Ministry of Education and Science of the Republic of Kazakhstan

NJSC “EURASIAN NATIONAL UNIVERSITY

Named after L.N. GUMILYOV”

IRSTI 02.15.41 APPROVED:

UDC 122/129 Rector of NJSC registration No. 0118РК00827 “ENU L.N. Gumilyov”

Inv. No. \_\_\_\_\_\_\_\_\_\_\_E. Sydykov «\_\_\_\_»\_\_\_\_\_\_\_\_\_\_\_2020

REPORT

ON THE SCIENTIFIC RESEARCH IMPLEMENTED UNDER THE PROJECT

“THE LOGIC OF FORMATION OF AN INTEGRAL, COMPETITIVE PERSON AND MODERNIZATION OF THEIR SPIRITUAL AND MORAL VALUES”

(Final)

Leader of the team \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Abdildin Zh.M.

signature, date

Nur-Sultan, 2020

**RESEARCH TEAM**

Senior researcher:

Member of the National Academy of Sciences of the Republic of Kazakhstan

Doctor of Philosophy

Professor \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Zh.M. Abdildin

                                                           signature, date (introduction, conclusion)

Lead researcher:

Member of the National Academy of Sciences of the Republic of Kazakhstan

Doctor of Philosophy \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ R.Zh. Abdildina

                                                            signature, date (main part)

Researcher:

Master of Arts in Humanities \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ K.D. Yesdavletova

  signature, date

Norm compliance controller: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ A. Moldakhmetova

  signature, date

**SUMMARY**

The report consists of 61 pages, with 26 sources, 4 applications.

Key words: REPORT, THINKING, LOGIC, HUMAN, MORALITY, SPIRITUAL VALUES, MODERNIZATION OF CONSCIOUSNESS

The object of the research project was the process of forming a holistic, competitive person capable of restructuring their thinking and modernizing spiritual consciousness.

The aim of the project was to develop a systemic concept of a holistic, creative and competitive person that meets the historical challenges of a dynamically developing world and the requirements of modern development of Kazakhstan against the background of the Third Modernization, creating a theoretical concept of the formation of an integral human being and his spiritual and moral values.

The methodological basis of this study is a systemic approach, including: the principle of historicism, the principle of objectivity, the principle of contextuality. To achieve the goals set in the project the team of authors systematically followed the universal method of progression from the abstract to the concrete, of the historical and logical, the principle of holistic consideration, specific historicism in the study of scientific and social and political phenomena.

The results of work on the research project The Logic of the Formation of an Integral, Competitive Person and Modernization of their Spiritual and Moral Values are the following provisions.

Modern life makes all the more relevant the task of forming and educating an integral, creatively thinking personality, capable of responding to new challenges and modern demands. In the context of the Fourth Industrial Revolution, characterized by colossal technological progress, many functions that were previously considered inalienable human attributes and qualities are transferred to robots, and serious changes take place in the understanding of man, his thinking and morality. The history of mankind is the history of the transfer of many human functions to the machine. However, today it is a qualitatively new process, since not only heavy physical, monotonous, routine work is transferred to the machine, but also many functions of human rational activity, such as analysis, synthesis, generalization, classification, systematization, etc., which were previously considered exclusively human prerogatives.

Human thinking is an evolving concept, which went through different stages in its historical, philosophical and scientific development. Modern creative thinking is not just rational, consistent reasoning, as it was understood in antiquity and the Middle Ages, or simply deductive conclusion or inductive generalization as it was believed in modern times, as all these forms of intellectual activity can be transferred to a computer; modern thinking is creative thinking, grasping the dialectical combination of the universal and the individual, the random and the necessary, the abstract and the concrete, the ability to resolve contradictions, putting forward new paradigms in accordance with changing and evolving life. Artificial intelligence cannot cope with such intelligent thinking.

