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Prerequisites for the transformation of the element of national consciousness in the Kazakh worldview at the beginning of the XXI century

In the article the prerequisites for the transformation of national consciousness in the Kazakh worldview at the beginning of the 21st century were deeply analyzed, including the main external and internal influencing factors in the stages of the formation of the national consciousness own development path. We hope that the historical foundations of the formation of a new national consciousness of the citizens of Kazakhstan, the modernization of the national consciousness in the context of the globalization process, and the establishment of new principles of national identity will not be ignored and will arouse the interest of scientists dealing with these issues. In the conditions of Kazakhstan independence, social and humanitarian sciences underwent a certain transformation, their role in the modernization of public consciousness is undoubtedly important. Among the relevant historical topics, the performance should highlight innovative issues that were unthinkable recently. In this regard, the relevance of the conceptual direction associated with field civilization is undeniable. The scientific article defines the problem of national cognition, as well as the increasing complexity and dynamics of the social process, which creates the need for their scientific and philosophical reflection.

Keywords: nation, national consciousness, transformation, Kazakhstan, XXI century, Kazakh, globalization, national identity.

Introduction

The modern world is developing very dynamically and mobile. This process is distinguished by the search for new meanings from the lack of stability. Today man has lost himself. Because the axiological systems that served him for a long time suddenly turned out to be non-functional and out of date. All this has led us to observe today the era of religious renaissance, the passion for esotericism, the interest in hidden charlatanism. Now people are looking for new sources of worldview. Among them, the biggest problem is a person's search for his identity. Depending on the results of these searches, a person defines himself as a deep believer, an extremist, a hipster, and so on. The world, which is falling and being rebuilt at the same time, demands freedom from a person in choosing his life strategy. We live in such an age.

Global phenomena occurring in the world do not fully affect aspects of public life, actualize the understanding of the importance of ethnic identity in multiethnic social development. At the same time, there is also a risk that, on the contrary, cultural identity will be negatively affected. Such concepts require scientific refractive analysis. Especially for the Kazakh people, the transformation of our spiritual values in the revival of our native culture has become an urgent problem.

But at the same time, the value-cultural filters that protect society from the harsh effects of global challenges also began to collapse. The broad transnational communication field in which the individual is involved causes national consciousness to manifest itself in a special form — transit nationalism. The individual not only does not give up national values, but also begins to defend it more often, reproducing samples of his culture abroad. At the same time, he identifies supranational values, gets acquainted with the diversity of the global world, tries to overcome his local limitations.

The relevance of the research work is closely related to the state programs “Cultural heritage”, “Spiritual renewal”, “New Kazakhstan”. Because since the years of our independence, the problem of formation of spiritual worlds defining our national identity has been taken up. At present, the Kazakh people are going through the period of national heritages — revival, shedding. In this regard, the requirements for the formation of a new approach to our spiritual heritage make clear the relevance of the research work and oblige to determine the newness of the forgotten old.

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Today, such domestic scientists as A.N. Nysanbaev [1], A.K. Abdina [2], R. Kadyrzhanov [3], A.T. Zabirowa [4] write and study literature on various aspects of the transformation of the national consciousness of Kazakhstan.

Foreign scientists, such as B. Dave [5], R. Brubaker [6], O. Beachain D., R. Kevlihan [7], Doganaksoy P. [8], S.N. Cummings [9] also considered the problem of national consciousness and identity of the Kazakh people. The problem of the national idea was dealt with by such scientists as A. Shomanov, M. Ashimbayev, A. Kosichenko.

Establishing Kazakhstan as a tolerant multi-ethnic country with great economic prospects is attractive for representatives of various nationalities and states for immigration. In our opinion, a national policy based on these principles is aimed at inter-ethnic, inter-confessional and general national harmony and worldview harmony.

