CIVIC IDENTITY MARKERS IN THE PRESENT KAZAKHSTAN

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Abstract: This article analyzes the civic identity markers in today's Kazakhstan. The research done by the authors on civic identity in Kazakhstan in 2007-2016 points to dynamic characteristics of the citizenship functioning. Research of the factors of present civic mentality's formation in Kazakhstan was carried out in all 14 regions (oblasts) and two cities – Astana and Almaty, covering 2,100 respondents by oral questioning face to face. Sample was dual-stage, quota type. Sociological profiles of the respondents reflect the age and gender, socio-professional, educational and property specification of the population.

Keywords: Civic identity, civic mentality, civic culture, public policy, political participation.

INTRODUCTION

According to its cultural and historical, geopolitical characteristics, Kazakhstan is a kind of "heart" of Eurasia, which objectively determines its positioning in the regional and global dimensions. Kazakhstan's orientation towards democratic transformation requires as a necessary condition the existence and dynamic development of civil society. The problem of transition to civil society was declared in 1997 by the President of the Republic of Kazakhstan Nursultan Nazarbayev: "The formation of the new Kazakh citizenship is becoming one of the crucial political issues affecting the foundations of our statehood. We are committed to a political, civic unity and the people of Kazakhstan must become a community of citizens of different nationalities, but not some kind of a new ethnic community" (Nazarbayev 1997).

The cognitive content of the concept of "civic identity" in the present Kazakhstan carries a positive potential usually associated with specific forms of inter-ethnic harmony and high tolerance as most typical forms of mutual understanding between reference groups for which internal political stability, inter-ethnic harmony and interfaith dialogue are seen as traditional values.

Civic identity is one of the components of civic consciousness (the latter also comprises civic competence and civic involvement). The personal dimension of citizenship advocates a universal method of personality's identification in the societal space, irrespective of ethnic, religious, political, gender identity of a person,

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his/her economic status, and can be one of the essential bases of Kazakhstan's people consolidation and formation of the Kazakh nation.

The present civic mentality is integral, multi-faceted and able in a concentrated way to reflect both explicit and apparently undetected societal changes and act as a kind of a complex indicator, evidencing the qualitative characteristics of social and political dynamics.

THEORETICAL-METHODOLOGICAL CONCEPTS

Citizenship institution constitutes a set of formal rules that fix a citizen's status in the system of "citizen-state". The concept of "full citizenship" implies that an individual as a citizen is involved in all aspects of life: economic, social and political, i.e., citizen's rights include civil rights (serving to protect people from the government), political rights (allowing individuals to participate in civil self-government) and socio-economic rights (securing individual's minimum level of welfare, necessary for survival and, therefore, for acting as a citizen) (Almond & Verba 1992).

Civic consciousness in this case is the precondition of citizenship, it is a legitimizing link in the civil ideal form, and, on the other hand, it appears as an informal regulatory complex, a continuation and concretization of the provisions and principles formally set out within the citizenship institution. Interest in the issue of citizenship in Western countries intensified in the 1990s, which was associated with a change in the dynamics of social processes and the need to develop the concept of "All-European citizenship".

G. Almond, S. Verba (1992) considered the problems of formation of the citizen and civic consciousness, civic culture, political participation. E. Smith (1991) distinguishes the civil (Western) model of national identity (including historically common territory, laws and institutions; political equality of citizens expressed via a system of rights and liabilities, common civic culture and ideology), and the ethnic (Eastern) model (includes origin, understood as belonging to a clan, national culture, language, customs) (Marshall 1953).

M. Ignatieff (1993) indicates that the civic national identity (common in the UK, France, the USA), involves the community of citizens with equal rights, patriotic commitment of political practices and values shared by all. Ethnic national identity (typical for Eastern Europe), means common language, religion, customs, traditions, trust only to the members of their ethnic group.

With minor differences in the definition of national identity, the structure of these concepts includes a number of common elements, claiming the role of the consolidating intersystem factor. If for the concept of civic identity it is an aspect of equality of citizens, for ethnic identity – aspects of common area, language, religion, traditions and habits.

