Abuov Amrekul

Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan.
E-mail: naukakaz@mail.ru

THE FIELD OF NATIONAL AND RELIGIOUS VALUES IN THE CONTEXT OF SPIRITUAL AND CULTURAL GLOBALIZATION

Abstract. One of the powerful factors shaping the image of the nation is religion. Religion defines the basic ethical norms, as well as the system of relations within and outside the ethnic community. The specifics of religion will to some extent determine the development of national culture and stimulate or limit the development of certain genres of art. The national character and the ethical nature of the nation are largely related to the national religion.

One of the most important foundations in the life and development of a nation is language. Language reflects the whole history, culture, value system and worldview of the people.

The environment, religion and language all work together to create ethnic psychology. Ethnic psychology shapes the thinking, behavior and actions of members of a particular ethnic community, the whole way of life, in short, the image of the world. Parents pass it on to the next generation, and society supports it with its socio-ethical system.

Key words: national, religious, values, spiritual, cultural, globalization.

Introduction. The globalization of culture, which creates powerful flows of information, has a profound effect on the minds of adolescents and young people. After all, the world image of the older generation is more stable, more resistant to foreign cultural influences. As a result, the abyss of the world image between the generations will appear, and it will expand rapidly: the minds of teenagers and young people will become more and more distant from the minds of parents. It is natural that disagreements between generations are constantly repeated. This is the law of philosophical prosperity. However, today these laws have a special emphasis.

Decades of change are needed, but only a short time is enough. As a result, there is a generational transition not only between "father and child", but also between adjacent "generations".

Thus, the globalization of culture determines the growing conflict not only between parents and children, but also between children and youth subcultures.

The perception of the phenomena of a new culture depends on the cultural distance: the more similar the new culture to the traditional culture, the less difficult the process of adaptation. Researchers have even studied language, religion, family structure, education, comfort, climate, food, clothing, and so on. introduced the "Cultural Distance Index" [1].

Theoretically, four results can be achieved through interaction with a foreign culture:

- integration, preserving the culture of each interacting group, while at the same time establishing close intercultural ties;

- assimilation, loss of culture of a certain group;

- separatism, refusing to come into contact with foreign cultural groups, while preserving the culture of the group;

- marginalization, the group loses its culture, but does not establish close ties with foreign cultures [2].

In the latter case, a person becomes a kind of "intermediate person" - a marginal. Marginal man loses his original, natural moral and ethical scheme and is not replaced by a full-fledged system. This one

destructive and very dangerous process for society is subject to a powerful influx of endless innovations that are incompatible with national culture.

Thus, a person loses his national culture and history; Traditional culture is replaced by instinct, including, first of all, the instinct to survive, aggression, revenge for not having a chance. Today, global cultural processes that lead to the deterioration of human ties with the ethnic environment are the sources of this marginalization.

Globalization, which leads to identification, poses a threat not only to one person, but to society as a whole, because ethnocultural diversity plays many vital functions in today's world. Their most common task is to overcome social entropy, to prevent socio-cultural homogeneity. In this regard, researchers believe that "cultural diversity is a historical struggle ... which is rapidly disappearing as a result of the West-oriented Anglophone world-oriented expansion ..." [3].

The systematic method itself confirms the correctness of this conclusion. In fact, the viability of complex evolutionary systems depends on their internal classification and peculiarities.

One of the founders of information theory - UR Ashby called this conclusion "the necessary law of diversity". Accordingly, the system depends on its external classification in order to survive. History has proved this to be true. The weaker the internal structure of society, the less likely it is to survive. In order to withstand social cataclysms and external pressures, society must have a complex structure.

Here, a socially heterogeneous, asymmetrical, contradictory world is a normal and viable world. Past millennia, lost countries, peoples, states and civilizations are not the beginning of a hypothetical global idyll, but the true history of mankind. And internal homogeneity is formational, civilizational, cultural, ethnic homogeneity. In order to focus on the welfare, it is necessary to work with the elements of this system - states, blocs, alliances, etc. It is necessary to establish contacts with civilizations, cultures, ethnic groups. In particular, the diversity of the modern world gives it stability, forms its internal unity [4].

Each ethnic group solves its own problems in its own way. For example, in one culture, the desire for money may prevail, and in another, the desire for eternal life may prevail. In addition, in any culture there is a difference between behavior and mind, spirit and knowledge. Mind and knowledge are formed as a result of life experience, and behavior and spirit are inherited by tens of people.

