

SOCIO-PHILOSOPHICAL APPROACH TO THE STUDY OF NATIONAL CONSCIOUSNESS

¹*Massalimova Aliya*, ²*Dauletova Gulzer*, ³*Alikbayeva Marzhan*
¹*jameliya10@mail.ru*, ²*gulzerd@mail.ru*, ³*montilove2013@gmail.com*
^{1,2,3}*Al-Farabi Kazakh National University, Department of Philosophy*
(Almaty, Kazakhstan)

¹*Масалимова Алия Рмгазиновна*, ²*Даулетова Гүлзер Оразбаевна*,
³*Аликбаева Маржан Башановна*
¹*jameliya10@mail.ru*, ²*gulzerd@mail.ru*, ³*montilove2013@gmail.com*
^{1,2,3}*Әл-Фараби атындағы Қазақ ұлттық университеті, философия*
кафедрасы (Алматы, Қазақстан)

Abstract. The article is distinguished by the analysis of various problems related to national consciousness, their classification. However, the results of these attempts lead to the appearance of different representations. If we are talking about the consciousness of an individual or a living organism, it turns out that the consideration of issues related to the consciousness of the whole society is a complex phenomenon. In the course of studying the concept of consciousness, scientific and a number of philosophical conclusions arising from the results of the study of consciousness and philosophical, cognitive, neurobiological and phenomenological solutions to problems concerning the concept of consciousness are differentiated.

At the same time, without a philosophical study of the cultural heritage of the nation, the impossibility of understanding the essence and meaning of the consciousness of the nation is determined. The concept of cultural heritage is considered as the guardian of ontological, gnesiological, ethical, social, aesthetic values that form the consciousness of the nation and are inherent in it. This is the intellectual potential that forms the consciousness of the nation, is the source of the transmission of the historical experience of the nation. It is formulated that the problem of national identity consists of mutual components of national interests and desires, social needs and dreams of a social group and an individual.

Key words: consciousness, national consciousness, national culture, national language, national history, national identity.

Introduction

In the context of democratic and renewal processes in social life of an independent country, the need for a scientific and philosophical analysis of the accumulated problems that determine our national consciousness and identity, in which socio-cultural features are reflected, is relevant. Every day, it is confirmed

by domestic humanitarian scientists that the Kazakh people have experienced many historical periods. Studying the face of past history is the main basis for national consciousness, state integrity, strengthening sovereignty, and forming civic values. However, the ways of forming national consciousness are diverse and require a comprehensive explanation. This can only be achieved by discussing national consciousness in historical, cultural, and social aspects. At the same time, the consideration of national consciousness in the geographical, national, and state aspect will clarify the prospects of the study.

Socio-philosophical analysis of the problem of national consciousness is an integral branch of general philosophy. Consciousness is a form of objective reality that manifests itself only in a person, a way of his attitude to the world and himself, to general forms of socio-historical activity [1]. The problem of nature and essence of consciousness has been discussed in the scientific community for centuries. The discussion and its scientific results are multifaceted. It is quite possible that the problem of consciousness is the central problem of modern theories about mind. Despite the absence of any coherent theories of consciousness, it is true that there is a widespread, though not universal, consensus that requires a clear understanding of the place it occupies in nature in order to understand the intelligent. We need to understand what consciousness is and how it relates to other unconscious aspects of reality [2]. In the process of considering the concept of consciousness, we reach a wide range of scientific and philosophical problems arising from the results of the study of consciousness, as well as philosophical, cognitive, neurobiological and phenomenological solutions to the problem related to the concept of consciousness [3]. Theories of consciousness serve to introduce a wide range of approaches to the study of consciousness into scientific circulation. In addition, it is also a characteristic phenomenon to achieve discussion through detailed tests of consciousness [4].

According to Freud, who studied the problem of consciousness in depth in humanities, psyche is the sum of three layers:

1. "Ego" is consciousness of a person, the concordant between all the constituent parts of psyche.

2. "Id" is a world of unconsciousness, in which a person has hidden thoughts, dreams, desires.

