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THE INFLUENCE OF ANCIENT KNOWLEDGE ON THE FORMATION OF HUMAN SELF-CONSCIOUSNESS

As society undergoes transitions from one historical epoch to another, individuals' perceptions of the expansive world surrounding them undergo transformations. The cosmos, regarded as the cradle of humanity, involves intricate and multifaceted connections with the universe. Evidence of ancient interactions is discernible through numerous archaeological findings and various remnants of ancient cultures. These interactions played a pivotal role in shaping the cognitive framework of individuals. The primary objective of this investigation is to ascertain the influence of ancient knowledge on the development of individuals' philosophical self-awareness. Key patterns of a cosmocentric approach were identified, contributing significantly to the elevated appreciation of ancient knowledge in the lives of individuals. Contemporary perspectives on holism, globalism, and the noosphere underscore the imperative to elucidate the essence and significance of this knowledge in human life. Fundamental approaches and information regarding the evolution of ancient knowledge were scrutinized. It was deduced that in antiquity and the Middle Ages, a scientific paradigm of the world began to crystallize, impacting cosmocentric and theocentric models of the world and human existence. Conclusive remarks were drawn, indicating that the emergence of contemporary self-awareness precipitated the isolation of humans from nature, instigating a process of alienation. The loss of unity and connection with the cosmos resulted in humans distancing themselves from nature, culminating in the definitive establishment of a rationalistic worldview. Nevertheless, all developments and inquiries within philosophical disciplines contributed to the configuration of social life forms, irrespective of the rational or irrational criteria applied in thinking. The endeavors of ancient thinkers such as Aristotle or Plato to synthesize ideas about social development were distinguished by their universal, all-encompassing nature. Analogous scholarly endeavors persist in the present, albeit not at the same echelon. Ancient conceptualizations of societal life and the cosmos, alongside prognostication and pragmatic applications, are subject to investigation, enriching self-awareness, including its philosophical dimension. Consequently, studies of this nature contribute substantially to the continual expansion of our comprehension of the underpinnings of the contemporary human worldview.

Key words: worldview, philosophical foundations of worldview, ancient contacts and knowledge, history of civilization.

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Адамның өз санасын қалыптастырудағы ежелгі білімнің әсері

Қоғам бір тарихи дәуірден екіншісіне ауысқан сайын, жеке адамдардың оларды қоршаған кең әлемді қабылдауы да өзгерістерге ұшырайды. Адамзаттың бесігі саналатын ғарыш ғаламмен күрделі және көп қырлы байланыстарды қамтиды. Ежелгі өзара әрекеттесудің дәлелі көптеген археологиялық олжалар мен ежелгі мәдениеттердің әртүрлі қалдықтары арқылы көрінеді. Бұл өзара әрекеттестік жеке адамдардың когнитивтік шеңберін қалыптастыруда шешуші рөл атқарды. Бұл зерттеудің негізгі мақсаты – адамдардың философиялық өзіндік санасының дамуына ежелгі білімнің әсерін анықтау. Жеке адамдардың өміріндегі ежелгі білімнің жоғары бағалануына елеулі ықпал ететін космоцентристік көзқарастың негізгі үлгілері анықталды. Холизм, жаһандық және ноосфераға қатысты қазіргі заманғы көзқарастар бұл білімнің адам өміріндегі мәні мен маңыздылығын түсіндірудің императивін атап көрсетеді. Ежелгі білімнің эволюциясына қатысты іргелі тәсілдер мен мәліметтер мұқият зерттелді. Антикалық және орта ғасырларда әлемнің ғылыми парадигмасы әлем мен адам болмысының космоцентристік және теоцентристік модельдеріне әсер етіп, кристалдана бастады деген тұжырым жасалды. Қазіргі кездегі өзіндік сананың пайда болуы адамның табиғаттан оқшаулануын тудырғанын, жаттану үдерісін қоздырғанын көрсететін қорытынды пікірлер айтылды. Ғарышпен бірлік