Methods

The theoretical basis of the research is the traditional methodological foundations used in philosophy. Concepts received for protection and analysis were considered in the form of comprehensive analysis, systematization and analysis methods and approaches developed in the science of philosophy. Historical-cultural, comparativistic, and axiological methods, which are widely used in the humanities, are used in the study of the topic.

Discussion

Until recently, the civilizational approach was part of the study of sedentary agricultural societies and did not extend to the nomadic environment with a low level of social and cultural development according to the standards and criteria of foreign historiography. As a result, on the one hand, European civilization was accepted as the measure of all things, and on the other hand, the development of nomadism was underestimated or completely excluded. In this regard, in the current period of historical science, it is an urgent problem to determine the development features of the nomadic societies of the Great Steppe.

In the period of antiquity and the Middle Ages, the process of statehood on the territory of Kazakhstan was characterized by two main features. It is clear that before the formation of the Kazakh Khanate in the XV century, 18 nomadic states were connected by succession.

“Crisis identity”, proven by the urgent need for response of Turkic culture in the ancient steppes of the Kazakh people. Being an effective form of eliminating personal conflict, crisis identity destroys the “plural unity” of the individual's personality. The destruction of the system, which is “uniqueness”, is influenced by the media and the virtual world, subjected to a certain restructuring, the role of which is undoubtedly important in the modernization of public consciousness. A special place in this important process is occupied by historical science. Among the topical historical topics, innovative problems should be highlighted, which the performance has not been able to think about recently. In this regard, the relevance of the conceptual direction associated with steppe civilization is undeniable. Until recently, the civilizational approach was part of the study of settled-farming societies and did not extend to a nomadic environment with a low level of social and cultural development according to the standards and criteria of foreign historiography. As a result, European civilization, on the one hand, was perceived as a measure of all things, and on the other hand, the relations between tribes and clans in Kazakh society corresponded to the relationship of brothers, and the Zhuzs interacted with each other by the right of blood brotherhood. The uniqueness of the tribal system was its focus on uniting the population.

In the space of the problem of national consciousness, the study of a religious phenomenon is of particular importance, which, especially recently, has a significant impact on the value structures of Kazakhstan's society. In this scientific problem space, works that understand the religious factor in socio-cultural coordinates are of undoubted interest. One of these interesting works is the doctoral dissertation of A.A. Demeuova. “Religion in the context of modernizing modern Kazakhstan society”, in which the author, based on a comprehensive Religious Studies analysis, gives a description of the philosophical concepts of religion in the context of the modern role of religion as a result of the development of the economy of the Republic of Kazakhstan.

An example is the “fate” of Salafism in Kazakhstan. Using methods of Free Interpretation, Salafists talk about the need to cleanse Islam from secular formats and return it to its first true manifestations. It should be recognized that every year the number of supporters of this movement is steadily growing. All this takes place against the background of serious international political religious cataclysms (Syria, Iraq, Egypt, etc.).

Kazakhstan is pursuing a holistic, well-founded policy in the fight against such phenomena. However, it is necessary to understand that this situation is not just a “patriot” of state organizations and political institutions. This is solved only by the joint programmatic efforts of all those responsible for the spiritual institutions of the public device.

The peculiarity of steppe civilization is often associated with the tribal system, which has become the main principle of social and state development. The tribal system contributed to the unity of the ethnic community and its integration, because it was based on genealogy that started from a common ancestor. Relations between tribes and clans in Kazakh society corresponded to the relations of brothers, and faces interacted with each other with the right of blood brotherhood. The uniqueness of the tribal system was its focus on unifying the people. Foreign historiography has accepted and still interprets the tribal system only as a factor of controversy, which does not correspond at all to the essential features of the tribal system.