3. "Super-ego" - an external environment that exerts pressure and influences on individuals, "external censorship": laws, prohibitions, morality, cultural traditions. The self tries to subdue the self. But result is rarely achieved here. Usually "Id" obeys "Ego" secretly or openly. Freud describes this as follows: the horse and the man above it, the man "Ego" - controls the horse, commands, and the horse (Id) dominates the man, because it carries him. Sometimes, when a person lost control, the horse went to pick him up, it is not known where it can take him [P. 5,72].

Research Methodology

The process of studying consciousness as a subject of generalized science shows that it should be studied on an interdisciplinary basis. A similar principle is proposed by the Russian scientist A. I. Yakovlev, a polyglot paradigm for the study of consciousness [6, p.275]. Currently, in addition to philosophers, psychologists, representatives of cognitive sciences and neuroscience are involved in the study of the problem of consciousness [P. 7, 6]. It is common in scientific circles to consider the concept of “consciousness” as a set of forces that distinguish humanity from other forms of living nature. While the abilities of self-movement, perception and sensation, and appetite are inherent in other living beings, what distinguishes humanity from other living beings of nature and characterizes the mind are the forces of intelligence -the mind and the wise will [8]. The main problem of the problems that arise around the concept of national consciousness comes from the forces of intelligence and the wise will.

Scientific research on transpersonal and quantum Psychology revealed the secrets of the unexplored space of consciousness several decades ago. The results of scientific research have shown that the universe is infinitely richer and more complex than the material forms of the external world. In this sense, the logical conceptual mind of man is not the most perfect being. It has been concluded that rational consciousness, which has hitherto been considered by mankind, is a type of consciousness that has a full right to other existence in the space of being. Therefore, its secrets will not be revealed until we use other forms of consciousness other than rational ones in the study of the universe. Other forms of consciousness are not extensions of ordinary consciousness. Other forms of consciousness expand the space of perception, but do not provide ready-made explanations. Such types of consciousness with broad potential are described in Eastern teachings. These teachings have so far not been recognized by the academic community, remaining within the framework of the understanding that they do not meet the requirements of science. Some of these minds, in their importance, go beyond the scope of psychology and psychiatry and challenge the Newtonian-Cartesian paradigm that has become the foundation of Western science. They can radically change the nature, culture, history of humanity, its ability to know the World [9, pp. 50-61].

Since the appearance of human feelings, thinking and judgment, the process of self-knowledge begins, and these complex operations, called consciousness, are closely related to the human mind, according to research, to human brain [10]. Well, collective consciousness is the basis of collective activity. According to Julian Jains, human consciousness did not appear as early as we thought, that is, in the evolution of animals, but was manifested only three thousand years ago and still continues to develop continuously. The secret of the fact that the result of such a revolutionary scientific paradigm has spread to the horizon of our psychology, history and culture, religion, and even our future has not yet been revealed [11].

One of the achievements of the last few decades has been the analysis of various problems related to consciousness, their classification. However, the results of these attempts have led to the emergence of various interpretations. At the same time, it turned out that if we talk about consciousness of an individual or a living organism is a separate world, then it is a complex phenomenon to consider issues related to the consciousness of a whole culture [12]. In addition, the chronological approach to dynamics of consciousness development is also scientifically comprehensible. In scientific literature, definitions related to the concept of consciousness are not given in an unambiguous sense. This concept is characterized by various meanings: attainment consciousness, phenomenal consciousness, State consciousness, luminous consciousness, introspective consciousness, self-consciousness, etc.

During preparation of the article, the following methods were used, which are currently used in the study of national consciousness:

- comparative-functional method: aimed at finding differences between the types of national consciousness being compared, identifying the same differences of the level of purpose and use of their social units;

- semiotic systematic-structural method consists in a systematic description of phenomena of consciousness not only by identifying the universal connections of phenomena of consciousness, but also by identifying the legal connections between the parts of these phenomena, that is, their structural organization and semantics.

- study of the evolution of national consciousness, where level of values and conflicts can be different: starting from separation of individual “Ego” interests of an individual from the entire society, ending with the confrontation of all systems of consciousness; in case of non-compliance of interests for some reason, it is quite possible to deviate in the ethnic consciousness.

