16].

One of the significant consequences of the socio-cultural transformation in the post-Soviet period was the restructuring of the identification space, accompanied by the devaluation of the previous identification framework. The changes affected not only the socio-cultural level of personal self-identification but also the socio-cultural level as a result of which individuals found themselves in the situation of “search for identity” and accordingly, the search for groups that would help the individual to construct a daily ideology adequate to the new reality and provided protection and support in conditions social transformations^[17].

Social identity is formed in the process of socialization of the individual within the framework of certain institutional, stratification and value-normative systems. When a sharp and substantial transformation of certain elements of the socio-cultural system takes place in society, the social identity of individuals and social groups as a whole can be disrupted. The most negative consequence of this disorder can be even de-residency which is manifested in the discrepancy between the acquired by the individual or social group cultural parities

to the requirements of the changed social environment. Kazakhstan sociologist, Yu. A. Levada identified three main areas of change in the social sphere: denationalization, openness (pluralization) and individualization. Throughout the existence of the USSR, the state acted as the dominant source, interpreter and custodian of the normative and value-oriented basis of society, led monopoly control over all forms of behavior and set tough parameters for life strategies. In the post-Soviet period, the historically developed complex of state-centralized control over society was destroyed, as a result of which negative syndromes such as anomie, a crisis of values began to develop as well as devaluation of existing norms of behavior^[18].

Another important factor that influenced the changes in the cultural sphere of Kazakhstan society was the elimination of the “Iron Curtain” as a result of which Kazakhstan culture of the perestroika period was influenced by many modernist and postmodern trends as well as by the onslaught of Western mass culture and its manifestations. As a result, Kazakhstan society, according to sociologists is late with respect to Western society is experiencing the processes of formation of youth subcultures, the “sexual revolution” as well as the demographic transition to a nuclear and small family. All the mentioned circumstances have left a certain imprint on various social groups and as the results of mass polls show, the axes of the value normative gap pass between “rich” and “poor”, between young and old, between provincials and inhabitants of megacities:

A negative self-identity which implies a negative evaluation of the social status of the subject. In modern Russian society, negative self-identity as a rule is common among representatives of the lower levels of social stratification^[19].

Identification by contradiction” which is a self-determination of a person through the localization of out-groups on the principle “I, We are not so-and-so”. Individuals can localize a number of “not their” communities with which they do not accurately identify themselves. This kind of self-identification is manifested both among the poor in the population and in the middle class.

Considering the socio-cultural aspect of identification processes in Kazakhstan, it seems necessary to address the analysis of the immediate result of the self-identification process-self-identity in general and socio-cultural self-identity, in particular^[20].

Analyzing the phenomenon of self-identification of a person, one should turn to the content of this category. In the scientific literature, synonymous terms such as self-awareness and identity are most often encountered which have a fundamentally different content and significance. At the same time, self-consciousness is the most general concept reflecting a person’s awareness of

his personal specifics and identity is a characteristic of the individual primarily “from the point of view of his belonging to any social community, group”.

The process of self-identification is a profound and comprehensive process. Identification in the most general form means the process of emotional and other self-identification of individuals with another person, group, pattern. In the modern sense, identification encompasses three overlapping realms of reality^[21].

The process of identity identification is facilitated by a number of factors, among which the most important are: the formation of a diversity of life forms and styles, the marginalization of a large part of the population, the heterogeneity of “official” social groups, the inconsistency of formal (“official”) social statuses these and other factors have a significant impact on identification processes in society. Under these conditions, a number of “modified” mechanisms of social identity identification are developing: identification through “virtual strata”, identification “from the opposite”, marginal identification, “inversion” identification (within the framework of “cultural staging”). In a situation of social instability, all these “modified” mechanisms are aimed primarily at facilitating the adaptation of individuals to changing socio-cultural conditions.

Identify the following types of social identity: sexual or gender, ethnic, professional and others. Depending on the identity of a person, one can more or less accurately predict its behavior, the level of value-normative attitudes, interests, stereotypes and attitudes, since social identity is an awareness of its belonging to a social group and consequently, the assimilation of significant for a given groups of values, attitudes, norms and stereotypes.