Analysts pay much attention to such aspects of citizenship as participation and orientation in social life. The most popular thematic contexts of research are, in connection with civic issues, looking for answers to questions how the state guarantees the equality of rights of its citizens; how to maintain a balance between the individualization of social rights and solidarity, providing consolidation of the society against growing general well-being; how, under conditions of high mobility of the population and intense external migration, to keep traditional civic identity and reduce the severity of the risk of political instability, etc.

The study of the essence of civic consciousness causes to apply philosophical methodology (philosophical anthropology and axiology, in particular). The isolation of the activity component of civic consciousness makes it possible to describe the algorithms of self-actualization and self-realization of the personality-citizen in objectified civic activities, which requires the use of the methodology of sociological, psychological, cognitive, ethno-linguistic and other areas of scientific knowledge.

Shulman's general index of national identity comprises 10 components, including: 5 – civic identity (common territory, nationality, adherence to a particular system of political principles or ideology; confidence in political institutions and equality of political rights; desire and consent to be part of the nation), 3 – cultural (language, religion, traditions) and 2 – ethnic (origin and race). Within the three-tier system of national identity S. Shulman notes that some of the levels can dominate, crowding out others, not excluding them. Civic nationalism suggests political association of citizens on such principles as common state, adherence to the law and respect for government institutions, confidence in the existing political basics.

Integrative interpretation of citizenship in a multicultural society proposed by D. Weinstock consists of the following elements: (1) the status of citizen is significantly different from the non-citizen status. Being a citizen is having certain privileges or rights and certain responsibilities; (2) the status of citizen is specified by law. Civil status is determined not so much by duties but rather by various rights enjoyed by citizens which serve to protect their fundamental freedoms; (3) an essential feature of citizen is self-government, autonomy. Citizen is a person capable of self-managing and implementing this autonomy in practice. In this sense, citizenship and political nationality are fundamentally different concepts; (4) in "large and anonymous" societies, a number of institutions must exist through which people express themselves as citizens, i.e., exercise their self-government and their rights; (5) citizenship includes such an important component as identity, i.e., psychological characteristics that define the attitude of citizens towards each other and form the basis of specific civil qualities (Shulman 2002).

US researchers have identified a number of analytical levels in study of citizenship: discourses, rights and obligations, civic participation and role of the individual as the subject of civil society (Weinstock 2002). By discourse they

meant, above all, new ideals of civic consciousness and new forms of acceptable and unacceptable civil behavior. The modern interpretation of activation is not so much a statement of balancing rights and obligations, but rather, first of all, emphasizing the fundamental importance of developing certain civic qualities – the new role of the citizen – accompanied by the emergence of fundamentally different expectations with respect to the relevant behavior in this context.

Active citizenship concept implies developing such a type of citizen which has, along with the traditional (responsibility, ability to be integrated in the civil society as a full party of activity), a number of new features: independence, flexibility and territorial mobility, professional education – in other words, the ability to meet the needs and demands of a globalized and highly competitive information society (Jensen & Pfau-Effinger 2005).

Studying the phenomenon of civic consciousness within an interdisciplinary socio-humanitarian approach allows more precise understanding of the essence of modern sociality and directly going to the other pressing problems, such as social capital theory, development of human resources. Access to the resources of modern human development is valuable as they are able to provide social interaction and support socio-economic security of the participants. To ensure the unity of the developing community, generally accepted (common) values and norms are needed. This means that the social quality must have an ideological dimension (Connor 2004).

Analyzing the possibility of measuring the social sphere, D. Gordon modifies the set of key dimensions of social qualities offered by Connor (Gordon 2007). Social quality concept includes the following characteristics:

- socio-economic security – a set of adequate tools (standards) in financial resources, housing and environment, health and care, education and job;
- social cohesion – degree to which social attitudes, norms and values provide the solidarity of society;
- social involvement – ability to participate in social, cultural and economic life of the society in the area of civil rights, labor market, public services and social networks. It confronts social deprivation, which can lead to the exclusion of people from those activities that are recognized as normal in everyday life;
- social powers – ability to act in the context of social relations in the sphere of knowledge and labor market; openness and support of social institutions; opportunity to assert rights in collective action with other people.

