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Spiritual modernization of society: historical and philosophical aspect

In the article the concept of spiritual modernization as a pivotal process in contemporary society, analyzing its historical and philosophical dimensions was explored. By examining the interplay between spiritual values and modern societal developments, the study highlights the transformative impact of spiritual modernization on cultural identity, ethical frameworks, and individual behavior. The historical analysis traces the evolution of spiritual thought from traditional to modern contexts, emphasizing key philosophical contributions that have shaped contemporary understandings of spirituality. Additionally, the article addresses the challenges and opportunities presented by spiritual modernization, considering its implications for social cohesion, personal well-being, and moral responsibility in an increasingly globalized world. The ideas and procedures for creating, shaping, and advancing spiritual modernization serve as the foundation for the study. The study uses the ideas of the articles "Course towards the Future: Modernization of Kazakhstan's Identity" and "Seven Facets of the Great Steppe". Dialectical ways of cognition and structural-logical paradigms substantiated historical and philosophical aspects of the spiritual modernization of society. The article also uses methods of structuring and systematizing and content analysis of scientific research. Through a multidisciplinary approach, this research aims to provide insights into the significance of spiritual modernization in fostering a more humane and ethically grounded society.

Keywords: Kazakhstan, society, spiritual modernization, pragmatism, national identity, revolution and evolution, open attitude, seven facets.

Introduction

Everybody talks, writes, and argues about modernization. From all of these performances and perspectives, it is critical to grasp the substance, maintenance, and direction of modernization. Who and why needs modernization? What does it give to society, the state, and the individual? Therefore, modernization is not just an update of something or the use of new technical means and technologies; it is a change in all spheres of people's lives, a transition to a qualitatively new level of social development. The modernization of society is a continuous process that is based on the innovative activity of humans in their own interests. It is closely connected with its industrialization and the history of the formation of society with the emergence of production.

In the scientific literature, there are several publications on the theory of modernization and its various forms [1, 2]. In modern social and humanitarian sciences, there are few special works devoted to spiritual modernization. When considering the influence of war, battling "paganism" and the formation of the spiritual worldview, the authors emphasize this occurrence. Also actual is the research work that analyzes spiritual security in science. According to some researchers, it should be reinforced with non-system resources [3]. However, these works do not provide a thorough examination of the spiritual modernization of society. It should be mentioned that in science, the concept of spiritual modernization has not yet fully developed. Based on this, we may conclude that the challenges of spiritual modernization in society have not received adequate scientific research, necessitating the need for this study.

According to Samokhin [4], the key to the success of the West European transition from traditional to modern society was the synchronization of political, economic, social, and spiritual modernization. However, the spiritual domain was where Western Europe's modernization processes began, with the emergence of a new way of thinking during the Renaissance, Reformation, and Enlightenment. The factors stated above have served as an ideological framework for changes in various areas of society. However, there was no substantial time gap between the various types of modernization within the framework of Western culture, which, in the end, led to the West's smooth shift from traditional to modern society.

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Given the goal and objectives established in this article, it is vital to determine the key characteristics of spiritual modernization of society, the main projects of the “Rukhani Zhangyru” Program. This study provides insights into the processes in the development of spiritual modernization that this project focuses on. In addition, we must not forget that the “Rukhani Zhangyru” Program continues until 2025 with the national project “Ultyq Rukhani Zhangyru” (see: *National Spiritual Modernization*, <https://adilet.zan.kz/rus/docs/P2100000724>). Spiritual modernization is a set of ideals that serve as the foundation for human cognition, as well as a set of approaches to the world, society, and self-knowledge. However, science does not yet completely understand the most fundamental aspects of spiritual modernization. In this article, we want to analyze this problem.

It should also be highlighted that ethnic minorities’ identification processes make a substantial contribution to the spiritual modernization of society. These processes intersect with and influence spiritual modernization. In Kazakhstan, the spiritual modernization process includes recognizing and integrating the cultural and spiritual contributions of various ethnic minorities, such as the Uighurs, Koreans, and Russians, fostering a multifaceted spiritual worldview. By preserving cultural heritage, navigating dual identities, and overcoming challenges, ethnic minorities contribute to a richer and more dynamic spiritual modernization.

