

ABSTRACT

of the dissertation work of Dussipova Aisana Saginbayevna on the topic «Philosophical analysis of the formation of spirituality of modern Kazakhstani youth: problems and prospects» submitted for the degree of doctor of philosophy (PhD) in the specialty «6D020100-Philosophy»

General description of work. The dissertation explores the problems of forming the spirituality of modern Kazakh youth, its conceptual models and perspectives. The analysis of the problem is carried out in a content-logical plan on the basis of historical and cultural material, first of all spiritual values in traditional Kazakh culture. The necessity and possibilities of the revived tradition of ethical teachings in the Kazakh culture in the formation of the worldview of youth are revealed, a conclusion is made about the socio-philosophical and ethical-pedagogical perspectives of the historical experience of the formation of the spirituality of youth as applied to New Kazakhstan in the trend of global modernization.

Research urgency. At present, social philosophy actively studies the origins of spirituality, essence, forms of its manifestation at the individual and social levels, the prospects of evolution in changing social conditions. Appeal to the phenomenon of spirituality in the modern world, oriented primarily on material values, is more than relevant. Technical progress without the development of spiritual factors has led to the crisis of social and spiritual spheres of society, as evidenced by such common phenomena as egoism, indifference, cruelty.

The situation is aggravated by the existence of global problems. At present it has become obvious that the contradictions between the growing needs of mankind and the relatively limited capabilities of the biosphere jeopardise the further existence of the anthroposphere. Therefore, the issues of ecologically safe development of civilisation have come to the forefront of scientific research and public consciousness in general. Human beings are required to understand that material progress cannot continue indefinitely for environmental reasons. Recognition of the priority of spirituality is vital and requires conscious and responsible behaviour from man. Society must learn to manage itself and proportion its activities with the natural factor, providing such a relationship with the environment, which will allow harmonious development of the entire socio-natural integrity.

To this end, humanity needs to form a common value paradigm for the society of the XXI century, which has prospects only if there is a transition from the values of technogenic civilisation to spiritual values. Further development is unthinkable without a corresponding transformation of public consciousness, understanding by each person of the meaning and significance of the upcoming changes. The leitmotif of all civilisational transformations is the search for new forms and ways of penetration of ecological knowledge into educational structures of various levels. The urgent problem, thus, is the need for a holistic socio-philosophical analysis of the essential foundations of spirituality, the peculiarities of its manifestation and functioning in modern society, its significance in the formation of social and personal worldview guidelines.

The problem of spirituality acquires special significance in the context of the task of educating the younger generation. It is on the youth that depends on what the future will be: catastrophic for humanity or harmonious and steadily developing. Accordingly, the task of forming the spiritual and moral image of young people becomes extremely important in today's global-critical world.

Degree of study of the dissertation's theme. In the Russian philosophical literature various aspects of spiritual life and spiritual culture have been analysed in different aspects in the studies of M.Y. Kovalson, V.J. Kelle, V.I. Tolstoy, A.G. Spirkin, A.K. Uledova, V.S. Barulin, M.S. Kagan, V.F. Ryabov, M.K. Mamardashvili, N.K. Borodin, S.B. Krymsky, V.A. Zaitsev, P.L. Livshits, G.E. Burbulis, V.E. Kemerov, V.A. Lektorsky, V.D. Shadrikov, P.V. Simonov, P.M. Ershov, Yu. Gundarov, V.G. Fedotov, B.S. Bratus, V.I. Slobodchikov, N.N. Moiseev, V.P. Kaznacheev, E.A. Spirin, V.N. Sagatovsky, Y.V. Reizem, A.I. Subetto, I.A. Ilyin, C.JI. Frank, B.S. Soloviev, A.M. Bagautdinov, L.A. Belyaeva, T.N. Kukhtevich and many others.

The works of such researchers as M. Heidegger, J. Marité, G. Hegel, Sh.A. Amanoshvili, S. Huntington, F. Fukuyama were considered within the framework of this study.

Coverage of various aspects of the phenomenon of spirituality, and problems and concepts that are somehow related to the object of the study received in numerous works of famous Kazakh philosophers A.N. Nysanbaev, D.K. Kishibekov, A.H. Kasymzhanov, O.A. Segizbaev, N.G. Ayupov, G. Esim, S.E. Nurmuratov, Z.N. Sarsenbaeva, K.Sh. Segizbaev, N.G. Ayupov, G. Esim, S.E. Nurmuratov, Z.N. Sarsenbaeva, K.S. Nurlanova, S.N. Akatai, M.S. Orynbekov, T.H. Gabitov, Zh. A. Altayev, G.J. Nuryшева, R.S. Sartaeва, S.Y. Kolchigin, D.S. Raev, G.G. Barlybaeva, A.A. Kuranbek, K.M. Konyrbaeva and others.

