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## **The spiritual foundations of the human capital formation in the context of modernization of the public consciousness**

The article raises the problems of the formation of human capital in the context of a philosophical understanding of the complex process of modernizing public consciousness. The role and importance of spiritual values in the education of an independent and responsible person as the main condition of necessary social transformations is argued. A socio-philosophical analysis of the concept of human capital as an important factor in modern social development is proposed. The authors emphasize that educational and professional activities at the university should help young people realize the justice and expediency of the demands placed on them, transform firstly ethical norms that are external to them in their own life principles, as well as the formation in the youth of a humanistic worldview and the ability to moral and volitional regulation of their behavior. In the opinion of the authors, one should also take into account the fact that the essence of individual freedom is able to manifest itself through a conscious attitude toward one's life choice. Freedom has a cause for itself and has no cause outside of itself. Considering the formation of new economic relations, the transformation of social ties, the authors of the article determine the range of issues related to the role of spiritual factors in current processes, and argue that understanding the need to offer a spiritual renewal program should determine the nature of the relevant studies.

*Keywords:* human capital, spiritual values, modernization, social consciousness, culture of thinking.

The approach, established in modern social cognition, to understanding human capital pays attention, first of all, to economic factors and operates with economic concepts and categories. This approach proposes to define human capital, on the one hand, as a combination of the productive abilities of a modern worker, on the other, as an investment of the state, enterprise, and the person himself for the formation and continuous improvement of these abilities. But it is due to the fact that a concrete person is the backbone in the formation of various qualities of human capital, it is necessary to proceed from the fact that, in essence, human capital is a very complex, «polyphonic» phenomenon. In other words, today's definition of human capital as a set of acquired knowledge, skills, motivations and energy that people are endowed with and that can be used for a certain period of time for the production of goods and services, no longer satisfies the new realities of social activity.

In our choice of the strategy of modern civilization development, from our point of view, the emphasis should be on each person achieving a universal level of personal self-development. This should be postulated as the final result of the economic functioning of social production and at the same time as the most important resource and means for the progressive development of society. Therefore, the modern social policy of any state striving for genuine civilized development cannot do without a holistic conceptual vision of a new strategy for the formation of human capital. The vector of this strategy should be directed to the transition from the preparation of a person with a given set of abilities to activity, to the formation of a person who has a universal capacity for action. The most important condition for this ability is the ability of people themselves to choose the most reasonable way of achieving their individual and social well-being, opposing all possible destructive challenges of modern civilization. To create the conditions that help develop this skill, from our point of view, at all levels of social practice it is necessary to implement the principle that recognizes for each member of society the ability to independently master a universal, activity-focused way of interconnection with the surrounding world that will enable each person to become an active participant in modern social transformations.

The process of formation of human capital in modern Kazakhstan's social philosophy is seen as a strategically important sphere of life for Kazakhstani society. This is due to the worldwide trend of scientific, technical and socio-economic development, characterized by increased human activity in all spheres of society, and with the state program of industrial and innovative development adopted in Kazakhstan. Under these conditions, the idea that the effectiveness of economic development and the further progress of social production «depends more on the evolution of the constituent people than on the patterns of economic develop-

ment proper» [1; 3] is becoming more urgent. In particular, Kazakh philosophers pay attention to the fact that the main goal of economic and social progress is not to accelerate the development of a market economy, but to provide opportunities for each person to realize his potential and lead a healthy, creative, active life, when the improvement of personal qualities becomes a pledge and the content of the progress of all mankind. «It is the person, and not factories, equipment and other funds that should be regarded as the most valuable resource of the postindustrial society. This dictates treating a person not as a factor, but as a powerful socio-psychological resource for improving production and development of society» [1; 3].

And the solution of these tasks is impossible without using the entire spiritual wealth of philosophy. It is impossible not to agree with V.S. Solovyov is that philosophy makes a man completely human. This is because the bearer of a philosophical worldview can only be a concrete person, a living person who has his own judgment for each question, not learned from books, not afraid to say this out loud, argue and defend it. In philosophy there is no place for a dry, lifeless, official exposition of ready-made knowledge, but there is always an open space of conversation, dialogue, discussions, during which the «eternal» questions of life resonate with the burning issues of modernity [2; 359]. Philosophy is always pushing the boundaries of the world outlook, finding an unusual focus of vision, discovering for oneself and for yourself all the depth, complexity, and multi-soundness of existence. Therefore, when we are engaged in philosophy, we are engaged in liberating ourselves from the violent power of external forms and assessments, we do not agree with any arrangement of our life in which the person's ability to be completely human, free in his views on the world and responsible for his being in the world is suppressed.