пен байланыстың жоғалуы адамдардың табиғаттан алшақтап, рационалистік дүниетанымның түпкілікті орнығуына әкелді. Соған қарамастан философиялық пәндердегі барлық әзірлемелер мен зерттеулер ойлауда қолданылатын рационалды немесе иррационалды критерийлерге қарамастан, әлеуметтік өмір формаларының конфигурациясына ықпал етті. Аристотель немесе Платон сияқты ежелгі ойшылдардың қоғамдық даму туралы идеяларды синтездеуге талпыныстары өзінің әмбебап, барлығын қамтитын сипатымен ерекшеленді. Осыған ұқсас ғылыми талпыныстар бір эшелонда болмаса да, қазіргі кезде де жалғасуда. Қоғам өмірінің және ғарыштың ежелгі концептуализациялары болжау және прагматикалық қолданбалармен қатар, өзіндік сананы, оның ішінде оның философиялық өлшемін байыта отырып, зерттеуге жатады. Демек, бұл сипаттағы зерттеулер қазіргі заманғы адам дүниетанымның негізін түсінуді ұдайы кеңейтуге айтарлықтай үлес қосады.

Түйін сөздер: дүниетаным, дүниетанымның философиялық негіздері, ежелгі байланыстар мен білімдер, өркениет тарихы.

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Влияние древних знаний на формирование самосознания человека

По мере того, как общество претерпевает переходы от одной исторической эпохи к другой, восприятие людьми окружающего их обширного мира претерпевает трансформации. Космос, считающийся колыбелью человечества, предполагает сложные и многогранные связи со Вселенной. Доказательства древних взаимодействий можно увидеть в многочисленных археологических находках и различных остатках древних культур. Эти взаимодействия сыграли ключевую роль в формировании когнитивной структуры самосознания людей. Основная цель данного исследования – выяснить влияние древних знаний на развитие философского самосознания человека. Были выявлены ключевые закономерности космоцентрического подхода, которые в значительной степени способствовали повышению оценки древних знаний в жизни людей. Современные взгляды на холизм, глобализм и ноосферу подчеркивают необходимость выяснения сущности и значения этих знаний в жизни человека. Были тщательно изучены фундаментальные подходы и информация об эволюции древних знаний. Сделан вывод, что в античности и средневековье начала кристаллизоваться научная парадигма мира, оказывающая влияние на космоцентрические и теоцентрические модели мира и человеческого существования. Были сделаны заключительные замечания, указывающие на то, что появление современного самосознания ускорило изоляцию людей от природы, спровоцировав процесс отчуждения. Утрата единства и связи с космосом привела к дистанцированию человека от природы, что привело к окончательному утверждению рационалистического мировоззрения. Тем не менее все разработки и исследования в рамках философских дисциплин способствовали формированию социальных форм жизни независимо от рациональных или иррациональных критериев, применяемых в мышлении. Попытки античных мыслителей, таких, как Аристотель или Платон, синтезировать идеи общественного развития отличались универсальным, всеобъемлющим характером. Аналогичные научные усилия сохраняются и в настоящее время, хотя и не на том же уровне. Древние концептуализации общественной жизни и космоса, наряду с прогнозированием и прагматическими приложениями, подлежат исследованию, обогащающему самосознание, включая его философское измерение. Следовательно, исследования такого рода существенно способствуют постоянному расширению нашего понимания основ современного человеческого мировоззрения.

Ключевые слова: мировоззрение, философские основы мировоззрения, древние контакты и знания, история цивилизации.

Introduction

The philosophical-historical approach to the analysis of the formation of human self-consciousness is based, among other things, on the evaluation of the role of the external geographical environment, which includes both living and non-living nature, the macro-world (Universe) as a whole. Among the

manifestations of living nature (part of which, as is known, includes society), so-called ancient contacts stand out, the nature of which has aroused and still arouses lively interest among researchers. There is abundant literature ranging from openly adventurous content to serious, profound research. Since we are talking about a very ancient period of social development, it is incredibly difficult to gather facts

and classify them here, so this process is usually accompanied by assumptions, guesses, and, naturally, errors.