The behavior of the people is rooted in tradition, tradition is the socio-cultural and national historical substance of human nature. Behavior can be strengthened, enriched, and strengthened by life experience. However, they cannot be passed from one nation to another, rather than intellect and knowledge. Much of what is done intelligently, such as technology, is multifaceted. There are no national or other political and geographical boundaries in its use. However, the fate of a nation is determined not only by its mind, but also by its behavior. There will be conservative, hard-to-change cultural traditions - an important anti-entropic factor in the process of globalization.

Peoples may also differ in their natural abilities. "Different ethnic groups", writes E. Gellner, "can be said to have different abilities by nature". To think that all peoples have the same talent is to declare that the Earth is flat" [5]. Therefore, in order to interact with the world, you need a whole set of complementary actions. The more diverse this set is, the timelier humanity will respond to the threats of the environment in which it lives. This also applies to the state structure chosen by ethnic groups. No social structure is independent - "progressive" or "reactionary", "left" or "right", "patriotic" or "cosmopolitan", "separatist" or "centralist" and so on. b. It cannot represent the interests of the whole of human society alone. These methods complement each other, and through compromise they will solve the problem of optimizing human development. If any of them is infinitely dominant, the natural pluralistic structure of human society will disintegrate, thereby destroying its viability, and therefore it will become anti-social [6]. No one can give a vision of the course of history, no one knows what specific, indisputable abilities and qualities are needed for mankind to survive in the future. Therefore, humanity must have in its resources a wealth of qualities that can respond to the social and natural threats of history.

Literature review. Nobel laureate Konrad Lorenz wrote: "In particular, this diversity of cultures is crucial to the high development of mankind. It has led to the competition of different cultures in different fields and by different means. They ate different foods, used different tools, and fought with different weapons. This form of competition between these cultures, which took place in the past, gives people intelligence, intelligence, ingenuity, and so on. was one of the most important factors in the formation of ..." [7].

In today's globalized world, "the boundaries between cultures are disappearing and disappearing, and ethnic groups around the world are trying to unite into a single human culture". At first glance, this process seems to be right, because it helps to reduce mutual hatred of nations. However, at the same time, the equality of all peoples leads to the destruction of humanity: if people of all cultures fight with one weapon, compete with one technique and try to do tricks on the world market, then intercultural selection loses its creative function "[8].

At one time, the philosopher K. Leontiev, developing a unique theory of cyclical development, introduced the poetic term "flourishing complexity" in science. According to him, this "peak of development is a celebration of the diversity of unity based on a common internal idea. In a prosperous state - it is multi-class, social multi-class, multi-corporate, multi-ethnic, even multi-tribal, "diversity of industries", complex "everyday patterns", diversity of morals, customs, tastes, the uniqueness of any local art".

Another philosopher V. As Soloviev noted, "Different nations must develop through their own peculiarities and live like living human organs, without which unity becomes empty and lifeless, and the inanimate world is even worse than war". The true unity and dream world of mankind should be based not on the weakness and oppression of peoples, but on their highly developed strength, complementary free will [9].

Nursultan Nazarbayev initiated the proclamation of 2010 as the International Year for the Rapprochement of Cultures. The support of this time-consuming initiative by the international community was confirmed by an official decision of the UN General Assembly. Thus, our multi-ethnic, multi-confessional homeland, which in its territory is a great example of interethnic peace and inter-religious harmony, offers new mechanisms to overcome the challenges and threats in the processes of modern civilization.

The year in which the Republic of Kazakhstan holds the chairmanship of the Organization for Security and Cooperation in Europe has also been declared the International Year for the Rapprochement of Cultures. So, this year will undoubtedly be a precondition for the world to appreciate and feel the eternal valuesin a new way.

At the same time, Mahatma Gandhi said, "I do not want to live in a house surrounded by walls and with sealed windows. I want the culture of all countries to be blowing near my house, but I would not want any of them to step on my feet," he said.

S. Huntington also said: "In today's world, the main source of conflict will no longer be ideology or economics ... The most important divisions and conflicts that divide mankind will now be determined by culture".

At the initiative of the First President Nursultan Nazarbayev, who is now recognized by the world community as a great reformer, the leader of the nation, the Government has developed a major state program in this direction, with government officials at all levels closely monitoring the country's industrial and innovative development, is often monitored. To the person who understands, at the root of this is the national interest, the national principle, which arises from the idea of the state. In his lecture "Kazakhstan in the post-crisis world: an intellectual leap into the future" [10], dedicated to the anniversary of the Kazakh National University named after Al-Farabi, the President gave a detailed analysis of this issue. He made it clear to us which way to go.

It is no coincidence that President Nursultan Nazarbayev, in his speech at the XV session of the Assembly of the People of Kazakhstan, focused on this issue. He stressed the need to develop civic unity, tolerance in Kazakhstani society, first of all, through the system of education and upbringing, through the media coverage of interethnic relations, by raising the legal culture of the people of Kazakhstan.