Civic consciousness is considered as:

1. a consensual system of norms (basic institution), which provides the function of system integration at the level of the modern nation-state;

2. a basis for the constitution of civil status of a social subject, as a result of which the latter acquires the capacity to enter into relations with the state and the civil society, being at the same time their full member;

3. a spiritual and social value component of the social process, as well as orientation of a social individual-citizen within the civil sectors of society (Malenkov 2006).

Civic consciousness as the antithesis of political apathy is revealed in characteristics such as active and conscious involvement in the affairs of the political society; psychological feeling of being a citizen, a full member of the political community; ability and willingness to act as a citizen (Vedernikov 2010). Conceptually, productive is definition of civic consciousness as a set of subject-activity related characteristics of an individual, acting as a citizen, where subjective features include cognitive (awareness, civic competence), value-orientation, identification components, while activity component is creative activity of an individual in society's civil sector, during which subjective preconditions for civic consciousness are actualized.

Civic consciousness paradigm must include the following:

1. a set of regulations that determine the ideal characteristics of the individual-citizen regarding the state, society and co-citizens, including the determination of: (a) rights and liabilities; (b) conditions and possibility of realization of the rights, personality dispositions; (c) requirements for proper execution of liabilities in the context of restrictions on realization of subjective rights and freedoms;

2. a set of value concepts, forming a model of civic culture, which are the core of understanding civic consciousness as a part of the spiritual sphere of society.

Civic consciousness in the studied aspect:

1. represents the minimum standard of self-identity, which is peculiar to every legally capable person;

2. defines the essence of human's attitude to the world, individual's – to the society, citizens' – to the state;

3. is a means of socialization for the younger generation;

4. is a binding thread of understanding between different generations, representatives of ethno-national and religious groups.

Interest of the present social analysts to civil behavior, as one of the most significant indicators of civil society, suggests a need for more extensive use of social analysis of such complex concepts as civic consciousness. New interpretations of citizenship are actually calling for a review of the role of the individual as a citizen. However, the existing theoretical models of identity studies cannot be directly

extrapolated to the Kazakh reality, so it is important to initiate comprehensive (theoretical and practical) studies of civic identity.

PROBLEMATIZATION OF RESEARCH

Self-perception of Kazakhstan people is experiencing the determinative impact of civic unity's traditions formed during the Soviet period. In the conditions of sovereignty, the atmosphere of tolerance and openness of Kazakhstan's society contributes to the development of unique identity and the formation of civic values such as democracy.

During the years of sovereignty, the Kazakhstan society:

– has developed a time-adequate understanding that it entered into an era that has given new opportunities and has formulated new challenges;

– formed ideological pluralism, but not yet identified any specific conceptual established value system of the basic principles of philosophy and mentality;

– experienced apparent problems associated with insufficient pace of democratization of civic mentality;

– due to the lack of systematic socio-political studies, has not comprehended the appropriate means of civic identity monitoring, from the choice of basic theories to instrumental procedures, completing the empirical measurements;

– misses a state program of civic socialization from a regional perspective, etc.

Interdisciplinary research in this area could reveal procedural commensuration of civil and military identification; monitor features of the latter; discover the dynamics and nature of civic identity among different generations: young people, middle-aged, elderly Kazakhstanis; catch trends and study the dynamics of civic consciousness in nominal ethnic groups; typify particular civic identity in different social strata. It is well known that the sense of involvement of an individual human destiny in state and national development vectors facilitates the integration of a multicultural society, recreates the atmosphere of stable and predictable life for all social groups of Kazakhstani society.

In the context of ideological pluralism the risk of extremalization of civil consciousness increases creating the preconditions for directed formation of the mass protest political culture. The main social foundations for the latter are the marginalized individuals who, due to a number of social, economic and cultural conditions of the last few decades appeared in all strata. These citizens become carriers of ambivalent political culture (which is not related to entrenched beliefs) and situational civil behavior. This is to a large extent contributed by: loss of the education system's worldview orientations, destruction of educational institutions,

deployment of ideological propaganda by various non-state actors (educational and training organizations, pseudo-religious centers, etc.); the real situation of ideological pluralism, reproduced in the media, and other factors lead to a mismatch of current concepts of civil consciousness and its political disorientation.