The whole history of philosophy convincingly shows that the formulation and solution of a particular problem is inseparable from the specific historical, social, cultural conditions of life philosopher. Moreover, philosophy itself, which develops as a real life process, is filled with burning questions that generate living philosophical creativity. It is in philosophy as a theoretically fundamental worldview that the fullness of the human attitude to the world is achieved. In philosophy, the researcher is no longer interested in the subject «in itself», but in the subject for man and in relation to man, in connection with it, with his spiritual search and practical intentions. And here every result of the movement of thought acquires a philosophical meaning only when it is associated with vital inquiry and the immediate experience of life, the general context of human existence, the interests of a particular person. Philosophical attitude is a special form of human attitude to the world. And when philosophy connects a person to his needs and interests, on the one hand, and the world understood not «by itself», but as the world of human life - on the other, only then philosophy retains its meaning and its right to exist. Thus, philosophical research, like human thought itself, is not something independent of the world and independent in relation to the broader and general process of human life activity, but there is a critical-creative comprehension of life in concepts.

Any truly philosophical problem, in essence, is always a problem more than philosophical, if by philosophy we mean a certain special area of spiritual activity, is the problem of human life activity, human life. The search for the life foundations of the problem, its first sources, in our opinion, is the most important methodological principle of philosophical knowledge. This search, and only it, allows us to determine that point in the spiritual space where philosophy not only enters into a living and direct contact with reality, with the very reality of human existence, but where it is born as a philosophy, that is, as a specifically human spiritual activity. At this point the problem, theoretically formulated by means of philosophical analysis, is brought into direct connection with the problem of the meaning and essence of human existence. And if such a connection is not established, this means either that not every problem bears a philosophical depth, or that not every theoretical thinking can rise to the level of a philosophical worldview. Only when the philosophy of human existence is connected with the human being of philosophy can we assert that the philosophical formulation of the problem makes sense only as a method and an attempt to humanistically comprehend the world, to understand it in connection with man, as a way and an attempt to spiritualize the reality of human existence.

A.A. Khamidov, referring to the understanding of human capital in a philosophical sense, proposes to distinguish in human capital two hypostases: 1) subjective and 2) social. In the first incarnation, human capital is the fullness of the attributes of a person's subjective sufficiency. Therefore, the development and improvement of human capital is an ontological end in itself of the subject, implying harmonization with the development and perfection of all others. In its second incarnation, human capital appears as a certainty for the available society. Since any society is specifically historical, self-centered, and tends to subordinate the vital activities of its constituent entities to the tasks of their reproduction and development, then not all attributes of the subjective hypostasis of human capital are in demand and supported by the available socium [1; 217]. How, then, is it possible to form, develop and improve human capital in such a divi-

sion? A.A. Khamidov, like many other modern philosophers, links this path, first of all, with cardinal improvement of the education system, with the advent of a radically renewed unified educational and educational complex. The priority of the educational and educational sphere in the formation of human capital, he notes, is related to its ability to exert a close to total influence on both the individual and all spheres of society. «After all, it forms all members of society, regardless of their status and position in social stratification. Through it passes each ... individual, before occupying this or that place in material production, in science, politics, etc., including the very system of education. The system of education and upbringing should awaken the desire and the will of the trainees to develop the right worldview and universal human values. Only thus an educated and educated person is a person, which metaphorically and metaphysically can be called the human capital of humanity» [1; 262].

It is philosophy that can help to find the answer to the most important question for contemporary public consciousness about the sources of spirituality that should be oriented to the polyethnic and multicultural people of Kazakhstan for gaining national dignity and self-awareness that would be adequate to the realities of the third millennium. In order for the unified people of Kazakhstan and, first of all, the young generation to consolidate around the idea of modernizing the country, it is required not only to determine their involvement in the spiritual riches of Kazakhstan, but also to introduce them into the practice of social activity, showing sincere concern for their preservation and augmentation at all levels our social organization.