Research Results

National consciousness is a path traversed by the people, it is wide wisdom. free and paid. Without a deep study of the cultural heritage of the nation, it is impossible to justify the meaning and significance of national consciousness as a philosophical concept. Cultural heritage is an intellectual potential that forms consciousness of the nation. It is obvious that in the current situation, importance of research work aimed at revealing theoretical aspects of national consciousness is also determined. In this regard, a number of hard work was carried out at the state level, which connected national consciousness with domestic and world origins. In 2004 the state program “Cultural heritage”, in 2013 the program “People - in the stream of history”, the program article of the first president of the Republic of Kazakhstan N.A. Nazarbayev “Looking to the future: modernization of public consciousness” were published and are being implemented in a new format [13]. The article “Seven facets of the Great Steppe” was published, which defines a new paradigm direction in formation and development of national consciousness [14].

K.-J.K. Tokayev's book "Kazakhstan in new conditions: a stage of action. The message of the head of state to the people of Kazakhstan" is important for defining the most important aspects of Sustainable Development at the present stage; "Strategy Kazakhstan-2050", a new political course of the established state reflects the important spiritual values of the Kazakh people in historical process. In other words, the concept of "national modernization" means improvement of national consciousness. It has two facets. First, expansion of the horizons of national consciousness. Secondly, changing a number of its characteristics while preserving the core of national existence. What are the risks of modernizing the existing models? The threat is that modernization is considered by replacing the national model of development with a common, universal model for all. However, life itself has shown that this judgment is fundamentally wrong. Almost every region and state forms its own model of development. Our national traditions, language, music, literature, rituals, in short, the national spirit should remain in us forever.

The wisdom of Abai, Auezov, the poems of Zhambyl and Kurmangazy, the sounds of ancestors from the depths of centuries - these are just a part of our spiritual culture. At the same time, the concept of modernization means getting rid of certain skills and habits that are not related to the most ancient, global world[15]. Initiatives caused by state needs are relics and values in development of society, which are called the "spiritual heritage of the people", mainly phenomena that have passed a difficult test of historical processes, including the formation of the moral foundations of man, serving his spiritual improvement. The necessity of their life in constant critical study of themselves in connection with the change of the spiritual world" [16, pp. 69-83].]

With the help of national consciousness, an individual determines environment, his place in it, opportunities, feelings and actions. National consciousness is based on the principles that give a clear orientation to the future of the nation. Only through national integrity national consciousness can be confirmed. National consciousness is a deep-rooted type of consciousness that restores past history, preserves all historical memory. National consciousness does not consist of frozen principles, it is characterized by flexibility and vitality. The essence of national consciousness is expressed in the national culture. In national culture, the goals and mission of the nation are realized, values and qualities, and worldview are measured. "We are convinced that the formation and development of positive trends in the mass consciousness of the population is a phenomenon that gives impetus to important and complex processes everywhere. If we talk about ideological significance of "Modernization of public consciousness", it is impossible to avoid the issue of personal and collective responsibility. It is obvious that the high requirements, professional competence and commitment of every citizen of our modern independent country are the source of our presence on the path of social progress and creation. Therefore, our wise people say that "the weight lifted by the

team is light". To continue to form a civilized society through unity and knowledge is more expensive than all" [pp. 17, 9-17.].

National culture is a source that conveys socio-ethical values inherent in the nation, historical experience of the nation. National consciousness is a set of national thoughts, views, feelings, self-determination of the nation, determination of its place in national community, associated with social values that characterize integrity. National consciousness is also determined by the ability to realize its own national identity through its own idea, taking responsibility for national interests. National consciousness is a property of an individual and social group. When there is a conscious attitude on the part of an individual to national values, needs and development needs, one of the most important elements of national consciousness can be called the national interest. Thus, the main elements of the structure of national consciousness include conscious self-perception and conscious attitude to one's own interests.

National consciousness preserves the values of national culture, serves to protect the national culture and its interests. National consciousness is powerful by the differentiation of national values and their real implementation. It forms the issues of mutual respect and responsibility worked out between nations, and introduces them into the system of national relations. National consciousness is a system of values firmly established in the social structures of society as a whole, a conservative worldview that is often imbued with past history, a set of social ideas, theories and views of social groups. However, in recent times, it is known that in the world community there are precedents of ideological integrity of society as a whole in preservation and political development of self-economic, social, cultural identity of the nation, and not of individual groups in the issue of national or civil consciousness.

