Spiritual culture of modern youth: a cultural and philosophical analysis

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Abstract

The dynamics of sociocultural transformations in modern society has significantly affected the spiritual life of society and caused changes in the value orientations of a person and his spiritual being, which led to increased interest in studying the phenomenon of the spiritual culture of modernity.

The problem of the spiritual culture of society is of particular importance in the context of understanding the problems of globalization of the modern world and their impact on traditional values. Information technologies, and mass communication, have changed the spiritual basis of the life of a modern person, his spiritual culture, leading to negative processes in the spiritual sphere.

The end of the XX - beginning of the XXI centuries were marked by systemic transformations in Kazakh society, which inevitably led to a change of value priorities in the spiritual culture of Russians, changed the ideas of morality, decency or dishonesty of a person, modified the starting point in the assessment of morality. In this regard, it is important to understand what modifications are characteristic of the spiritual culture of Kazakh society.

The most important subject of reproduction of spiritual life is youth, whose essential sociocultural characteristic is the ability to inherit and reproduce cultural patterns, transform them taking into account the changed social experience on the basis of their own innovative creativity and broadcast to future generations, thereby contributing to the development of society. Transformational processes in Kazakhstan's society and the globalization of the modern world have complicated the processes of perception, formation and consolidation of the values of the spiritual culture of young Kazakhstanis. Young people found themselves at the forefront of modern contradictions. Socializing in the conditions of an intercultural clash and the resulting uncertainty, she simultaneously internalizes various patterns intertwined in her consciousness. At the same time, as a result of an active reaction to cultural challenges, she expands her spiritual needs and interests. Under the current conditions, a young person increasingly functions as an autonomous subject, choosing among the many values and styles of spiritual life offered, which actualizes the need to study the features of the content of this culture.

The study of the problems of the spiritual culture of Kazakh youth has heuristic significance due to the theoretical and methodological lack of elaboration on this problem (Chen-Bouck, Patterson, Chen, 2019).

Key words: Mental retardation, intellectual, socialization, disability, study

Introduction

The study of Kazakh youth's spiritual culture involves disclosing its relationship with the youth subculture. A significant contribution to the knowledge of this phenomenon and its role in modern society was made by M. Break, K. Manheim, T. Rozzak.

Since the beginning of the 90s of the XX century, the concept of developing a person's creative spiritual potential has been developed. The U.N. officially recognized the problem of human improvement and began to publish annual reports within the framework of its own development program on human development

problems. It is important to note that in these documents, an integral system of criteria is proposed, which makes it possible to characterize the potencies of self-development and self-improvement of a person (Farrugia, 2019).

However, the perspective of spiritual culture stated in the dissertation study is not presented in the literature in a systematic form. Only certain aspects of this problem are reflected in individual works, which require the integration of domestic research, an adaptation of foreign research and the development of their own approaches to the analysis of modern aspects of the spiritual culture of Russian youth as a phenomenon of Kazakh reality.; In addition, it should be taken into account that the dynamics of the development of the modern globalizing world constantly bring new moments to the content of the problems considered in the dissertation, which makes research devoted to the analysis of the modern sociocultural situation in Kazakhstan society especially relevant (Quarmby, Sandford, Pickering, 2019).

Materials and methods

Our society is going through a series of social transformations, such as a bifurcation period. Perhaps the hardest thing is seen in the fact that the transition of society to a "market" economy and democracy was accompanied by the breakdown of the old system of society, political, economic and social structures, as well as the associated stereotypes of citizens' behavior. Society, which seemed to be united from the outside, literally split into groups with a polar orientation on almost all political, economic and social issues (Kosharnaya, Tolubaeva, 2013).

According to all classical criteria, modern society in Kazakhstan is a society of a transitional, transformational type. Analyzing the spiritual state of people, especially young people, in such a society is not easy since it is not easy to grasp and explain transitional phenomena that are not yet fully structured but are only outlined and take a certain form.

During the transition to a market economy and democracy, there was a collapse of the former economic structure and its links: research centers, enterprises, production complexes, design bureaus, planning and management bodies, etc. In the new conditions of Kazakhstan, the diploma of education, qualifications, certificates of honor and awards, work experience, and even the profession itself began to lose the former importance of social characteristics. This has hurt the self-consciousness of many citizens.

