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Philosophical analysis of the formation of the spirituality of modern Kazakh youth

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Abstract

The aim of the article is to determine the role and the influence of the global informational network on spiritual life and goal setting of young people via comparative qualitative research methods. As a result, one of the most reliable instruments of the prevention of the negative youth deviations is the implementation of culturally-based projects with an analysis of the heritage of the Republic of Kazakhstan. In conclusion, the complex approach would develop students' goal setting for the solution of not virtual, but real spiritual problems.

Keywords: spirituality, youth, value settings, projects.

Análisis filosófico de la formación de la espiritualidad de la juventud kazaja moderna

Resumen

El objetivo del artículo es determinar el papel y la influencia de la red mundial de información sobre la vida espiritual y el establecimiento de objetivos de los jóvenes a través de métodos comparativos de investigación cualitativa. Como resultado, uno de los instrumentos más confiables para la prevención de las desviaciones negativas de los jóvenes es la implementación de proyectos de base cultural con un análisis del patrimonio de la República de Kazajstán. En conclusión, el enfoque complejo desarrollaría el establecimiento de objetivos de los estudiantes para la solución de problemas espirituales no virtuales, sino reales.

Palabras clave: espiritualidad, juventud, valores, proyectos.

1. INTRODUCTION

The overwhelming majority of the respondents mentioned the formation of the model and spiritual traditions, implementation of innovation and economic reforms, implementation of social and political projects, and development of information technologies among the factors, influencing the development of mental capital of people and intellectual capital of a nation. It is noteworthy that the spiritual traditions and moral values are the first priority. This is a demonstrative moment. After gaining independence, it became possible to communicate comprehensively with the world community,

to know their history, culture, literature, and level of estimates obtained based on universal values.

All personal qualities that **are** formed during personality development should be focused on the spirituality of modern youth in our republic. That is to be an intellectual citizen not only in the cognitive and theoretical terms but also in practice and action. For example, a great Kazakh philosopher and educator Abay put forward the concept of a full human being. Abay's full human being is a social personality, a full spiritually advanced person who does well to the society, environment, people, humanity, and the whole world. These ideas are connected with the first principle of our President, which was proposed in the Intellectual nation– 2020 project: We need people who know how to work in the XXI century, professionals who are well aware of domestic and international processes, patriots, putting national interests above personal ones. Today creative thinking and the ability to process knowledge and generate new solutions, technologies, and innovations have become the most valuable qualities (**VELITCHENKO, 2013**).

The third principle of the Intellectual nation–2020 project is the spiritual education of youth. One of the negative impacts of globalization is the isolation of Kazakh youth from their native grounds, the prevalence of consumer awareness, cultivation of material wealth, materialistic pragmatism. President Nursultan Nazarbayev, who is concerned about widespread of these pseudo-values, urges to oppose these phenomena by strengthening national and cultural values and morals of the young generation, which are right and significant.

Knowledge and skills cannot be a creative force if they are not based on national priorities, moral values, public debt concepts, social solidarity, and continuity of generations. It was not for nothing that Abai said that primary education should be taught in the native language, which attaches a child to national and cultural values, including religious values. In adolescence, you can start learning other languages and subjects. He also put forward the idea of correctness of religious education and morality for the purpose of the moral education of a person. Abay is a supporter of symbiotic and synthetic method in education.

He is convinced that for spiritual education children should be taught the canons of religion and religious morality. Being a believer and a spiritually developed person, he will define the priorities and strategies of his development more correctly in the future. Modern educational policy and pedagogy of Kazakhstan are going that way. The motivational concept of the society is in science and education, in human development and the formation of a full human being. Abay Kunanbayev's ideas are identical to the concepts of the leader of the nation. **EPISHIN (2010)** deeply focuses his thoughts on the concept of the motivation of the younger generation in the third principle of the formation of an intellectual nation and intelligent personality. Developing the idea of **VELITCHENKO (2013)** the leader of the nation encourages the society to spiritual and universal values: **“Our young generation should learn the truth - only one who benefits people and his country can achieve real success in life” (VELITCHENKO, 2013: 10).**

Spiritual values and national culture are of paramount importance for the development of every nation or ethnic group. Culture can be represented as a huge laboratory in which universal and national values are created; achievements of human society from ancient times to the present day are collected. All these values are a legacy of the culture of peoples. Therefore, we must begin the acquaintance with the national culture from its heritage. In Ozhegov's Russian Language Dictionary, the word heritage is defined as a phenomenon of the spiritual life of people, their lifestyle, inherited and perceived from previous generations, from their predecessors. Heritage is a necessary foundation for building a new culture by future generations. The present generation is enriched by the experience of the past generation and passes this experience to the future generation. This eternal circle of three unities is open while people live.