Discussions. National education is an integral part of spiritual national values. Through it, we can bring up a full-fledged, patriotic person with a national consciousness, who can contribute to the development of national interests, who can combine national valuesand universal values. The backbone of national education in the context of cultural and social change is the mother tongue. In this regard, we have before us the formation of the national intellectual behavior of young people in the spirit of respect for the Kazakh language and history, culture and mentality, traditions and religion; education of highly intelligent national activity, ensuring the development of the industrial-innovative system of today's Kazakhstan; ensuring educational and cultural and spiritual competitiveness with other civilizations; The

task is to form a sense of civilization in the national spirit of society and man, the relationship between man and nature.

In a lecture dedicated to the anniversary of Al-Farabi Kazakh National University, the President said: "We are attracting advanced technologies from developed countries, creating joint ventures, supporting innovative projects. But it is not enough to say that we will move to the club of countries with stable economies. Apart from that, no one simply gives us the most advanced technologies. Kazakhstan needs an intellectual revolution that will awaken and realize the potential of our nation".

Abdullah An-Nadim, who lived from 1845 to 1896, wrote that European concepts influenced all the young and old in the East, but in six respects the East had its own appearance and direction. They:

1. Preservation of appearance;

2. Preservation of wealth in industry and trade;

3. Preservation of patriotism, attention to its rights and obligations of the people;

4. Preservation of citizenship, not to imitate the brilliance of others, to have their own conclusions in behavior and speech;

5. Preservation of language as a means of improving habitual skills and habits and improving behavior;

6. Preservation of religion, which guarantees the preservation of appearance, wealth, patriotism, language and all values.

It is considered as the foundation of religion, nationalism, patriotism, patriotic values. Following others and renouncing one's national values means bowing down to oneself without war.

Some habits may change, but they should not interfere with religious beliefs, national feelings, or patriotism. After all, if the state of religion is devalued, such a person will not lend a helping hand to his people at a time when wealth, patriotism, patriotism and the value of the language are declining, and he will not feel sorry for them.

Peter Beyer draws attention to this in his analysis of the impact of religion on globalization. It identifies two opposing factors in the field of religion. Religion influences the global world or opposes this trend. Beyer promotes religion and at the same time opposes globalization. This is because the system of globalization eats away the traditional similarity and stimulates or re-creates the new identity.

Roland Robertson, a well-known researcher on globalization, explains that "globalization regulates not only citizenship, but also the different forms of citizenship-based globalization". For Robertson, globalization means, first and foremost, that universal choice is a "mechanism of similarity".

He believes that fundamentalism and fundamentalist nationalism in the context of Islam, Christianity, and Hinduism are not the religions of the past, but rather a new ideological phenomenon that seeks to preserve the "old good ways" [11]. They create qualitatively new social forces, such as unarmed terrorism, to arm and revive the proposed history. However, as Beyer writes, their "fundamental" response, which seeks to change under the pressure of radicalism, does not really change anything radically".

In our opinion, Roland Robertson was one of the first sociologists to use the term "globalization" in the most systematic context. He spoke of the dialogue between universality and the flesh. This context of globalization leads to a number of homogenizations of social structures and cultures around the world, providing new conditions for the formation of social and cultural differentiation. At the same time, globalization is an indivisible pluralism that supports the multiplicity of local similarities as a whole.

As Chandra Muzaffar noted, "a number of aspects of globalization through religion have facilitated the universal spread of religion. For the first time in history, we have the opportunity to declare to all mankind the universality of the nature of each of our religions. The homogeneity of society is declining and becoming more multiethnic. Social reality pushes us to get rid of our stereotypes and create a universal course that will reconcile with others as much as possible. The words of the famous poet Jalaluddin ar-Rumi, "Lamps are different, but the light is the same", probably tell us this. From the point of view of dialectical categories, it means that the same content is given in many different forms.

At the same time, Amru Mahjub understands globalization only in terms of internationalism, and emphasizes that national culture is against it. Thus, he speaks of the cosmopolitan nature of nation-states and globalization, thus provoking opposition between the two. While nation-states are the custodians of national culture, cosmopolitan globalization does not pay much attention to it.

Contrary to Samuel Huntington's argument that nation-states remain key players in international affairs [12], Al-Jamil, in particular, argues that small and weak state structures are in constant conflict and tension instead of globalization. confirms the idea that by shaking their political foundations [13]. However, not all researchers in Muslim countries agree. For example, Amin Samir believes that globalization does not necessarily lead to the "explosion of the nation-state" by "opposing" or "supporting" in the interests of social forces [14]. According to some Arab scholars, globalization leads to a change in the function and content of the state only at a very low level [15].

