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MASS CULTURE IN THE PUBLIC CONSCIOUSNESS

The article considers new means of influencing the public consciousness, all kinds of forms and styles of expressing socialization and management, which allow us to achieve a better result in influencing the public consciousness. It is largely determined by the cultural transformations associated with the formation of a new social model that Kazakhstan has experienced over the past decade. The main goal of this article is to identify the main methodological aspects of its research, summarizing the material accumulated by science and focusing on debatable or unresolved issues, to reveal the mechanisms of distribution and social functions of mass culture in modern society. In a society that has shifted to a new stage of historical development, the role and the range of functions performed by mass culture are significantly changing, which is largely due to the increase in the number of subjects of historical activity who are carriers of the values of this type of culture. The change in the economic and political project was reflected in research practice, where mass culture, analyzed critically before, began to be viewed as a historically inevitable education, organically connected with democratic structures, performing a number of important functions in post-industrial society. In the conditions of the existence of pluralism of ideologies, the need for a balanced analysis of mass culture as a specific sociocultural phenomenon becomes particularly urgent. Meanwhile, mass culture not only does not give up its place to an elite culture, but continues to exercise intense influence on it, acting in the modern age as the main form of the existence of culture. The author also touches upon aspects of the modern communication revolution and connects it with the media development process unprecedented in history and with their all-pervading influence on public life.

Key words: mass culture, communication, manipulation, management, propaganda, commercialization of public relations.

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Қоғамдық санадағы жаппай мәдениет

Мақалада қоғамдық санаға әсер етудің жаңа құралдары, әлеуметтендіру мен басқарудың әр түрлі формалары мен стильдері қарастырылады, олар қоғамдық санаға әсер етуде неғұрлым сапалы нәтижеге қол жеткізуге мүмкіндік береді. Бұл соңғы онжылдықта Қазақстанда болған жаңа әлеуметтік модельдің қалыптасуымен байланысты мәдени өзгерістермен айқындалады.

Мақаланың мақсаты – зерттеудің негізгі әдіснамалық аспектілерін анықтау, ғылыммен жинақтаған материалды қарастырып, пікірталас немесе шешілмеген мәселелерге назар аударатырып, қазіргі қоғамдағы жаппай мәдениеттің әлеуметтік функциялары мен тарату механизмдерін ашу. Тарихи дамудың жаңа баспалдағына көтерілген қоғамда, мәдениеттің құндылықтарын жеткізуші тарихи жәдігерлердің субъект санының артуына байланысты, жаппай мәдениеттің рөлі

айтарлықтай өзгеріп, оның функцияларын қолдану аясы кеңеюде. Сыни жоспарда сараптамадан өтілетін жаппай мәдениеттің зерттеу тәжірибесінде де экономикалық-саяси жобаның өзгеруі байқалды. Ол енді постиндустриалды қоғамда маңызды функциялар қатарын атқаратын, демократиялық құрылымдармен органикалық түрде байланысқан тарихи білім ретінде қаралатын болды. Өлшенген сараптаманың идеологиялық плюрализмі бар болған жағдайда, жаппай мәдениеттің әлеуметтік-мәдени феномені ерекше императивті болады. Соның арасында, жаппай мәдениет элиталық мәдениетке бірінші орынды беріп қана қоймай, оған заманауи мәдениеттің өмір сүруінің негізгі формасы ретінде зор ықпал етеді. Сонымен қатар, автор заманауи коммуникациялық революцияның аспектілерін көрсетіп, оны БАҚ-тың даму тарихы мен оның қоғамдық өмірге әсерімен байланыстырады.

Түйін сөздер: жаппай мәдениет, коммуникация, манипуляция, басқару, үгіт-насихат, қоғамдық қатынастардың коммерциализациялануы.