Proposed by N.A. Nazarbayev's strategy of modernizing public consciousness provides an opportunity to connect the horizons of the past, present and future for decades to come. The main elements of modernizing the consciousness of both society and Kazakhstan are based on the national identity, culture, education, which will rightfully become the factors of the nation's success and ensure Kazakhstan's entry into the thirty of the world's competitive countries. The main task of the representatives of social and humanitarian knowledge in this situation is the preparation of works of an ideological nature that make it possible to form the young generation's readiness to confront the challenges of the time, relying on a solid spiritual foundation.

One of the priorities for achieving this strategic goal should be the upbringing of a generation well versed in the traditions of a native culture that loves the history of its people - a generation that can be trusted by the future of the country. One can agree with the fact that an active and purposeful young generation is growing in our country, fluent in several languages, mastering modern information technologies. But it is also important to remember that the younger generation, not having learned the spiritual values of their people, lessons from their own history, can be overwhelmed by the wave of globalization and go on about the various dogmatic trends. That is why the first condition of modernization of a new type is the preservation of one's own culture, one's own national code.

Therefore, we cannot do without the formation of a new worldview culture of attitudes to the required changes in social development, culture, without which it is impossible to join in the internal, spiritual, infinite dimension of freedom and the meaning of one's participation in the modernization processes, Encouraging self-understanding and mutual understanding, a new worldview culture in a modernizing society will contribute to the acquisition of individual and national identities, while preserving the universal values of spiritual harmony. To do this, the existing Kazakhstani humanitarian fund has all the necessary samples of the spiritual and moral strategy.

The policy of innovation development is oriented towards the implementation of this strategy in the modern educational space, since without the implementation of the state-wide formation of a free creative personality that actively uses the spiritual heritage in developing its self-awareness, one can not be sure of the success of Kazakhstan's modernization. It is the modern education system that should offer new formats for the educational activities of young people, in which the achievement of social and personal success by each young person is the result of diligence and positive life guidelines, the formation of innovative behavior among young people in Kazakhstan. It is young people, due to their sensitivity to everything new, adaptability to life changes, creative intellectual energy and readiness for socially active activity, the youth can become a conductor and accelerator of introducing new ideas, initiatives and technologies into practice [3].

At the same time, it is important to form a commitment to the principles of meritocracy («the power of the worthy») among young people. The main attribute of the modern professional career of a young specialist should be the recognition of his social success solely on personal merit. Young people must move forward, having positive ideals and being equal to the best, those who have risen to the peak of success due to their own talent, efficiency and personal responsibility.

An important condition for formation sense of social responsibility among the youth is to strengthen the spiritual and moral values Nationwide patriotic ideas «Mangilik El» and family welfare

values. Young people should become carriers of a new ecological ethic, take care of their native land and its natural resources of great importance for young people should be the principle of responsibility for one's health, rejection of bad habits, and the maintenance of a healthy lifestyle.

Therefore, there is a need to provide such knowledge and practical recommendations that would target every person, especially a young specialist, to educate yourself as an individual who is able to actively and independently analyze, evaluate, draw conclusions, make adequate, objective decisions that can participate in building open, democratic, legal society, the distinctive features of which are a dynamic social structure, high mobility, the ability to innovate and criticism.

Modern higher professional education is called upon to train specialists who not only have the competencies necessary for the technological implementation of professional activity but also professionals with the necessary level of a new quality culture in which the essential human forces, their spiritual and moral potential, harmonizing attitude of the spirit, consciousness and being rights.

Educational and professional activities in the university should help young people realize the justice and expediency of the demands placed on them, the transformation of ethical norms that are external to them in their own life principles, and the formation of a humanistic worldview and the ability to morally and volitional regulation of their behavior. In addition, a necessary condition for self-actualization and spiritual and moral development of students is their appeal to the samples reflecting the true values of national and universal culture.

Kazakhstan's acquisition of political independence, the formation of new economic relations, the transformation of social ties have raised many questions about the role of spiritual factors in these processes before the representatives of social and humanitarian knowledge. Understanding the need to offer a program of spiritual renewal adequate to political and socio-economic changes should determine the nature of the relevant studies.