In Kazakhstan, the most interesting studies of youth problems are conducted by: Z.S. Aidarbekov, D.J. Eshpanova, Zhane K.O. Aitbay, L. Kasym, A. Zhusipova, N. Abdullina, A.K. Abisheva, G.R. Koyanbaeva, L. Zaurbekova, A.A. Demeuova, A.A. Ismailov, L.K. Omarbaeva, D.V. Lepeshev, A.M. Kanagatova.

Object of the dissertation research is youth as a social group by means of value analysis.

Subject of the study is the youth of modern Kazakhstan, the peculiarities of its social role and the prospects of its development.

The purpose of the study is to find out the role of the spiritual factor in the formation of youth, ways and methods of realizing spirituality, which has an ideological significance in the life of the youth of Kazakhstan.

In accordance with the purpose of the dissertation research it sets the following **tasks**:

- to determine what spirituality is in the holistic understanding;
- to establish the regularities of spiritual development and its peculiarities associated with the age characteristics of personality;
- to substantiate the position that youth is the most optimal and favourable period for the spiritual formation of personality and reveal the main stages of spirituality development in youth;
- to identify common essential features of Kazakhstani youth and prove that the essential definition of youth consists in openness to the future, in the ability to construct a new architectonics of social existence;
- emphasise the peculiarities of the influence of traditional culture on the spiritual development of Kazakh youth;
- to show the dual character of values of modern youth of Kazakhstan, determined by its new cultural needs;
- to note that the contradiction of tradition and modernisation is resolved with the understanding that positive values are contained in both the old and the new;
- to establish the role of various educational programmes in the formation of spirituality of young people in Kazakhstan;

– to demonstrate the significance of the results of sociological studies in the substantiation of the features of the formation of the worldview orientations of youth.

Theoretical and methodological basis of the dissertation research. The dissertation research was carried out on the basis of general philosophical methods and principles, holistic worldview, a set of philosophical methods and interdisciplinary approaches. The study of the problem of formation of spirituality of Kazakhstani youth was carried out on the basis of the methods of systemic, hermeneutic and comparative analysis. The principle of integrity, the principle of unity of logic and history, the principle of cultural and historical significance were applied. The empirical (sociological) part of the study was conducted using the methods of survey, interviewing, analysis and comparison.

Scientific novelty of dissertation research consists in a set of theoretical and practical provisions and conclusions obtained as a result of the study:

– determined that spirituality should be understood holistically, as a comprehensive and synthesising definition;

– it is established that spiritual development is subject to a single law, but at the same time there are also regularities associated, among other things, with age specifics;

– substantiated the position that youth is the most optimal and favourable period for the spiritual formation of personality, although at the same time the most responsible and difficult - due to the lack of experience of a young person, and revealed the main stages of spirituality development in young people: childhood (spontaneous spirituality), adolescence (ambivalent, conflict) and relatively mature;

– revealed that Kazakhstani youth with all the diversity of its social status is united by common essential features: psychological and spiritual, and proved that the essential definition of youth is openness to the future, in the ability to construct a new architectonics of social existence, which requires special attention to the spiritual growth of the young generation;

– it is emphasised that Kazakh youth up to the present day has its own peculiarities in spiritual development, connected with the influence of traditional culture, which was predominantly an ethical project;

– it is shown that the values of modern youth of Kazakhstan, determined by their new cultural needs, do not always correspond to the highest human values due to the transitional nature of young age;

– noted that the dilemma ‘tradition - modernisation’ or ‘old - new’ loses its acuteness and is resolved with the understanding that the old is not identical to something negative as well as the new, as positive values are contained in both the old and the new;

– it has been established that in the formation of spiritual values of a personality a determining role is played by schools with complementary programmes: scientific research and artistic and creative;

– shows the significance of the results of sociological research in proving the peculiarities of formation of worldview orientations of young people.

Provisions for defense:

1. Spirituality is the most important quality of a person, which makes him a human being. Since a person is a multifaceted being, the phenomenon of spirituality is not easy to fix. Spirituality appears in many different hypostases, including mental, ethical, aesthetic, psychological, religious. But that is why spirituality should, in our opinion, be understood holistically, as a comprehensive and synthesising definition. In this case, spirituality appears as a multi-level phenomenon, having a number of internal subordinate structures and phenomena, which only in their totality can be called human spirituality.

2. Spiritual development is subject to a single law, it is the same for all people. At the same time, there are also special regularities in the development of spirituality of a person, associated, among other things, with his age. If in adulthood and old age a person realises spirituality, mainly giving his knowledge and experience to others, then in youth spirituality is manifested more in the construction of the future.

3. Youth is the most optimal and favourable period for the spiritual formation of personality, because youth is the age of love, hope, faith in oneself, the beginning or blossoming of creativity. At the same time, youth is dual in terms of spiritual development, as there is a danger of spiritual fall due to the inner immaturity of a young person, lack of experience, excessive emotionality and categorical judgements and actions. The spirituality of youth develops spirally - from the immediate child psychology, which can be conventionally labelled as spontaneous spirituality, through the conflicts of adolescence - to a more mature period in spiritual development, which comes approximately by the age of thirty.

