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The problem of humanism in Kazakh philosophy

In this article, the problem of humanism in Kazakh philosophy is considered in detail from a theoretical and historical point of view. In the course of the study, based on the works of foreign (M. Scheler, T. Parsons, R. Inghart, E. Durkheim, K. Klakhon) and domestic (Abai Kunanbaiuly, Shakarim Kudaiberdiuly, A. Baitursynuly, M. Dulatov, M. Auezov, S. Toraigyrov) thinkers, the essence of humanistic values, their place in the philosophical system and modern forms of expression were analyzed. The article reveals the historical basis and continuity of such humanistic principles as morality, conscience, inner freedom, charity in the traditional worldview of the Kazakh people. At the same time, in the context of modern globalization, urbanization and value transformation, the relevance of the ideas of humanism and the need for their reproduction in society are substantiated. As a result of the study, the place of humanism in the Kazakh philosophical thought, its importance in the spiritual development of the individual, as well as its role in the modernization of national consciousness were scientifically proved. The article contributes to the humanistic search within the framework of Kazakh philosophy and provides relevance for today's social and humanitarian sciences. Humanism in Kazakh philosophy is not just a system of ideas remaining in the historical consciousness, but a set of life orientations that guide modern society. Humanistic views in the works of Kazakh thinkers reflect the path of human and spiritual improvement. Therefore, in modern socio-cultural conditions, the revival of humanistic thought in national philosophy is of strategic importance for the spiritual development of our country.

Keywords: Kazakh philosophy, humanism, value system, spiritual culture, personality, traditions, Abai, Shakarim, the doctrine of conscience

Introduction

Kazakh society is one of the representatives of a nomadic civilization with deep historical roots, a rich cultural and spiritual heritage. Kazakh society is one of the representatives of a nomadic civilization with deep historical roots, a rich cultural and spiritual heritage. The worldview, customs and traditions of the Kazakh people are based on a system of values that has been formed over the centuries and has been passed down from generation to generation. In this system, man is considered an integral part of the world, society and nature, the possessor of a spiritual and ethical essence. Therefore, humanistic views in Kazakh philosophy can be assessed as a direction that deeply touches on human problems.

Humanistic ideas are deeply rooted in the system of philosophical thought of the Kazakh people. Respect for man, high honor, respect for elders, respect for younger people, kindness and charity — these qualities served not only as moral norms, but also as a worldview orientation.

For example, in Al-Farabi's "The Inhabitants of the Virtuous City" it is said that a person can achieve perfection only when his mind and good deeds are combined, while in the works of Abai Kunanbaiuly, morality, faith, knowledge and labor are presented as the main values of a person [1]. Shakarim Kudaiberdiuly shows the importance of cultivating the inner spiritual world of a person through "Ar ilimi", while Mashkhur Zhusup Kopeiuly draws attention to the harmony between man and nature [2].

However, since the second half of the 20th century, especially after Kazakhstan gained independence, radical social, cultural and political changes have taken place in society. Globalization, urbanization, the rapid development of information technologies, the transition to a market economy, as well as the ideological vacuum that has formed in the post-Soviet space — all this has forced us to reconsider our national identity, including the system of traditional values.

In Kazakh society, the former collective consciousness is gradually being replaced by individual interests, pragmatism, and consumer behavior. In such a situation, we observe that humanistic values are relegated to the background, and the human person often becomes an instrument of economic and social systems.

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Against the background of these changes, the issue of humanism in Kazakh philosophy is gaining particular relevance. Personal development, the preservation of his inner freedom and conscience, the strengthening of spiritual integrity in society are the main tasks of modern humanistic philosophical thought.

Humanistic ideas in Kazakh philosophy are an integral part of the historical memory and spiritual culture of the nation. They are values that have not lost their significance not only as a legacy of the past, but also today, and are reborn in new conditions. In order to prevent spiritual and cultural crises in the current period, it is necessary to reconsider and develop the principles of humanism in Kazakh philosophy and apply them in education, upbringing, politics and social life. In the context of the current globalization process, cultural diversity and spiritual crisis, the importance of humanistic philosophy is increasing. In the context of the transformation of values and the search for spiritual orientations in Kazakh society, the philosophical consideration of the problem of man, his dignity, inner freedom and honor is becoming relevant. This article considers the problem of humanism in Kazakh philosophy in a historical and modern context.