National consciousness as ideas, views, principles, values defines systematized forms of human relations with the environment, projects their relationship with each other, spiritual power, interests of human community, the future model of a society favorable to it. National consciousness shapes an individual, stimulates and forms political consciousness, combining the actions of society and man. The social structure, political, cultural, economic, and legal consciousness of the state develops in accordance with the content of the national consciousness.

Thus, national consciousness is a mechanism of immunity that protects the interests of the nation. Therefore, any state makes every effort to systematize and structure the mechanisms of formation and management of national consciousness. This, in turn, it is determined by: 1) the need for any substantive ideas consolidating society; 2) nationalism, which is a form of national consciousness; 3) the identity of national consciousness, its features, dreams and desires.

National consciousness is a self-knowledge and self-determination of a nation, unification of historical destiny and culture, and one goal-the ideal. The

foundations of national consciousness are: first, the General History arising from a common ethnic culture; second, the future goal and dream of the nation; and third, recognition of the unity of specific actions for the purpose set for the future. Only when the past is recognized as a component of national consciousness does its fate, sacred feelings become clear, unlike others. But it is important to note that historical memory reflected in national consciousness cannot be realized without a certain social mythologization. Without mythologization, it is impossible to form ideal initiatives of national consciousness. Therefore, it is currently difficult to determine the principles of forming national consciousness on a theoretical basis. First, without unity, without a single goal, interest and fate, national consciousness ceases to exist; secondly, without glorification of national culture and values, the foundation of national consciousness will not be laid; third, today it is impossible to create a national state without polyethnic and polyconfessional relations.

In his research, philosopher A.Kh. Kasymzhanov emphasizes the importance of scientific research in understanding historical foundations of the modern existence of the Kazakh people, in the country's perception of its present and future. It reveals the origins of the spiritual heritage of the Kazakh people and relevance of modern intellectual development, ways to transform them into intellectual potential. It classifies that the spiritual heritage consists of several historical periods that make up the whole [19, p. 89]. At the same time, A.H. Kasymzhanov tries to explain the modern public consciousness and its renewal in relation to history with the concept of "historical study". "Historical study" is an awareness of each person, generation of history, the awakening of consciousness of each person, generation, striving to know their origin, their land, people, race, freedom of humanity as a whole, its spiritual roots, historical path in the past. This is a sign of growing up, ascension of spiritual culture to the highest level. And the opposite concept is "mangurt". It has a negative ethnic meaning. Perpetuates an individual's desire to move away from his spiritual, historical significance of society as a whole, to give absolute importance to everyday, conjunctural goals, to put him in the foreground, adhering to the changing daily fashion" [19, p. 25].

Also, according to academician D. K. Kishibekov, each individual has a natural genetic sense of belonging to his native land, social identity, and habitat. "This feeling is transmitted through the mind to the idea of the native land. ... The national idea is an external manifestation of the national feeling associated with consciousness, language. The national idea grows on the basis of the national feeling. National feelings are located in different parts of human soul. The national feeling is eternal, does not change, does not disappear" [20, p. 16].

In many countries that have achieved independence, along with national consciousness, extreme national selfishness develops. It is well known that this process is associated with the concept of nationalism as one of the protective elements of the nation, which is determined by the successful solution of the problem. It is a reflection of emotional mechanisms that have become the driving force of

national feelings, the qualities of conscience of any people. Therefore, development of national language and culture, the existence of national features are impossible in a social community where clearly intelligent national consciousness does not prevail. The importance of finding a positive solution to the accumulated problems in national relations determines a specific set of measures for modernization and sovereignty of an individual, society, and the state. In this context, the philosopher Moldabekov Zh.Zh. proposes a comprehensive program “Kazakh Studies” in order to study the identity of the Kazakh people. According to the scientist, the main tasks of the “Kazakh Studies” program include:

- “Kazakh studies” -to consolidate a person’s love for their native country, people, and Atameken, to strengthen the unity of people and relatives in their native land;

- to explain the renewed pace and pace of the son, generation, nation; to establish harmony, not the supremacy of ethnic experience and national spirit;

- drawing up a variant of a model of education of the generation, a table of commandments to the generation;

- promote literacy and well-being through dissemination of the idea of intersecting national feelings and character, mentality and language in human existence;

- to expand the field of worldview and ethics of a united country, to determine the direction of improvement of historical taste;

- improving the methods of increasing interaction of the national state, educational institutions and society, the method of future explorer;

- not the path of political transformation of society, but the level of adaptation of a person to socio-cultural relations, the spread of a geopolitical desire for an ethical model and social harmony” [21].