Along with creative thinking, the most important principle of a person is their spirituality and moral values. The modern understanding of morality is fundamentally different from previous historical forms, since it is internally connected with human freedom. From now on, everything that contributes to the creative development of a person, their self-sufficiency and independence: in short, that which promotes human progress is considered morally positive.

Dissemination of project outcomes: the results of the research project for 2018 - 2020 were reflected in scientific publications (monographs, articles) and reports at national and international scientific conferences, and introduced into training courses on philosophy, the history of philosophy, social philosophy, dialectical logic, the history of foreign and national social science.

The effectiveness and practical significance of this project is due to the fact that in connection with the rapid technological development taking place in the modern world, Kazakhstan needs creative, intellectual, competitive citizens who can effectively manage time, possess excellent professional knowledge and skills, are distinguished by healthy pragmatism, are culturally open, active, responsible, and patriotic. All these qualities and attributes taken together form a new systemic concept of an integral, competitive person.

In the research project, this problem was posed as a synthesis – at this stage, it is not enough to borrow and implement ready-made in-demand technologies to ensure that the state and society develop successfully, as such an approach would result in lagging behind. Successful and sustainable development of the state and society today is directly related to the development of the person, the formation of their consciousness and human moral qualities.

Project start and end dates: 2015 - 2017.

**CONTENTS**

[TERMS AND DEFINITIONS 6](#_Toc54455448)

[INTRODUCTION 7](#_Toc54455449)

[1 Historical Forms of Formation of a Human Personality 13](#_Toc54455450)

[1.1 Dominance of the Whole in Conditions of Undeveloped Individuality 13](#_Toc54455451)

[1.2 Priority of the Political Whole over the Person 15](#_Toc54455452)

[1.3 The Idea of ​​Human Freedom and Self-Worth 17](#_Toc54455453)

[2 The Key Characteristics of an Integral Human 20](#_Toc54455454)

[2.1 Thinking as a Form of Human Development and Activities 20](#_Toc54455455)

[2.2 A Fundamental Change in Activity: The Emergence of Science and the Development of Thinking 23](#_Toc54455456)

[2.3 About the Abstract-General and Concrete Concept 26](#_Toc54455457)

[2.4 Objectives of Creative Education 28](#_Toc54455458)

[3 Moral Qualities and Spiritual Values of a Modern Integral Human 31](#_Toc54455459)

[3.1 Transformation of the Content of Moral Values ​​in the History of Human Society 31](#_Toc54455460)

[3.2 Moral Qualities and Spiritual Values ​​of a Modern Person 33](#_Toc54455461)

[3.3 Cultural Openness and National Identity in the Context of Globalization 35](#_Toc54455462)

[CONCLUSION 37](#_Toc54455463)

[LIST OF SOURCES 42](#_Toc54455464)

[APPENDIX A - Calendar plan 44](#_Toc54455465)

[APPENDIX B - List of published works 53](#_Toc54455466)

[APPENDIX С - Speeches at conferences 58](#_Toc54455467)

[APPENDIX D - Media appearances 61](#_Toc54455468)

# **TERMS AND DEFINITIONS**

SPIRITUALITY ‒ the highest level of development and self-regulation of a mature personality, at which the highest human values ​​become the main motivational and semantic regulators of life.

PERSONALITY ‒ a human individual with their own unique spiritual, intellectual, emotional characteristics and social qualities which are formed in the process of historically specific types of activity and social relations.

LOGIC ‒ the science of forms, laws and methods of thinking. Formal logic studies thinking through its representation in discourse, in language. In meaningful logic, thinking is understood as a specific cognitive process responsible for the production of new knowledge.

THINKING ‒ the highest form of active spiritual transformation of being, consisting in purposeful, abstractive, all-encompassing and creative ways in which the subject perceives essential and natural connections and relationships of a person with the world.

MODERNIZATION ‒ internal desire for renewal, discarding archaic habits and preferences that do not fit into the global world, with the obligatory condition of preserving one’s national cultural code.