The correlation of personal and social identities is very actual and is mentioned in the works of such scientists as G.M. Andreeva, E.P. Belinskaya, I.S. Kona. According to social variation, an individual has at the same time several identities because a person interacts in different socio-cultural spaces. Social identity determines the unity and continuity of a certain system of social characteristics that allow individuals to be differentiated according to their group affiliation (professional, class, ethnic, etc.). Social identity can also be interpreted as “a structural set of different roles, internalized, fixed in the process of social learning”.

Thus, the analysis of socio-cultural processes in the post-Soviet space made it possible to identify a number of specific factors that directly affect modern identification processes. Instability, characteristic of modern Kazakhstan society, determined the priority of adaptive-protective character of personal self-identification. In addition, the decisive role in the development of identification processes was due to the dominance of Soviet mono-ideology which led to the

prevalence among passive-conformist behavioral strategies among Russians, the discourse of simplicity and ordinary, the traditions of doublethink and so on.

Changes in the structure of the identification hierarchy and the mechanisms of social identity of the individual are determined by the specifics of the manifestation of the transformational processes of contemporary Russian society. First of all, it is connected, first, with the destruction of the dominant system of social regulation and the corresponding matrices of social behavior; secondly, the role of mass media; thirdly, the disintegration of the social system as a whole and the development of the diversity of life forms and styles, the marginalization of a large part of the population, the heterogeneity of “official” social groups^[22].

The following determinative factors influenced the formation of the socio-cultural self-identification of Russian students.

The first factor is the social and economic instability of Kazakhstan society over the last one and a half decades and the impoverishment of the main part of the population. In 2000, according to Goskomstat, in Kazakhstan, young people (16-30 years of age) accounted for 21.2% of the population with monetary incomes below the subsistence level, while in their age group the share of the poor was 27.9%. Among the unemployed, young people under the age of 29 at the same time accounted for 37.7%. Although, in the next four years there was a certain economic upswing in principle the picture did not change. For a significant part of young people, the problem of physical survival pushes the needs realized in the forms of youth subcultures into the background^[23].

The second factor is the features of social mobility in Kazakhstan society. The channels of ascending social mobility in the 1990’s have undergone radical changes and young people have been able to attain prestigious social status in a very short time. Initially (at the beginning of the decade), this led to an outflow of young people from the system of education, especially higher education and postgraduate education: for rapid success (understood as enrichment and achieved mainly in the sphere of trade and services), a high level of education was more likely a hindrance, than by. But later the desire to receive education as a guarantor of personal life success again increased. In addition, there is a factor in harboring young men from military service^[24].

The ability to quickly achieve success, to become rich in reality too often based on crime is nevertheless, the basis for social attitudes and expectations of a large part of Kazakhstan youth. This largely ousts the identification with sub-cultural values in the Western sense, since such identification in Kazakhstan socio-cultural conditions contradicts the realization of attitudes toward material well-being.

The third factor is an anomie in Kazakhstan society in the Durkheimian sense; loss of those normative and value bases that are necessary to maintain social solidarity and ensure an acceptable social identity. In the youth environment anomie leads to a paradoxical combination of topical assessments and deep-seated value preferences. The analysis of the phenomenon of socio-cultural identity made it possible to identify the following types of identity:

Universal identity is formed due to the individual's awareness of himself as a representative of human civilization is formed independently of the socio-cultural context.

Socio-cultural identity is the result of identifying the individual with such macro-social communities as society as a whole, the state, the nation, etc.

Socio-group identity is a consequence of the definition and self-determination of the individual as a representative of a social group.

Personal identity includes both physical, representing the result of self-identification of a person in terms of physical, physiological and biological characteristics and reflective identity that reflects the subjective characteristics of the individual: the characteristics of the character, the specificity of the worldview as well as moral, intellectual qualities, etc.