The formation of a spiritual society in the country is determined by examining the methods based on the humanitarian sciences and values necessary for the implementation of measures aimed at ensuring social and economic effectiveness. Despite maintaining a high level of literacy and academic achievement in Kazakhstan, the country's level of development requires new skills and a new way of thinking. The education system must train the youth, ready to cope with the changes of today to help Kazakhstan remain competitive on the world stage (GABITOV, KULSARIYEVA & SULTANBAYEVA, 2012).

Communication, information, and knowledge are the driving force of progress, contributing to improving the level and quality of life. Information and communication technologies, whether traditional

or modern, give new and reliable development opportunities to people around the world. Besides, many countries, especially the least developed, do not have full access to information and information exchange, which deprives them of a chance for prospects of long-term and sustainable development. Communication has a dual task-to promote the development of economy and mentality. Its implementation is associated with multicultural factors and openness, sustainable development strategy, creation of an atmosphere of trust in the society. For Kazakhstan, the development of information and communication technologies in general and satellite technologies, in particular, is becoming one of the key factors in addressing competitiveness.

2. METHODOLOGY

The level of Internet development is an important indicator of spiritual development. Today in Kazakhstan such cities as Astana and Almaty as well as all regional centers are provided with 3G technologies. This year it is planned to introduce third-generation services in all settlements with a population of more than 50 000 people. As to the implementation of LTE (4G) technologies, the construction and testing of a pilot network are scheduled for the current year. Internet access under EVDO technology is organized in Kostanay, Zambyl, South-Kazakhstan, Pavlodar, Almaty, and Aktubinsk regions. Note that according to preliminary statistics data

the number of Internet users in Kazakhstan in the first quarter of 2012 increased to 57.6%. As the Minister of Transport and Communications reports, in 2018 and 2019, the cost for the wholesale Internet has been reduced to 75%; the monthly fee for the popular tariff plan has been reduced to 10%, however, the speed in the number of tariff plans has been increased 2-fold. As for mobile communication, the cost for intranet calls has been reduced to 33%, to networks of other operators on average to 27%.

These are good indicators, however, if we consider the Internet as the instrument of the influence on spiritual settings of youth, it is necessary to define objectively the positive and negative factors of such influence. The positive influence includes the possibility of quick communication, information retrieval, and expansion of self-education. We believe that the positive sides of the Internet are realized in the basement of a reasonable approach and rightly dosed participation in Internet space. Otherwise, the person is becoming dependent as a drug addict when the behavior of the men and the process of the formation of the spiritual settings are governed not by the intellect, but instincts or external circumstances. Now scientists identify several types of computer addiction with similar symptoms of other forms. It is a web surfing, the search of the new intriguing information, cybersex dependency, a computer film mania when the person spends days and nights with computer, game dependency as an obsession with network computer gaming, which is popular among young people (SULTANBAYEVA, KANAGATOVA, & ASSYMOVA, 2013).

It is known that Internet dependency forms the person who is socially defective, preventing him from real-life communication with surrounding people, depriving him of an opportunity to develop spiritual skills of immediate communication. It is a rather serious problem for the modern generation. Such a serious problem of the informational society cannot be easily solved. At the same time the social connections, which are essential for human spiritual culture are blasted. The young man shows apathy, mental instability, nervousness, dissatisfaction with life. Nowadays the experts emphasize prevention from a computer game addiction as the growth of such computer dependency occurs due to the neglected process of children's upbringing in a family, feelings of loneliness, which the person tries to avoid, gaining the victory over inner weakness on a virtual battlefield. The danger of computer game dependency threatens everyone who spends time playing video games for more than two hours a day. It is not a secret that this time barrier is considered as a norm among teenagers (CONTARELLO & SARRICA, 2007).

The fragmentariness of the perception of the world, the nihilism of the humanistic values and ideals, the frustration, the growth of the different types of the youth's deviation are the negative consequences of this process. Nowadays the volume and the influence of the information suggested for personality through the Internet have increased tremendously so it is possible to say that information is an important factor of socialization, which is as powerful as a family, school or a reference group (SULTANBAYEVA, KULSSARIYEVA & TAZHIYEVA, 2014). The Internet is a central agent of young

people's socialization. Nicholas G. Carr is the famous American scientist-publicist, the expert in the field of the processes of management and information transfer, together with his group of researchers-psychologists have made the deplorable inference that fast and regular scrolling of the websites leads to the loss of the spirituality, human brain's capability to think profound and analytically. It turns the regular users of the network into people, who are impulsive and unable to carry out the intellectual work.