MORALITY ‒ a special form of social consciousness and a type of social relations, reflecting the value structure of consciousness, a socially necessary way of regulating human actions in all spheres of life.

CREATIVITY ‒ the highest form of activity and independent activity of a person and society; presupposes original and productive activity, the ability to solve problems, productive imagination combined with a critical attitude to the achieved result.

# **INTRODUCTION**

The idea of ​​the research project was to develop a new systemic concept of an integral, competitive person, capable of restructuring his thinking, modernizing spiritual consciousness, substantiating the creative essence of a person, understanding the content of creative thinking.

The goal of the project is to develop a systemic concept of an integral, creative, competitive person that meets the historical challenges of the evolving world, adequately meets the development requirements of modern Kazakhstan in the context of the Third Modernization, creating a theoretical concept to form an integral person and their spiritual, moral values.

Relevance of the research topic. The fourth industrial revolution, which mankind is experiencing, is characterized by colossal technical progress: first of all, the significant development of robotics, artificial intelligence, cyber-physical systems, innovative technologies, wherein many functions that were previously considered inalienable human attributes and qualities are transferred to robots. The history of mankind is the history of the transfer of many human functions to various mechanisms. Today the world is going through a qualitatively new process, since not only hard physical, routine work is transferred to artificial intelligence, but also many functions of human mental activity, such as analysis, synthesis, generalization, classification, systematization, etc., which were previously considered exclusively human prerogatives. Hence the question arises: what remains to the person? What is their real essence? What functions and qualities of human thinking are truly human, revealing its human content? What is the real essence of human thinking?

Today, life itself poses the problem of the need to form and educate an integral, creatively thinking personality, capable of responding to the challenges and demands of the time. The most technologically advanced countries have already begun this process, therefore, in order to keep up with the developed states, modern Kazakhstanis need to abandon obsolete stereotypes and attitudes, becoming open to new things: the logic of modern life requires a change in a person, his thinking, modernization of his spiritual culture.

Scientific significance of the project. The fundamental difference and novelty of the scientific project is that:

- The problem of integrity, competitiveness and creative character of a person was considered by the authors in the context of modern global development, as a response to modern challenges. The successful solution of the problem requires a systematic and holistic approach, when the development of an integral person is analyzed in the unity of both the conditions of his development, and the inner, spiritual development of the individual.

- The ability to think creatively is the most important attribute of a holistic, competitive person. However, humanity still understands thinking traditionally, when reason and common sense are thought of as synonyms. Moreover, thinking is understood as unchanging, having not undergone any qualitative changes in the historical movement, except for a quantitative increase in facts and information. Human thinking is an evolving concept that has gone through different stages in the historical development of philosophy and science. Modern thinking is not just correct, consistent reasoning as it was understood in antiquity and the Middle Ages, not just deductive conclusion or inductive generalization, as was believed in modern times, as all these forms of rational activity can be transmitted to the modern computer; modern thinking is creative thinking, grasping the dialectical combination of the universal and the individual, the random and the necessary, the abstract and the concrete; it is the ability to resolve contradictions, putting forward new paradigms to suit the changing life. Artificial intelligence cannot cope with such intelligent thinking. Thinking is not just a function of the brain, but a function and form of all human activity and culture. While artificial intelligence is always logical, human rational thinking, which grasps continuous developments, is a transition from one stage and one form of logic to another. In other words, modern thinking is meaningful, capable of resolving fundamental contradictions in the development of science and life, as was done in its time by the most advanced, meaningful logic in the development of such advanced sciences as the theory of relativity, quantum mechanics, as well as the most advanced part of modern natural science.

- Traditional philosophy and science only knew and understood formal deduction or inductive inference. Substantial deduction as a method of creative, intelligent thinking, developed in a new way and applied in the theory of relativity and quantum mechanics, is fundamentally different from widespread deduction. Relying on advanced science and practice, the work logically determined the essence of such meaningful deduction, where the conclusion is made not just from the premise, but indirectly, through the advancement and discovery of the particular in the process of thinking.