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Массовая культура в общественном сознании

В статье рассматриваются новые средства воздействия на общественное сознание, всевозможные формы и стили выражения социализации и управления, которые позволяют добиваться более качественного результата в воздействии на общественное сознание. В значительной мере оно определяется культурными трансформациями, связанными с формированием новой социальной модели, которую испытал Казахстан в течение последнего десятилетия. Цель статьи – определить основные методологические аспекты исследования, обобщая накопленный наукой материал и заостряя внимание на дискуссионных или нерешенных вопросах, раскрыть механизмы распространения и социальные функции массовой культуры в современном обществе. В обществе, перешедшем на новую ступень исторического развития, существенно изменяется роль и расширяется круг функций, выполняемых массовой культурой, что в большой мере связано с увеличением числа субъектов исторической деятельности, являющихся носителями ценностей этого типа культуры. Изменение экономико-политического проекта отразилось и на исследовательской практике, где массовая культура, анализируемая прежде в критическом плане, стала рассматриваться как образование исторически неизбежное, органично связанное с демократическими структурами, выполняющее в постиндустриальном обществе ряд важных функций. В условиях существования плюрализма идеологий необходимость взвешенного анализа массовой культуры как специфического социокультурного феномена становится особенно настоятельной. Между тем, массовая культура не только не уступает свое место культуре элитарной, но продолжает осуществлять на нее интенсивное воздействие, выступая в эпоху современности в качестве основной формы существования культуры. Авторы также затрагивают аспекты современной коммуникационной революции и связывают ее с невиданным в истории процессом развития СМИ и с их всепроникающим воздействием на общественную жизнь.

Ключевые слова: массовая культура, коммуникация, манипуляция, управление, пропаганда, коммерциализация общественных отношений.

Introduction

A modern journalist does not need to turn to special philosophical scientific and theoretical developers in understanding the fundamental problems of human communication. Media influence on humanity is constantly increasing, the success of socio-political and economic reforms carried out in Kazakhstan's society during the years of independence, largely depended on the quality of information and communication services to society. But the modern communicative space of Kazakhstan

has not yet received an adequate scientific and theoretical philosophical understanding. But the modern communicative space of Kazakhstan has not yet received an adequate scientific and theoretical philosophical understanding. (Apel K.2001) The experience of the socio-philosophical analysis of the ethical-axiological, procedural, activity and semantic-semiotic nature of the communication itself will help to explore the manipulative-propaganda mechanisms of mind control in the media. For the development of democratic institutions in Kazakhstan, the further development

of the communicative culture in the sensible management of the dialogue with the media, including the dialogue of worldviews, is relevant. Especially in a multinational Kazakhstan society, where changes in mentality associated with cultural multilingual impose new requirements on modern communicative culture. (Averintsev S.S. Yaspers Kari 1993) In the context of such cultural multilingualism, attention should be paid to ethical (moral) norms of mental behavior, designed to regulate the course of modern thinking towards the achievement of mutual understanding and joint solution of national problems. However, the increasing abuse of mass media by manipulative propaganda mechanisms creates authoritarian controllability of society, which deprives it of the worthy right to be masters of their own democratic ideas.

Literature review

Numerous scientific works on communicative culture and methods of audience management are, unfortunately, mainly interdisciplinary. In the twentieth century, in addition to the philosophy of communication, many other sciences were studied: aesthetics, cultural studies, philology, social psychology, sociology, rhetoric, semiotics, journalism, etc. The most famous American, Western European and Russian scientists who have made a great contribution to the study of communicative culture are TV Adorno, K.O. Apel, R. Barth, G.S. Batishchev, M.M. Bakhtin, V.S. Bibler, M. Buber, M.S. Kagan, G. Lebon, Yu.M. Lotman, N. Luhmann, M. McLuhan, M.K. Mamardashvili, C. Morris, K. Mark, T. Parsons, C. Pierce, B.F. Porshnev, V.Ya. Propp, J.-P. Sart, F. Saussure, M. Scheler, V. Frankl, J. Habermas, F. Hayek, M. Horkheimer, U. Eco, R. Ya. Jacobson, K. Jaspers, as well as other authors. From the middle of the 20th century, various aspects of communicative culture entered the field of scientific research of Kazakhstani scientists. (Bodriyyar ZH. 2003). The problems of communication, communication in Kazakhstan society were studied in philosophical, historical, cultural, and socio-psychological terms from the standpoint of aesthetics, sociology, law, and linguistics. It is necessary to highlight the work of N.K. Ayupova, V.Yu. Dunaeva, G. Esima, V.D. Kurgan, K.Sh. Nurlanova, B.G. Nurzhanova. The listed authors considered the philosophical concepts of activity, communication and understanding. But Kazakhstani culture, art and mass media activities, unfortunately, have not been studied by scientists deeply and comprehensively. (Bogomolova N.N.1991)) So far, there is no integral philosophical understanding of the communicative culture in the Kazakhstan

communication space, but this is necessary for many sociopolitical reasons, such as Kazakhstan's gaining sovereignty and independence, entering into market relations, creating a civil society – informatization of this society. (Barlybayeva S.KH. 2005) In general, the Republic of Kazakhstan is justly striving to integrate into the global community of developed countries, but for this, information, technical, technological and, of course, cultural integration is especially necessary. All this is an integral part of the development of the Republic of Kazakhstan.