And philosopher M. S. Orynbekov believes that in the process of forming public consciousness of a sovereign country, it is important to study the ancient heritage of the Kazakhs and revive it. Because the traditional Kazakh worldview contains examples of autochthonous culture, and the steppe people have always had an opportunity to determine their communal characteristics. After all, these models are the main foundation for the basis of modern national identity. “The main concept of social philosophy in socio-historical arena of the new state is the concept of “self-being”. It is now used to represent an ability to act independently, to determine the quality of society. Here, various facets of social existence are combined and mixed, for example, ontological-gnosiological aspects of social consciousness, non-returning elements of existence and internal sources of development. Various philosophers and culturologists form ideas about the role and importance of self-existence as one of the driving principle of history, the vital core of culture, cultural core of Science, continuation of culture, dynamic principle of development of society and much more” [22, p. 85].

One of the most important and integral components of national consciousness is religious consciousness of society. One of the most pressing problems in the religious space of the Republic of Kazakhstan is the lack of objective knowledge about the current religious situation, difficulty of studying religious consciousness by domestic researchers, improvement of specific mechanisms for optimizing relations between the state and confessions. However, the country is building its secular state model, taking into account the religious situation in society, interfaith foundations, and is pursuing domestic and foreign policy in this direction [23]. Religious consciousness of the society is a conservative phenomenon, taking into account the peculiarities of the structure of each of its confessional groups. In general, there is a slowdown in development of public consciousness in the history of mankind. It is obvious that the processes of religious revival, which dominated at each stage of historical development, have lost their strategic character. Such a period is especially relevant in the modern historical process.

Modern approaches to the study of religious consciousness have shown the importance of research along with religious motives in close interaction with traditional sacred values, secular values. At the same time, it was found that in the modern global innovation community, religious values very quickly fall into the desacralization campaign. At the same time, with the growth of religious activity in public relations, there has been a tendency for members of the secular-oriented society to use religious values as universal, general cultural values devoid of a sacred character. These processes indicate that modern religious consciousness has acquired a new format.

The structure of the typology of a person's religious orientation consists of: his consciousness, i.e. identity of the individual, religious beliefs and competencies, emotions and traditional national feelings; behavior, i.e. an individual's observance of the norms of confession, rituals. It is obvious that the identity of religious consciousness and members of society who have fallen under the influence of religious institutions remains in the country. Nevertheless, religious scholars explain the emergence of such processes by historical and cultural features of Islam in the country, its rapid spread among the Kazakh society. The necessity of studying Islam as a socio-cultural phenomenon in modern social transformation is proposed.

Actual Problems of National Consciousness and National Identity

An integral part of theoretical basis of the study of national consciousness is the problem of national identity. Uniqueness is a conscious self-determination of an individual. The uniqueness of a personality comes from social needs, its membership in the community, personal security, self-esteem. In other words, identity is a set of behavior, emotions, interests, desires, social needs of a social group and an individual in various contexts. Identification is the achievement of an emotional and cognitive balance between an individual and a social group. This is done through social roles and social statuses that take place between an individual

and a social group. In addition, identification is also considered as a process of formation, development and functioning of personality. The mechanisms of identity are realized when an individual relates himself to the system of values and norms of a certain group.

In development of integration processes, national state-forming countries, especially post-Soviet states, faced an ethno-cultural diversity. The problem forced us to take into account historical experience and geopolitical reality. In other words, in the post-Soviet states, there was a problem of considering the problem of new identification of citizens from the point of view of science. The collapse of Soviet patterns and consciousness led to the discussion of national issues in individual states. Soviet humanitarian culture did not fully meet the socio-cultural demands of society. Even, according to scientists, in the Soviet period, the people of the USSR were not nationalized, and the inhabitants of the Empire considered themselves to be “Soviet” citizens.