- The project provides a logical foundation for the nature of the particular in thinking, which also represents a certain contribution to the development of philosophical science. Traditional logic and rational thinking do not understand the heuristic nature of the particular, and therefore they are not able to understand the qualitatively new phenomena that are put forward by modern life and the development of science.

- A specific, meaningful concept as developed in dialectical logic is the central point of creative thinking. A meaningful concept is fundamentally different from an abstractly general, empirical concept. All these empirical concepts are aimed mainly at the ability to distinguish one object from another. In contrast to such concepts, the meaningful concrete concept refers to the essence. It is the unity of the universal and the particular, individual. A specific concept reflects the objective contradictions of the subject and is aimed at resolving these contradictions.

- Mastering a new meaningful logic, in which the ability to solve contradictions and operate with meaningful concepts is mastered, is an urgent requirement of the present time. As Elbasy, the First President of Kazakhstan N.A. Nazarbayev, quite rightly emphasizes, this issue has long been on the agenda. Our education, both at school and university, unfortunately still teaches people not to think, but simply to master ready-made knowledge, not to create essence, but to be able to distinguish one thing from another. The traditional form of teaching pays attention to the results, to information, aiming not at identifying the essence, but at memorizing the result, whereas to understand means to master what makes a given subject its own self: this means is to understand its essence. A modern, holistic person must be creatively thinking, able to move from one stage of logic to another, ready to restructure and transform their thinking and spiritual consciousness.

- Along with creative development, spirituality and moral values ​​are the most important principles of a person’s life. Without moral values, man and humanity could not survive and develop successfully in history. It is true that with the development of a person their moral principles and spiritual values ​​also develop. In the history of the development of society and moral existence has undergone a number of stages of formation. Modern understanding of morality is fundamentally different from previous forms: it is internally connected with human freedom. From now on, everything that contributes to the creative development of a person, their self-sufficiency and independence, that is, that which promotes progress in human development, is moral. However, a successful life and development of the modern person can be hindered by outdated values and stereotypes which at one time perhaps helped to solve practical problems and tasks, but now impede further creative development. In the current conditions a new package of moral requirements is presented to a person; therefore, in order to be competitive, becoming one of the thirty advanced states of the world, modern Kazakhstanis should not only rely on traditional values which are already insufficient today, but rather than breaking fully away from them, should deeply master the best of them, and at the same time stay open to new values.

- In the project, the authors developed this side of the problem in depth and from the standpoint of dialectics. In the research project, the main features and characteristics of the modern formulation of the question of an integral, competitive person were substantiated and determined. Today's world requires creativity, openness of consciousness, healthy pragmatism, responsibility, initiative, the ability to value time, and professionalism from a person. In the family, at school, in practical life, it is necessary to introduce and promote new moral values ​​and principles, without which today it is impossible to join the new reality. That is, the set of new and rethought values ​​that are already in demand in the most developed countries should be mastered by modern Kazakhstanis, while in no way forgetting about their traditional values, about their national and cultural code.

- A special place in the project is dedicated to the analysis of the characteristics of the traditional individual which prevent a modern person from becoming integral and competitive. These characteristics are passivity, paternalism, unprofessionalism, carelessness, inert thinking, etc.

- The modern understanding of morality is closely related to the legal principle of the rule of law in a democratic state, since both the principle of the rule of law and modern moral, spiritual development, as you know, are based on the principles of universal human freedom.

- A holistic, competitive, creative person is not a robot, nor a “mankurt”. He must have sophisticated feelings, a sensitive heart, a conscience, to be a merciful, harmonious person who is open to beauty. The question of beauty and a human being’s mental and spiritual harmony was researched by the group of authors in this project. The feeling of beauty helped people live and develop from time immemorial. An introduction to art, to global and national culture provides the basis for the development of the human soul and heart, contributes to the development of imagination and fantasy - the main sources of creativity. A modern person lives in a global society, therefore they need a sophisticated sensuality, a sense of harmony, openness to beauty. A complex inner world, an imagination, spiritual harmony help live and create together with others. A modern, holistic, competitive person operates on a new level. Whole, harmonious people have existed before in history. They still exist, but modern life requires that such people become as many as possible, since only they can build a competitive, developed country.