Civic consciousness in post-totalitarian societies needs finding a proper democratic culture of participation. The ratio of the different civic culture types is disproportionate and indicates that as a result of a fairly long deideologization process, which was accompanied by socio-economic differentiation, there were conditions for the coexistence of different types of political culture in Kazakhstani society, which are becoming relatively well-established and typical worldview orientations and behaviors regarding the political system, and demonstrate not only the processes of self-identity of citizens and participation groups, but also indicate the particular ideological influence coming from outside. In such circumstances, the risk of state's failure to ensure the unity of political, ideological, organizational and educational factors in the formation of a new civic mentality emerges.

Therefore, the state faced with the task to reanimate ideology as a means to control public mood and social behavior, as a way to reduce risks and prevent political tension and confrontation. The current stage of re-deideologization in Kazakhstan leads to rethinking of the phenomenon of ideology and understanding of its necessity and importance, causing the need for special practices of political socialization, which are connected with education of the mass consciousness, and aim to develop a corresponding political culture and civic engagement, rooting in Kazakhstani society of new value paradigms and ideologies. Their formulation reflected the basic concepts of understanding of Kazakhstan's present statehood and is aimed at the political articulation of the citizens' interests in order to transform the vague views and opinions of people into specific formulae and political ideologies of the latest phase of modernization.

The lack of a coherent ideological strategy of the state (in the system of academia, education, media) in terms of civil socialization policies for different age and socio-occupational groups based on achieved style of thinking, vital concept, worldview, psychology and already existing beliefs is the main risk factor of unmanageable social processes.

During widespread use of manipulative technologies to treat civic consciousness, the problem of effective influence on the contemporary ideological process actualized that requires scientific reasoning and management. Means of its implementation may be socio-humanitarian technologies related to the understanding of the phenomenon of political consciousness and special mechanisms of the impact on its development and operation. In this case the application of any disciplinary methodology (psychological, philosophical, sociological, political science, educational) is appropriate and effective as a whole, taking into account the unique opportunities of each.

Understanding the phenomenon of civilization as such forms the spectrum of ideological, social and psychological attitudes for activities in society: both from an individual's standpoint and from that of various groups to which he/she belongs. The manifestation of patriotism and aspirations of citizens to creation of a new social and cultural environment is associated with the comprehension (understanding, acceptance and transformation into a target) of purposed social activity that does not occur by itself, but is the result of the national ideology, carried out through the system of education, training and enlightenment.

In terms of loss by the education system of the nurturing capacity, and by other socialization institutions – of technologies to reproduce beliefs, weakening of the continuity of generations, increase of mass marginalization which lead to atomization and alienation, loss of a sense of civic unity began to manifest in an intensified way. In society, there is no education system as a way of presenting to the mass consciousness of the basic concepts/ideas on legal, social state, the values of democracy. Education and academia do not form and do not reproduce the structure of the value-oriented consciousness, so individuals do not pass the required civic socialization.

Problem areas of the dynamics of civic consciousness in Kazakhstan are related to the nature of national identity. During the years of Soviet history of Kazakhstan, civic self-identity naturally took the form of integration on the basis of the Soviet identity, supranational in fact, and now, in terms of sovereign development, it is being modified and supplemented with new specific acculturation, including through the establishment of the national consciousness.

The basis of the national idea as a practical algorithm of Kazakhstan's civic life can be civic consciousness – a way of social and political identity of an individual, which has a universal nature for all adult members of society. Therefore, the national idea in its applied manifestation (as a belief, as a vector of vital interests, as the ideal) can and should be commensurated with civic consciousness as an indicator of social behavior.

BASIC RESULTS

The research done by the authors on civic identity in Kazakhstan in 2007-2016 points to dynamic characteristics of the citizenship functioning. Research of the factors of present civic mentality's formation in Kazakhstan was carried out in all 14 regions (oblasts) and two cities – Astana and Almaty, covering 2,100 respondents by oral questioning face to face. Sample was dual-stage, quota type. Sociological profiles of the respondents reflect the age and gender, socio-professional, educational and property specification of the population.