Using the Internet is affected by diverse information every second and the content of this information can be useful or aggressive, manipulative, disorganizing a spiritual world of the personality. The scientists and parliamentarians of the different countries worry about spiritual life and the leisure sphere of the personality social networks, which spread the tsunami of disinformation in the most sophisticated form. They urge us to know how to be protected from the negative impact of this process without forbidding it. The Internet as a mobile type of communication undertakes the legislative functions, imposing the spirituality and norms of communication in society, adjusting the spiritual settings of the behavior of the huge groups of young people of different ages, which is not always correct.

The specialized literature describes the emergence of severe forms of dependency because of the person's communication with the global informational networks. The specialists' attention is focused primarily on philosophical aspects of the global network's impact and addiction as an unhealthy condition of the mentality of the Internet users. Nowadays the specialists intensively study the interrelation

between the Internet and social wellbeing of citizens and the government in general. The research works emphasize the importance of not be concentrated on social risks, it is necessary to develop the potential of the modern informational technologies, their reasonable reserves of the growth of the human spirituality (VELITCHENKO, 2014).

There is a variety of opinions, but it is necessary to notice that the serious destructive forms of a person's behavior are connected with computer addiction. They are caused by deviations in the functioning of a nervous system of the person, which stops to be a spiritual human in fact. The Internet is a huge benefit of facilitating the achievement of the aims of people. It exempts the person from routine and unproductive work. At the same time, it is evil if the person tries to shift the functions of the relaxation and control of intelligence and destiny development to the virtual environment.

The reliable instrument of the prevention of the negative youth deviations is the investigation of the actual values of young people, their spiritual settings. As we think, it is important to find out the ways of the optimization of the students' spirituality to visualize the prospects of the cultural capacity of future social development. Therefore, we decided to identify the position of the youth – students concerning the role of computer literacy in a vital success of the individual. Two hundred and sixty-eight students of all academic years of learning from Al-Farabi Kazakh National University of eight specialties of mechanic-mathematical faculty have been interviewed.

They had to answer the question: What factors influence on a successful life of the personality? The results are depicted in Table 1.

Table 1: Results of the answers of the Kazakhstani respondents: What factors influence on a successful life of the personality?

The qualities of the personality;	First-year	Second-year	Third-year	Fourth-year
The skills and talent	5.0	7.7	41.94	17.4
Spiritual settings	1.0	3.8	5.38	0
The ability to communicate	8.0	2.5	10.75	21.7
The adaptable skills	7.0	13.5	3.23	26.1
Luck and success	10.0	1.9	4.3	4.3
The help of the parents	3.0	3.8	2.15	0
The connections with necessary people	23.0	19.2	9.68	0
Good education	9.0	9.6	15.05	13.0
The diligence	13.0	11.5	7.53	17.4
The computer	21.0	3.8	0	0

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The Kazakhstani students are careful in the determination of the prospects of social development. The Kazakhstani students from year to year of learning period change their priorities resolutely. Meanwhile, the students identify the insignificant role of computer literacy rather than spiritual values as a guarantee of the achievement of the aims of life. It is obvious that the analysis of the spiritual settings of the youth gives an opportunity to predict the directions of cultural development of the present and future society. The ten-year crisis of the educational system has filled the consciousness of the young people with chaotic and distorted information, which complicates the process of the full-fledged socialization and damages the cultural continuity of generations and assimilation of the traditional human values.

3. RESULTS AND DISCUSSION

The question that Kazakhstan loses its cultural heritage is important. Craftsmanship skills disappear very quickly. It is supposed to be connected with rapid industrial growth in some parts of the country. For example, there used to be eight archaeological sites in Almaty, but now only one of them still exists. The President expresses concern about the country's ability to preserve its history, culture, and spirit. Kazakhstan signed a Declaration on Cultural Heritage, which is

an important step in order to raise spiritual issues in the state development agenda at the proper level stressed the need for stronger political will and attention to perform the stated commitments and finding ways to integrate cultural values in Government policy. However, the need for stronger political will and attention to perform stated commitments and finding ways to integrate cultural values in the government policy are emphasized.

Conducting comprehensive studies in this direction on a national level will become the basis of the formation of the spiritual nation in Kazakhstan. Initiated researches in the field of humanitarian technologies that increase the potential of spiritual society and development of human capital in Kazakhstan science gave a new push to the development in this sphere. This forms the scientific environment in which humanitarian basis and technologies of efficient implementation of government reforms, aimed at the spiritual capital of the nation, are developed.