4. Kazakhstani youth in terms of specific social status is a diverse phenomenon. Schoolchildren and students, workers and scientists, residents of auls and megacities - this is quite a variegated picture, but it should not obscure the main fact. Namely, that all these groups represent young people, i.e. they are united by common essential features. And it is not only about age, but above all about those internal, psychological and spiritual processes and traits that are characteristic of the representatives of all these social groups. The essential definition of youth is that youth is a social group that is open to the future. It is young people who are the driving force of society and who construct the new architectonics of social existence. Therefore, proper education of youth is extremely important: only genuine spiritual development is capable of creating durable and harmonious social structures and relations. Thus, the spirituality of youth reveals itself, on the one hand, as a constructive social beginning, and on the other hand, it requires sensitive attention from older generations, smooth continuity in the perception of spiritual values.

5. Kazakh youth has its own peculiarities in spiritual development. These features are related to the influence of traditional ethics and culture. Kazakh philosophy was ethical in nature, with a special place in traditional Kazakh thought, as well as in the later period, occupied by the issues of education of the younger generation. Moral maxims, didactic instructions, artistic works of Kazakh thinkers and writers were aimed mainly at instilling the best human qualities in the new generation, to pass on the spiritual experience of the past to the future. The Kazakh philosophical tradition is inherent in such qualities as humanism, ethics, and the attitude to the highest moral values as the most important and inalienable. Kazakh philosophy is predominantly an ethical project. Besides, the peculiarity of Kazakhstani youth is connected with relatively recent openness to the world (in the post-Soviet period), wide opportunities in mastering world languages and any creative skills.

6. Spiritual values of modern youth in Kazakhstan are determined by their new spiritual needs and demands. Problems in Kazakhstan's youth environment are related to this, as new demands do not always meet the highest human values. However, this state of affairs is connected with the transitional nature of young age, in which the highest spiritual aspirations for love, friendship, creativity are combined with the lack of life experience and lack of ability to manage their emotional inner world.

7. The dilemma of 'tradition - modernisation' or 'old - new' loses its acuteness and is resolved with the understanding that the old is not identical to something negative in the same way as the new. Positive values are contained in both the old and the new. Therefore,

the problem is not to replace the old with the new, but to organically combine the best of both.

8. Cultural institutions are among the main socio-cultural institutions in working with young people, and also play an important role in the formation of spiritual, moral, aesthetic values of the individual, relying on the spiritual and moral humanistic potential of modern and traditional information and educational programmes. But the most important models of formation of spirituality of the younger generation, along with cultural institutions and mass media, are the family and school. In social terms, family traditions and schools with their educational programmes are able and obliged to act as channels for the transmission of the best human qualities from the older generation to the younger. Two complementary models of spiritual and moral education are educational institutions and programmes with a research focus and educational institutions and programmes with an artistic and creative focus.

9. Actual problems of the formation of spirituality among youth include: loss of meaning in life, stress, changes in society, limited opportunities for self-realization. Spirituality has a significant impact on health, development of leadership qualities, cultural and religious aspects, effectiveness of programs, social environment, youth identity and the role of technology in the formation of spirituality. On the basis of the above research results, it is possible to develop a youth support program for finding the meaning of life, managing stress and resolving conflicts. The creation of centers and communities allows young people to exchange experiences, and meditative practices and participation in spiritual studies contribute to the development of their spirituality and the acquisition of inner harmony.

Practical value of the research work. The results of the research can be used as a cognitive tool that allows the state to prevent possible situations, considering the state of public security, including cultural and spiritual threats, as a new system of social norms that emerged with the change of spiritual and moral orientation of young people in modern society. The conclusions and results of the dissertation research can be used in state bodies, public associations, in the construction of interpersonal relations, in solving, discussing and accepting the problems of spiritual education, in the process of training and education of pupils and students, in educational institutions.

The ideas and conclusions of the dissertation research can be put into the basis of specialised courses such as ‘Social Philosophy’, and the materials and ideas used in the study can be used in the implementation of educational programmes in philosophy, cultural studies, sociology, political science.

Approbation of research work. Main scientific results and outcomes of the research work: 6 scientific articles have been published in national editions, in conference collections. Including 4 articles in the journal COXON (in the journals ‘Adam əlemi’, ‘Əl-Farabi’, ‘Bulletin of Karaganda University. Series History. Philosophy’); 1 article in the peer-reviewed journal “Pharos Journal of Theology”, in the Scopus database (quartile - 2, percentile - 55) - “Philosophical Analysis of the Formation of Spirituality of Modern Kazakhstani Youth: Problems and Prospects” - 2025. - Volume 106, Issue 1. <https://doi.org/10.46222/pharosjot.106.27>).

Disputation of the research. The research was discussed and submitted for defense at the meeting of the Department of Philosophy of the Faculty of Philosophy and Political Science of the Al-Farabi Kazakh National University on February 11, 2025 (M. No. 6).

Structure of dissertation work. Dissertation work consists of introduction, three chapters, conclusion, list of references. Number of pages: 115 pages.