Materials and Methods

The difficulty in studying this problem lies in the lack of factually proven material and the ambiguity of already discovered facts. This problem has interested us as one of the factors in the formation of human self-awareness. It is intriguing to gain the opportunity to analyze the formation of the modern worldview at the level of the worldview from the period of “early cultured man” (A. Weber) (Одурев С. Ф., 1971: 250). There is ample literature on the ancient knowledge obtained. Studies by scholars, including Zacharia Sitchin (Ситчин, 2006; Ситчин, 2007), Maurice Cotterell (Котрел, 2006), Erich von Däniken (Эрих фон Дэникен, 1998; Эрих фон Дэникен, 2005), among others, have generalized facts and speculations about, for example, life being brought to Earth from outside about 200 million years ago, and that these contacts with the organic world of the Universe did not end. Sitchin writes, “Modern science has returned to the Sumerian scenario, according to which an alien from a distant cosmos brought the seeds of life to the Solar System and sowed them on Earth during a celestial battle” (Ситчин, 2006: 203). All of this is interesting from the perspective of the formation of human social qualities, his social consciousness, and self-awareness as an individual.

Swiss scientist Erich von Däniken is also convinced that extraterrestrial beings landed on Earth thousands of years ago, whom ancient people considered gods. Before disappearing into the Universe, the Almighty left primitive humanity with technical, mathematical, and astronomical knowledge that our ancestors used to construct the most mysterious structures on Earth (Эрих фон Дэникен, 1998; Эрих фон Дэникен, 2005). Surely, evidence of this theory can be found in our myths and legends.

Legends circulate about our cosmic ancestors, although it is unknown who they are, where they came from, their mental, social, biological organization, IQ, and moral-ethical principles. Furthermore, the question remains open as to how these contacts influenced the nature of Earth’s development and human civilization. Oswald Spengler, in his study “The Decline of the West” (Шпенглер, 2017), made certain assumptions in this regard, seeking the causes of the birth of “great cultures and profound historical changes occurring in society, beyond Earth, in cosmic forces, in God” (Одурев, 1971: 224).

The idea of macro- and microcosmic connection in mythologized form is traced in ancient religious-philosophical teachings, for example, in Zoroastrianism. Today, self-awareness is evaluated as a complex phenomenon with the subconscious undoubtedly influencing the first. Sigmund Freud and his followers wrote about this (Freud, Sigmund, 1997). Living in the modern world, we feel a certain mental comfort, which is provided by a certain body of knowledge, including on an intuitive level. Knowledge acquired from generation to generation has settled in memory, shaping our attitude towards the world. Modern man is pragmatic, he determines his own destiny, possesses the necessary knowledge and skills, or strives for them. For this, the broad possibilities of the digital society are used. However, self-awareness is not limited to modern training. Modern nations, ethnic groups differ in their mentality from each other, which to a large extent stems from ancient beliefs and knowledge.

Literature review

In summary, the issue of establishing a nexus between the ancient spiritual history of humanity and its proximate and distant communities, including epochs of profound antiquity, has perennially occupied the focal point of scholarly inquiry. Our intent is to make a scholarly contribution to this collective endeavor, and we delineate the following thematic areas:

- What is the frequency, chronological sequence, and ultimate veracity of antiquated interactions with alternative realms (civilizations, cosmic spheres, etc.)?

- To what extent did these interactions exert influence on the trajectory of contemporary civilization, gauged through metrics such as the genesis of the human race, the evolution of productive forces, scientific advancements, i.e., rational cogitation, ethnic attributes, the geographic dispersion of ethnicities, etc.?