Nation and national identity are closely interrelated and constantly complement each other. A nation consists of individuals who are united in a national identity, such as a human community. At the same time, national identity is a self-consciousness of the nation. Only when is a political and cultural community exist, nationalism is formed [24]. National identity is an important approach that reinforces the legitimacy of political power. National identity makes the activities of the national elite legitimate and forms the prerequisites for a national state.

The formation of national consciousness of any people, according to M.M. Rayevskaya, begins with the study of linguistic symbolism, which is the main basis of national identity and is connected with the history of its existence. The prerequisite for formation of any ethnic group is language, since an ethnic groups located in each geographical region are primarily distinguished by linguistic features and characteristics [25, pp. 67-76].]. Ethnic identity-along with the fact that an individual is a member of an ethnic community, is also his community with consciousness, manifested in forms of culture. Honor and dignity, resentment and fear of an ethnic group are important criteria for interethnic comparison. All this determines the emotional ties and moral responsibilities of ethnic community and contributes to socialization of an individual. In addition, the scientist believes that during the heyday of humanistic ideology, it has a twofold impact on the consciousness of society: firstly, it ensures preservation of classical values in a new era, and secondly, during this period, national linguistic consciousness awakens.

The emergence of a national language, which became the origins and causes of national consciousness, manifested in individuality, is also closely related to the emergence of art of printing in the new era. In a process that lasted a century and a half, Latin language ceased its sacred activity due to the influence of the reform movement, closely associated with book publishing. In addition, it is clear in history that any nation was a national printed language, so any nation that has achieved independence and wants to preserve independence directs its language to

this goal. For example, it can be noted that hieroglyphic writing became the main element on the way of consolidation and formation of a single Chinese nation on the territory of modern China.

Conclusion

In conclusion, the authors of the article, basing on the analysis, came to the following conclusions: first of all, it is established that national consciousness is the past experimental path of the people, and it is impossible to justify the meaning and significance of national consciousness without a philosophical study of the cultural heritage of the nation;

Secondly, it is proved that cultural heritage is an intellectual potential that forms consciousness of the nation, and national culture is a source that conveys the socio-ethical values inherent in the nation, historical experience of the nation;

Third, the importance of studying religious consciousness, which is an integral part of national consciousness, along with religious motives, the importance of studying traditional sacred values in close relationship with secular values, was demonstrated;

Fourth, it is formulated that the problem of national identity, an integral part of the theoretical aspects of national consciousness, consists of mutually accumulated elements of behavior, social skills, national interests and preferences, social needs and dreams of a social group and an individual;

Fifth, it was determined that formation of national consciousness of any nation begins with the study of the main basis of national identity and language symbols associated with the history of its existence.

List of references

1 *Filosofskij slovar' [Philosophical Dictionary]* / Pod red. I.T. Frolova. – 7-e izd., – M.: Respublika, 2001. – S. 521

2 Gulick R.V. *Consciousness* // *Stanford Encyclopedia of Philosophy*. – Metaphysics Research Lab, Stanford University, 2004.

3 Schneider S, Velmans M. *The Blackwell Companion to Consciousness*. – Wiley, 2008.

4 Searle J. *Consciousness* // *The Oxford companion to philosophy*. – Oxford University Press, 2005.

5 Frejd Z. *Vvedenie v psihoanaliz: Lekcii. [Introduction to psychoanalysis: Lectures]*. – M.: Nauka, 1989. – 456 s.

6 Yakovlev A.I. *Polinauchnaya paradigma soznaniya [Polyscientific Paradigm of Consciousness]* // *Social'no-gumanitarnye znaniya*. – 2013. – № 5. – S. 267-281.

7 Ivanov D.V. *Problema soznaniya i filosofiya Vitgenshtejna [The Problem of Consciousness and Wittgenstein's Philosophy]* // *Vestnik moskovskogo universiteta. Seriya filosofiya*. – 2007. – №2. – S. 6-19.

8 Hacker P.M.S. *The Sad and Sorry History of Consciousness: being, among other things, a challenge to the «consciousness – studies community»*. Royal Institute of Philosophy, 2012.

9 Bulekbaev S.B. Fenomen soznaniya v kontekste sovremennyh predstavlenij [The Phenomenon of Consciousness in the Context of Modern Ideas] // Budushchee cheloveka: problemy, gipotezy, idei. Mat. mezhd. nauch. konf., posvyashchennoj Vsemirnomu dnyu filosofii i 60-letiyu professora S.YU. Kolchigina / Pod obshch. red. Z.K. Shaukenovoj. Sbornik statej. – Almaty: Institut filosofii, politologii i religiovedeniya KN MON RK, 2015. – S. 50-61.