To determine the main directions of socio-cultural self-identification of students in the Almaty territory, one of the mobile social groups-students was chosen in the society. This choice is dictated primarily by the fact that students are the most active and sensitive part of young people to social innovations. The presence of these characteristics of students is due to such features of the young age as the instability of value systems, the lack of a final character formation, lability, a higher (in comparison with older age groups) reactivity to the changes occurring in the socio-cultural environment. At the same time, it is the student body that has the set of social indicators (education, social activity, living in large cities, relatively high material security, young age, etc.) which ensure higher adaptability and innovation of this social group in transforming conditions^[25].

The object of the study was students of second and third-year full-time studies, studying in a number of universities in Almaty on a budgetary or commercial basis. Interviewed students studied at various branches of the humanities and technology.

Before we begin to analyze the main directions of the socio-cultural self-identification of student youth in the Almaty territory, it should be noted that we considered it expedient to first analyze the six directions of socio-cultural self-identification that we defined and then, in more detail and in detail, on the basis of summary data from the questionnaires, to form an idea of the student's socio-cultural self-using the techniques of

self-descriptions of M. Kuhn and T. McPartland: I myself (personal identification) and I in the group (social identification).

According to the results obtained, we have identified the following areas of socio-cultural self-identification of students. Social self-identification - allows you to judge yourself as the bearer of certain social roles:

- I am a student
- I am human
- I am a person
- I am a Russian citizen

Social self-identification involves the correlation of oneself with certain social groups or by influencing them on the personality. We were tasked to determine which of the proposed positions the respondent agrees. In the course of the interview, we proposed to add to the list of submitted social identifications.

The results of the social self-identification of the students of the Almaty territory are reflected in Fig. 1. It can be seen from the diagram that 43% (the majority) of the respondents referred themselves to students. This result is very predictable, since, our respondents were students. According to a number of researchers, self-identification with the students is temporary and does not express self-identification with society.

From the position of public interest, this can be qualified as an identification crisis, in the personal aspect by adaptation in the state of anomie, divergence of official ideals and real practices. In short, young people identify themselves with the students as a functional group that does not commit to manifesting social activity. It can be noted that the issue of implementing student's activity is not debated in the university either: there is a syndrome of "apoliticality" and a habit of being guided by administrative control which is better perceived by the indifferent part of the student body, conformists and ritualists^[26].

A relatively large percentage of respondents, 23 and 22% respectively, identify themselves with the position of

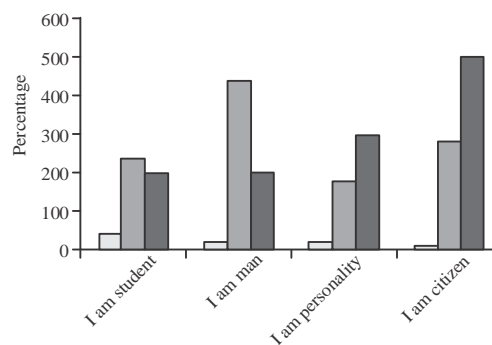


Fig. 1: Result of social self identification of students

“person” and “personality”. Equal percentages of answers show that basically students understand these positions as synonymous. Many in the interview explained that a person, an individual and a person for them are almost identical concepts, so this result turned out, giving a total of 45%. Nevertheless, many respondents noted that the person did not take place as a person, if by the age of 35-40 he does not have symbolic signs of material well-being (apartment, personal car, trip for grains). It is interesting that students live as indicators of the Soviet era, the representations of the Soviet average proto-classes, although the ways of achieving life goals and social reference groups have changed. The self-identification of oneself with the adapted ones contains a setting for the division of the surrounding by the characters “adapted minority” and “un-adapted majority”. Respondents say that an influential minority is outside the education system in the university system, you can have a minimum or average level of prosperity^[27].