Research methods

The theoretical basis of this research work is formed by classical and modern philosophical works. The theories of M. Scheler on the hierarchy of values and spiritual-intuitive cognition, T. Parsons [3] on the values system in social structures, R. Inglehart [4] on post-material values and cultural evolution, E. Durkheim [5] on moral norms and collective consciousness, K. Klukhohn [6] on the relationship between culture and values became an important methodological basis for analyzing the transformation of humanistic values in modern Kazakh society.

Discussion

In Kazakh philosophy, humanistic education is considered the basis for instilling spiritual and moral values in people's minds. This direction has deep roots, especially in the works of medieval Turkic thinkers. Firstly, humanist thinkers were recognized as the greatest educators of their era and made a significant contribution to the cultural and spiritual development of society. Secondly, their didactic teachings and examples laid the foundation for the utopian-humanistic system of educational thought of the Turkic peoples.

Thirdly, the works of these thinkers have not been subjected to in-depth pedagogical analysis for a long time, and their ideas on instilling morality have not been widely used in the educational process of modern schools and universities. Fourthly, these instructive works clearly reflect the manifestations and topical issues of medieval social life, and are characterized by a critical approach to the social contradictions of that time.

Fifthly, these works had a great influence on the subsequent development of humanistic pedagogical ideas of the Turkic-Tatar peoples. Taking into account all these factors allow us to conduct a comprehensive and holistic analysis of the works of thinkers of the Golden Horde era.

Many interdisciplinary specialists have paid attention to the study of the didactic heritage of the Turkic peoples. This phenomenon is understandable, since most Turkic thinkers, as encyclopedic scholars of their era, comprehensively covered the life of society, culture, and science, leaving behind deep philosophical insights.

Specifically, the content of the instructive works of the Golden Horde period reflected humanistic and utopian ideas. The hope for social changes based on education and knowledge expressed in these works laid the foundation for humanistic education in Kazakh philosophy. Thoughts aimed at critically examining social injustice and instilling in the minds of the people the ideal of living a life based on virtue contributed to the awakening of the social consciousness of the people. This was the beginning of the desire to live a life worthy of human reason and morality.

As the analysis of the level of research on the issue under consideration shows, there is a certain interest in this topic on the part of researchers. However, the accumulated experience has not yet been sufficiently studied, theoretically systematized, and integrated into modern educational practice.

The works of some scientists reflect the desire to conduct a qualitative analysis of historical sources, as well as attempts to study the stages of the formation and development of humanistic educational ideas in Kazakh philosophy and the Turkic worldview. However, the vast majority of studies have considered only individual components of humanistic education, without studying the issue as a holistic pedagogical and philosophical system.

The following are important issues that have been overlooked by researchers:

- historical and social conditions of humanistic education in Kazakh philosophy;
- its main directions and content;
- the evolution and historical continuity of pedagogical thought;
- the relationship of state ideas and socio-economic factors with humanistic education.

In this regard, the relevance of the study is determined by the aggravation of the following contradictions:

- on the one hand, the high requirements that society places on the educational system, and on the other hand, the insufficient study of the problem of humanistic education in Kazakh philosophy and the Turkic spiritual heritage in historical and pedagogical science;
- the need to combine new directions in the education of young people with historical experience and the lack of theoretical foundations for this direction;
- the need to provide the content of humanistic education scientifically and methodologically and the lack of systematic consideration of these ideas in Kazakh philosophy;
- the need for modern higher education institutions to provide theoretical and methodological support for the educational process and the lack of necessary materials based on the heritage of Kazakh humanistic thinkers.

These contradictions give rise to the following scientific question at the theoretical and methodological level: what are the historical and theoretical prerequisites, content and essence of humanistic education in Kazakh philosophy?

These scientific contradictions and insufficient study of the problem served as the basis for choosing the topic “The problem of humanism in Kazakh philosophy” as an independent object of scientific research.

The society of the 21st century faces complex questions regarding the fate and future of humanity. This future will be possible only by rejecting the dominant values of technogenic civilization and turning to spiritual and moral values. In this regard, the renewal of public consciousness, the deep understanding of the essence of the upcoming changes by each person and their conscious participation in them are becoming the main conditions for human development.

In the face of current global challenges, the formation of the spiritual and moral character of youth is an extremely important task. After all, the future of the country, the nation, and even the entire civilization is directly related to the spiritual direction and life principles of the younger generation. What the future will be — whether it will lead to disaster or be based on harmonious, sustainable development — depends on the level of consciousness of this generation.