10 Mariner A. The Origin of Consciousness in the Breakdown of the Bicameral Mind. Book houghton mifflin company. – Boston-New York, 2011. – 479 s.

11 Jaynes J. The Origin of Consciousness in the Breakdown of the Bicameral Mind. – Houghton Mifflin, 2000.

12 Carruthers P. Higher-Order Theories of Consciousness // Stanford Encyclopedia of Philosophy, 2014.

13 Nazarbaev N.Ə. Bolashaqqa baǵdar: ruhani zhańǵyru [Orientation to the Future: Spiritual Revival] // [Elektronnyj resurs]. – 2017. – URL: <https://www.akorda.kz> (data obrashcheniya: 10.01.2021).

14 Nazarbaev N.Ə. Uly dalanyń zheti qyry [Seven Sides of the Great Steppe] // [Elektronnyj resurs]. – 2018. – URL: <https://www.akorda.kz> (data obrashcheniya: 13.01.2021).

15 Toqaeв Q. ZHańa zhaǵdajdaǵy Qazaqstan: is-qimyl kezeńi. Qazaqstan Respublikasy memleket basshysynyń Qazaqstan halqyna ZHoldauy [Kazakhstan in the New Situation: the Stage of Action. Address of the President of the Republic of Kazakhstan to the People of Kazakhstan] 2020. [Elektronnyj resurs] URL <http://www.akorda.kz>.01.09. (data obrashcheniya: 15.01.2021).

16 Nysanbaev Ə.N., Nurmuratov S.E. Halyqtyń ruhani murasy: dástyrli qundylyqtyq baǵdarlardy syni zerdeleu [Spiritual Heritage of the People: a Critical Study of Traditional Values] // Budushchee cheloveka: problemy, gipotezy, idei. Mat. mezhd. nauch. konf., posvyashchennoj Vsemirnomu dnyu filosofii i 60-letiyu professora S.YU. Kolchigina / Pod obshch. red. Z.K. SHaukenovoj. Sbornik statej. – Almaty: Institut filosofii, politologii i religiovedeniya KN MON RK, 2015. – B. 69-83.

17 Nurmuratov S.E. ZHańa oqulyqtardyń qoǵamnyń ruhani zhańǵyruyna yqpaly [The Impact of New Textbooks on the Spiritual Renewal of Society] // «100 zhańa oqulyqtar» zhobasynyń zhyzege asuy zhəne onyń qazaqstandyq biregejlik pen ulttyq əzindik sananyń qalyptasuyna yqpaly» atty dəngelek ýstel – sarapshylar kezdesuiniń materialdar zhinaǵy. – Sbornik materialov ekspertnoj vstrechi – kruglogo stola na temu: «Realizaciya proekta «100 novyh uchebnikov» i ego vliyanie na formirovanie kazahstanskoj identichnosti i nacional'nogo samosoznaniya». – Almaty: QR BǒM ĞK Filosofiya, sayasattanu zhəne dintanu instituty, 2018. – B. 9-17.

18 Kasymzhanov A.H., Kasymzhanova S.A. Duhovnoe nasledie kazahskogo naroda [Spiritual Heritage of the Kazakh People]. – Alma-Ata, 1991. – 89 s.

19 Kasymzhanov A.H. Prostranstvo i vremya velikih tradicij [Space and Time of great Traditions]. – Almaty: Qazaq Universiteti, 2001. – 301 s.

20 Kshibekov D. Nacional'naya ideya i ideologiya [National Idea and Ideology]. – Almaty, 2006. – 178 s.

21 Moldabekov ZH.ZH. Qazaqtanu [Kazakh Studies]. – Almaty, 2003. – 447 b.

22 Orynbekov M.S. Predfilosofiya protokazahov. – Almaty: Əlke, 1994. – 207 s.

23 Burova E., Kosichenko A. Aktual'nye problemy razvitiya religioznoj situacii v Respublike Kazahstan [Actual Problems of the Development of the Religious Situation in the...