Main part

The concept of “mass culture” is fundamental in all conceptual research. Many cultural scientists, philosophers and media researchers turned to finding its essence and put forward their own concepts. Among such studies, it is necessary to single out the book *Dialectic of Enlightenment*, the European authors T. Adorno and M. Horkheimer, who presented it in the form of comparison with continuous-flow conveyor production. One of the postulates revealed by him was the proposal of a “degradation reduction” of the general level. Indeed, even in the conditions of progress, there is always a totalitarian impact of power as a form of government and direction, which can be expressed in the form of economic, political and market influence. German philosophers appreciated the principle of «giving what the public wants. And so the cultural industry becomes a consolidated union from above. (Vershinin M.S.(2001). More than that, the cultural industry is such an ideological force, which, acting in the form of a common means of communication and entertainment, and speaking under the innocent name of «mass media», in reality is an expression of unparalleled concentration of political and economic power: «The client here is not the king, so that you would want to be forced to believe in the cultural industry, it is not its subject, but an object. (Volodina M.H.2000.) The word “mass media”, which is used to denote the cultural industry, gives it a harmless appearance. In reality, the matter here is not among the masses, to whom the main role is supposed to be relegated, and not in communication technique as such... The masses are not a measure, but an ideology of the cultural industry». And in this connection let us cite the culminating conclusion: «Cumulative Impact of Culture Industry – anti enlightenment». Outwardly, the fully democratic rule “Giving what the public is willing to” hides in itself the unequal nature of the relationship between the communicator and the audience. For representatives

of the cultural industry mass consciousness is a territory, for conquering which all means can be good. It is not surprising that within these relations the most acceptable for both the communicator and the mass auditorium of the form of communication often becomes entertainment. Giving living people mental development of mannequins, the replacement of problems (that is, all that involves an autonomous, independent and upward thinking) with entertainment – this is the meaning of the managerial interaction of the cultural industry in the creation of mass audiences with the help of “entertainment”. In fact, the entire mass culture, the pop culture serves as a tool for the repression of life-sense problems, existential anxiety. (Grachev G.V., Mel'nik I.K..2003). Milan Kundera, in his famous romance “The Ineffable Lightness of Being,” gave reasoning about what kitsch and kitsch consciousness represent. This picture of the world, says M. Kundera, from which everything is discounted, and everything that violates the bright harmonious peace of mind, simply appears to be non-existent. This is the kitsch consciousness. Our whole life is a struggle of a positive life philosophy with a kitsch philosophy, a struggle to understand the picture of the world and even something that may cause anxiety, discomfort, but it is still an integral part of our life. It is worth remembering in this case the formula of Kant: do your duty, come what may. (DotsenkoYe.L.1996) There is always a gap between real results and our goals, but, nevertheless, our task is to accept this unpredictability and be open to those opportunities that arise in life. However, the media control and manipulate these issues in their own ratings and in their circulations. Indeed, for a modern person it is a greater spiritual difficulty to open the works of the F.M. Dostoyevsky for yourself and your soul in order to experience the existential sufferings of the novel heroes and thus become spiritually richer, but it is much easier to press the button of the TV and watch a simple video clip. Mass culture entertains and does not presuppose spiritual work. Here is the choice of the man – the choice of getting the easiest way to get the spiritual information. In this regard, we consider a typical example from the modern press of Kazakhstan. In the newspaper “Vremya” in the article “Pontynaraione” by the author KseniaEvdokimenko, the hero of the material – the beginning singer-rapper declares his own behavior in the society, in which between the communicator and the auditorium there is no morality, and its place is replaced with immoral behavior. (Dudinova Ye.I.2012). Here is an example of such a change of logical meanings from the article: “... Every person

has its own category of steepness. In my mind now, steepness is openness. Of course, if the Motherland needs to be protected – without question, but above all, I am a supporter of sexual exploits... ”. The young artist considers it to be a compliment to hear the definition of a “terrorist” in his address, as he says: “... It is worse when you are called a nerd, who is sitting at home and crying, looking at the photo of your girlfriend who was stolen by the rich guy”.