The humanistic worldview is like an “abstract background” that is reflected in its own way in all historical eras. This idea was of particular importance in the philosophy of Kazakh thinkers. The essence of human nature, the purpose of education, the concepts of justice and goodness in society — all of them are based on a humanistic perspective. Humanism is not just a person-oriented perspective, it is a system of values that contributes to the spiritual development of a person, the ability to think rationally, and the determination of his life goals.

The ability to think is not a quality that is given from birth, but is formed through upbringing, education, and socialization. Along with language, the younger generation acquires a worldview, a system of general concepts, and values. And these concepts and value systems are formed through philosophical thinking. In particular, humanistic philosophy presents the inner spiritual world of a person, his place in society, and ways of life based on morality and goodness.

These ideas are deeply rooted in Kazakh philosophy. For example, in the works of such thinkers as Korkyt Ata, al-Farabi, Zhusup Balasagun, and Abai, the issues of developing, improving, and forming the inner soul are put to the fore. For them, education was not only about providing education, but also about revealing the personality and spiritual potential of a person.

Today, it is relevant to reconsider these views from a new philosophical perspective. As the famous scientist I.S. Taranov [7] said, philosophy is not the problem itself, but how we can understand it in accordance with the needs of the modern world. That is why the essence of humanism acquires new content at each stage and requires a new understanding in accordance with the needs of the time.

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ventory of spiritual values and the modernization of the educational system can not only ensure historical continuity, but also become the basis for modern spiritual renewal [8]. It is known that the ancient era made a great contribution to the science of humanity. However, in modern times, relying on the native Kazakh philosophy, humanistic ideas that emerged from its own soil as part of the inventory of spiritual values and the modernization of the educational system can not only ensure historical continuity, but also become the basis for modern spiritual renewal [8]. In Kazakh philosophy, the problem of man has long been considered the core of worldview, social life and education. In particular, the problem of understanding the formation of a person and his life purpose has become the main object of humanistic education. This position is clearly evident in the works of thinkers who have lived in the Kazakh steppes since ancient times.

Ideas about the nature of man, his place and purpose in society are deeply reflected in the philosophical research by Kazakh thinkers. For example, al-Farabi, in his work "The Inhabitants of the Virtuous City," emphasizes the importance of spiritual and moral education for a person to achieve perfection. Such qualities as reason, goodness, justice, and restraint serve the harmonious development of not only the individual, but also the entire society.

It is known that in the philosophy of classical antiquity, the harmony of human nature — the harmony of the spiritual and physical — was of great importance. Similarly, in the Kazakh worldview, the full development of a person is realized through the harmony of body and soul. The goal of Kazakh education is to form a citizen with an artistic character, a pure spirit, a high intellect, a hard worker, useful for the country.

In the system of upbringing of the Kazakh people, a special role was played by revealing the child's inner potential and explaining his responsibility to society. Such proverbs as "He who knows himself will not be an enemy to others" and "A child who becomes a man will praise his parents", which are widespread in the country, also reflect this educational orientation.

For our ancestors, education was not limited to instruction alone; it was a way of life, a worldview, and a way to improve a person's inner being. For example, Abai emphasized in his eloquent sayings that knowledge, science, labor, and moral purity are necessary for human perfection. All the noble qualities of a person — honor, shame, patience, mercy, and justice — constitute the main content of education for Abai. These ideas have not lost their significance even today [1].

In the Kazakh humanistic tradition, the development of a person is aimed not only at the interests of the individual, but also at the development of society. This is the main factor that fosters social ties, justice, responsibility, and democratic relations.

Humanistic education in Kazakh philosophy is a spiritual and social system aimed at the comprehensive development of a person. It teaches one to know the inner world of a person, to form his own "I", to live in harmony with society. Through this educational system, the noble values inherent in humanity — morality, reason, justice and spiritual freedom — are uniquely reflected in the Kazakh identity.

The concept of humanistic education is deeply rooted in the history of philosophy. This concept acquired its systematic meaning, primarily, during the Renaissance. It was during this period that the term "humanism" was formed as a worldview and system of ideas focused on a person. However, the humanism of this era was different from the ancient Greek humanism — it was intertwined with the Christian worldview, but through it, it attached special importance to the recognition of a person as a creative, free and spiritual person.

The main feature of philosophical thought in the Renaissance was anthropocentrism, that is, the recognition of a person as the center of the world. This new paradigm was directed against medieval theocentrism. Now a person was considered not only a creature created by God, but also a being with creative potential, capable of self-improvement through reason, art, and will. During this period, the problem of studying and educating human nature became the core of philosophical and pedagogical research.