The current situation of Islam being attacked by the West is reflected in the fact that Muhammad Ammara introduced the Muslim community to the struggle of the Arab tribes, the Jews, who preached the same deity, that is, Muhammad, peace be upon him, whom Muslim historians called "gazwat al-Ahzab", compares with the historical period of the prophet.

In this regard, Muhammad Ammara makes the following conclusion: even within the framework of Christian civilization, such and other directions and functions of religion are used to achieve their goals. For example, the United States believes that Latin America should be influenced by American policy. Despite the fact that Argentina is a Catholic state and the United States is a Protestant state, as a result of this struggle, more than 30% of Argentines have changed their religious identity. Muhammad Ammara points out that in the 21st century, the United States is seeking to extend its influence to Russia. However, the Russian Orthodox Church has insisted that parliament pass a law barring foreign religious sects from operating in Russia.

History has shown that the conquest of territory is impossible without the "occupation" of the mind, and as a mechanism for such "occupation", according to Ammara, Western forces are based on religion and religious consciousness. In order to conquer and ultimately defeat the Muslim world in their struggle against Islam, they seek, first and foremost, to undermine and weaken its powerful unifying potential.

Thus, Muhammad Ammara concludes that there is no struggle for interests in the world, there is a struggle for ideas and religions. The West is not just "fighting Islam, it is trying to bring Muslims to Christian paradise (al-jannat na-nasari) because the West is primarily defending its interests in the Muslim world. Of course, Islam, which defends the national and civilized interests of the Ummah, will act against them".

It considers two main pillars of the Western position on Islam. First of all, in his opinion, it is necessary to take into account the views and positions of Western people on this struggle, and secondly, this struggle, which is contrary to the interests of other peoples and countries, is a Western project. In this regard, Muhammad Ammara points out that "Westerners are victims of the media". Therefore, "our problem does not end with this and Western science, because education is of a national nature, we must strive for it in all cases and use its achievements". The essence of the problem is summed up in the nature of the "main system" adopted against Islam, its "religious" features. Thanks to the religious content of this project, churches are being built and a comprehensive program of Christianization is being implemented, which violates the foundations of Islam as a religious charter of civilization, religious doctrine and the rule of law. Therefore, as Muhammad Ammara points out, in the context of globalization, the West seeks to spread the norms and traditions of Christianity in the Protestant image in the Muslim world through Westernization (at-Tagrib).

The purpose of the replacement of religious theological values is the fulfillment of the Christian Church in the process of ideological struggle with the teachings of Islam. The Western government does not pay much attention to the American government, because the main thing for them is to oppose the interests of the West in the Muslim world and get rid of Islam, like the jihad of anti-Western ideology and practice, Muslim law (Sharia). To this end, in the era of globalization, the West is waging war against Muslim countries. They are deploying bases on their territory and deploying troops. In this regard, another Muslim author, Abdullah Musa, notes that globalization is mainly oriented to the East and that its first goal is Muslim countries [16].

Muhammad Ammara analyzes only the religious aspect of globalization. First of all, he notes that all three branches of Christianity do not agree with each other, and sometimes states that the interests of the state take precedence over this phenomenon.

At the same time, the West sees only a sharp rivalry between Christianity and Islam in the East. Thus, the confrontation between Christian denominations is more personal than the conflict between Islam and the West. And Western policy in general does not care about American hegemony, it is concluded that

they are only targeting the Muslim potential. Thus, globalization is interpreted as a struggle of religious ideologies, in particular, a struggle between the West and the Muslim world.

However, not all researchers agree that American globalization has a negative impact on the culture and religion of other nations and peoples. Sergei Filatov, a senior researcher at the Institute of Oriental Studies at the Russian Academy of Sciences, says the American Principles of Democracy and the American Concept of Human Rights and Personal Freedom are adequate to the new order, as they "negate traditional honors, privileges and a number of previously agreed rules".

In this regard, S. Filatov believes that "globalization in the direction of American norms is primarily concerned with the place of religion in society, it is capable of changing religion". According to the Russian theologian, first of all, the American order establishes "a real equality of religion before the state, the absence of the advantages of state denominations, the functioning of a freely organized religious life". Second, in his view, American influences have weakened the clerical mood in recent years, as the examples of France and Italy show, which "exclude strong anti-clerical movements".

Third, such "Americanization" leads to "an increase in democratic norms in the organization of religious life". For example, he said, the "authoritarian" Catholic Church, which was confronted with the United States, was forced to establish and prepare high democratic principles in accordance with the policy of this country.