Materials and methods

The research is based on the concepts and methods of developing, forming, and developing spiritual modernization. Especially, the dialectical way of cognition facilitated the issue of spiritual modernization. The structural-logical paradigm reveals spiritual modernization and its various components in the articles “Course towards the Future: Modernization of Kazakhstan’s Identity” and “Seven Facets of the Great Steppe”. This methodology has the potential to examine the fundamental concepts of the spiritual modernization. This model represents a synthesis of all scientific analyses. The structuring and systematization methods reflect the logic behind these fundamental results. Content analysis in scientific research is inextricably related with quantitative and qualitative data, as well as expert interpretation. This technique examines the perspectives conveyed in scientific literature.

The Beginning of Spiritual Modernization

In 2017, a Program article, “Course towards the Future: Modernization of Kazakhstan’s Identity” [5], was published. The Program article presents several aspects of the spiritual modernization of national consciousness in the 21st century. For any state, improving competitiveness is strategically important. Indeed, competitiveness is interconnected with the sustainable economic and public development and progress of the state. Competitiveness begins with the impact of resources and develops depending on the climatic conditions, the presence of natural resources in the country, skilled labor, and capital, including human capital. However, to be successful in competition, these needs are very small. We believe that in any competitive environment, methods must be developed and regularly monitored to maximize the efficiency of the parameters listed above.

The processes of globalization in world development, along with the impact of the expansion of international integration, affect the competitiveness of the state. The problem of state competitiveness is a significant reason for shaping the conditions of the state’s economic and social development. Basically, competitiveness can be outstripped by another by using its priorities in achieving its goals. Competitiveness is an important characterization indicator used in assessing the effectiveness of the economic activity of subjects in society. As a result, human competitiveness, rather than material resource availability, becomes an important determinant in a country’s success.

As stated in the Program article, people should have the following properties: computer literacy, foreign language proficiency, and cultural openness. For this, several state programs have been developed in Kazakhstan. For example, “Digital Kazakhstan” in the period 2018–2022, will be carried out in five key directions. Adopted the roadmap for the development of trilingual education for 2015–2020. In our opinion, the most important aspects of this document are the research activities of this work, methodological and educational provision, training, and continuing education.

One of the main concepts in pragmatism is an understanding of the essence and mechanisms of cognition. Pragmatism, translated from Greek as “business” or “action”, mainly relies on practical techniques. In the interpretation of the concept of truth, representatives of pragmatism characterize values, giving emphasis on axiology. Therefore, pragmatism, as a special philosophical trend, occupies a special place in modern society.

In science, the origin of pragmatism is associated with the 19th-century American philosopher Peirce. Peirce believes that the main task is to get rid of ideas that are not related to real life. Only important philosophical problems directly related to human life. Therefore, these issues should be considered in terms of human activities and their success. Further pragmatism developed in the writings of James and Dewey. James regarded consciousness as an individual stream in which the same sensations or thoughts never appeared twice. One of the important characteristics of consciousness is its selectivity. In his opinion, the whole theory is not only the answer to questions but also its main instrument. Therefore, this instrument should be considered as a means of increasing the effectiveness of achieving the goal. A new version of pragmatism is associated with the name Dewey — instrumentalism. He created a pragmatic technique in the disciplines of logic and theory of knowledge. In contrast to his ideological forebears, Dewey gave close attention to social issues. In addition, he attempted to use the pragmatic methodology in sociology. According to Dewey, there are three ways to improve experience: social reconstruction, the application of deeply developed scientific methods of “high technology” to the experience, and improving thinking.

Modern education, as a social experience, goes through many reforms in the form of fundamental changes. Reforms heated considerations and led to intensive discussions between members of society. The emergence of new types of educational institutions, innovative educational programs, and textbooks leads to changes in pedagogical concepts. Today, it is necessary to exclude the traditional understanding of education as a system of training. But do not forget that there are negative sides to the problem. Pragmatism and prudence, speaking in simple language, and a passion for wealth are not the main impetus for scientific creativity and knowledge. The primary purpose of education is the organization of internal incentives based on eternal values. Therefore, we must study the upbringing of citizens who not only think pragmatically but are also realists who shape their spiritual values.

In our opinion, the formation of national identity in the minds of citizens in modern society is a professional activity of scientists, politicians, and representatives of ideology, art, and literature. Recently, in many scientific works, we have often encountered the problem of national identity. Profound and fast changes in the modern social space that are associated with the processes of globalization have strengthened some issues related to national identity. The civilized vision of the modern stage in which we live can be characterized by such issues as changes, global shocks, and everyday vibrations that form the new face of the world community. We think that the process of globalization influences the dominant civilized processes. The contradiction and its ambiguous features complicated the problem of national identity. Therefore, the preservation of national identity is an important topic of modern social thought.