1. The following determinative characteristics of Kazakhstanis with the society were identified:
   - 91% completely or to some extent feel as part of Kazakhstani society;
   - 83% frequently or sometimes identify themselves with other fellow citizens;
   - 60% strongly agreed that they would like to live in Kazakhstan today, 17% would like to live outside Kazakhstan (including – 10% – in non-CIS, and 7% – in the CIS countries);
   - 18% feel nostalgic for the Soviet past;
   - 7% are indifferent to the process of civil identification.

   Studies have fixed stable (strong) identification with Kazakhstani society in more than 60% of respondents, while at the same time, up to 1/3 of the respondents are in a state of underdetermined identification and from 2 to 7% are in a state of alienation from the social environment.

2. The present Kazakhstanis are characterized by multifocal identity, intertwined ethno-cultural, linguistic and geopolitical concepts as respondents perceive themselves not only as representatives of certain ethnic groups (14%), but also Asians, Europeans, Eurasians, citizens of the world, Turkic-speaking and Russian-speaking. Self-perception of Kazakhstanis as carriers of supranational characteristics, spokesmen of some common ethnic traditions, values imperatives is characteristic for 30-60% (depending on the reference groups and region).

3. The priority unifying values and social development objectives of the respondents were referred to as follows: unity of the peoples (20%); freedom, stability and decent life (14%), improving the living standards of all Kazakhstani people (14%), knowledge of the Kazakh language and culture (13%); patriotism (12%); equitable distribution of income from natural resources (10%); love, internationalism, peace and friendship (9%); economic development of the country (9%).

4. Statistically significant are such values of a citizen as: knowledge and respect for the history of the country (38%), respect for the rule of law (37.7%), patriotism (31.2%), hardworking (30.9%), status of a good family person (29.6 %), which reflect a critical need for recognition and respect, both in the socio-cultural, political and civil life contexts.

5. Qualities that characterize a "good citizen" with a democratic political culture, that is politically active, are distributed in such criteria as: criticism and desire to modernize the laws that ensure human rights (17.5%); pursuit of political awareness (11.75%); participation in human rights activities (10.3%); participation in environmental protection actions (8.3%);

membership in a political party (5.5%); participation in political discussions (2.6%).
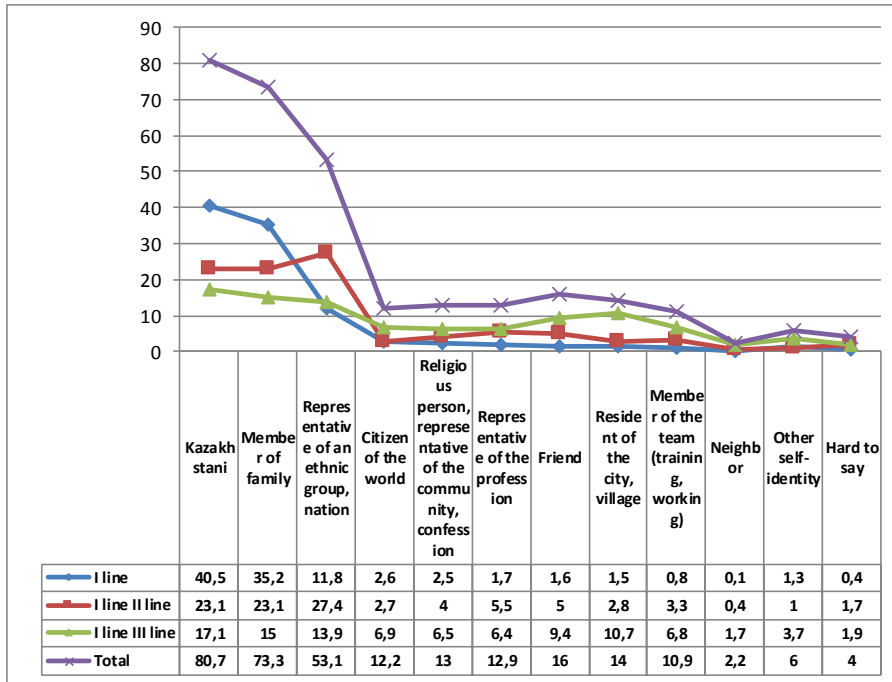
6. A dependency was identified: the older the respondents, the greater the number of priority qualities a "good citizen" should have, which, in all evidence, is related to the experience of civil and political socialization. The opinions of the respondents in the context of ethnic and national groups proved synchronized qualities of a good citizen in the representatives of all ethnic and national groups.