(Ibrayeva G. ZH.2000). We have before us a vivid and terrifying example of the primitive kitsch consciousness of the young man, denying the meaning of life philosophy of the human being and replacing it with animal instincts. Not from such positions of an immature person, he will not create his own life world, he will not find a way to himself. The most important content, which is in the concept of the life world, is that every given moment in time, in every given situation, a person opposes not the particular situation and the environment, but the world as a whole. We can summarize these maxims with the statement of V. Frankl: “When a person wants to come to himself, find the right path, then his path will definitely lie through this world” The British writer George Orwell, in his famous romance “1984”, pointed out that the emergence of modern means of communication made it possible to more actively influence public opinion. Of course, the English writer of the twentieth century is somewhat exaggerated, since the novel refers to the genre of fiction, but the truth is in his statement, undoubtedly, is present. Indeed, a continuous information connection with reality, social environment has already become components of the daily life of the modern person. However, less and less information is needed for his social behavior and life in the society, he can get it, based only on his daily experience. But his worldview, attitudes, and role-playing behaviors are determined by the information he draws from newspapers, magazines, TV and RVs, and the invention of the Internet actually “dipped” humanity into an “information boiler”. People do not part with modern gadgets (iPhones, tablets), which allow them to constantly stay in touch with the world and provide information on-line about what is happening to and around the person. As many researchers note, modern man in his daily life increasingly depends on mass communication, which creates for him a “second reality”, “subjective reality”, the value of which is no less significant than the influence of objective reality.

This fact repeatedly becomes important for the reason that our Kazakhstani society, following the civilized world, enters through the scientific and

technological revolution in the era of the information society, where a multitude of means of consumer action through all channels of mass communication will take a special place. (Kozybayev S.K., Noda L.P., Rozhkov A.V., 2006)

Interesting statistics on the work of mass communication in the United States are brought about by American researchers E. Aaronson and R. Pratkanis. In the United States, the dissemination of information is an industry with a turnover of more than 400 billion USD per year. There are 1,449 television stations and 4 main television networks in the country, 10,379 radio stations broadcast, 1,509 daily and 7,047 weekly newspapers are produced, more than 17,000 magazines, 9 large studios. Every year, the average American watches television for 1,550 hours, listens to radio for 1,160 hours. A typical American watches TV 30 hours a week. During the year, he viewed 38 thousand advertisements. 18 billion magazine and newspaper advertisements, 2.6 million advertising radio programs, 300 thousand television programs hunt for American every day. Residents of the United States account for 6% of the world's population, but with this they require 57% of global advertising (Porshnev B.F. 1974)

Communication saturation has led to the fact that information is impregnated at all levels of social interaction – from interpersonal communication to mass communication. And it is precisely such impacts on a person, on a person, that allow to carry out all forms of information-psychological influence, converting into large-scale phenomena of politics, economics and society.

The massive use of manipulative action leads to the fact that a citizen is socially disoriented, can accumulate social, psychological and behavioral tensions, which over time can in the form of filters distort the perception of the surrounding world, the messages emanating from the authorities, the subjects of civil society. Election political campaigns in modern society point to one common feature, which is that they unprecedentedly use state-run and commercial media, including television channels, the periodical press, radio, the Internet, and other propaganda technologies. (Vneshnyayapolitika Kazakhstana v usloviyakh globalizatsii. (Tokayev K.ZH. 2000) They are increasingly oriented to achieve the highest suggestion, the maximum use of psychological factors influencing the somatic and unconscious levels of the individual and the mass psyche. In them, an increasingly weighty place today occupies propaganda.

The word “propaganda” has a relatively recent origin. The first documentary evidence of the use of