Sergei Filatov disagrees with the view that globalization, which is widespread among Russian religious fundamentalists, is destroying religion. According to him, modern globalization has a twofold effect on religion. Secularization began early in globalization and proceeded independently of the new threats of the times. Therefore, the secular order in Germany and France is more secular than the American order today. Admiring the theme of the "clash of civilizations" developed by Samuel Huntington, Mark Jurgensmeier also suggested that the ideological conflicts of the Cold War were a conflict between the competing Western cultural system, and that future conflicts would be primarily intercultural in the field of religious separatism. concludes. Mark Jurgensmeier's examples of religious nationalism are largely based on the experience of third world countries. It begins with well-known political issues posed as Islamic fundamentalism to the social intelligentsia in Algeria, Pakistan, Egypt, Palestine, and Iran. He said the Khomeini revolution in Iran was a surprise to Americans, or that Western social sciences held the main picture of the assumption of a steady spread of secularization. Western scholars suggest that non-Western peoples underestimate the desire to "return" to the past and regain the lost defenses of religion.

From the seventeenth century, that is, from the time of Western colonization to the present day, Muslim states have not posed a strategic threat to Western interests, but have been the result of uprisings and armed conflicts in a number of countries, their internal development and political change. In this regard, the notion that modern Islamic movements are a monolithic force is wrong.

They are very different in their ideological, racist and ethnic structure. At the same time, we believe that all Muslims form a religious community on a single regional level. However, there are significant differences between Muslims in the Middle East, Europe and Asia, as well as linguistic differences, political and ethnic consumption, and adherence to other religious and legal schools and sects. For example, the processes of struggle for power and political influence in the Middle East give a mosaic of national, ethnic, religious and ideological groups. We can rightly say that there are similar relations with other Muslim regions.

The examples of these and other religions do not guarantee that they will serve as a global system. But this means looking for ways to respond to new global facts within different traditions.

However, in the context of globalization of all religious systems, the following conclusion can be made: global systems do not conform to their ideals of equality and progress, and it is religion that is often used to form anti-system sentiments in society. They also offer their own religious answers, a "self-evident" picture of the problem that is a consequence of globalization.

In his study of the changes in Catholicism, Robert Schreiter identifies four main areas related to theological action that are opposed to the globalization system: liberation, feminism, ecology, and human rights [17]. It would be interesting to note that in each case, the clergy, in general, try to mediate between global and local. The religious manifestos of the fundamentalists demand the elimination of modern reality, and sometimes even an attack on various versions of globalization. In virtually all world religions, despite its simplicity, fundamentalism seeks to provide a reliable bulwark against globalization. However,

in reality, fundamentalism, due to its simplicity, is often unable to withstand competition in difficult situations, and as a result, sooner or later they leave the stage of active activity or adapt to new situations.

Another strategy is "ethnicization", which is used to try to gain local identity in the context of rapid social change and cultural instability in countries where a new national identity must be established in an era of colonialism or the decline of Marxist ideology. Attempts to establish and search for ethnic identity are not an easy task.

As for the third version of the cultural response to globalization, in short, it is an attempt to return to the past, to the pre-modernist period of history. All this means that theology wants to seriously consider various aspects of globalization. Globalization is a two-way process that creates significant wealth for some and leads to poverty for others. As a result, the gap between rich and poor will widen; It is said that the homogeneity of a culture, on the one hand, reflects its appearance, and on the other hand, leads to its hybridization.

As we have noted above, ideas and opinions about this phenomenon view the process of globalization from different perspectives and do not cover it in different contexts. Some argue that globalization means "internationalization", while others see globalization as a "transboundary" phenomenon. Roland Robertson agrees that the concept of globalization should be different from the phenomenon of internationalization.

Conclusion. The phenomena of internationalization and globalization are sometimes labeled, and sometimes manifested only by similar trends, because they are two different manifestations. Internationalization represents a process of deepening relations between peoples, at a time when globalization is unique in the sense of frequent crossing of borders between them. At the same time, in modern times, these two processes intersect at a number of points.

If we consider it in connection with religion, or translate it into religion, we will remember the Kazakh version, which speaks of the idea ofmulti-confessional and inter-religious peace and tolerance and their coexistence.

James Kurt, an American political science professor and clergyman from the Presbyterian Church, speaks of three paradigms in the context of the role of religion in globalization, or of future culture: pre-modernist, modernist, post-modernist.