A.Kh. Gorfunkel divides the development of Renaissance philosophy into three main periods:

1. The humanistic (anthropocentric) period — focused on man and his relationship with the world;
2. The Neoplatonic period — an ontological analysis of the problems of being, ideas and the soul was carried out;
3. The natural philosophical period — aimed at explaining the harmony between nature and man [9].

The humanistic educational ideas of this era were widely reflected in the works of such thinkers as T. More, F. Rabelais, C. Montaigne. They considered the goal of education to be the comprehensive improvement of a person, the discovery of his inner spiritual essence, the upbringing of a moral and cultured person who can think freely. The concept of "humanism" comes from the Latin *studia humanitatis* — "study

of humanity” and refers to a system of education aimed at cultivating goodness, beauty and reason in a person.

During the Renaissance, many European humanists wrote pedagogical treatises on the upbringing of children. For example, such scholars as P. Virgerio, L. Bruni, M. Veggio, E. Piccolomini, Vittorino da Feltre, Erasmus of Rotterdam associated the essence of upbringing with the comprehensive development of the child — mental, physical and moral. In their opinion, true education is a value that goes hand in hand with not only intelligence, but also morality.

During this period, education was perceived not only as a cognitive process, but also as a way of spiritual development. Nonetheless, this educational system was mainly intended for the elite and could not meet the needs of the entire society. However, the humanistic education model formed during this period laid the foundation for the modern philosophical and pedagogical system of thought.

The humanistic philosophy of the Renaissance put the essence of man, his creative and moral abilities in the foreground, and laid the foundation for humanistic education in philosophy. The ideas left over from this era play an important role in the modern system of human education and upbringing, as a philosophical and methodological model aimed at the spiritual development of the individual.

The problem of man in Kazakh philosophy is of particular importance. Man is not only a biological or social creature, he is a conscious being with a deep spiritual essence, self-awareness and striving for development. From this point of view, man is a holistic phenomenon with an inner spiritual world, along with his physical, mental and social characteristics.

Kazakh thinkers focused on the problems of educating a person and improving his soul. They considered man a creature with unlimited possibilities, capable of self-improvement and choosing the direction of his life.

Man’s weakness and limitations arise from his nature. But this weakness pushes a person to continuous search, self-knowledge and discovery of the deep meaning of life. In Kazakh philosophy, humanism is primarily a problem of understanding the inner nature of man, awakening his conscience and consciously understanding his place and duties in society.

In this regard, humanism is not just a slogan in the Kazakh worldview, but rather, a deep spiritual and moral orientation aimed at recognizing the meaning and purpose of life. Man is not only the highest level of creation, but also a person responsible for his life, striving to make it meaningful.

Conclusion

The problem of humanism in Kazakh philosophy is a deeply meaningful doctrine that considers the nature of man, his spiritual potential, his freedom and responsibility in a holistic way. Man is created not only to exist, but to become perfect.

As E. Fromm noted, John Chrysostom, who lived in the 5th century, considered it a sin to treat a person as an instrument. This idea was continued in the Christian tradition, in the Bible, and later in the works of Spinoza, Kant, Feuerbach, Marx, Kierkegaard, Freud and Scheler [10]. The independence and freedom of man were considered the core of his spiritual and moral being.

The resonance of this idea can also be seen in the works of Kazakh thinkers. For example, Abai recognized man as a unity of “soul and body” and highly valued his ability to make free choices. Shakarim, through his “science of conscience”, puts man’s inner freedom and moral responsibility at the forefront. This is a reflection of the humanistic idea that a person should never be a tool for someone else’s interests.

In the Kazakh worldview, the concept of freedom is closely related to responsibility. A person’s autonomy is determined by his understanding of his duty not only to himself, but also to society. Such concepts as “self-determination” and “reflection”, often mentioned in folk wisdom, glorify the inner freedom of a person, his spiritual integrity.

Thus, the problem of humanism in Kazakh philosophy is aimed at recognizing a person as a goal, not a means, preserving his dignity, ensuring his spiritual and moral development. This is a reflection of deep respect for human nature.

Humanism is a philosophical direction that recognizes a person as the highest value. According to E. Fromm, humanism clearly shows that, while recognizing the freedom, individuality, and spiritual perfection of a person, a person should not be used as a tool in any way.