- How is cognizance of ancient interactions reflected across diverse strata of human knowledge, including mythological narratives, oral folklore, religious doctrines, customary practices, epigraphic and other material artifacts, literary compositions, scientific discourse, etc., culminating in philosophical self-awareness?

The scope of our article is sufficiently expansive, prompting us to concentrate on the final objective. As exemplified material, we will scrutinize one of the most ancient relics of human ingenuity, also posing an enigma in the context of ancient interac-

tions – the petroglyphs within the renowned architectural enclave of Gobustan (Azerbaijan).

Results and Discussion

The Concept of Cosmocentrism as the Basis for the Study of Ancient Contacts

The overarching epistemological framework has consistently occupied a central position in scholarly discourse, particularly within the realm of philosophical inquiry. Worldview formulation is intricately linked to the evolution of global societal relations and the overall trajectory of scientific ideation. In antiquity, the conception of individual existence divorced from nature was inconceivable, resulting in the inception of a naturalistic comprehension of the Cosmos in the cognitive landscape. It is well-documented that the genesis of philosophy was initially rooted in natural philosophy. Ancient philosophers predominantly endeavored to ascertain their ontological position within the cosmos, subsequently extending their investigations to encompass terrestrial phenomena, celestial configurations, and planetary systems. Concurrently, historical records abound with instances of purported encounters with extraterrestrial civilizations, often ascribed to divine visitations or miraculous phenomena, permeating myriad myths and legends across both Eastern and Western cultural traditions. While cosmocentrism was not universally embraced by all ancient intellectual luminaries, discernible inclinations toward its adoption persisted into the medieval period.

Within Ancient Greece, widely acknowledged as the cradle of cosmocentrism, cogitation was grounded, in part, on mythopoetic conceptions. Nevertheless, economic and socio-political imperatives played a pivotal role in compelling individuals to perceive the world as an integrated entity and to demarcate their existential position within it. The presence of transcendent entities, assuming a paramount role in the worldview of ancient societies, aptly characterizes this era as cosmocentric. Anthropocentrism becomes conspicuous in the contemporary human worldview. Significantly, as epochs transitioned, cosmocentric tenets retained their salience, persisting as integral facets of anthropocentric perspectives. These conceptual underpinnings, encapsulating notions of global unity, human self-perception within the cosmological continuum, and related constructs, can be approached through synonymous terminologies such as “worldview” (comprising perspectives on the world, global space, world perception, meaning of the world, personal position in the world, the Universe, etc.).

In investigations scrutinizing cosmological paradigms of antiquity, for instance, the cosmological tenets of ancient Egyptians are dissected, and the ancient Egyptian pyramids are explicated as emblematic models of the cosmos [Плотин], notwithstanding potential scholarly reservations regarding the universal acceptance of the author’s propositions.

In Eastern philosophical and literary traditions, the concept of cosmocentrism finds manifestation across diverse theoretical currents. One such paradigm of particular scientific interest is the philosophy of *wahdat al-wujud*. As astutely observed by researchers, “the perpetuation of this event in spiritual culture was motivated, in part, by its aesthetic expressiveness and the expansive ideological content, celebrating and promoting humanism, tolerance, and universal moral norms” (Гулузаде, 2009: 45).

It is well-documented that “certain adherents of the unity theory (*wahdat al-wujud*) construed the foundation of unity and harmony in being through material elements, letters, and points, whereas in the *mawlawiya* theory, they associated unity with sound-music and rhythm-dance. Consequently, divine love, delineating the path to God, became intertwined with dance and music” (Гулузаде, 2009: 52). Consequently, perspectives on and evaluations of existence exhibited considerable diversity. For instance, in artistic cognition, not only verbal expressions but also musical compositions and rhythmic movements were conjoined with various events, shaping individuals’ attitudes towards them and encapsulating their worldview. Sufi dances and music, persisting in specific global regions, serve as contemporary testaments to these historical conceptions.