It should be noted that most Russians are depressed by the country's degradation, which is observed in almost all indicators. It is no coincidence that negative assessments prevail in the characteristics of the modern period of Kazakhstan: "crime and banditry", "uncertainty about their future", "national conflicts", "corruption and bribery", "lack of spirituality", "difficult economic situation", "social injustice" are often mentioned (Soares, Pais-Ribeiro, Silva, 2019).

Considering the state of the spiritual culture of young people, it is important to note that young Kazakhstanis were born in new social conditions. They are unfamiliar with the difficulties of their fathers: they have seen the war, concentration camps and food queues only on television, and they are not afraid to tell political jokes, leave their homeland for a long time, marry foreign women, etc. They are more pragmatic than 40-year-olds and even more so 60-year-olds. They are called the "perestroika generation", the "Pepsi generation," or even the "first generation of the unborn", devoid of genetic fear and, therefore, more dynamic.

It is known that moral principles do not exist in their pure form; by themselves, they are always the result of history, political, economic and other relations in society, and therefore it isn't easy to talk about such a subtle matter as the morality of a sociocultural group. Moreover, any fact can be considered in two ways: it all depends on the point of view (Sortheix, Parker, Lechner, Schwartz, 2019).

In the post-Soviet country, not only the political system and life values have changed, but the morality itself, the idea of morality, decency or dishonesty of a person, has also subtly changed. Even the very point of reference in the assessment of morality has changed. For example, such a feature of Russians as disregard for the material side of things at first glance looks quite innocent quality, in some way connected with morality. However, now it can become dangerous in business relations with Kazakhstan (Viejo, Gómez-López, Ortega-Ruiz, 2019).

It is known that Kazakhs unanimously note the decline in the moral foundations of society as a result of ten-year changes. It is fair, however, to speak not so much about the decline of morals and the growth of immorality, and cynicism of Russians, as about the change of priorities. For example, among those who have managed to achieve material well-being, especially among young people, the popularity of the "morality of success" is growing, the desire to assert themselves in the eyes of others, frank pragmatism, interest in material benefits for themselves personally, without "high thoughts" about their neighbor. Analysts agree that this results from the influence of "Western trends" and "Western morality".

Based on the explication of ideas about culture, it is proved that culture is the expression and result of humanizing the environment and people themselves. The spiritual content of their various relationships and activities in customs, traditions, and rituals is formalized. It is shown that spiritual culture is the side of the general culture of humankind, which manifests itself through the realization of goodness in its various modifications and requires a person to be more active in honoring the natural, social and individual-personal environments. It is proved that the evolution of the spiritual culture of Kazakh society can be considered as the formation of basic ideas and their consolidation in the structure of culture in the form of fundamental values, in particular, the ideas of unity, unity – in the value of collectivism, the idea of heroism – in the value of patriotism.

It is determined that the main determinants of the current state of the spiritual culture of Kazakh youth are global culture, the main manifestation of which is mass culture and the transforming sociocultural space of Kazakh society. The modern spiritual culture of youth is characterized by a paradox, which is expressed in a decrease in the moral criteria of young Kazakhstanis in the field of public behavior, on the one hand, and in the increasing demands on them in the personal lives of young people, on the other hand. The features of youth subcultures in modern Kazakhstan, reflecting the specifics of the spiritual culture of Russian youth, are revealed, and it is shown that new phenomena of both positive and negative coloring are being formed in the spiritual culture of youth, which soon may become the spiritual basis of the orientation of Kazakh society, the core of its culture.

The need to develop the theory of culture is obvious because today, there is no single idea of culture. There is a need to comprehend the history of culture from the point of view of answering the question: what is the initial understanding of culture? What is the assessment of the current STATE of Culture (Wiium, Dimitrova, 2019)?