This idea is also deeply reflected in the Kazakh worldview. Viewing a person not only as a member of society or a tool, but as a person with conscience, honor, and the ability to make free choices is one of the main principles of Kazakh philosophy. The sayings often mentioned in folk wisdom, “A good teacher is a

good example,” and “Don’t educate your child, educate yourself,” also clearly indicate that a teacher is not only an educator, but also a spiritual role model.

The concept of “Super-Ego” in Z. Freud’s psychoanalytic theory is the internal controller of a person, the basis of his conscience. This structure is formed as a result of the child’s early identification with his parents, later with his teachers, and other authoritative people [11]. In this regard, the role of the teacher in the life of a student is of particular importance as a person who not only provides information, but also provides moral guidance.

Kazakh thinkers — Abai, Shakarim and Mashkhur Zhusup Kopeiyuly also emphasize the importance of education and example in the formation of a person. Abai, saying “A person’s humanity comes from a good teacher”, puts the spiritual aspect of the educator in the foreground. This indicates that the teacher’s character, attitude and actions influence the inner world of the student and contribute to the development of his Super-Ego structure.

Therefore, humanistic thought in Kazakh philosophy considers the relationship between the teacher and the student as a relationship based on trust and respect, built on spiritual harmony. The teacher is not a coercive person, but a guide; not a subjugator, but a guide. His main goal is to improve the student spiritually, respecting his inner freedom and personal independence.

In the context of modern global changes, social transformations and spiritual crises, there is a need to reconsider humanistic values. This issue is especially closely related to the change in the value system in the post-Soviet space, including in Kazakh society. In this regard, the issue of humanism in Kazakh philosophy is becoming a relevant object of research that reveals the continuity between historical and cultural roots and modern changes.

The theoretical basis of the study is the works of domestic and foreign philosophers, sociologists and cultural scientists. In particular, the axiological views of M. Scheler on the theory of values, T. Parsons’ concept of the role of values in social systems and structures, and R. Inglehart’s empirical research on the evolution of values in the era of modernization and postmodernization were widely used [4; 17].

While E. Durkheim considered the issues of moral regulation and collective consciousness in society [5; 10], K. Kluckhohn explained values as the basis of culture and offered a comparative analysis of humanistic ideas in different civilizations [6; 62]. These views allow us to understand the transformation of humanistic principles in modern Kazakh society from a philosophical perspective.

The Kazakh philosophical tradition has long developed in a humanistic direction.

Abai Kunanbaiuly — presenting the doctrine of “The Complete Man”, extolled such values as morality, integrity, justice, and kindness. He considered the development of a person to be the main goal.

Shakarim Kudaiberdiuly — delved into the inner world of human nature through the “Science of Honor” and advocated living based on reason, shame, and honor.

Akhmet Baitursynuly [12], Mirzhakyp Dulatov [13] — raised the idea of developing the individual through enlightenment and education.

M. Auezov [14] and S. Toraigyrov [15] — widely discussed social justice and human rights in their works, contributing to the strengthening of the humanistic worldview in national philosophy.

The historical and cultural basis of humanism in Kazakh philosophy can be found in the spiritual heritage of the nation, that is, in the works of classical thinkers. Abai Kunanbaiuly’s doctrine of morality, the concept of “Complete Man” is the essence of Kazakh humanism. For Abai, a person is not only a member of society, but also an individual striving for perfection through spiritual categories such as conscience, faith, mind, and heart.

Shakarim Kudaiberdiuly, presenting the “Science of Conscience”, delves deeply into the inner world of human nature. He explains humanism by combining religion and science. M. Dulatov and A. Baitursynuly in their works draw attention to the importance of human freedom and knowledge through enlightened ideas. M. Auezov and S. Toraigyrov raised the issues of social justice and human equality in Kazakh society in an artistic, journalistic and philosophical context.

All of these thinkers consider a person not only as a biological or social phenomenon, but also through his spiritual essence. For them, a person who lives at the heart of a changing world, capable of improving himself and society.

In modern Kazakh society, humanistic values are facing a number of challenges under the influence of globalization, urbanization and information technologies. Market relations and consumerism are relegating the spiritual essence of a person to the background and contributing to a change in his value orientation.

In such a situation, the importance of reviving the principles of humanism in traditional Kazakh philosophy and applying them in the modern social and cultural context is increasing. This is a process aimed at recognizing the dignity of the individual, protecting his inner freedom and honor, and preserving spiritual integrity.