Ancient scholars postulated that artistic endeavors propel individuals towards higher existential planes, the realm of ideas. Concurrently, to ascend towards the pinnacle of virtue and essence, individuals must undergo an act of “catharsis” (purification). Catharsis engenders elevated moral fortitude. Emotions are to be eschewed, as they, at more advanced levels, metamorphose into impediments. Following catharsis, an individual’s soul undergoes complete purification, forging a connection with the divine essence. The apprehension of God essentially equates to the attainment of goodness. Plotinus, for instance, posited that all manifestations of beauty emanate from God, constituting an emanation of the divine “radiance” [Васильченко, 2010, p. 203]. The intrinsic spiritual luminosity enables the perception of a radiant, godlike beauty synonymous with virtue (wisdom), representing the highest form of beauty, transcendent and ineffable (Васильченко, 2010: 204).

As discerned from the presented discourse, the tenets of cosmocentrism pivot upon conceptions of the holistic, perfected, and harmonious nature of the cosmos and, ultimately, its progenitor. Human beings, as dynamic entities, sought communion with deities owing to cognitive and social exigencies, thereby endeavoring to explicate numerous phenomena in their environs. These conceptual frameworks, embedded in myriad myths prevalent across diverse global cultures [see, for example: Котрел Морис, 2006, pp. 98-100 et seq.], also manifest in the practices of occultism and esotericism, serving as avenues for the exploration of latent communicative potentials with higher beings (Фридрих Ницше, 2022: 37-39).

Religion, thought, and notions of monotheism could not in any way influence this sense of wholeness. We can observe this both in the mentality of individuals and in the works of specific thinkers. It is essential to consider that prior to religious systems based on the concept of monotheism, conceptions of the world and humanity were grounded in different objects of worship. These included beliefs in powerful celestial messengers (various gods or a pantheon of gods), celestial bodies, and so forth. Even today, remnants of these beliefs can be seen in certain customs (for example, in rituals associated with the Nowruz holiday). Therefore, one can infer the presence of elements and embryonic forms of cosmocentrism (as a principle and mode of thinking) in cosmological and astrophysical conceptions among Eastern peoples. Undoubtedly, their influence extends to contemporary human self-awareness, including at the philosophical level.

Inscriptions and Petroglyphs in Gobustan

Citing various religious, theosophical, and mystical doctrines, along with religious sacred scriptures (such as the Bible), one may encounter information positing that in antiquity, Deities or “*elohim*,” translated as “descended from the heavens,” descended upon our Earth. These were divine rulers and instructors extensively expounded upon in the works of Zecharia Sitchin (Ситчин Захария, 2006; Ситчин Захария, 2007). Gobustan features depictions of giants, conceivably these very beings. The progeny or lineage of these super-beings possessed towering stature and strength. There exists a hypothesis suggesting that three massive limestone slabs here possess an artificial origin. The surface of these slabs is adorned with inscriptions that conveyed a specific meaning, possibly bearing the character of a particular message. However, natural cataclysms and human ignorance had a deleterious impact on

the state of the complex. Herculean efforts are requisite to restore Gobustan to its pristine state. Scholars (e.g., T. Manafov) contend that Gobustan was not a habitation of primitive humans; instead, it was a distinctive cultic complex with its designated purpose. The caves in Gobustan have a subsequent origin.

Thus, information transmitted through millennia may illuminate certain conceptions of the trajectories of human civilization development and the impact on this process by representatives of other worlds.