One of the most promising areas for studying the phenomenon of religion is its study in the socio-cultural and cognitive broadsides of society. It is necessary to analyze it not individually, but in combination with other social, spiritual phenomena. In this regard, in our project, we study the phenomenon of religion not as a social attribute, but its presence in our consciousness as a whole, that is, we study religious consciousness as part of national consciousness. Education is one of the important socio-cultural spheres that actively influence the formation of national consciousness. Today's education is not only a place for training specialists of a certain profile, but also a powerful social force that has a significant impact on the spiritual, scientific and political outlook of the world. Therefore, special attention is paid to the problems of improving the educational system, dynamizing it, and creating coherent educational programs. Interest in this social institution is determined by the fact that today education is in a state of searching for new formats of its existence, which in turn results from very negative evaluations of the effectiveness of this institution in the public mind. In this regard, there is a need to study the paradigm of general education in the current cultural, political and economic dominants. Research on the issue of education in the Kazakh socio-humanitarian version depends on individual and public needs.

In domestic science, much attention is paid to the worldview understanding of civic, ethnocultural self-identity, the ideas of humanism, patriotism. In this context, the scientific studies of A.M. Kanagatova, which have proven that the concepts of “spirituality” and “morality” are fundamental worldview categories of being a person, which help to form a positively oriented worldview, are obvious. The provisions of this author that the search for the spiritual and moral component of society should have a strong socio-moral, cultural saturation in national philosophy and culture seem convincing. Spirituality, morality act as a resource for the further development of the human race, the personal realization of the inner need of each person in self-realization, self-improvement. A “spiritual person” is a person who, first of all, is aimed at determining a specific life position aimed at the formation of an understanding of his purpose in the world, a socially responsible attitude towards himself, society. According to A. Kanagatova, the basis of modern life in the world of globalization is a humanistic-oriented culture. A culture that reproduces in its signs and symbols the most important positive and meaningful values of the modern world [10].

An important aspect of studying the nature of national consciousness is its variability in accordance with gender characteristics. In this regard, we considered it possible and necessary to pay attention to these important characteristics and attributes within the framework of the topic of the article. In a sense, gender stratification in society “sheds light” on several levels and formats of national consciousness as a whole. Such a study required us to analyze the gender contours of socio-cultural reality. The approach we propose is not related to the analysis of biological definitions, but to the process of social construction. The biological approach makes us dependent on natural inclinations, which deprives us of the opportunity to develop, change, improve gender relations based on the principles of mutual respect, cooperation and harmony. The analysis of the influence of transformational processes on the dynamics and content of national consciousness, in our opinion, should be associated not only with the identification of the general universal dominants of society, It (analysis) should also include the possibilities of individual variations. In this context, it seems extremely important to use scientific approaches to the problem of human individuality as theoretical, worldview prerequisites for the study, since it predetermines certain general social stereotypes, or rather predicts them. Indeed, as noted by a number of Kazakhstani researchers, individuality is one of the defining characteristics of being a person, acting as a real creator and free individuality as the center of the socio-cultural space. In the conditions of an emerging democracy, in the modern social space, the ability of a person to creative self-development and self-improvement is determined, first of all, by the ability to be himself. The worldview concept of social and personal life, the value-semantic vectors of human consciousness, the

problems of identifying individual and social invariant structures are logically interconnected, mutually determining. Social culture undoubtedly affects the inner world of a person, his thinking and behavior. The presented study reveals the idea of human individuality on the basis of the modern concept of Kazakhstan's society to the system of forming a social attitude to individual strategies of human self-formation. The works of A.K. Zholdubaeva are especially interesting and valuable, she argues that individuality is a single version of the implementation of various degrees of development and explication of relations between a person and a social universum, a kind of criterion for the manifestation of unique human features, the specific weight of these features in the entire human life. In general, assessing a certain constancy of the main characteristics of national consciousness, we understand the possible axiological options in the format of individual assessments depending on the individuality of a person.

A number of publications testify to the active "search" of the national idea: someone speaks about the hard work of Kazakhs, someone boldly declares the priority of family relations, someone speaks about hospitality. All this rises to the level of a national idea. Not only this, there are also words that the national idea of Kazakhstan is the national idea of the Kazakhs, and the rest of the ethnic groups should be considered only as adjacent diasporas living on the territory of Kazakhstan.

