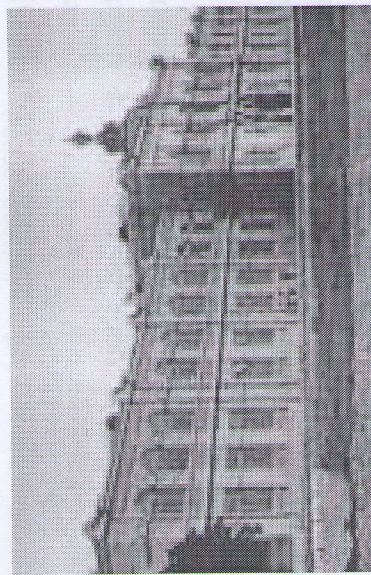




**Problems of Formation of National
Identities in the Countries of Eastern
Europe and Central Asia**

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Abstracts

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sufficiency. The search for cultural identity is, on the one hand, a reaction to the process of gaining sovereignty and independence, and on the other hand, a necessary condition for the formation and development of national identity and, in general, the realization of national construction.

Cultural identity has many faces, but in this article authors consider only one aspect - the language. The acquisition of the real status of the state language by the Kazakh language is still a controversial process. On the one side, the Kazakh language improves its status in all spheres of public life, on the other side, today the Kazakh language cannot take a leading position. The language of interethnic communication and intercultural interaction continues to be Russian.

Keywords: cultural identity, national identity, independence, sovereignty, Soviet period, national policy, state language, Kazakh language, Russian language, language policy

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Independent Kazakhstan: Cultural heritage of the past and search of identity

The article aims to identify the role and importance of the cultural heritage of the past in the formation of national identity and modernization of the public consciousness of Kazakhstan. The author reveals the conditions and causes of the appeal of the political elite and society to the spiritual heritage of the past and the modernization of historical consciousness, reveals the humanistic meaning and educational value of the State Program "Cultural Heritage" for the transformation processes of modern Kazakhstan. In the light of new tasks and challenges

of time, interest in Turkic history and culture is substantiated, emphasis is laid on the Turkic source and the Turkic component of Kazakh culture, the mobilizing and consolidating potential of addressing the ancient history and culture of Kazakhstan is emphasized and their role in modernizing Kazakhstani society, development of new Kazakhstani patriotism and integration processes in Central Asia is shown.

Keywords. Cultural heritage, modernization, identity, Kazakhstan, public consciousness, Turkic culture, integration.

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Identity discourse in the works of M.K. Mamardashvili: global/individual

The discourse of identity in the works of, perhaps, the most famous contemporary philosopher Merab Mamardashvili, who had an intellectual influence on the humanities of the 21st century, is associated with a critical interpretation of the classical and post-non-classical philosophical heritage.

It was in the interpretive resource that Merab Mamardashvili saw a potential that could, on the one hand, deconstruct the sacral or imperative meaning of involving other's consciousness into rational logical linearity, as Foucault would put it, into a "totalizing discourse", and on the other, reconstruct the creative potential of other's

consciousness, awakening him to perform the act of "Cogito", in which the identity of a person is revealed. His famous works on Socrates and Plato, Descartes and Kant, Marx and Proust open up the topic of human identity as a non-final process, since man himself is always ready to "start all over again, realize himself through the liberation of his spiritual efforts" [1. Mamardashvili M.K. Consciousness and civilization. Report on the III All-Union School on Consciousness. Batumi, 1984. // Psylib - M.K. Mamardashvili ... psylib.org.ua, (appeal date 04.28.2019)].

The problem of identity for Merab Konstantinovich is, first of all, anthropological, since the modernity that has come is presented as uncertainty. Dividing the concepts of Soviet and post-Soviet identity, the scientist speaks about the anthropological crisis associated with the deconstruction of well-established, even if mythological, ideals.

In the Soviet period, M. Mamardashvili, like Socrates, formed a new culture of thinking, in which rationality was a form of objective freedom, destroying the logic of totalizing consciousness and dogmatism, which led to absurdity. His ideas contradicted the social order, general partisanship and ideology of Soviet reality, but it is in his work that an identical person appears who cannot live by Soviet patterns, a person identical to "homo sapiens", in his own tradition related to the preservation of his language, his customs. And engaging in the traditions of other cultures in order to understand more deeply one's own "I", one's "self", uniqueness. The "Iron Curtain", which designed the Soviet identity, organized the "blinker" process of our thinking, our consciousness, promoted the exaltation of the privileged sense of the Soviet culture of thinking, and hence the Soviet person.

M. Mamardashvili believed that one can understand "what is the identity of man" and more, his civil identity only on the basis of the essence of man, his spiritual world. Understanding his integrity as a person's identity, M.K. Mamardashvili identifies the main components of the process of identity formation: language, historical memory, "keeping"

traditions, striving for education, communication and dialogue, preservation and education of humanness in a human being.

Back in 1984, M.K. Mamardashvili wrote about the need to form identity as a multifaceted process of sociocultural, political, and economic development, in which a person reveals himself as a person and "embeds" himself into national identity.

The problems raised by M.K. Mamardashvili, are relevant and very modern. The search and construction of national identity in the countries of Central Asia, Kazakhstan, and the Caucasus is still associated with overcoming alienated national identity, which has remained for many years within the boundaries of "Soviet identity", erasing codes of national culture and traditions, personal meanings. However, even today, in the era of a new global reality that also unifies cultural differences, the preservation of national identity is the most important task, and its solution depends on a deep understanding of the perspectives of national cultures and national philosophies in the process of globalization. Pushed back to the cultural periphery, we will be deprived of the possibility of cultural perspectives. Did not the philosopher warn about this: "... and then we wander around different countries devoid of native language, with confused memory, rewritten history, sometimes not knowing what really happened and is happening around us and in ourselves. Without feeling the right to know the freedom and responsibility for how to use it ...» [2. Ibid.]

Keywords: identity, consciousness, Mamardashvili, philosophy of culture, globalization