Information about ancient contacts in alternative sources

In numerous regions of the world, there is copious evidence affirming humanity’s proclivity to explicate many phenomena not entirely characteristic of everyday life – those that originated “from without,” from alternate worlds. For instance, some established ancient civilizations interlinked all facets of societal life with the Sky and Cosmos, and this connection was profoundly robust. This applies to the Mayans, Aztecs, and Incas. Researcher Zecharia Sitchin articulates that these Hindu tribes harbored distinctive notions about the world’s origin. Ancient legends delineate an Ancient God, the progenitor of all existence; his abode is on the twelfth heaven. Ancient Indians believed that the sky was divided into twelve intersecting parts. Sitchin reminds that Mesopotamian peoples also venerated the eldest among the pantheon of gods, called Anu (Lord of the Skies), and his spouse – Antu (Mistress of the Skies). They resided on the farthest planet in the Solar System – Nibiru. Among the ancient gods, four brothers played a leading role. They represented the four cardinal directions and four elements – fire, earth, water, and air. Each had its own hue (red, black, white, and blue), and these hues also symbolized the four races of people (Ситчин Захария, 2006: 49-51). Legends also narrate the strife among the Gods for the Earth and its riches. The epoch of human history was bifurcated into four eras, four “Suns.” The initial era concluded with a global catastrophe – a flood, and the second concluded with a celestial war. The events delineated in these myths resemble Babylonian cosmology and align with the contents of the Bible. Myriad facts corroborate profound connections between ancient peoples residing in Latin America and representatives of the Sumerian civilization. These facts pertain to the creation of man and the sky, as well as epochs of civilization.

Additionally, structures reminiscent of observatories have been unearthed in temple complexes discovered in ancient coastal cities of Mexico, Peru,

and other nations. Numerous sculptures and reliefs portraying animals, humans, and deities have also been uncovered. The craftsmanship of these sculptures adheres to a sophisticated artistic sensibility. The prevalent beliefs and symbols in these locales encompassed the god of the “Winged Serpent.” In essence, it is postulated that the Gods of Ancient Egypt – the Serpent Gods – also established themselves in these regions (Ситчин Захария, 2006: 99).

In Latin America, alongside mythologies, distinctive ceremonies linked to descending celestial gods were practiced (e.g., among the Maya people). Analogous rituals were observed in Ancient Egypt (pertaining to the demise and resurgence of Osiris), Assyria (depicting a divine struggle where the vanquished god perishes and subsequently experiences rebirth), and Babylon (as recounted in the “Enuma Elish” epic, detailing the formation of the solar system, a celestial clash resulting in Earth’s creation, culminating in the dismemberment and decapitation of Tiamat by Marduk) (Ситчин Захария, 2006: 136-137). Overall, depictions associated with theology and cosmology were widespread among ancient societies. Unquestionably, this knowledge was attributed to earlier, more ancient civilizations. It is plausible that such knowledge could only have been acquired with the guidance of “extraterrestrials.”

Social Actions as the Foundation for the Formation of Ancient Knowledge

The foundational elements of reciprocal assistance and support in the societal activities of any populace can be discerned from antiquity, extrapolated from diverse documentary sources, particularly archaeological artifacts. Represented in these sources are collective endeavors linked to pursuits such as hunting, ritualistic practices, and so forth. As an exemplar, one can cite ritualistic artifacts discovered in the Azykh Cave in Karabakh, notably a bear skull adorned with specific motifs (Гусейнов, 1971).

Collective labor is perceptible in rock engravings in Gobustan, specifically in depictions of rowers in a sizable vessel (Джафарзаде, 1958). Discoveries associated with religious rituals in the village of Kish, surrounding the Albanian church constructed by Saint Elisha, reveal sacrificial chambers beneath the church dating back around five thousand years (Ямпольский, 1962: 233). Excavations in the Gabala and Chukhur-Gabala settlements suggest extensive international connections, including trade and migration, indicating overall successful social development. Unearthed articles encompass ceramics, coins, manuscripts, and more (Алиев, 1985: 34).

The remnants of an opulent Achaemenid palace near the village of Garajamilli from the Achaemenid Empire period (550-330 BCE) reflect diverse forms of social life, a developed social structure, and the affluence of the governing elite (Оарасмиллидэ, 2007). Numerous discoveries in the Nakhchivan kurgans, such as quivers adorned with bones and beads, richly decorated pottery, and various weapons, indicate a sophisticated defense system against external threats and an extensive array of shared household items.