We note here that a lot of work on the protection of intangible spiritual heritage is being carried out in Kazakhstan at the state level. A National Committee for the Safeguarding of the Intangible Cultural Heritage, which involves prominent scientists, researchers, and representatives of state bodies, was established. A project of Concept for Safeguarding of Intangible Cultural Heritage has been developed and approved. It included Kara Zhorga and Kuy. Among the nominations to be approved are Yurt, Aitys, and Atlas of intangible values of Kazakh people will contribute to the list of national brands. Besides, it will allow the younger Kazakh generation to learn more

about Kazakh spiritual and cultural traditions. An announcement about the scientific expedition A letter to the village was posted on social networks, where young people shared different information about the current situation in villages. Also participating in the project let young researchers express their impression about the trip in the essays below, which **tells** about the life of young people in different regions of Kazakhstan.

Within the frame of the project, participants visited the Abay museum in Semey. Abay Literature and Memorial Museum **were** established upon recommendations of M. Auezov based on the resolution of the Council of People's Commissars of Kazakh SSR No. 347 dated April 01, 1940, devoted to the 95th anniversary of the great poet. It is the first literature museum in Kazakhstan history. In 1990 by the resolution of the Council of Ministers of Kazak SSR No. 141 dated April 05, 1990, due to Abay's 150th anniversary the museum was reorganized into the State Cultural-Historical Literature and Memorial reserve museum of Abay called Zhidebai-Borili. During the first years, the museum was located in the houses of Bekbay Baiysov and Aniyar Moldabayev where Abay often stayed when he came to Semey. In 1967, the museum was moved to the house of merchant R. Yershov.

Cultural events dedicated to the protection of nature in the region and environmental issues are held. The ancient era section is based on scientific evidence, covering the history of people who lived in the Stone Age. Here you can see the relics that have been found during archaeological works as well as cultural sites of ancient nomads inhabiting this region in the 1st Millennium BC. A valuable complex of

ancient relics providing knowledge on national priceless heritage has been collected. Antique records, documents, archival information, photos that cover the cultural and historical development of the region were widely used. Works and separate scientific interpretations of the researchers of the region and Orientalists are presented. The modern age section gives substantial educational information about the history of the region up to this day.

Planned scientific research works on collecting materials are being held in the museum. Research materials related to the history of the region from the fund of the Republican State Central Archives and the National Academy of Science, as well as from the Archives of such cities as Omsk, Astana, Semey, Oskemen, constitute a scientific fund of local materials of the museum. Materials based on them are published in national, regional, and district publications. Geographical, archaeological, and ethnographic expeditions are often organized on the part of the museum. Due to the works carried out, samples of valuable national spirituality are being collected.

4. CONCLUSION

The systematic professionally competent work of the diversified specialists (philosophers, teachers, psychologists, and IT specialists) for the formation of spirituality with the integration of computer literacy of the adolescents and pedagogical literacy of the parents, for the training of the communicative abilities of young people, for their

active involvement in socially useful activities since their childhood is necessary. The mass actions from an early age, the promotion of mass sport, the mobilization of the youth for informally organized cultural projects and leisure, creative activities based on heritage material, which should be prepared by adolescents themselves can become the resolution of the problem. The creation of student's film clubs or amateur theaters under the leadership of professionals can promote the opportunities of children's self-organization and self-checking.

The educational actions organized by famous politicians, people of creative professions devoted to the use of Internet technologies for achievement of the success would be in great demand. To form the spirituality with media literacy of the youth we recommend using different occupations and out-of-class activities (leisure activities as well) including the development of the scenarios and mini-scenarios about heritage. The games for preparation and creation of the media texts by students according to the heritage and spirituality of Kazakh nation; the creation of the posters, newspapers, advertising booklets about significant persons. The shooting of educational and spiritual movies with the use of well-known examples. The collective discussion of the works of culture; the creation of the stories on behalf of the heroes, appearing in the media text.

The creation of the scenarios according to the solution of spiritual problems of society, collective discussion of prepared scenarios; collective watching of the programs, videos, and collective discussions of screen media texts. Moreover, initiated researches in the field of humanitarian technologies would increase the potential of

intellectual society, improve human capital in Kazakhstan science, and give a new push to the development of youth's spirituality. Only the complex approach can provide the successful resolution of the problem to preserve the spirituality, which is important for the society, the settings of the behavior of the modern generation of young people. The complex approach would develop students' goal setting for the solution of not virtual, but real spiritual problems. The essence of humanity, its ethical and aesthetic appearance, the value and meaning of life, the world of knowledge, and feelings did not leave Abay indifferent, so it should not leave the modern youth of the Republic of Kazakhstan as well.

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