Changes in industry, science, and technological progress contributed to the transition to a new kind of society. As a result, science and education have become powerful forces contributing to the improvement of humanity. Therefore, today, in the improvement of humanity, knowledge occupies a special place. Indeed, the country's competitiveness in the international arena is inextricably linked with the level of knowledge, education, and professionalism of the nation. Various classifications have emerged in the scientific literature, detailing the contemporary particular of the activities of subjects of intellectual production in the context of the transition to a post-industrial society: knowledge worker, knowledge class, brainworker, and creative class.

According to Reingold [6], historic origins are generated by cults of knowledge, nation, and people. In studies that consider the pedagogical profession, Shepelyuk [7] pays attention to the cult of knowledge. All aspects are considered by the basic concepts of culture. To ensure the cult of knowledge, it is critical to meet the following conditions: sociopolitical and economic developments need the establishment of new needs and the continuous upgrading of basic knowledge. We understand that these actions expand and deepen the fundamental training of specialists. Improving academic freedom in educational institutions is helping to change the work of teachers and students. Also, the actual issue is the humanization of education. We are sure that in this case there will be cooperation among pedagogue and scholarly persons. The transfer of knowledge to the interests and needs of the customer and his individual abilities and capabilities increases the professional level of the teaching staff. Needs based on internal and behavioral characteristics will be reflected at this level.

If we analyze the definitions of revolution and evolution, we will see that there is a similarity between the concepts. In the world sciences, the realities of the evolutionary development of man have been studied in detail. Boles [8] presents a peculiar position on the evolution of human cognition through a systematic review of the ontogeny of cognition and its elements. Boulding [9], considering the conceptual problems of the evolutionary process, determined the significance of the human lifespan for social visioning and

conscious evolutionary development. Almaney [10], considering the resistance of governments to the free flow of international communication, identified the political, economic, and cultural problems of the obstacles. Kotler [11] approves the proper end of revolutionary upheaval that is neither social nor environmental, nor even racial and economic equality. Panah [12] recognizes the importance of this phenomenon in researching modern revolutions. The author also suggests that the revolution is rooted in the socio-economic system and capitalism. According to Haro [13], “Luxemburg believed that the debilitating potential of spontaneous mass strikes could be utilized as a special weapon in times of revolutionary upheaval”. Grinin [14] compares ancient and modern revolutions by considering the revolution in light of the historical process. According to the scientist, revolutions as a means of modernization play a special role in underdeveloped countries.

During the analysis of the problem, we identified the following ideas: First, evolutionary development is closely connected with the development of ideas in philosophical, political, economic, and social doctrines. Secondly, the development of science, education, technology, and scientific worldviews affects evolutionary development. Thirdly, social activity in the social environment contributes to evolutionary development. Fourth, the activity of evolutionary development is carried out through the unity of material and creative initiatives. The evolutionary development of society as a whole is based on simple and complex structures, from simple to systematic, and separate structures appear. This is not only a political and economic necessity, but also the legality of the development of a progressive society.

An open attitude is one of the psychological problems of being. Since consciousness occurs in being, we can consider it an integral part of the social system. As a mental manifestation of reality, consciousness brings together ideas about the environment. Since the structure of consciousness is an important cognitive process, a person improves his knowledge through intuition, thinking, perception, memory, and imagination. Jovanović [15], drawing on the achievements of cultural-historical psychology, formulated the fostering of an open attitude. Sadidi et al. [16] think that intercultural skills include having an objective look and an open attitude toward situations. According to Chen [17], the differences between dialogues are characterized by effort and an open attitude.

The formation of an open attitude is associated with individual disciplinary relations among interconnected processes such as economics, social life, politics, and culture. In the event of contradictions and tensions between these four important areas of public life, we prefer them to be regulated by a number of state institutions to maintain order in the system. This paves the way for action for order and development in public life.

The Program article proposed several specific projects that are already being implemented: Step-by-step transition of the Kazakh language to the Latin alphabet; New Humanitarian Knowledge. 100 New Textbooks in the Kazakh Language; “Tugan Zher” (“Homeland”); Spiritual Holy Sites of Kazakhstan or Sacred Geography of Kazakhstan; Modern Kazakh Culture in the Global World; 100 New Faces of Kazakhstan. Matasović and Tvrtković [18] explored the role of Latin in a multinational religious community and preserving national identity. In general, we believe that the country’s transition to Latin script is an important step in modernizing the language. The step paves the way for the adaptation of the Kazakh language to world education, science, and the information space. Therefore, this decision is strategically important for the future of the country.