The practical significance of the research project was due to the problems and challenges that have become relevant in the modern dynamically developing world. Against the background of rapid technological development, today’s Kazakhstan needs a creatively thinking, spiritually developed, competitive person who knows how to value time, who has deep professional knowledge and skills, who is distinguished by healthy pragmatism, is culturally open, active, conscientious, responsible, and patriotic. All these qualities and attributes, taken together, represent a new systemic concept of an integral and competitive person.

Today, the philosophical community in Kazakhstan faces the task of creating a theoretical concept of development of an integral, creative, competitive person and modernization of his spiritual and moral values. In the project, the problem was posed and solved a synthesis – borrowing and introducing ready-made technologies is not sufficient for the successful development of the state, as this way of life at the present stage leads to lagging behind. Currently, successful and sustainable development of the state and society is directly related to the development of the person, their consciousness and human qualities.

Studying the logic of formation of an integral person, which becomes a priority for a research project, is of great practical importance both in scientific knowledge and in social activity. The project was aimed at resolving the difficulties and problems that inevitably arise in the process of forming a holistic, creatively thinking, competitive person. In this connection the team of authors sought to contribute to scientific orientation in solving and implementing this complex problem.

Novelty and prospects of research work. This research project was novel in the relevance of its project topic and the state of development of the problem in global and domestic philosophy.

A holistic and systematic study of the logic of formation of an integral, competitive person and their spiritual and moral values resulted in practical recommendations for Kazakhstan’s state structures dealing with social development. The results of the study were successfully introduced into training courses on philosophy, history of philosophy, social philosophy, ethics, etc.

In 2018, the following tasks were completed:

- the research plan was drawn up and approved, the main directions and structure of the research were determined;

- a methodological toolkit was created to comprehensively analyze the state, the trends and development prospects of an integral, competitive person and the spiritual and moral values;

- the initial collected material was systematized;

- the concept of individuality in a traditional society was revealed and investigated;

- the understanding of a person in the traditional Kazakh society was analyzed and substantiated;

- a logical analysis of human individuality in the antique polis was carried out.

In 2019, the following tasks were completed:

- two levels of thinking – reason and common sense – were analyzed;

- the essence of a specific concept was revealed.

- the concept of intelligent thinking has been developed.

- substantive deduction has been investigated.

- the logical meaning of the special is comprehended.

- revealed the features of creatively oriented education.

- analyzed the difference between the process of understanding in innovative education and the assimilation of ready-made knowledge in traditional education.

- the collected material was systematized, and the second section of the monograph was written.

In 2020, the following tasks were completed:

- the moral qualities and values ​​of a competitive person, in the context of the Third modernization of Kazakhstan were analyzed.

- a dialectical approach to solving the problem of the relationship between the openness of consciousness and the preservation of the national cultural code was implemented.

- the transformation of the content of spiritual and moral values ​​in the history of human society investigated.

- connections and differences between moral postulates and legal principles were identified.

- the solution to forming an integral, moral person in artistic culture was analyzed.

- the collected material was systematized, and the third final section of the monograph was written.

In the course of work on the NIP, the following interim reports were prepared:

Research report for 2018 (interim): inventory number: 0218РК00864.

Research report 2019 (interim): inventory number: 0219РК00271.

## 1 Historical Forms of Formation of a Human Personality

### Dominance of the Whole in Conditions of Undeveloped Individuality

The formation of a modern competitive, integral, independent, and proactive person is impossible without understanding the ways of their evolution in the history of human civilization. The process of formation of human individuality and of their freedom is by no means simple and straightforward; it is a complex process full of contradictions and deviations. Therefore, in various philosophical teachings and theories, the historical development of human individuality is interpreted in different ways. However, despite all the contradictions and twists and turns, the process of historical development of human freedom is steady and continuous.