The awakening of interest in the problem of spiritual modernization, the real need of the rebellious soul of our contemporary to find its way into the incomprehensibility of the chaos of new relations and other values, to find a higher goal (rather than the bustle of everyday life), to find the true meaning of its vital activity. Spirituality does not oppose the materiality of the world, it does not oppose the inner world of man to the external (natural, social) conditions of its existence, but is the manifestation of universal unity, the manifestation of the One particular person in its meaning of the essential function. «Recognition of spirituality as beingness is the «fusion of the World and Man» in the long and difficult process of self-improvement of man. The process of formation of the spirituality of the individual is a constant transformation of man, whose goal is to acquire a state of subtle perception and internal combustion, thanks to which the integrity and purification of man is achieved.

Orientation of man to the external world, to the cognition and change of this world, being built in an end in itself, into an immutable principle, impoverishes a person, leads to «cramming consciousness with the framework of empirical reality» to oblivion of the spiritual depths of the human being. All this, in the end, becomes the cause of human unfreedom, irrationality, immorality, meaningless existence and suffering. The restoration of the primordial integrity of human existence, the identification of the «inner man» within ourselves in the modern world is feasible only on the basis of spiritual practices offered as an accomplished experience of the spiritual ascetics of mankind. At the same time, it is no longer a matter of utilitarian activity to transform the world of objects and not even of creativity as the creation of something new in the surrounding reality: the task of transformation - the radical transformation of man himself - comes to the fore.

One of the threats of the modern world is the alienation of peoples from their ethnic roots, threatening the gradual loss of the identity and uniqueness of national cultures. Overcoming this threat is the essence of the revival of national cultures, which in the current situation presupposes both the creation of conditions and a mechanism for the formation of a national culture as a coherent system, unique and unique, capable of self-development and self-reproduction, and the establishment of a cultural environment that includes not only the objective world of the values of traditional culture, but also human activity, the person himself - the thinking and creating. An important condition for the implementation of these requirements in the general context of the emergence of new national relations is the mandatory change in the worldview matrix, the paradigm of consciousness, the categorical structure and way of thinking that determine the type and mode of human being in culture. This, in turn, is impossible without a transition to a methodology based on the recognition of the multidimensionality and self-worth of various forms of national and cultural life that overcomes a different kind of local cultural centrism. The key issue of this methodology is the attitude to the historical past of the people, which regardless of the emotional form of its perception has a self-worth as a fact

of the history of the people. It is necessary to master the legacy of the past «constructively, i.e. to implement positive continuity. And to master in the subject-personal aspect of social development, which will allow to determine correctly when answering the question: what is the significance of this heritage for the reform of society. The cultivation of the totalitarian forms of socialist culture led to the destruction of the ethnic core of the personally significant content of culture, which ultimately resulted in the formation in the human mind of a sufficiently stable marginal complex: the loss of the personality of one's own self, a sense of national dignity, responsibility and shame for the fate of its people; automation of the individual, loss of social ties, alienation from society. The revival of the national culture resists the dehumanization of man as a real possibility of the individual's self-attachment to the spiritual values of his people and the universal culture, when conditions arise in which the culture and spirituality of the individual are not reduced only to the totality of morally beneficial qualities that they acquire (kindness, conscience, honesty, etc.), but act as ways of constituting the personality of itself, the choice of its own image (the acquisition of self-identity, the meaning of individual existence), its fate.

B. Kasenov, exploring the historical aspect of the formation of a new Kazakhstani patriotism, comes to his own assertion that the Kazakhstani patriotic namys, «his true essence, his being within him are formed ... in the spiritual world of man - in the fiction of the person as a fatal love affair among all feelings - a feeling for the Motherland» [4; 26]. The highest moral demands of Kazakhstan's patriotic namys, without which its real implementation is impossible in B. Kasenov, first of all, they are named: «proud national Kazakh honor, in an organic relationship with all nations that makes up the patriotic Honor of the Kazakh people; proud national Kazakh conscience, in an organic relationship with all nations that make up the patriotic Conscience of the Kazakh people; proud dignity (as a unity of conscience and honor) of the Kazakhs, in an organic relationship with all nations, constituting patriotic dignity of the Kazakh people» [4; 29].