The current situation in assessing the role and place of the Kazakh language does not bother either. A whole generation of Kazakhs lives in Kazakhstan, who know their language poorly or do not know it at all. This is a very serious problem. Therefore, it is necessary to have such a root in the mind that creates a desire to learn language, to understand culture, because, as M. Heidegger said, "Language is the home of my being".

Therefore, the Kazakh khanate, the period of imperial colonization, Kazakhstan at the beginning of the 20th century, and Soviet Kazakhstan should not be viewed as alternative "legacies" lost by the Kazakhs, but as complementary factors. After all, all ethnic groups living in Kazakhstan are witnesses of many historical events that directly or indirectly formed the basis for the formation of Kazakhstan as an independent state.

In the last ten to fifteen years of our country's history, interest in everything that forms the basis of national unity has grown significantly. In the modern culture of Kazakhstan, the issue of using the idea as a mechanism for uniting the society to solve current problems is becoming urgent. The changes taking place in Kazakhstan put the task of developing a strategic national-state ideology before the society. Today there is no unity in the ways to solve this problem. However, we come to the conclusion that it cannot be solved without involving patriotic values.

The period when the Republic of Kazakhstan and many other countries of the disintegrated socialist camp gained independence has become a period of crisis, a turning point in the recognition of culture and moral values.

The symbols of the Kazakh title symbolism will become symbols of the whole of Kazakhstan. For example, a thin light blue stripe on the main red background of the flag of the Kazakh SSR has become the main color of the flag of the Republic of Kazakhstan. In order to give the Kazakh symbols a central position in Kazakhstan, the Kazakh elite strives to become the main definition of as many spheres of social and cultural life of Kazakhstan as possible.

In the modern world, it is necessary to consider and study epidemics and diseases as global factors for the development of society. All states must unite and fight against existing viruses that threaten the survival of humanity, as well as prevent viruses that threaten the next generation. The media and the Internet have played a negative role in spreading new myths, for example, the coronavirus is called the biological Third World War. Since the devastating pandemic of antiquity and the Middle Ages, humanity seems to have made significant progress in its spiritual and informational development. The psychological state of modern society leaves much to be desired. The world turned out to be psychologically unprepared for a pandemic, and forced social isolation, on the one hand, aggravated the psychological problems of the individual and society, and on the other, forced to rethink the basic values of life.

In the context of the globalization process, the implementation of programs of cultural heritage and spiritual modernization in Kazakhstan is in full swing. This is the main problem of the formation of a new consciousness as an important priority for the country's development, and therefore it is necessary to implement it as an innovative and systematic appeal. For a quarter of a century of independence, Kazakhstan has successfully modernized the socio-economic sphere. At the beginning of 2017, the start of the third modernization was announced.

National consciousness in the XXI century came to global conclusions. Of course, thoughts in this area worry not only us, but in general all the people of the world, all of humanity. Because there are problems in the heads of all humankind.

National consciousness is a complex, multifaceted phenomenon, therefore it can be considered only in the format of interdisciplinary research, using the epistemological potential of philosophy, cultural studies, psychology, religious studies, etc. One of the main concepts that reveals the nature of national consciousness, its specificity is language. Kazakhstan implements a targeted multi-faceted language policy.

We know that the spiritual revival of Kazakhstan has not begun today. A lot of work has been done over the years since independence. According to the program “Cultural heritage”, historical and cultural monuments were updated, and on the other hand, “People in the flow of history” — the most important documents related to the history of our country were collected. Therefore, one of the main goals set is to put competitiveness in the first place. Today it is emphasized that success can be achieved only by increasing the competitiveness of the entire population, and not individuals. To do this, Kazakhstan must become pragmatists, expand the boundaries of national consciousness. Including the main one — the national mentality. These are new ideological concepts or principles that determine the strategic direction of the interests of the nation, mobilizing the population for positive action. The process of renewal can be called a matter of time, since the former model of consciousness does not correspond to the current realities of the day. It can be said that there are no clearly prepared samples in advance for the update. That is why many people define it with Westernization, but it is not the same.