this term dates back to 1622, when Pope Gregory of the 15th understood the futility of trying to restore faith with weapons and established papal propaganda as a means of coordinating efforts aimed at the “voluntary” acceptance of church doctrines by people. The term “propaganda” gained widespread use in the early twentieth century, when it was used to describe the tactics of persuasion, used during the First World War. “The concept of “propaganda”, – write E. Aaronson and E.R. Pratkanis – it was from that time that he began to mean mass “suggestion” or the manipulation of the psychology of an individual. Propaganda covers many levels, using images, slogans, cliches, often playing on various emotions of an individual, and the end result will usually be “voluntary” that comes to the propagated point of view. (Khabermas YU. 2000) .But not every belief is propaganda, they say. The classical theories of the rituals of the ancient Greeks and Romans highly appreciated the reasoning that shed light on the problem that should be resolved. The final result of the debate and discussion was the attainment of truth. “The goal of modern propaganda is increasingly not in the fact that it is to inform and enlighten the person, but rather in order to push the masses to the desired position or point of view.” How to distinguish propaganda from honest conviction, arousing thought and discussion? For these purposes, American researchers propose to ask the following questions: “1) Does communication stimulate thinking about the problems in question or does it cut off thinking and play on prejudice? 2) How does a communicator use emotion? A typical pro-pagandist, without understanding the means, unprincipledly plays on feelings of insecurity and insecurity, or exploits the darkest fears and offers false hope ” ((Porshnev B.F. 1974) The potential of modern media lies in their complexity, system, scale and focus, which is due to the following reasons. Firstly, their content is a product of the work of professional journalists, who have passed the appropriate preparation and are oriented towards the specific features of this or other information. The use of all mechanisms of influence on the psyche of people leads to a great deal of anticipation of the necessary response of the audience. Secondly, the channel and the time of its distribution, as well as other features of the “delivery” to the addressee are not “random”, they are carefully thought out and calculated. Thirdly, the communicator, which has the goal to get the desired result, is preparing to communicate, in order to arouse in the audience sympathy, a desire to listen (to watch, to read) it was him, not the other person. Fourthly, there is a mass of

receptions (starting from the subconscious influence on the psyche and ending with the exploitation of the basic needs of the individual), the use of which actually “attracts” the human to the communicator, makes him imbued with the information offered. ((Tokayev K.ZH.2000)

Of all the kinds of media as an instrument of influence on the mass consciousness, the priority today is given to television for several reasons. It really is the most influential means of mass communication today. It really is the most influential means of mass communication today. Not without reason, during the periods of election campaigns, even the far from the politician, the consumer is convinced of the truth of the statement: “Who owns television – that the power in the country”. (Porshnev B.F. 1974) Television acquired special value for political figures due to its ability to literally “make” promising candidates for elected posts from little known or completely unknown people, literally in front of television viewers, using television specialists, oratorical skill and even television makeup that have become widely used by television political advertising. And it is television that is “meritorious” in identifying one of the unique features of political life, which is that people without a good list are often more attractive to voters than people who have such a good list. Before the invention of television, people who are not used to be celebrity, could not run for parliament or presidency, because it could not get out to the masses. Under the conditions of television, he can become known in a very short time, especially if he looks good on television, he can appear simultaneously across the entire national radio network and television network in the most advantageous evening time, which provides a huge audience of listeners and viewers. However, you cannot count on television if you need to contribute any ideas. Any attempt to transmit with the help of television any sum of judgments, that is to say a quick monologue, comes up against what a similar monologue turns out to be unheard, in any case, the monologue remains unheard. This phenomenon has even received a kind of name – “tunnel”. Journalists see their task in that in order to ruthlessly interrupt a political activist who

makes such a tunnel, and without this many viewers begin to “walk on the air”, that is, to look for other channels more attractive programs. Television uses other methods: emotion, enthusiasm, confidence of personal contacts, sometimes violence and almost always dramatization of events. In such a situation, any political thought must be conveyed by example and compressed into symbols

Conclusion

The special significance of the study of communicative culture in the Kazakhstani media space is due to the nature of the political, economic, and social situation of the 21st century. In this study, it is shown that in the modern world, communication and dialogue are a way of human adaptation and survival, and communication is not a simple exchange of information between subjects, but the type and level of social action and control.

In society, there are forms of communication that have a goal not in itself, but outside itself. They are a way to organize and optimize one or another type of subject activity – production, research, teaching, etc. All participants in the overall action need communication as a necessary means of ensuring its effectiveness. The value of communication as an intermediary for collective subject-related actions varies greatly depending on how big the role of the division of labor is. (Firsova B.M.1981.)

Communication practices used by journalists in the media have their own characteristics. Their context should include dialogue forms of communication, to the greatest extent relevant to the current stage of development of the information society. Only in collective creativity, taking into account the interests of all social groups and strata, is it possible to form information security and a sound Kazakhstani media space, a society moving along a truly democratic path of development. (Chumikov A.N., Bocharov M.P. 2006) The cultivation of tolerance of multinational Kazakhstan society is possible through the communication of dialogic speech, when there is a symmetry of meanings, weighted estimates are given and common positions are developed with regard to the life world.

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