According to D. Kurt, the modernist perspective may seem more familiar, because it is a space of additional energy and opportunities for many modern intellectuals and scientists. First of all, it should be noted that it has a unique and distinctive view of secularization. Since the Enlightenment, modernists have argued that the process of secularization goes hand in hand in any society and at any time. In other words, different religions must follow a secular and "rational" philosophical path in their development.

This possibility was most natural in the eighteenth and nineteenth centuries, when it became relevant in the context of the development of secular Christianity. Even then, it was clear that secular Protestantism was different from secular Catholicism, even within secular Protestant organizations.

In the simplest form of the modernist view of secularism, it spreads from the center of society, from the educated elite to the masses. If any religious communities were excluded from this process, they were considered to be marginalized in terms of geographical, economic or ethnic relations. Religious communities were considered as social structures.

Of course, sometimes these structures may clash with each other within the same society or with the Enlightenment Center and secular groups. In this case, in today's secular and rational world, there are large-scale conflicts. In the modernist perspective, these religious conflicts are seen as "peripheral" in place, "temporary" in time, and "remote" in importance, and ultimately secularization, fueled by widespread globalization, eliminates this conflict.

At a more complex level, the modernist perspective views the development of religion as a reaction to renewal. According to modernists, entire societies, including not only their peripheral groups, but also their elites, feel the renewal on the basis of "irrational", "fundamentalist" ideology. The Islamic Revolution in Iran (1970-1990) and the Indian Prosperity in India (1990) are the main modern examples of this. However, here, too, the religious reaction of peripheral states was considered "secondary", "temporary" and "too insignificant", even if it was larger and longer than the religious reaction of peripheral groups. The basic premise is that secular movements and, as a result, globalized and even fundamentalist societies can be rebuilt.

Regarding the role of religion in the process of cultural globalization, it can be said that at different stages of cultural development, many nations and societies played an important role in the formation of valuesand ethical codes underlying different social, political and economic institutions. In this case, it should be noted that the accelerated pace of change has now caused a number of side effects.

The main ones are: the escalation of violence, war, genocide, national and international terrorism, environmental degradation, and the spread of new diseases. Understanding these negative consequences ends with the emergence of a new wave of religiosity, like any mechanism that protects against danger. Therefore, religion tends to play an important role in the formation of a humanitarian system of valuesthat meets the needs and characteristics of the globalized world.

Ә. Әбуов

Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті,
Түркістан, Қазақстан

РУХАНИ-МӘДЕНИ ЖАҺАНДАНУ АЯСЫНДАҒЫ ҰЛТТЫҚ ЖӘНЕ ДІНИ ҚҰНДЫЛЫҚТАР ӨРІСІ

Аннотация. Ұлт бейнесін қалыптастыратын қуатты фактордың бірі – дін. Дін негізгі этикалық нормаларды, сонымен қатар, этностық қауым ішкі және сыртқы өзара қарым-қатынас жүйесін анықтайды. Дін ерекшеліктері белгілі бір шамада ұлттық мәдениеттің дамуын анықтап, өнердің кейбір жанрларының дамуын ынталандырады немесе оны шектей түседі. Ұлттық сипат пен ұлттың этикалық сипаты көп жағдайда ұлттық дінмен байланысты болып келеді.

Ұлттың тіршілігі мен дамуындағы маңызды негіздердің бірі – тіл. Тіл халықтың бүкіл тарихын, мәдениетін, құндылықтар жүйесі мен әлем бейнесін танытады.

Табиғи орта, дін және тіл – барлығы бірлесе отырып, этностық психологияны тудырады. Этностық психология белгілі бір этностық қауым мүшелерінің ойлау сипатын, жүріс-тұрысы мен әрекетін, бүкіл өмір сүру салтын, бір сөзбен айтқанда, әлем бейнесін қалыптастырады. Ата-аналар оны кейінгі ұрпаққа беріп отырады, ал қоғам оған өзінің әлеуметтік-этикалық жүйесі негізінде қолдау көрсетеді.

Адамзат дамуын бағалаудың маңызды бір көрінісі – рухани құндылықтар болса, онда олардың ерекше сипаты қандай деген сұрақ туындайды. Біздің пайымдауымызша, рухани құндылықтар жалпы құндылықтар жүйесінің шыңы, биігі, түп негізі болғандықтан тарихи үдеріс тұтастығын, бірлігін, сабақтастығын қамтамасыз ететін ерекше рухани күш, ықпалды фактор. Олар – адамдардың ұлтына, дініне, нәсіліне, жасына, мамандығына, өмір сүрген тарихи кезеңіне, мемлекеттегі саяси билік қатынасынан да тыс, жалпы адами негіздердің әлеуметтік кеңістік пен уақыттағы жаршысы, жетекшісі, рухани жетілудегі реттеушісі, әрқашан да болашақ көкжиегін белгілейтін шамшырағы болуға тиіс.