There are two different perceptions of “homeland”: “the one that identifies the homeland as a concrete state and its borders, and the other that faces the homeland as a product of the common language, land, and culture” [19]. Liebler [20] argued that “homelands — physical places with cultural meaning — are an important component of the intergenerational transfer of a single-race identity in indigenous mixed-race families”. Therefore, the project “Tugan Zher” (“Homeland”) is very important. This project consists of four subprograms: “Upbringing and education” — upbringing of a harmoniously developed personality in the spirit of Kazakhstani patriotism; “Atameken” (Motherland) — strengthening of Kazakhstan civic activism and a sense of responsibility for the fate of a small homeland; “Spiritual Treasures” — the revival of interest and respect for the traditions, history, and culture of the native land; “Wave of information” — creation of an information infrastructure for citizen participation in public monitoring of ongoing projects.

“Seven Facets of the Great Steppe” Continuation of the “Rukhani Zhangyru” Program

A year later, the continuation of this article was published: “Seven Facets of the Great Steppe” [21]. In this article, in addition to spiritual modernization, special attention is paid to the modernization of historical consciousness. These projects are also very important for the spiritual modernization of society. New

projects were proposed as a continuation of the “Rukhani Zhangyru” Program: Archive-2025; The great names of the Great Steppe; The genesis of the Turkic world; The Museum of Ancient Art and Technology of the Great Steppe; A thousand years of steppe folklore and music; History in film and television.

According to Featherstone [22], the archive is where documents and records are stored. With the rise of the modern state, it became the repository for the material on which national memories were built. Archives also stored a plethora of files and case histories as populations were exposed to discipline and surveillance. The archive serves as the foundation for all scholarly research. As Foucault [23] writes in the book *Archeology of Knowledge*, it is impossible to give a comprehensive description of the archive. A man, no matter how hard he tries, cannot describe his own archive. Derrida and Prenowitz [24] in one of their works suggest that archives first appeared together with the emergence of states where writing existed and were located in the same place as the authorities. Packer [25], asking the question “What is an archive?” gives an answer on an apparatus model for communications and media history. According to the author, “taking an apparatus approach demands more broadly conceiving of the archive to include nonsignifying objects and material concerns”.

Due to the relevance of the archive, there are a lot of problems to study. The digitalization of old documents in the era of the development of modern information technologies is especially important. Therefore, a working group was created to develop the draft state Program “Archive-2025” and the scientific and methodological center “Archive-2025”. The centuries-old history of the Great Steppe was created by great figures who made a huge contribution to the development of the state. Each person should know and remember the heroes of their time. Because great names have left their legacy to future generations in their fields. For this, the new projects “The Great Names of the Great Steppe” and “Outstanding personalities of the Great Steppe” will be created.

Folklore and music have arisen as cultural features that have been used to differentiate ethnic groups [26]. In the study of folklore and folklorism in Kazakhstan, Kendirbaeva [27] determines “in the sphere of traditional Kazakh folk art we can identify the following subspheres: a) the oral tradition itself, i.e., the traditional musical and poetical art of the Kazakhs; b) folklorism “from above”, i.e., ideological (political) folklorism; c) folklorism “from below”, i.e., that which appears in both city and village under the influence of folk art (pop music, “amateur talent activities”, professional art, ideological folklorism, and “scientific folklorism”, etc.); d) “scientific folklorism, i.e., authentic folklore that is consciously studied, reproduced, and popularized by specialists and amateurs in order to better understand and preserve it”.

Kuzbakova [28] is devoted to the modern functioning of traditional music and folklore in Kazakhstan. According to Mergaliyev et al. [29], “one of the most important and popular topics of today is art-folklore and folk music”. Sipos [30] considers several problems with the Kazakh folk songs: Hungarian ethnomusical studies among Turkic peoples; the history of the Kazakh people; travel notes; types of South-Western Kazakh music; types of Mongolian Kazakh music; juxtaposition of Kazakh music.

In a work that analyzes the problems of a historical film as real history, Rosenstone [31] pays great attention to many issues. So, for example, it takes into account six points between a dramatic film and a documentary. In accordance with these reasons, the author provides a description of the film in history for the following phenomena: history as a story set in the framework of (moral) progress; history as a story of individuals; history as a closed, uncontested story; history as emotional, personal, and dramatic; history as a process; history with a “period look”.