It is no accident that B. Kasenov in his study turns to the active aspect of the formation of patriotism in the context of an important social process - the professional self-determination of young people. In fact, the professional activity of a person in the modern world has largely become the prism through which beliefs, attitudes, and moods of a person are refracted. And in what spiritual atmosphere there is a choice and participation in the comprehension of professional activity, a dialectically contradictory, ambiguous process of maturing the personal patriotic namys depends. Creating an atmosphere of «creative spiritual revolution (continuous inspiration)» we promote not a formal but creative, competitive, free innovative process of «the development of patriotic namys in the system of profession and activity from beginning to end» [4; 44]. But such an atmosphere does not arise by itself, will not become a passive consequence of ready-made circumstances, conditions imposed on a person from the outside or only from above descended. It will become possible as a result of the constant overcoming of the situation of subordination of a person to a limited and unworthy economic, legal, political momentary order. The more urgent is the individual and social need for carrying out such work for each of us, in the course of which, overcoming our limitations and our unworthiness, we will be ready to resolve the urgent social and historical tasks.

The nature of individual freedom is able to manifest itself through a conscious attitude to one's own life choices. Freedom is a cause by itself and has no cause outside of itself. While the social reality of modern society produces mainly the type of person who is active outwardly, but inwardly passive, Philosophy insists on recognizing spiritual values as moral and mental powers. Possessing these powers, a person, while taking part in various types of social activity, is ready to accept responsibility for further social development.

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К.Я. Аббасова, Д.К. Кусбеков

**Қоғамдық сананы жаңғырту шеңберіндегі адами капиталдың рухани негізі**

Мақалада қоғамдық сананы жаңғыртудың күрделі үрдісі адами капиталының қалыптасу мәселесі ретінде философиялық тұрғыдан қарастырылды. Әлеуметтік өзгерістердің негізгі шарты ретінде жеке тұлғаның өзін-өзі тәрбиелеуі және жауапкершілігі рухани құндылықтардың бастысы екендігіне назар аударылды. Заманауи қоғам дамуының ерекше факторы ретінде адами капитал ұғымының әлеуметтік-философиялық талдауы ұсынылды. Авторлар басты назарды жоо-ның оқу-кәсіптік іс-әрекетінде жастардың әділеттілік және мақсаттылық талаптарын сезіну керектігіне баулуы, ең алдымен, сыртқы этикалық нормаларды өзінің ішкі өмірлік қағидаларына айналыдыру, сонымен қатар жастарда гуманистік көзқарас және жүріс-тұрысында моральдік-еріктік қажеттіліктерін дамыту. Авторлардың ойы бойынша, жеке дара бостандықтың мәні, саналы түрдегі өмірлік қажеттіліктерді таңдай алу мүмкіндіктерін ескеру қажет. Жаңа экономикалық қатынастардың қалыптасуы, әлеуметтік байланыстардың өзгерісі сұрақтарын қарастыру барысында мақала авторлары бір топ мәселелерді заманауи процестерге қатысты рухани факторлардың рөлі төңірегінде зерттеді, ал ол, өз алдына, ұсынылып отырған бағдарламаның рухани жаңару қажеттілігін, зерттеу жұмыстарының негізгі бағыттын анықтайды.

*Кілт сөздер:* адами капитал, рухани құндылықтар, жаңғырту, қоғамдық сана, мәдени ойлау.

К.Я. Аббасова, Д.К. Кусбеков

**Духовные основы человеческого капитала в контексте модернизации общественного сознания**

В статье поднимаются проблемы формирования человеческого капитала в контексте философского осмысления непростого процесса модернизации общественного сознания. Аргументируются роль и значение духовных ценностей в воспитании самостоятельной и ответственной личности как главного условия необходимых социальных преобразований. Предлагается социально-философский анализ понятия человеческого капитала как важного фактора современного общественного развития. Авторы акцентируют внимание на том, что учебно-профессиональная деятельность в вузе должна способствовать осознанию молодыми людьми справедливости и целесообразности предъявляемых к ним требований, превращению поначалу внешних для них этических норм в их собственные жизненные принципы, а также формированию у молодежи гуманистического мировоззрения и способности к морально-волевой регуляции своего поведения. По мнению авторов, следует учитывать и то, что сущность индивидуальной свободы способна проявляться через сознательное отношение к своему жизненному выбору. Свобода имеет причиной саму себя и не имеет причины вне себя. Рассматривая вопросы формирования новых экономических отношений, трансформации социальных связей, авторы статьи определяют круг вопросов, связанных с ролью духовных факторов, имеющих место в современных процессах, и утверждают, что понимание необходимости предложить программу духовного обновления должно определять характер соответствующих исследований.

*Ключевые слова:* человеческий капитал, духовные ценности, модернизация, общественное сознание, культура мышления.

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