The community lived and thrived based on collective regulations tied to specific ethical norms and religious beliefs. The constructions in Baku and other ancient cities in Azerbaijan indicate the presence of baths with a solar heating system, reflecting a consideration for sanitary-hygienic rules and measures to prevent the spread of dangerous infections, akin to a pandemic. Large cities engaged in lively trade, with caravanserais featuring baths and other utilities, as evidenced by their ruins found in excavations.

Ancient people also cared for the deceased, as seen in the burial mounds across the country, such as in the Coman of Yardimli region. Buried alongside the deceased were everyday items and slain animals to ensure they lacked nothing in the afterlife (Yardımlıda, 2020). Other archaeological finds related to collective labor and mutual assistance are present in Beyuk Taglar in the Khodjavend region, revealing a Paleolithic settlement with a vast array of tools and an extensive animal bone graveyard (Babayev, 2008). This speaks to the developed structure of labor, its division into various industries, and its significant role in the economic life of ancient people. Similar findings have been discovered in the Damjly Cave (village of Dash Salahli, Kazakh district) (Hüseynov, 1975) and in the Gazma Cave (near the village of Tenenem, Sharur district, Nakhchivan Autonomous Republic) (Baxşəliyev, 2008).

As highlighted, the Gobustan State Historical and Artistic Preserve stands as a significant monument, featuring numerous records of the economic and cultural life of ancient people: 750 rock engravings with over 3,500 depictions of people and animals, numerous petroglyphs, and 20 cave dwellings (Джафарзаде, 1958). They testify that people organized their lives to be sustainable and healthy, passing down acquired knowledge and skills to subsequent generations. Collective actions related to hunting, seafaring, leisure organization, and rituals are evident.

The mutual assistance in daily life and the broader existence of ancient people is reflected in

labor, ritual, and domestic songs, as well as legendary and historical-heroic epic works (dastans), tales, and more. Some information about mutual support in the conditions of the early Middle Ages can be obtained from the narrative “Kitabi Dede Qorqud.” Nomadic tribes inhabiting Azerbaijan, alongside the sedentary population, created this cultural monument, with the main character being the wise elder, father, and elder Dede Qorqud, preaching ideas of goodness, bravery, courage, loyalty, and virtue. It encompasses all aspects of Oghuz life: daily life, customs, morals, rituals, and more, providing insights into the role of mutual assistance in their environment (Dədə Qorqud, 2016). Love and loyalty, unity in the face of adversity, especially in the struggle against a common enemy, are emphasized. Love for the homeland, fidelity to duty, kin, tribe, and the condemnation of betrayal and treachery are exalted.

Conclusion

Consequently, through an examination of ancient data enshrined in archaeological relics, written records, and assorted sources, it has been ascertained that these data played a pivotal role in the genesis of human cognition and overall

worldview. It is evident that humans constitute an integral component and active participant in the global evolutionary trajectory. The magnificence, grandiosity, integrity, and universality of the world consistently elicited diverse sentiments and conceptions of the surrounding milieu in each member of the human species. Where civilizations took root, information gleaned from the ambient environment, encompassing celestial components, significantly contributed to the comprehension of existence.

Founded on cosmological cognizance, humans initiated an inquiry into and comprehension of themselves and societal constructs. Information received from higher realms assisted in configuring the human archetype, with a pivotal facet being their placement in the overarching global equilibrium. This information also dictated the character and substance of self-awareness. Entrenched in the annals of collective human memory, this information manifests through myths, traditions, assorted art forms, religious tenets, and ceremonial practices. Subsequent scrutiny of this information will facilitate a nuanced understanding of the potentials inherent in self-awareness and the trajectories guiding its continual evolution.

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Поступила 20 ноября 2023 г.

Вторая загрузка 24 февраля 2024 г.

Принята 10 марта 2024 г.