The problem of humanism in Kazakh philosophy is not only a historical and spiritual heritage of the past, but also the key to solving modern socio-philosophical problems. Combining the works of foreign and domestic scientists on the theory of values, as well as the conclusions of Kazakh thinkers regarding humanity, it becomes possible to re-examine the humanistic orientation in modern society. Therefore, humanism can be the basis for the spiritual revival of the nation. Therefore, humanism can be the basis for the spiritual revival of the nation.

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Қазақ философиясындағы гуманизм мәселесі

Мақалада қазақ философиясындағы гуманизм мәселесі теориялық және тарихи тұрғыдан жан-жақты қарастырылған. Зерттеу барысында шетелдік (М. Шелер, Т. Парсонс, Р. Инглхарт, Э. Дюркгейм, К. Клакхон) және отандық (Абай Құнанбайұлы, Шәкәрім Құдайбердіұлы, А. Байтұрсынұлы, М. Дулатов, М. Әуезов, С. Торайғыров) ойшылдардың еңбектеріне сүйене отырып, гуманистік құндылықтардың мәні, олардың философиялық жүйедегі орны мен заманауи көрініс формалары талданған. Авторлар қазақ халқының дәстүрлі дүниетанымындағы адамгершілік, ар-ождан, ішкі еркіндік, имандылық, қайырымдылық секілді гуманистік ұстанымдардың тарихи негізі мен сабақтастығы ашылып көрсетіледі. Сонымен қатар қазіргі жаһандану, урбанизация және құндылықтық трансформация жағдайында гуманизм идеяларының өзектілігі мен оларды қоғамда қайта жаңғыртудың қажеттілігі негізделеді. Зерттеу нәтижесінде гуманизмнің қазақ философиялық ойлау жүйесіндегі орны, оның тұлғаны рухани тұрғыда дамытудағы маңызы, сондай-ақ ұлттық сананы жаңғыртудағы рөлі ғылыми тұрғыда дәлелденді. Мақала қазақ философиясы аясында гуманистік бағыттағы ізденістерге үлес қосып, бүгінгі қоғамдық-гуманитарлық ғылымдарға өзектілік береді. Қазақ философиясындағы гуманизм — тек тарихи санада қалған идеялар жүйесі емес, қазіргі қоғамға бағыт беретін өмірлік бағдарлар жиынтығы. Қазақ ойшылдарының еңбектеріндегі гуманистік көзқарастар — адамды жетілдірудің, рухани кемелденудің жолын көрсетеді. Сондықтан қазіргі әлеуметтік-мәдени жағдайда ұлттық философиядағы гуманистік ойды жаңғырту — еліміздің рухани дамуы үшін стратегиялық маңызға ие.

Кілт сөздер: қазақ философиясы, гуманизм, құндылықтар жүйесі, рухани мәдениет, тұлға, дәстүр, Абай, Шәкәрім, ар ілімі.

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Проблема гуманизма в казахской философии

В данной статье с теоретико-исторической точки зрения комплексно рассматривается проблема гуманизма в казахской философии. На основе трудов зарубежных (М. Шелер, Т. Парсонс, Р. Инглхарт, Э. Дюркгейм, К. Клахон) и отечественных (Абай Кунанбайұлы, Шакарим Кудайбердиұлы, А. Байтұрсынулы, М. Дулатов, М. Ауэзов, С. Торайғыров) мыслителей анализируется сущность гуманистических ценностей, их место в философской системе и современные формы выражения. В статье также раскрываются исторические основания и преемственность таких гуманистических принципов, как нравственность, совесть, внутренняя свобода, благочестие и милосердие, которые занимают важное место в традиционном мировоззрении казахского народа. Вместе с тем обосновывается актуальность гуманистических идей и необходимость их возрождения в условиях современной глобализации, урбанизации и ценностной трансформации общества. В результате исследования научно обосновано место гуманизма в казахской философской мысли, его значение для духовного развития личности, а также роль в возрождении национального самосознания. Статья вносит значимый вклад в изучение гуманистического направления в контексте казахской философии и имеет актуальное значение для современных социальных и гуманитарных наук. Гуманизм в казахской философии — это не просто система идей, сохранившихся в исторической памяти, а совокупность жизненных ориентиров, которые направляют современное общество. Гуманистические взгляды в трудах казахских мыслителей указывают путь к совершенствованию человека и духовному развитию. В связи с этим в современной социокультурной ситуации возрождение гуманистической мысли в национальной философии приобретает стратегическое значение для духовного становления нашей страны.

Ключевые слова: казахская философия, гуманизм, система ценностей, духовная культура, личность, традиции, Абай, Шакарим, ар ілімі.

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