

Религия как форма духовности. Вера рассматривается как одна из форм общественного сознания, поскольку затрагивает эти проблемы мировоззрения, поскольку смысл человеческого существования разрешается через призму разума человека и Бога, то есть поиска себя через Бога и Бога через себя.

Таким образом, философия религии воз-

никла как отдельная ветвь философии. С философской точки зрения, это индустриальный и стремится понять сущность и причины религии через философские категории, анализирует ее происхождение и развитие, содержание религиозной идеологии. Его догматические основы предсказывают будущее религии как формы.

## RELIGION AS A FORM OF PUBLIC CONSCIOUSNESS IN PHILOSOPHY

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*Philosophy and religion have absolutely all kinds of problems and the essence of all kinds of essentially forms of spiritual work. Religion is a life in communion with God, with the goal of satisfying the human soul's own need for help, in finding the last fortress and contentment, unshakable kind-hearted peace and fun. Philosophy is, in essence, the highest, absolutely autonomous from any of its own interests, ending the comprehension of being and life by the method of discerning their unconditional fundamental principle. But these essentially heterogeneous forms of spiritual life coincide in one respect, in fact, that both of them are realizable only through the direction of consciousness at once, and that the object is towards God, or rather, through the living, skillful discernment of God.*

**Keywords:** religion, philosophy, faith, god, mind, science.

## MENTALITY AND ITS FORMS IN MODERN SOCIETY

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*To successfully solve problems related to the management of ethnic communities, it is necessary to know not only the socio-economic patterns of people's lives, but also their mental features. Therefore, this article reveals the essential characteristics of the Kyrgyz mentality and its historical views.*

**Keywords:** mentality, structure, types of mentality, Kyrgyz mentality, views of the Kyrgyz mentality, philosophy.

**R**ecently, more and more people are beginning to talk about the mentality of the people, understanding the crucial role of spiritual processes in social development. How can this concept be understood and what does it mean? Is it a special quality, or is it a set of qualities that characterize the basic abilities of a people?

What are they related to? Are people genetically determined by their nature, historical and cultural traditions, or by the conditions and environment in which they live, or are they brought up by the need to survive, or do they leave traces of social order and religion?

In the English-Russian philosophical diction-

ary mentality – mental abilities; intellect; mentality in the French-Russian socio-political dictionary – a way of thinking, mentality in the French-Russian dictionary – the direction of thought, mentality, mind; mind, mental ability, mental development, mental level, mentality, thinking; in a large German-Russian dictionary mentality; way of thinking.

If the mentality of the people is understood as mental ability, then it means to divide the people into intelligent and stupid, or large, medium, mentally retarded. If the mentality is understood as the direction of thought, reason, mentality, then it reflects the purposefulness of the mind in general. Here, perhaps, it is difficult to distinguish one nation from another. Every nation wants to live a better, richer, more beautiful, dignified, human life. This is if you think in terms of universal human categories. However, there are also external factors, living conditions, and historical circumstances. The state of the mind, the direction of thoughts, the mind intuitively reacts to external factors and «develops a program of action» as a natural instinct for self-preservation.

If the mentality is interpreted as a way of thinking and reasoning, then it reflects the «hardening» and «education» of the mind. The way of thinking and reasoning is not a product of intuitive reflexes, but a product of a conscious response to the influence of an influencing factor and a conscious upbringing of character, preparation for life. The way of thinking and meditation actively pushes direct action. Depending on their temperament, their way of thinking, and the historical conditions in which they live, one can find traits in the peoples they have created.

In all of the above interpretations of the mentality, the attitude to the people is more pronounced as a subject of nature, rather than a social subject.

If he understands the mentality of the people as his intellect, then the attitude to the people as a social entity is obvious. Intelligence is a broad concept that reflects the mental and spiritual qualities of the people. This quality is not given as a free force by nature, but is created, formed and nurtured by the people themselves in the process of the historical movement through civilization. Intelligence should also be understood as a high intellect, culture and knowledge that charac-

terize his readiness for life, his ability to live in harmony with other peoples for good and justice, and his high moral qualities. The level of intelligence will be different for each historical stage, i. e. relative category.

In addition, intelligence reflects not only the level of spiritual development of people, but also the life potential of the people as a whole, because in today's civilized world (and even more so in the future), the role of knowledge and technology is growing. Many factors influence the formation of intelligence. I would call them components of the mentality.

Some intellectuals believe that the core of the Kyrgyz mentality is our national historical sanctuary – Manas. No matter how history is presented, a historical event or a person cannot be a natural, including a defining component of the mentality, because it reflects only the specific events or qualities of a specific person of his time.

The mentality, of course, embodies the eternal qualities that serve in the minds of the people, not as beauty, but as «labor». Another thing is that Manas, as an epic, was able to influence the spiritual development of the Kyrgyz people, the originality of their mentality.

Today, in order for Kyrgyzstan to become independent, but still poor, live, regenerate and become a prosperous state, it is necessary, first of all, to identify the spiritual potential that will help it to survive, survive and be created.

Historically, natural conditions have allowed the Kyrgyz to live comfortably or to be distracted from all other social conditions and livelihoods. Before the resettlement of other nationalities in the Kyrgyz lands, the generous and rich nature was enough for the little Kyrgyz. Natural resources, narrow-minded economic specialization instilled in the Kyrgyz a sense of carelessness, gratitude for the small God-given existence.

Today, we have reached the point where the use of additional intensive factors and conditions (including natural factors) for economic growth is almost complete. The issue of ensuring a high standard of living requires the widespread use of intensive factors (science, education, technology, education), i. e. Qualitative factors create their own new quality of people who are able to adapt to modern conditions. Traditional carelessness, formed over the centuries, cannot serve as a com-

ponent of the mentality. Therefore, it is necessary to cultivate new qualities: dynamism, energy, self-preservation.