The 12.5% of the respondents preferred the “citizen of the Kazakhstan” position. This result is due to the fact that the students at this stage of their life studying at a university perform a kind of civic duty. Moreover, the students are the future stratum of society the intelligentsia, to which the society places certain hopes. In the research of O.V. Bondarenko notes that the rich class of are “citizens”, for whom the liberal values of individualism and selfishness are dominant. They believe that people are united by the benefits that they can get from each other and understand that success in life depends on the person himself.

Moral self-identification is formed on the basis of the moral qualities of the respondent:

- I treat myself to those who always act honestly
- I am the one who never violates this word and its obligations
- I treat those who can’t offend and humiliate a person;
- I am not a nest layer
- I always act with others in conscience

In the analysis of moral self-identification, the following results were obtained (Fig. 2). To analyze this direction of self-identification among students, the following moral qualities were used: conscience, honesty, loyalty to this word and others. From the results of the survey, one can see that conscience prevails among the students as the fundamental moral principle (41.5%), honesty occupies the second position and is 29%. In aggregate, these qualities are 70.5%. Honesty is necessary for a person for normal emotional self-existence, while justice is a quality based solely on values, attitudes toward others, based on empathy, empathy and the like. In this regard, we can conclude that modern students, despite the transformation of traditional values, yet moral

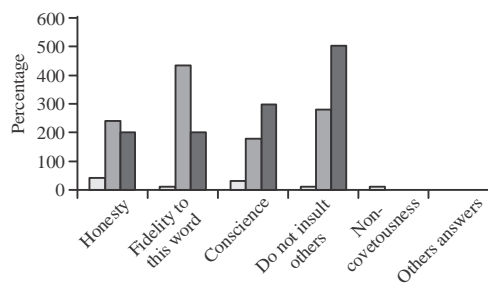


Fig. 2: Results of moral self-identification of youth

self-identification is built on these two fundamental moral qualities. The priority of these qualities is conditioned, first of all by the fact that the up-bringing of parents who grew up and brought up in the Soviet era and the values they value, have a decisive influence on the formation of the identification preferences of their children^[28].

Such moral positions as “loyalty to a given word”, “non-covetousness” and “unwillingness to insult and oppress others” scored approximately the same number of votes: 11, 9 and 8%, respectively. This is due to the fact that in the conditions of modern reality, these qualities have nevertheless receded into the background. Indeed, it is not always possible to be moral enough in interpersonal communication.

Interpersonal self-identification presupposes a relationship, first of all with those with whom the respondent studies:

- I am a friend and I know how to be friends
- I am on my own
- I’m a comrade with everyone
- I’m only a fellow student

Continuing the theme of interpersonal interaction, it is necessary to dwell on the analysis of the next direction of socio-cultural self-identification role relationships with other people (Fig. 3).

This direction of socio-cultural self-identification allows us to establish in what role the students see themselves in relations with others. Very interesting was the result of 30.5% for the position “I’m on my own”. On the one hand, this choice demonstrates the desire of most of the students to independence from any duties; on the other it contains signs of tolerance and readiness to change roles depending on the situation that is developing. In addition, this choice is conditioned by the development of the market economy and the popularization of the Western, individualistic type of thinking. As shown by the survey, student youth positively refers to individualization, when personal needs are met through their own efforts and with the help of a close circle of communication^[29].

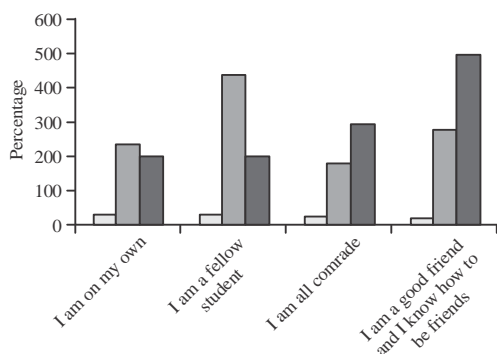


Fig. 3: Results of interpersonal self-identification of students

A similar 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 in which they are included. Typical features of communication between “fellow students” are equivalent relations, expressed in the exchange of informal services: writing test papers, passing exams and tests, preparing for practical and seminar classes^[30].