Этикалық қалып пен құндылықтардың өз мағынасында қоғамдық санада беки түсуі үшін қоғамдық болмыста терең қайшылықтар белесі болуы керек деген пікір қалыптасқан. Сол қиындықтан өткен соң ғана рухани құндылықтар өзінің әмбебап, адамдық қызметін әрлей түседі. Әрине, өткен тәжірибеге қарап жеке адам да, қауымдастық та, жалпы адамзат тұтасымен қалыптасады, өмір сүруге үйренеді, өсіп-өнеді, кемелденеді. Бірақ «бір ұрпақтың келесі сатыға көтерілуі үшін, рухани көзі ашылуы үшін міндетті түрде өткен ұрпақ құрбандыққа шалынуы міндетті ме?» деген сауал туындайды. Ондай баспалдақты жетілудің қатал детерминациясы болса, онда ешқандай тұлға еркіндікті, бақытты, үйлесімдікті толық мағынада сезіне алмай кетуі тиісті, онда әрбір адам тарихи үдеріс деген механизмнің құралына (тетігіне) айналады. Оның бұл тіршіліктегі адамдық өмірінің барлық мәні қоғамдық қатынастардың механикалық жиынтығы, ансамблі, қоспасы болудан аспайды. Дегенмен де, тарихты сабақтастырушы негіз бұл детерминацияда емес сияқты. Ол адам болмысының рухани бастаулары мен астарында, оның әмбебап қалыптарында, ягни, адамгершілік ұстанымдарында екендігі сөзсіз. Бұл негіздер тұлғаның рухани жетілуінің басымдықтары, әлеуметтік болмыста субъектіге айналдыратын, тетіктіліктен құтқаратын өзек болып саналады.

Ендеше, бұл еңбегімізде жаһандану кеңістігіндегі рухани құндылықтар мәселесі басты орынга шығады. Жалпы жаһандану көпвекторлы, көпқырлы құрылым болғандықтан, оны әр жақты, түрлі тұғырдан зерделеуге де болады. Мәселен, экономистер оның экономикалық жақтарына маңыз берсе, саясаттанушылар саяси негіздерін зерделейді. Ал біз философиялық тұрғыдан жаһанданудың жалпы бейнесін тұтас қарастыра отырып, рухани жағына, оның ішінде діни қырларына көбірек көңіл бөлеміз. Алдымен жаһандану

құбылысын зерттеушілер көзқарасын таразылай келе, бұл түсінікті концепт ретінде қарастырамыз. Содан соң, жаһандану жағдайындагы рухани құндылықтардың келбетін сараптап, ондагы діннің, оның ішінде ислам әлемінің негізгі бейнесін зерделейміз.

Түйін сөздер: ұлттық, діни, құндылықтар, рухани, мәдени, жаһандану.

А. Абуов

Международный казахско-турецкий университет
им. Ходжа Ахмеда Ясави, Туркестан, Казахстан

ИДЕЯ НАЦИОНАЛЬНЫХ И РЕЛИГИОЗНЫХ ЦЕННОСТЕЙ В КОНТЕКСТЕ ДУХОВНОЙ И КУЛЬТУРНОЙ ГЛОБАЛИЗАЦИИ

Аннотация. Религия является одним из мощных факторов, формирующих образ нации, и определяет основные этические нормы, а также систему отношений внутри и вне этнической общности. Специфика религии будет в определенной степени определять развитие национальной культуры и стимулировать или ограничивать развитие определенных жанров искусства. Национальный характер и этический характер нации во многом связаны с национальной религией.

Одним из важнейших основ жизни и развития нации является язык. Язык отражает всю историю, культуру, систему ценностей и мировоззрение людей.

Окружающая среда, религия и язык – все вместе создают этническую психологию. Этническая психология формирует мышление, поведение и действия членов определенной этнической общности, образ мира. Родители передают все это следующему поколению, и общество поддерживает это своей социально-этической системой.

Если одним из важнейших аспектов оценки развития человека является наличие духовных ценностей, то у нас возникает вопрос, какова особенность их природы. По нашему мнению, духовные ценности — это особая духовная сила, влиятельный фактор, обеспечивающий целостность, единство, непрерывность исторического процесса, так как это вершина, высота, основа системы общих ценностей. Они должны быть глашатаем нации, религии, расы, возраста, профессии, исторического периода жизни, отношения политической власти в государстве, вестником общих человеческих устоев в социальном пространстве и времени, регулятором духовного развития, маяком будущего.