24 Republic of Kazakhstan] / Pod obshch. red. Z.K. SHaukenovoj. – Almaty: IFPR KN MON RK, 2013. – 137 s.

25 Kadyrzhanov R.K. Etnokul'turnyj simvolizm i nacional'naya identichnost' Kazahstana [Ethnocultural Symbolism and National Identity of Kazakhstan] // Pod obshch. red. Z.K. SHaukenovoj. – Almaty: Institut filosofii, politologii i religiovedeniya KN MON RK, 2014. – 168s.

26 Raevskaya M.M. Bazovye simvolы nacional'nogo samoopredeleniya v ispanskом yazyke (istoricheskij rakurs) [Basic Symbols of National Self-Determination in Spanish (Historical Perspective)] // Vestnik Moskovskogo universiteta. Seriya lingvistika i mezhkul'turnaya kommunikaciya. – 2012. – № 3. – S. 67-76.

Масалимова Ә.Р., Дәулетова Г.О., Әлікбаева М.Б.

Ұлттық сананы зерттеудің әлеуметтік-философиялық тәсілі

Аңдатпа. Мақала ұлттық санаға қатысты әртүрлі мәселелерді талдаумен, оларды жіктеумен ерекшеленеді. Дегенмен аталған талпыныстар нәтижесі алуантүрлі түсініктердің пайда болуына алып келеді. Жеке адам немесе тірі организм санасы туралы сөз қозғау бір бөлек дүние болса, тұтас бір қоғам санасына қатысты мәселелерді қарастыру өз алдына күрделі құбылыс екені анықталады. Сана ұғымын зерделеу барысында сананы зерттеу нәтижесінен пайда болған ғылыми және бірқатар философиялық тұжырымдар мен сана ұғымына қатысты мәселелердің философиялық, когнитивті, нейробиологиялық және феноменологиялық шешімдері сараланады.

Сонымен қатар, ұлттың мәдени мұрасын философиялық тұрғыдан зерделемейінше ұлт санасының мәні мен маңызын дәйектеу мүмкін еместігі анықталады. Мәдени мұра ұғымы ұлттың санасын қалыптастыратын және оған тән онтологиялық, гносеологиялық, этикалық, әлеуметтік, эстетикалық құндылықтарды сақтаушы ретінде қарастырылады. Ұлттың санасын қалып-тастыратын интеллектуалды әлеуеті екендігі, ұлттың тарихи тәжірибесін жет-кізетін қайнар көзі болып табылатыны дәйектеледі. Ұлттық сананың құрамдас бөлігі ұлттық бірегейлік мәселесі әлеуметтік топ пен жеке адамның ұлттық мүдделері мен қалауларының, әлеуметтік мұқтаждықтары мен армандарының өзара құрамдас бөліктерінен тұратыны тұжырымдалады.

Түйін сөздер: сана, ұлттық сана, ұлттық мәдениет, ұлттық тіл, ұлттық тарих, ұлттық бірегейлік.

Масалимова А.Р., Даулетова Г.О., Аликбаева М.Б.

Социально-философский подход к исследованию национального сознания

Аннотация. Статья отличается анализом различных проблем, связанных с национальным сознанием, их классификацией. Однако результаты этих попыток приводят к появлению различных представлений. Если речь идет о сознании отдельного человека или живого организма, то выясняется, что рассмотрение вопросов, связанных с сознанием целого общества, представляет собой сложное явление. В ходе изучения понятия сознания дифференцируются научные и ряд философских выводов, вытекающих из результатов исследования сознания, и философские, когнитивные, нейробиологические и феноменологические решения проблем, касающихся понятия сознания.

Вместе с тем, без философского изучения культурного наследия нации определяется невозможность осмысления сущности и значения сознания нации. Понятие культурного наследия рассматривается как хранитель онтологических, гносеологических, этических, социальных, эстетических ценностей, формирующих сознание нации и присущих ей. Это интеллектуальный потенциал, который формирует сознание нации, является источником передачи исторического опыта нации. Формулируется, что проблема национальной идентичности состоит из взаимных компонентов национальных интересов и желаний, социальных потребностей и мечтаний социальной группы и личности.

Ключевые слова: сознание, национальное сознание, национальная культура, национальный язык, национальная история, национальная идентичность.