So, in a primeval society, the interests of the “whole” dominate the interests of the individual, while the individual in the context of archaic culture is an accident of the generic “whole”, which acts as the substance. The deeper we delve into history, the more dependent on the larger whole is the individual. The individual acts as a “generic, tribal creature, a herd animal” In a primitive society, where the activities and the entire system of human relations to nature and amongst each other in the process of these activities are undeveloped, the person themselves, the individual is not yet developed, nor singled out, and the whole primitive human race is the real subject. The underdevelopment of an individual in a primitive society is explained not by their fusion with the primitive collective, but by the underdevelopment of the human race itself, the limited social experience that does not yet ensure development of each individual.

However, at a certain stage of human history, with the active introduction of iron tools of labor and, on this basis, the division of labor and an emerging surplus product in some regions of the Ancient East, there occurs a degradation of primitive collectives based on kinship ties; the first states based on class arise, where individuals relate to each other in a direct social connection, and the relationships between them are built as direct personal ties and personal interdependence.

The Asian community is an association of private, individual agricultural producers who are partners in common communal land ownership. This feature is caused by the common joint labor in the agricultural economy of the Eastern type society. The Asian mode of production gives rise to a totally dependent personality type. Here the individual is their most connected with the collective, thanks to which they are a participating owner in public property. The individual producer in the Oriental community is only a particle of the actual subject, which is the community as a whole. In this regard, in a traditional Oriental society, behaving like everyone else, the way people did from time immemorial, was considered the norm and even carried valor. Belonging to a family, clan, a rural community, any professional group is an indispensable condition for an individual to exist in the ancient Eastern world, which on the one hand stimulates the process of individualization on the one hand, when one and the same individual manifests himself as a caring father, a good neighbor, or a representative of a certain profession, and at the same time rigidly connects him with a certain social group, limiting his opportunities and his individualization.

In contrast to the Oriental community, the man of the Ancient Greek society is free at all levels of social life. He is a small producer, a private owner, and his economic independence is guaranteed by the existence of the very collective that enslaved a person in the Asian community, since the individual in the ancient polis had political sovereignty. He is not only free, but also autonomous, although his autonomy is political. The man of the Ancient Greek community is an equal subject of military and political activity, and his autonomy is supported by the fact that he is a private property owner. It is natural that the conditions for the formation and development of individuality exist only for free members of society, while the position of a slave is reduced to the level of a “talking animal”: an organic, natural condition for the existence of the former.

Despite the fact that in the polis there is no sharp opposition of the individual to the social whole, nevertheless the polis is a system of relations of personal dependence, albeit democratic in its form. This is revealed in the domination of the polis as a whole over its citizens. The formation of the polis also includes the following factors: a change in the way of thinking, the development of a new social space centered on the city square the agora - the growing importance of the spoken word in a free dispute, the art of discussion and dialogue.

In resolving this issue, it is also of interest to understand the position of a person in the Kazakh traditional society. The basis of this unique form of culture was nomadism, as the most favorable lifestyle in the existing conditions. Nomadism should be understood, first of all, as a form of interaction, balance, and harmonious coexistence of nature and man.

This way of life also determined the corresponding worldview, when a person did not think of themselves outside of the unbreakable unity with nature, feeling a part of this integrity, admiring and idolizing it. As Ch. Valikhanov noted, it was typical for such a person to: “Venerate nature in general and in particular ... Nature and man, life and death were objects of the highest surprise and were always filled with an inscrutable mystery” [1, p. 50].