However, it should be noted a fairly high percentage of students who chose the position “I’m a comrade with everyone” -23% while the position “I am a friend and I know how to be friends” was chosen by only 18% of respondents. In our opinion, this identification preference was reflected in the fact that the student environment in itself contributes to the formation of friendly relations between its members.

The numerical preference for “comradeship” rather than “friendship” can be explained by the fact that the position “comrade” is less labor-intensive than “friend”. To be a comrade means to count on assistance but without emotionally colored commitments which usually suits both sides.

Professional self-identification is the following direction of the socio-cultural self-identification of the individual, including the individual's ideas about himself as a specialist, professional in one or another field:

- I am a universal
- I’m a strategist
- I am an engineer
- I am a salesperson
- I’m the organizer
- I’m an innovator

Choosing the identification indicators for this direction of self-identification, we tried to include the most common positions, since, we are planning a more detailed analysis of the professional preferences of the

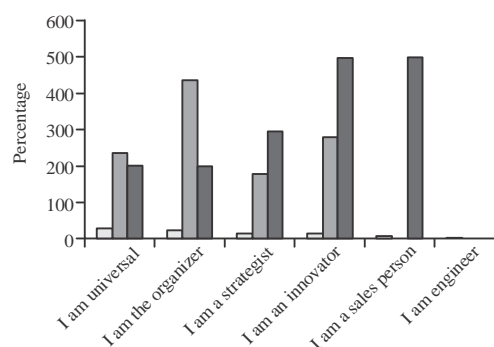


Fig. 4: The result of professional self-identification of the student

students of the Almaty Territory in the next paragraph devoted to the analysis of the student’s socio-cultural portrait (Fig. 4).

According to the received results, the identification positions “I am universal” and “I’m the organizer” scored the largest number of votes-31 and 25%, respectively. The realization of oneself as an organizer arises as a result of interaction in the student group, especially when preparing various events. It is as a result of such informal communication that the distribution of activities takes place and students unknowingly disclose in themselves certain abilities, in particular, a certain group of so-called organizers is singled out. Organizational work is very responsible and most intelligent and includes creative and emotional components which makes it possible to self-actualize and assert itself. In addition, in our opinion, the function of the organizer is very significant for the society as a whole, since, it provides an opportunity to satisfy various ambitions^[31].

The identification position “universal” is very close to the “organizer”. Because it is also related to ambition. On the one hand, the universal is a professional and social and professional necessity, before which everyone appears and on the other, these are ambitions.

The 17 and 15% of respondents position their abilities as a “strategist” and “innovator”, respectively. As a result of a sociological survey of student youth, we found that this identification preference includes in the respondent’s opinion, the development of any plans, goals and their implementation. A strategist is a specific style of social behavior that an individual can realize that understands his actions is able to anticipate and manage events. Many sociologists identify this position with the “prophet”, “seer”, “teacher”, “guru”, etc. Nevertheless, a fairly significant percentage of modern youth is not afraid to take on this responsibility and associate themselves as future strategists. The position of the “innovator” in the representations of our respondents is a person who sees the meaning of life as a change, development, perfection. In reality such abilities can have an outstanding

personality with a special, different from others, a character warehouse. Thus, based on the results obtained, we concluded that modern student youth are ambitious enough and this gives hope for the formation in the Russian society of a fairly large stratum of creative intelligentsia^[32].

Self-identification of students with positions such as “seller” and “engineer” is not very high and is 8 and 4%, respectively. These identification parameters were the most unclaimed and are caused by the following factors. A small number of students identify themselves with the seller because this social position is considered by them as a role as a duty by means of which the most important socio-economic function of the producer and consumer synthesis is realized. The seller is perceived by students not in the old pejorative and insulting sense as a “trader” but in a broad sense as a social role of a representative of the seller’s profession. Identification of the position “engineer” gives grounds to assert that students who have chosen this type of activity strive for intellectual activity, that is, work with their heads rather than hands. Behavioral self-identification is based on the predominant type of activity, on properties reflecting the scope of judgments about yourself as an agent, those qualities that shape the type of behavior in general:

- I’m an experienced man
- I am an enterprising person
- I’m an organized person
- I am resourceful person
- I’m an active person

The results of identification preferences in this area of socio-cultural self-identification are presented in the study,

As can be seen from the diagram, most students refer themselves to active and organized people. During the survey, many respondents repeatedly stressed that it is these qualities that help them to learn well, to combine study and work with many and expressed the hope that these qualities will help them to get a good career and provide promotion. The 27% of respondents attributed themselves to “active” ones and 25% to “organized” ones. In conversation with the respondents, it was possible to find out that for many, this identification setting is instilled by parents as a goal and a life strategy. These types of behavioral activity complement each other and in aggregate form the most productive type in the subsequent professional activity, accounting for 52% of the total number of other specified preferences. Many students pointed out that organization as a value as a way of life for their parents and themselves, is realized by them in everyday life, school, family and even friendship. Self-identification for this position is associated with life success and opportunities to overcome difficulties^[33].

The next two identification parameters are “resourcefulness” (19%) and “enterprise” (16%). A slight difference in these indicators is due primarily to the fact that the majority of respondents associate resourcefulness exclusively with the solution of unusual situations or conversely, typical ones-by non-standard methods. Most young people call themselves resourceful, positioned themselves and as enterprising. If we consider these qualities as types of behavior, then it should be noted that ingenuity as a type of behavior and the quality of the person is more contemplated by the respondent himself and others; Resourcefulness of any individual strives to demonstrate but enterprise is increasingly acting as a concealed quality which sometimes, only knows its owner.

The experience as an identification position among student youth was chosen only by 13% of respondents and was understood by them as a certain type of behavior, based on accumulated knowledge and ideas about the social environment. Despite the rather young age of the respondents, we assumed that there will be fewer self-identifications for this parameter, however, 13% of young people refer themselves to experienced people and believe that they have sufficient knowledge to relate themselves to this cohort.

Communicative self-identification includes the student's communicative orientations:

- I’m an open person
- I’m 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 am friendly
- I find with all the necessary style of communication

Self-identification of students in the sixth direction of socio-cultural self-identification communicative is presented in the study. As shown by the research data, the highest number of votes received the identification positions “I am sociable” (26%) and “I am affable” (25%). Answering the questions of the questionnaire, the respondents drew attention to the fact that affability as one of the communicative qualities promotes a full-fledged communication between people and it is very important to avoid possible aggression and possible conflict situations^[34].

From the answers we received, we could conclude that the respondents share the positions “affable” and “sociable” but at the same time they believe that there is a relationship between them. Students believe that a sociable person is first and foremost a talkative person, ready at any occasion to enter into a dialogue that has a good command of the word and can use it in communicating with people. The difference in these