7. Despite the fact that up to 44% of respondents find it difficult to talk about the national idea in Kazakhstan, those interviewed are trying to prove quite a certain view of its basic concept – "the Kazakhstan nation". It is perceived as "co-citizenship of people of different ethnic groups" by 62%, as "the Kazakh nation" – by 29% and only 9% consider it as "forced residence of people of different nationalities". In the mentality of the respondents, the idea of the Kazakhstan nation as a supranational community prevails, that expresses the political aspirations with regard to the formation of the civil community of a political class.

8. Formulation of the national idea for Kazakhstan calls for the need to study paradigmatic concepts of worldview and mentality as a common horizon of meaning and purposes of life of Kazakhstanis. The question about the basis of the national idea of Kazakhstan revealed a range of judgments, according to which an appeal to the spiritual sense of the national idea substantially prevails against its material (in this case – economic) aspect (manifested in the ratio 2: 1), which is indicative of the desire for social ideal and characterizes high potential of Kazakhstanis' spirituality.

    Current government policy is centered on the most common ideologemes representing the four key priorities: sustainable development of the nation, strengthening of statehood, national unity, confidence in the future. It should be noted that the nature of civil consciousness of Kazakhstan is undergoing transition from a traditionalist paradigm of collectivist type to individualistic and group values.

9. As one of the main reasons hindering the formation of the national idea, respondents noted "the gap between big promises of the authorities and reality" (35.7%). Significant barriers also called "lack of economic support for the implementation of the national idea" (24.5%) and "formalism of the work of state institutions in this area" (24.5%). 13.2% of respondents believe that the obstacle factor in the formation of the national idea is "no prospects of tangible results from its implementation" and 11.3% noted such a barrier as "lack of sufficient intellectual forces in society". 8.5% of

respondents noted a lack of general civil ideology and a party capable of expressing it.

10. The study showed that the government is expected as follows: in the first place – clear regulation of the vital areas: guaranteed employment for everyone who wants to work (53%). In the second round, the following "worries" of the government towards the citizens were mentioned: ensuring effective health system (39.7%); control over pricing (36.6%); providing a decent standard of living for pensioners (36.3%). The third largest group consisted of such expectations of respondents from the government, as a decrease in the income gap between rich and poor (24.6%); guarantee of citizens' security (23.1%). The next group of expectations is: undertaking for implementation of the conditions for equality of political rights (19.4%); creating conditions and provide free access to basic education (18.2%); ensuring an adequate level of life of the unemployed (16.1%); providing necessary resources for economic sectors (14.3%).

11. In the study of the hierarchy of perceptions in the space of social and personal life, respondents self-identified in the status of "Kazakhstani", "member of family", "representative of an ethnic group, nation", "citizen of the world", "religious person, representative of the community, confession", "representative of the profession", "friend", "resident of the city, village", "member of the team (training, working)", "neighbor" (Figure 1).

A set of important social statuses and accordingly – vital positions of the respondents indicated that while the identification statuses of respondents in the projection on the important social roles (in summative integrity) are as follows:

- the first three places are shared by the status of "Kazakhstani" (80.7%), "member of family" (73.3%), "representative of an ethnic group, nation" (53.1%),
- the fourth place holds the status of "friend" (16%),
- in the fifth place is "resident of the city, village" (14%),
- in the sixth place is the status of "religious person, representative of the community, confession", generally selected by 13%, including: 2.5% in the first line (fifth position in the ranking of priority significant statuses), 4.0% in the second line (the sixth position in the ranking of the second line statues), 6.5% in the third line (the eighth position in the ranking of that line statuses) of the respondents,
- the seventh place holds the status of "representative of the profession" (12.0%), the eighth – "citizen of the world" (10.9%), the ninth – "neighbor" (2.2%).