The construction of the historical and cultural context of the concept of "culture" should begin with the theme of the ancient polis. In the ancient city-polis, the process of training citizens was characterized by the concept of "paideia", which means direct education, training, and in a broader sense: education, education, enlightenment, and culture. This concept expresses not only the idea of the connection between education and upbringing but also the idea of a deep contact between education and training, a solid mastery of a skill, and, first of all, a civic skill necessary for every full-fledged citizen of the polis (Abdramanova, Zhandavletova,

2017).

The main values of the Greek "paideia" are "military virtues" – the ability to defend one's honor in battle, distinguish oneself and achieve "glory to heaven", supplemented by "civil" - "awareness of oneself as a full member of the elected Athenian society". This meant preparing for public life following a fairly wide set of norms and requirements, which were regarded by rivers as their "wise inventions". This was the purpose of culture: to develop a reasonable ability of judgment and an aesthetic sense of beauty, which allowed a person to gain a sense of proportion and justice in civil and private matters.

This constituted the humanistic practice of the ancient "paideia", which determined the main content of the ancient culture (Balzhanova, Balzhanova, 2016).

The Greeks created a unique education system where a certain sphere is formed, and a human being as a personality by himslf possessed with defined value orientations. According to cited researchers, it is precisely in this appeal to man that the enduring humanistic significance of the ancient understanding of culture lies, which is based on the ideal of man, the ideal that serves as the goal of cultural progress.

The term "culture" comes from the Latin word "cultivation, processing, care". The concept of "culture", which originated in Ancient Rome, was opposed to the concept of "nature", i.e. nature, and meant "processed", "artificial," as opposed to "natural". Already in the works of the famous Roman orator and public figure Cicero, the expression "cultura animi" is found — "the processing and improvement of the soul" (Buravleva, 2011).

The ancient Romans understood culture as humanization, everything made by man as a second nature created by man. At the same time, culture does not separate a person from nature but, on the contrary, connects and allows you to live in harmony with it and with your own needs. Here the idea of culture is formed as a person's upbringing, improvement, and transition from a cultural state to a civil one.

In the Middle Ages, the word "cult" appeared, which means personal perfection, correlated with the understanding of God in man. In the works of philosophers of the Middle Ages (Augustine Aurelius the Blessed, Thomas Aquinas), the theocentric understanding of man prevails, based on which culture is understood as spiritual communion with God, cultivation of abilities given by God, which must be supplemented by faith. The personal perfection of a person is perceived by medieval consciousness as a way of atoning for the original sin of man, a means of restoring lost harmony with God.

Culture begins to be realized not as the education of measure, harmony and order, but as overcoming its limitations, sinfulness, the cultivation of inexhaustibility, the bottomlessness of personality, and its constant spiritual improvement.

At the beginning of the XVI century, the concept of "culture" was finally transferred from the sphere of agriculture to the sphere of human development, from the cultivation of plants and domestic animals to the cultivation of the mind (Edwards, N. M. 2011).

A new understanding of culture allowed man to realize his uniqueness: God created man, his immortal soul. Therefore, happiness does not lie in knowing oneself but in knowing God. Happiness and freedom are not in his "autonomy" (independence), but in the realization of the spiritual kinship in which he is with the Universe.

Discussion

Considering culture as a special spiritual experience of human society, accumulated and transmitted from generation to generation, the content of which is the spiritual meanings of the subject-material environment, it is necessary to understand what "spiritual culture" is and what is its connection with such a concept

as "spirituality". It should be recognized that the category of "spirituality" is quite a mosaic. There is a wide range of opinions in the literature. Discussions mainly revolve around whether spirituality is an immanent trait of a person or given to him from the outside (Nikolaev, 2014).

Spirituality in human society arose at the dawn of its historical formation and is a life-affirming ideal. It is impossible to imagine the evolutionary movement of society outside spirituality and a person without spiritual qualities, goals, states and activity. Spirituality is the mechanism of the meaning of life and the guarantor of the preservation of the human race. The task of human society is to rise, overcome biological ties, and expand its existence for something infinite.

The problem of spirituality is the problem of realizing the ontological truth of a person in real existence. It is a problem of self-determination and finding oneself in active forms of reality. A person's spirituality is compared to a burning lamp that illuminates the inner world of people and makes it easier for them to find their way in various situations, as N.A. Berdyaev figuratively noted without spirituality, "one cannot make sacrifices and perform feats" (Berdyaev, 1990: 23).