Существует мнение, что для того, чтобы этические нормы и ценности прочно укоренились в общественном сознании, в общественной жизни должны быть глубокие противоречия. Только преодолев эти трудности, духовные ценности завершают свою универсальную, человеческую деятельность. Конечно, человек формируется как личность на основе прошлого опыта, так и сообщество в целом учится жить, расти и взрослеть. Однако возникает вопрос о том, нужно ли жертвовать предыдущим поколением, чтобы одно поколение поднялось на следующий уровень и открыло свой духовный мир. Если существует строгое определение зрелости такой лестницы, то никто не должен быть в состоянии в полной мере ощутить свободу, счастье, гармонию, тогда каждый человек становится инструментом механизма, называемого историческим процессом. Вся суть его человеческой жизни в этой жизни – не более чем механическая совокупность, взаимодействие социальных отношений. Тем не менее, основа непрерывности истории, все-таки, является не детерминация. Несомненно, это находится в духовном происхождении и фоне человеческой природы, в ее универсальных формах, то есть в ее моральных принципах. Эти основы являются приоритетами духовного развития личности, ядром, которое делает его субъектом социальной жизни, спасает его от механизма.

Таким образом, в нашей работе вопрос духовных ценностей в пространстве глобализации находится на первом месте. Поскольку глобализация является многовекторной, многогранной структурой, ее можно изучать с разных сторон. Например, в то время как экономисты фокусируются на его экономических аспектах, политологи изучают его политические основы. Мы же будем уделять больше внимания духовной стороне, включая религиозные аспекты, глядя на общую картину философской глобализации в целом. Во-первых, мы, рассматривая различные мнения исследователей, рассматриваем феномен глобализации как концепцию. Также наряду с этим мы анализируем появление духовных ценностей в контексте глобализации и изучаем базовый образ религии, в том числе исламского мира.

Ключевые слова: национальное, религиозное, ценности, духовное, культурное, глобализация.

Information about author:

Abuov Amrekul, The actor of culture, of The Republic of Kazakhstan doctor of philosophical sciences, professor The vice predident on the social support and upbrining issues «Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan; naukakaz@mail.ru; https://orcid.org/0000-0002-4408-3923

REFERENCES

[1] Lebedeva N.M. Socio-psychological problems of acculturation of ethnic groups. Ethnic psychology and society. M. 1997. P. 104-115.

[2] Berry J.W. Immigration, acculturation and adaptation. Applied psychology: An international review. 1197. Vol. 46 (1).

[3] Howard M. America and the World. St. Louis: Washington University. The Annual Lewin Lecture, 5 April 1984. 6 p.

[4] Batalov E.Ya. Unity in the diversity of the principle of the living world. Question. Philosophy. 1990. N 8. 22 p.

[5] Gellner E. Nation and nationalism. M. 1991. 152 p.

[6] Jerikhin V. Distortion of the world. Neva, 1991. N 8. 152 p.

[7] Lorence K. The reverse side of the mirror. M. 1998. P. 415-416.

[8] Glushkova T. "Fear as history did not justify me ...". In the book: Leontiev K. Flowering complexity. M. 1992. P. 20-21.

[9] Soloviev V. Good luck. Moral philosophy. "Ten. Essays in 2 vols. V.II.M., 1988. 473 p.

[10] From the lecture "Kazakhstan in the post-crisis world: an intellectual leap into the future" for the professors and students of the Kazakh National University named after Al-Farabi, dedicated to the 75th anniversary of the President.

[11] Fundamentalisms Observed (Marty, M.E., R.S. Appleby, eds.) Chicago: University of Chicago Press. 1991.

[12] Huntington S. Sidam al-Hadarat. 39 p.

[13] Al-Jamil, Sayar. Al-'Aulama al-jadida wa-l-majal al-hayaui fi ash- sharq al-ausat. 57 p.

[14] Amin Samir. Naqd al-idiuludjiyan ar-ra'smaliya. 74 p.

[15] Hafaji Assam. Mulahazat khawlya al-'aulama // Al-'Aulama wa-t-tahawwalat al-ijtima'iya fi-l-vatan al-'arabi. Center al-buhus al-'arabia. Al-Jami'at al-'arabiyya li'ilm al-ijtima '. Madbuli School, al-Kahira, 1999. 377 p.

[16] Musa Abdallah. Al-Khususiyat al-Islamiya fi mawajiha tahadiyyat al-'ulama (Features of Islam and the Dangers of Globalization) // An-Naba Al-Kahira. 1419. 25 p. www.annabaa.org

[17] Schreiter Robert. The New Catholicity. Theology between the Global and the Local. Orbis 1997. 16 p.