From the point of view of Lev Gumilyov's theory of ethnogenesis, Kazakhstan is the only wonderful place in the world that does not tire of enjoying. In the family-tribal Chronicle, we will definitely find dances, heroes, wrestlers, poets and zhyrau who inspire us to great and good deeds. This secret is our unique “historiography”. Our people have a common history, a history of formation.

Kazakhstan is recognized as the center of Eurasia, international relations have become much stronger — this is the holding of the OSCE Summit in Astana in 2010, accession to the OSCE, the World Trade Organization, the World Universiade, the recent exhibition “EXPO”. Kazakhstan has shown its originality, including its historical and cultural aspect. We have a lot to show the world. This is the richest steppe civilization with unique traditions of honor and nobility, hospitality and respect for elders, mutual assistance and tolerance, poetics and musicality.

The people of the Far East did not worship the achievements of the leading countries and did not allow themselves to abandon the experience of their development. He rationally combined respect for his traditions with openness to innovation and the desire to join the positive achievements of other countries. “We are pragmatic. We will try, and if so, we will continue. It will not work — we will abandon this approach and try another. We are not tied to any ideology, “Lee Kuan Yew's one — life formula. As a result, the “South-East Tigers” not only successfully solved the problem of modernization, but also took a leading position in the technological development of the modern world”.

Since the late 1970s of the last century, pragmatism has dominated China's politics and public life. The Chinese were able to awaken the traditions of their common sense and business acumen. The public victory that dominated for decades was expressed in Deng Xiaoping's formula: “despite the fact that a cat catches mice, its color does not matter”. The result of such a turn was the rapid growth of Chinese society, which reached the status of the second economy of the world. The underdevelopment of the culture of pragmatism and the desire for radicalism managed to solve the problem of modernization of most of the former Soviet republics during the post-Soviet years of development. Due to the predominance of the logic of radicalism in the public consciousness, they drew attention to ill-conceived changes and tried not to experiment dangerously or change the existing situation. History has proven that none of these versions of radicalism can be successful. Therefore, the program for the modernization of public consciousness noted that “the century of radical ideologies has passed”. In the face of unprepared and hasty changes, countries have subjected themselves to large-scale changes.

Undoubtedly, in the process of modernization, traditions change, elements of rejection of some archaic traditions are found. But thanks to the pragmatic course of change, Kazakhstan's society was able to overcome the conflict of traditions and innovations, which for many countries has become an obstacle on the way to modernity. The modernization of Kazakhstan should be adapted to our national roots, and not a blind copy of Western models. As a result of the choice, Kazakhstan will solve the problems of reconstruction without going against its traditions.

Conclusion

Thus, there are two systems of values in Kazakhstan's culture, and therefore in the mentality. One of them was based on contradictions and showed a person the way from evil to good. The second tried to eliminate these contradictions. In our country created the image of an ideal relationship for Kazakhstan's society: the warmth of the family, the Justice of the authorities, the inauguration of his native land, the willingness to defend it. Civilizational choice, and therefore the search for a new Kazakh macro-identity, is discussed in three versions: the western path to modern civilization by entering Europe as a "second" Europe; the eastern path (focused on China and the "Asian Tigers"); a special "third" path to modern civilization through the understanding of one's own Eurasian civilization. The modern elite directs Kazakhstan's society to the Western European model of development.

Currently, as before, there is a threat of degradation of innovative potential in Kazakhstan society, imitation of innovations, their displacement by the ideology and practice of traditionalism. However, world experience shows that not a single big problem of the transformation of ambitious countries can be solved without involving and mobilizing all or many parties to the human essence.