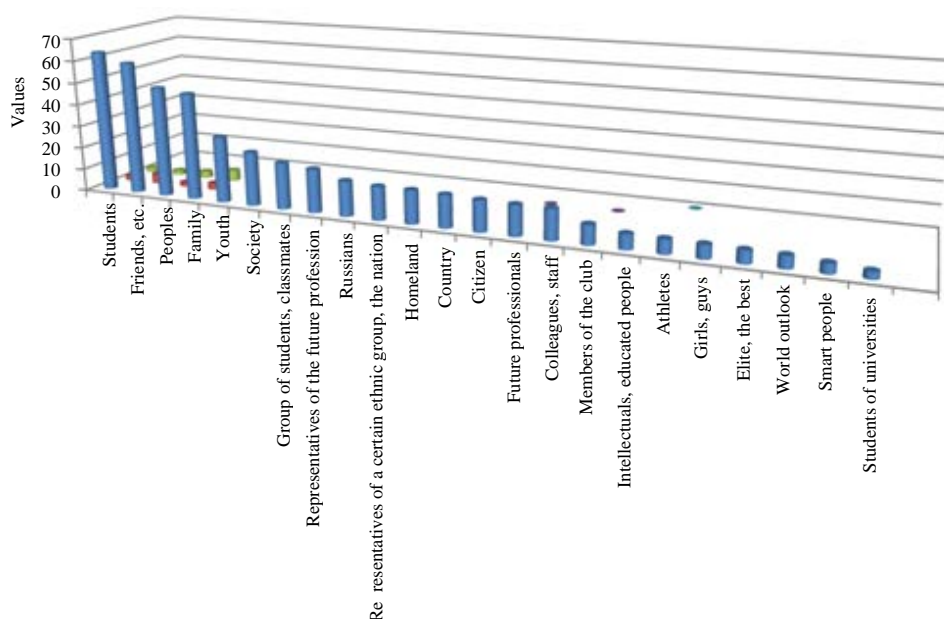


Fig. 5: Hierarchy of “We are” nominations of students

communicative qualities is that sociability is a technology and affability is a real orientation of the individual.

Most students noted that a hundred times better to position themselves as a sociable person than a closed, silent. Of great importance in the social group are 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%). The implementation of these types of social behavior as a rule is built on personal qualities. Interviewed students noted the importance of both these indicators and their positive impact on the microclimate in the social group.

Self-identification according to the positions “I am a man with a sense of humor” and “I am an open person” gained 11 and 8%, respectively and did not receive proper recognition. However, many have drawn attention to the fact that these identification positions are very important as secondary personal characteristics.

The analysis of respondent’s identification preferences was carried out on the basis of the instructions of the interviewer developed by M. Kuhn and T. McPartland. This standard instruction has been somewhat reduced and adapted to the object under study the students.

The instruction suggested filling out the answer to the question “Who am I in society”? On each of the 23 numbered empty lines. As answers, you could write either a noun (student) or a noun with an adjective (sociable person). It was suggested to respond as if the person answered himself and not someone else. The answers should be arranged in the order in which they emerge in

memory without observing any logical connections. In addition, the respondent had to answer about his marital status, about his per capita income, his social status and other issues of the “passport”.

The responses were coded according to a classification conducted in two classes: personal (I myself) and social (I’m in the group) identifications. Here it is appropriate to note that it is difficult to draw a clear line between the two classes of identification. Here’s what said about this. Abuyevskaya: “Identification studies show that” I myself “and” I am in a group “sometimes merge, i.e., they are difficult to separate”. But despite the transparency of the boundary between personal and social identity, two groups of classification were formed on the basis of respondent’s answers: the first was “I myself” and the second one was “I’m in a group”.

In analyzing the results of sociological research, a certain regularity was revealed, manifested in the fact that in the first ten nominations of We-identifications, five groups can be distinguished, including two nominations, one of which is characterized by relative abstractness, the other by specificity of content. This differentiation of nominations emphasizes the peculiarities of students, on the one hand as a certain age group, on the other, as a specific corporation (Fig. 5).

An analysis of the overall picture of the respondent’s identification strategies makes it possible to draw the following conclusions. Social identity is relatively formed in both I-and We-concepts of students. In comparison with other social groups of population and Russian student representatives generally exhibit relatively high social inclusion micro-social not only on but also on the

micro and macro-level. Consequently, the above tendencies testify to the favorable prerequisites for positive social identification and active adaptation of young Russians in the conditions of modern social transformations.

CONCLUSION

In this regard, we came to a decision to conduct a theoretical analysis which consists of the identification preferences of student youth. As a rule, young people represent a large social separate group and is a key component of all social changes in the society. For personal identity student characterized by such qualities as instability lability, no definitive formation, higher compared with the older age groups, reactivity to change cultural environment but this is student has a set of social resources, contributing to a higher adaptability and innovativeness of this social group in the conditions of transformations: young age, education, social activity, living in large cities and relatively high material security and so on. That young people with such a socio-cultural potential can act as a conduit for social innovation needed to stabilize the social development.

Thus, at present there is a need for scientific reflection and analysis of the problems of the socio-cultural self-identification of students in the conditions of social changes in contemporary Russian society.

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