The philosophical analysis of the concept of spirituality from the point of view of the formation of the concept of spiritual culture involves the consideration of the concept of Spirit, because "the sphere opposite to nature is spirit in all forms of its manifestation." Spiritual culture is thus understood as one of the forms of manifestation of the Spirit. Spirit was first used to denote the real force of nature on which man depended and was reflected in the concepts of evil and good spirits. This evolution continued until the recognition of the Spirit as a property of man alone. However, this human quality was explained by different philosophical schools in different ways (Rusakova, Gabdrakhmanova, Morozova, 2016).

"The first stage of self-knowledge of the spirit," according to A.F. Losev, are the works of Socrates and the Sophists (Losev, 2000: 108). Socrates directly connected the Spirit with man's essence, soul, and body. By the soul, Socrates understood both thinking activity (the human mind) and morally oriented behavior. The soul of Socrates is the "conscious Self" it is higher than the body because it animates it. The Spirit is above both body and soul: it spiritualizes them both.

Socrates' philosophy is based on the principles of cognition, self-knowledge. The realization of "true", "correct" knowledge leads to virtue ("good" - "to do"). According to Socrates, lack of spirituality and immorality arises from the fact that people do not know what is good and what is evil. Ignorance pushes a person into an "animal" (and, consequently, spiritless) existence. The Spirit is inseparable from knowledge, and the task is to give this knowledge to a person.

Plato, a disciple of Socrates, in his research, also tried to separate the spiritual state of an individual from "sensual pleasures". Plato was the first in the history of philosophy to raise the question of the relationship between Spirit and matter and considers it from different positions. "The soul appeared in us before the body ... so the soul dominates, and the body should be subordinated to it." Following the Pythagoreans, who represented the soul as the beginning embodying the harmony of the parts of the body, Plato believed that the basis of the soul is love and harmony. (Losev, 2000)

Continuing and developing his predecessors' ideas, Aristotle combined cosmological and naturalistic approaches in the study of man. Aristotle tried to "place" a reasonable and unreasonable, consisting of a "living" and "vegetative" soul "in the body" of a person.

In early Christian philosophy, the justification of the priority of spirituality in the essence of a person is a worldview guideline for the self-management of human mental processes. At the dawn of Christianity, Seneca wrote: "The heaviness of the

flesh, growing, and oppresses the spirit and deprives its mobility, so, lean the body as much as you can then you can find a space for the spirit."

The idea of spirituality in the Middle Ages developed against an increasing separation of the spheres of Spirit and Soul. The human soul was declared to be a kind of final moment of the body. In its connection with the body, it forms a certain individual, then unstable and changeable. The soul is a part of the whole but not an absolute beginning. The Spirit is another matter. He is the absolute beginning since the Spirit correlates with the cosmic creator, and his "depths" are hidden from man himself, they are accessible only to God. The path of spiritual development is the path of confession and repentance.

Conclusion

Abroad, the scientific basis of the project method was the pragmatic ideas of the American philosopher and educator D. Dewey (Talebi, 2015: 6). He proposed building the learning process based on children's needs, interests and abilities. The main place in his concept is the teaching about the child's activities. He believed that learning should benefit every student and that the school should develop the student's innate intellectual or practical "impulses". Training should be organized around a case (task). As Dewey understood it, labor is the focus of all educational work in the labor school. By performing various forms and types of work and acquiring the knowledge necessary for work, children prepare for the future. He applied this pedagogical theory practically at the experimental laboratory school at the University of Chicago.

The successor of the D. Dewey school, the American teacher W. H. Kilpatrick, considered the project method to plan expedient (purposeful) activities to resolve any educational and school assignment in a real-life situation. He associates the concept of a project with the "wholeheartedly" performed practical activity, that is, with a "heartfelt target act". The fundamental point in his views on project activity was a child's activity based on his interests and independent thinking. According to W. H. Kilpatrick, training should take place in solving the student's problem that interests him (Pomelov, 2011). The basis of the educational work is the performance of practically useful tasks Savchenko, Molchan, 2016).

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