	Kazakh stani	Membe r of family	Repres entativ e of an ethnic group, nation	Citizen of the world	Religio us person, represe ntative of the commu nity, confess ion	Repres entativ e of the profess ion	Friend	Reside nt of the city, village	Membe r of the team (trainin g, workin g)	Neighb or	Other self-identity	Hard to say
I line	40,5	35,2	11,8	2,6	2,5	1,7	1,6	1,5	0,8	0,1	1,3	0,4
I line II line	23,1	23,1	27,4	2,7	4	5,5	5	2,8	3,3	0,4	1	1,7
I line III line	17,1	15	13,9	6,9	6,5	6,4	9,4	10,7	6,8	1,7	3,7	1,9
Total	80,7	73,3	53,1	12,2	13	12,9	16	14	10,9	2,2	6	4

**Figure 1: Distribution of answers to the question
"What do you self-identify in the first/second/third line?"**

Civic, family, ethnic identifications act more important than friendship, community, professional identities which can be attributed to the dominance of market structure and increased competition, but difficult to understand in the context of the declared values of Kazakhstani society. Naturally there is a question about the time required to reach the "threshold" criteria and the relevant markers that accompany the processes of multidimensional identification of Kazakhstan. Studies indicate that the activities in the field of civic identity have not yet presented as systemic and large-scale and do not reach the ultimate goals in the formation of a democratic type of person, a patriot and a citizen.

CONCLUSIONS

In Kazakhstan, as the dominant region of Central Asia, there are specific conditions and factors affecting the process of formation and functioning of the statehood. Problem areas of civil self-consciousness development in Kazakhstan are related to the functioning of the political culture in transition. Civic public activity varies both in intensity and direction from a spontaneous reaction and occasional participation to ongoing active work; from performing partial functions to the leading role; from constructive actions to efforts destabilizing the society and the state.

The idea of civic consciousness, civic feelings (where patriotism serves as the fundamental criterion of belonging of an individual to the society) should be understandable to everyone and help to effectively adapt to the dynamic conditions of the time, to choose the way of a successful personal life. For the needs of effective socialization of young generations, for maintaining the spirit of consolidation of all segments/strata of the population, it is important not only to know the specific content of patriotism as an idea that exists in the perceptions of co-citizens, but also as practical ways of its decisive impact on the aspirations and motives of activity.

Meaningful settings of civic mentality (ideological orientation, independence, criticality, depth, etc.) depend on various factors, and, in the first place, on the process of socialization of an individual. Civil socialization can be considered as the birth, formation and functioning of the palette of social and political qualities and the corresponding feelings: patriotism, tolerance, historical memory, etc., which are carried out through the education and training institutions.

Comprehension by an individual of his/her civic consciousness; formation, development and assignment of civil feelings appear a creative foundation in the establishment and manifestation of civic qualities in general. At the stage of improving Kazakhstan's statehood is of particular relevance the development of the national mentality, based on the principles of reproduction of the human spirit (general civic consciousness, will, sense of life). The desired objectives can be achieved in the implementation of the state policy of civic identity.

In the context of ideological pluralism, the risk of civil consciousness extremalization increases. In formulating ideologies by relevant institutions and stakeholders it is important to consider their proximity and accessibility to the citizens' perception, matching the existing way of thinking, the concept of life, worldview, psychology and established already beliefs.

In modern conditions in Kazakhstani society it is important to systematically reproduce the ideology of the national (civil) unity paradigm. This will contribute to: (a) dynamic transformation of the mentality within the vector of understanding democratic changes; (b) intensive development of a new type of civic culture (activist); (c) development of greater tolerance in understanding and acceptance of cultural, ethnic, religious diversity; d) obstruction of consciousness extremalization trends; (d) strengthening the unity of Kazakhstani society through its diversity.

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