Language is an innate quality, not heredity, because a person's face, character, and whole biological organization are given. In this regard, it is difficult to find a direct biological and genetic link between the Kyrgyz language and the Kyrgyz ethnic group.

However, since language serves as a cover for a particular language community, it is public property. Society influences language, but language, in turn, influences society and serves as a means of communication and information in various spheres of human life and activity. Signs of language are stable in relation to the traditions necessary for society and change in accordance with the conditions of its use, develop and develop in their own systems and conditions. pressure systems of consciousness and society.

The functioning and development of language presupposes each other: the functions of the developing language, the developing – external (social institutions, population, literature, ideology, etc.) and internal (its structural spheres, development or change of elements, etc.) conditions.

With the formation of an independent state, the Kyrgyz Republic will be open not only to the north, but to the whole world – to the West, East and South, and the pursuit of language will play a positive role.

The pre-October feudal way of life, the fragmentation and autonomy of economic relations did not lead to the unity of the entire Kyrgyz people and the formation of its statehood. As a result, the protection of their territories from other peoples and states was unreliable, and the Kyrgyz became dependent on one state or another (in particular, the Kokand Khanate of the Russian Empire). Relations with Russia, which has the highest socio-economic development of the Kyrgyz, peoples and other countries around them, put an end to their claims to the Kyrgyz land.

Although the Soviet government was a formally defined form of government for the Kyrgyz even under a totalitarian regime, it played a positive role in the economic and social development of the Kyrgyz. However, due to the fact that the statehood of the republic is quite formal, the internal spiritual unity of the Kyrgyz people at the state

level has not been achieved, as evidenced by life experience, the manifestations of regionalism and tribalism. Unity is seen as a form of cementing property, a political renaissance, a state independence. Today Kyrgyzstan is a politically independent state. It is difficult, but we are moving towards unity. However, unity has not yet become a strengthening component of the Kyrgyz mentality.

Patriotism and unity, the revived sense of national honor should be the defining components of the Kyrgyz mentality. In a totalitarian multinational state, the union republics formed a non-sovereign, «united» abstract Soviet people whose ideology worked to eliminate national identity and incubator the incubator of the Soviet people (something called «Soviet» – immediately ideological), patriotism, national unity, national The notion of a sense of honor has been distorted and lost its meaning. For all the peoples of the former Soviet Union, including the Kyrgyz, if they want to survive in the modern world and see their worthy face, the first priority is to revive national honor, patriotism and unity, or the foundations of youth life. Society is shaken from within by regionalism and tribalism, which do not affect the interethnic relations in the republic and its interstate relations with other states.

A distinctive feature of the Kyrgyz people is their compassion for other peoples and ethnic groups, their organic desire for cooperation, and, unfortunately, their openness to other peoples. This is very important both for joining the world community and for ensuring civil harmony in Kyrgyzstan and interstate trust in world relations.

It is necessary to clearly understand that there is a historical process of forming a multi-ethnic population (whether it is natural or forced – history speaks for itself) and the assumption that all foreign-speaking populations will gather.

In Kyrgyzstan, in addition to the Kyrgyz, other ethnic groups have their own history of modern Kyrgyzstan. They have no other history! Yes, both economic and cultural potential has been created, and they are not divided into ethnic groups, but created for universal access to all citizens. The departure of other nationalities from Kyrgyzstan would impoverish our overall economic and cultural potential, which is not so easy to create!

The presence of other nationalities in the country closes the gap in the professional structure of

the Kyrgyz economy, which is not replenished due to certain professional one-sidedness, and thus they (other ethnic groups) replenish their spiritual and economic potential. The coexistence of different ethnic groups unites for each and all of them the naturally formed and independently folded norms, rules and traditions of interethnic relations. It is important for each ethnic group to learn the art of living with others, to develop tolerance and trust in each other, to live with enthusiasm and respect for each other's history and traditions, language and culture. Together they form a multi-ethnic nation of Kyrgyzstan. He who seeks another enemy is his own enemy!

Therefore, one of the enduring features of the mental structure of the Kyrgyz is personal courage.

Today, it is necessary to prove this stability in the «battle for peace» to overcome the severe economic crisis, the democratic and legal reconstruction of the Kyrgyz statehood.

One of the characteristics of the Kyrgyz people is its community. Under a totalitarian regime, a state that proclaimed a «communal system» on the

basis of coercion, without self-assessment and initiative, could not use the community of peoples for the benefit of the people. (because this community is specific to different peoples). A community with economic, political and civil liberties is the strongest factor in self-affirmation and prosperity, where people voluntarily come together to pursue the interests of everyone and everyone in general. It is necessary to take into account the collective character of the people in the formation of various governmental and non-governmental structures and methods, their forms of activity.

Of course, the set of components of the mentality is objectively characteristic of all peoples. It is a different matter how the components of the mentality appear in each nation, and the components of the mentality of each nation in terms of «light, weight and scale» are arranged in a «special row» that differs from each other.

A series of well-constructed components of the mentality determine people's ability to prosper and the path to happiness they «find». We need to reach that limit again.

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## МЕНТАЛЬНОСТЬ И ЕЕ ФОРМЫ В СОВРЕМЕННОМ ОБЩЕСТВЕ

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*Для успешного решения задач, связанных с управлением этническими общностями, необходимо знать не только социально-экономические закономерности жизни людей, но их ментальные особенности. Поэтому в данной статье раскрываются существенные характеристики кыргызского менталитета и его исторические взгляды.*

**Ключевые слова:** менталитет, структура, типы менталитета, кыргызский менталитет, взгляды кыргызского менталитета, философия.