Today, there is literature devoted to various aspects of the transformation of the national consciousness of Kazakhstanis. This scientific article also analyzed the main programs of Kazakhstan in the context of the problem of establishing new principles of the national identity.

Of course, we understand that the process of changing national consciousness is a long and complex process. Maybe we are only at the beginning of the way. But today's policy of our state, the solid political position of President K.K. Tokayev gives confidence that "New Kazakhstan" will not be a beautiful declaration, but a fundamental program of our actions, victories.

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XXI ғасырдың басындағы қазақ дүниетанымындағы ұлттық сана элементін трансформациялаудың алғышарттары

Мақалада XXI ғасыр басындағы қазақ дүниетанымындағы ұлттық сана трансформациясына негіз болған алғышарттар, соның ішінде ұлттық сананың өзіндік даму жолын қалыптастыру кезеңдеріндегі негізгі сыртқы және ішкі ықпал ету факторлары терең талданған. Қазақстан азаматтарының жаңа ұлттық сана-сезімін қалыптастырудың тарихи негіздері, тәуелсіздікпен қатарлас келген жаһандану үдерісі жағдайындағы ұлттық сананың модернизациялануы, ұлт болмысының жаңа қағидаттарын орнықтыру мәселесі назардан тыс қалмайды және осы мәселелерімен айналысатын ғалымдардың

қызығушылығын тудырады деп үміттенеміз. Қазақстанның тәуелсіздігі жағдайында қоғамдық-гуманитарлық ғылымдар белгілі бір қайта құруға ұшырады, олардың рөлі қоғамдық сананы жаңғыртуда сөзсіз маңызды. Өзекті тарихи тақырыптардың қатарында соңғы кезге дейін ойға келмеген инновациялық мәселелерді ерекше атап өту қажет. Осыған байланысты дала өркениетімен байланысты тұжырымдамалық бағыттың өзектілігі сөзсіз. Әрине, ұлттық сананы өзгертудің негізгі бағыттарын анықтау әлеуметтік-гуманитарлық білім үшін де, мемлекет үшін де теориялық және практикалық жағынан қызығушылық тудырады. Мақалада ұлттық таным мәселесі, сондай-ақ олардың ғылыми-философиялық рефлексиясына қажеттілік туғызатын әлеуметтік процестің күрделілігі мен динамикасының артуы қарастырылған.

Кілт сөздер: ұлт, ұлттық сана, трансформация, Қазақстан, ХХІ ғасыр, қазақ, жаһандану, ұлттық бірегейлік.

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Предпосылки трансформации элемента национального сознания в казахском мировоззрении начала ХХІ века

В статье глубоко проанализированы предпосылки трансформации национального сознания в казахском мировоззрении начала ХХІ века, в том числе основные внешние и внутренние факторы влияния на этапах формирования собственного пути развития национального сознания. Надеемся, что исторические основы формирования нового национального самосознания граждан Казахстана, модернизации национального сознания в условиях процесса глобализации, утверждения новых принципов национальной идентичности не будут проигнорированы и пробудят интерес ученых, занимающихся этими вопросами. В условиях Независимости Казахстана социальные и гуманитарные науки претерпели определенную трансформацию, их роль в модернизации общественного сознания, несомненно, важна. Среди актуальных исторических тем необходимо выделить инновационные проблемы, которые еще недавно были немыслимы. В связи с этим актуальность концептуального направления, связанного с полевой цивилизацией, неоспорима. Разумеется, определение основных направлений изменения национального сознания представляет теоретический и практический интерес как для социогуманитарного образования, так и для государства. Авторами рассмотрены проблемы национального познания, а также возрастающая сложность и динамика социальных процессов, что создает необходимость в их научном и философском осмыслении.

Ключевые слова: нация, национальное сознание, трансформация, Казахстан, ХХІ век, казах, глобализация, национальная идентичность.

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