However, if one looks deeper, one will notice that the traditional worldview spans more than the separate concrete individual, but represents the view of a certain human collective. The clan or the tribe acts as the subject of the worldview, and each individual is very far from developing an independent worldview. The veneration of nature: the sun, the moon, the sky, fire, etc., which characterize the traditional worldview, spills over into an extremely ritualized system of relationships that determine human behavior. The system of rituals, prohibitions, taboos, while incomprehensible to the individual, is taken on faith as an immutable law, otherwise “zhaman bolady” (“things will go badly”). This signifies the strict dependence of an individual on the will of the tribal collective and is expressed in the system of rituals.

This dependence is revealed in basic concepts of the Kazakh traditional worldview, such as *aruaқ*, *yrym*, *Kydyr*, *құt*.

Traditional ideas of the Kazakhs about a person’s place in the world and society are distinguished by explaining and interpreting everything that happens in human life - success, wealth, happiness and correspondingly failures, disasters, losses, misfortunes – by direct intervention of external forces. It is not the individual person who is the cause of everything that happens in their life – not they, but someone else is not the author of individual’s destiny, - be it God, Kydyr, aruaқ, bahyt қusy (bird of joy). All this speaks to the dependence of the individual, their inter-connectedness with the generic whole.

At the same time, despite the rigid rules and prohibitions, which prevailed in the tribal society, the process of individualization separating the individual from the tribal collective was nevertheless taking place. The Kazakh epic tales feature heroes who are simply individuals that are separated from the “mute community” and beginning to act contrary to the rigid system of generic laws. The epic records the initial turning point of the people’s social consciousness on the cusp of the early state form of social life.

The Kazakh epic features the beginning of the individualization process. Epic heroes like Korkyt-ata, who was looking for immortality, the batyrs Koblandy and Alpamys, and even more so the star-crossed lovers Tulegen and Kyz Zhibek, and Kozy Korpesh and Bayan Sulu, who strove to be free to choose their loved one in spite of the clan politics – these heroes do not fit into the prevailing traditions and generic consciousness. Hence, the epics speak more and more insistently of the need to comply with the rules and laws, and about the need to act like everyone else in accordance with tradition.

### Priority of the Political Whole over the Person

In the Ancient Greek polis, social connection was ensured by loyalty to the city-state; in Athens, at the best of times, citizens had exclusive freedom from the restrictions imposed by the state. However, Plato and Aristotle, when analyzing the relationship between man and state, already emphasized the multi-faceted superiority of the state over the individual, reducing the role of man to a part of the “Whole” - the body politic.

When studying the history of human society, Plato comes to the conclusion that his era is deeply flawed, and that all the previous development of mankind is characterized by an inherent tendency to decay. Hence, he sees his task in creating a perfect society, free from any changes - a constant society, which is in a static, frozen state. The conclusion about the ideal state, therefore, follows from the theory of forms, of perfect ideas, where all decaying things are an echo of a perfect essence that does not know decay.

The ideal state structure according to Plato is a slave-owning, caste-divided state under the indisputable rule of the ruling class - the enlightened aristocracy. The state is whole, self-sufficient, and perfect; its constituent individuals are imperfect, depend on each other, and can approach perfection only within the state and thanks to the state.

According to the socio-political concept of the ancient Greek thinker, the individual is much less significant than the state, being but an imperfect copy thereof. Plato creates a concept of a person in which the personal dissolves into the general until it completely loses its independence.

Aristotelian thought, when it comes to sociology, is dominated by Platonic ideas. He follows it carefully both in his political outlook and in practice. At the same time, the Aristotelian version clarifies Plato’s theory in many respects. The state, according to Aristotle, is the highest kind of community, and it is directed towards the greatest good. The welfare of an individual coincides with the welfare of the state, but achieving and retaining this welfare is the most important and perfect task.

Man by nature is a political being, and if someone, by virtue of nature or accidental circumstances, lives outside the state, he is either a higher being than man, according to Aristotle, or is morally underdeveloped. A perfect man is supposed to be a perfect citizen, and the perfection of a citizen, in turn, is the perfection of his state.