Aaltonen and Kortti’s research [32] supports the role of history in television and documentary filmmaking, as well as the impact of the current state of television and documentary filmmaking on the type of historical materials on television. This problem is important to the authors because it relates to the concepts of reality and history in media experiments and culture. In a study piece by Aaltonen and Kortti, we are interested in the role of history in television and documentary filmmaking in general, as well as how technological advances in television and documentary filmmaking have influenced the nature of historical records on television. The authors are especially interested in the link between historical films and academic historical study. In his work, Polenghi [33] analyzes the use of film in historical-educational research. Consistent results have been achieved through the development of an interdisciplinary approach.

Conclusions

Spiritual modernization, or the “Rukhani Zhangyru” Program in the Republic of Kazakhstan, has become new and incomprehensible to the whole society. For the executive bodies of the Program, a new task arose: to understand the idea and implement all the projects of “Rukhani Zhangyru”. All the ideas in the Pro-

gram are interesting and useful for the development of society. It is especially important to build an ideological foundation through historical values. As we understood, historical and spiritual values are very important for spiritual modernization. As it was clear in the Program, any society should develop, as did the ancestors of the nation. To do this, we must understand the religious values, mental, cultural, and historical features of the past.

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Қоғамның рухани жаңғыруы: тарихи-философиялық аспект

Мақалада рухани жаңғыру тұжырымдамасы қазіргі қоғамдағы ең маңызды процесс ретінде қарастырылып, оның тарихи-философиялық аспектілері талданған. Рухани құндылықтар мен қазіргі заманғы қоғамдық оқиғалардың өзара әрекеттесуін қарастыра отырып, зерттеу рухани жаңғырудың мәдени бірегейлік, этикалық шенберлер және жеке мінез-құлыққа өзгермелі әсеріне ерекше назар аударады. Тарихи талдау рухани ойлаудың дәстүрлі контекстен қазіргі контекстке дейінгі эволюциясын анықтайды, руханилықтың қазіргі түсінігін қалыптастырған негізгі философиялық үлестері көрсетіледі. Сонымен қатар, мақалада рухани жаңғыру ұсынатын қиындықтар мен мүмкіндіктер, оның әлеуметтік бірлік, жеке әл-ауқат және жаһанданған әлемдегі моральдық жауапкершілікке ықпалын ескере отырып зерделенген. Рухани жаңғыруды құру, қалыптастыру және ілгерілету идеялары мен процедуралары зерттеуге негіз болады. Зерттеуде «Болашаққа бағдар: рухани жаңғыру» және «Ұлы даланың жеті қыры» мақалаларының идеялары пайдаланылған. Танымның диалектикалық тәсілдері мен құрылымдық-логикалық парадигмалар қоғамның рухани жаңғыруының тарихи және философиялық аспектілерін негіздеді. Мақалада ғылыми зерттеулерді құрылымдау мен жүйелеу және контент-талдау әдістері де қолданылды. Пәнаралық тәсіл арқылы бұл зерттеу рухани жаңғырудың адамгершілік және этикалық тұрғыдан негізделген қоғамға ықпал етудегі маңыздылығы туралы түсінік беруге бағытталады.

Кілт сөздер: Қазақстан, қоғам, рухани жаңғыру, прагматизм, ұлттық бірегейлік, революция және эволюция, сананың ашықтығы, жеті қыры.

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Духовная модернизация общества: историко-философский аспект

В статье рассмотрена концепция духовной модернизации как важнейшего процесса в современном обществе, проанализированы ее исторические и философские аспекты. Изучая взаимодействие духовных ценностей и современных общественных событий, в исследовании подчеркнуто преобразующее влияние духовной модернизации на культурную идентичность, этические рамки и индивидуальное поведение. Исторический анализ прослеживает эволюцию духовной мысли от традиционного до современного контекста, подчеркивая ключевые философские вклады, сформировавшие современное понимание духовности. Кроме того, автором рассмотрены проблемы и возможности, предоставляемые духовной модернизацией, с учетом ее последствий для социальной сплоченности, личного благополучия и моральной ответственности во все более глобализирующемся мире. Идеи и процедуры создания, формирования и продвижения духовной модернизации служат основой для исследования. В настоящей работе использованы идеи статей «Взгляд в будущее: модернизация общественного сознания» и «Семь граней Великой степи». Диалектические способы познания и структурно-логические парадигмы обосновали исторические и философские аспекты духовной модернизации общества. Применены методы структурирования и систематизации и контент-анализа научных исследований. Благодаря междисциплинарному подходу данное исследование направлено на то, чтобы дать представление о значении духовной модернизации в содействии более гуманному и этически обоснованному обществу.

Ключевые слова: Казахстан, общество, духовная модернизация, прагматизм, национальная идентичность, революция и эволюция, открытость сознания, семь граней.

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