Aristotle’s concept of the state is the concept of an organism: “Moreover, one should not think that every citizen is by himself; no, all citizens belong to the state, because each of them is a particle of the state” [2, p. 628]. For Aristotle, a person is inconceivable unless integrated into the state, for a person, from the point of view of the ancient philosopher, is a political animal.

Aristotle’s ideal state is a compromise between the Platonic aristocracy and some democratic ideas. Aristotle considers that society is morally satisfactory if, in full accordance with the essence of its structure, it gives all the best to the few and requires the majority to be content with what is leftover. While arguing that all citizens should have the right to participate in government, the Stagirite explains that not only slaves, but all members of classes that produce material goods are excluded from the number of citizens.

Aristotle’s idea that the highest virtue is the lot of the few is logically connected with the subordination of ethics to politics. The answer to this question clearly traces the Aristotelian understanding of the essence of man and his place in society and the state.

### The Idea of ​​Human Freedom and Self-Worth

A new ideal of man was put forward by the great thinkers of the Renaissance, who glorified a personality marked by individualism, secularism, varied interests, innovative creativity, escaped from the fetters of class belonging. The Renaissance concept of man, of human individuality, and of freedom served as the basis and source of a new Western European understanding of personality.

Immanuel Kant singled man out as a special being, which cannot be simplistically defined as part of nature. Freedom, according to Kant, is ti an integral property of man, his generic essence. In the Critique of Pure Reason, Kant solves this problem in the context of the relationship between freedom and necessity, in the analysis of pure reason and sensory contemplation. In his practical philosophy, the thinker investigated the question: how can a person, subject as they are to the laws of natural necessity, at the same time be free and act lawfully for their own practical reasons?

According to the Kantian doctrine, man is a kind of being that cannot be simply summed up under the definition of nature, he is a unity of nature and freedom. If all natural phenomena and the entire world around a person exists in space and time and, therefore, is subject to the laws of reason, causal relationships, then the peculiarity of a person is that they are free and have reason and free will. If a person is only a part of nature, as the French materialists argued, then it is impossible to substantiate human morality, independent action. Lack of freedom, Kant opines, is incompatible with morality, free choice and responsibility. Kant proclaims freedom to be an inalienable property of man, his generic essence.

Unlike all his predecessors, Kant did not consider human consciousness as a passive reflection of an object, but emphasized its active, creative nature. In understanding human freedom as a conscious activity, Kant puts forward its main characteristic: morality. And in the “Critique of Practical Reason” he resolves the question “How is a moral person possible?” Having determined that a person is not only a natural being, but possesses reason, activity, freedom, which is their immanent definition, Kant concludes that without freedom there is no responsibility nor morality.

The main definition of a moral person and the most important conditions for the actions of the person to be moral, according to Kant, are the following: freedom as an inalienable, inherent, immanent essence of a person; a person understood as an end in themselves, and in no case as a means to an end; duty as a condition for the morality of human actions; a categorical imperative that requires a person to act in accordance with such a maxim that would become a universal law.

But, despite all its deep humanistic content, the Kantian concept was already shown by Hegel to not always stand up to criticism, as it suffers from abstractness and psychologism. The Kantian solution to the problem of freedom has positive and progressive aspects, but he understands freedom too narrowly, treating it only as a characteristic of the subjective activity of individual consciousness.

A difficult fate befell the Marxist conception of man. The need to emphasize the importance of classes, of class struggle, of the dictatorship of the proletariat to the detriment of the interests of the individual, allowed the followers of Marxism to interpret the doctrine in their own way and implement it practically in a totalitarian state. However, Karl Marx poses the question how human individuality is possible and what role it plays under capitalism. In the “Economic manuscripts 1857 – 1859” he repeatedly emphasizes that the era that engenders the isolated loner – the “Robinson”, is precisely the era of the most developed, and from this point of view, of general social relations. Marx sees the capitalist mode of production as a necessary historical stage in the individualization of the human mass, the mass formation of a rich human individuality. If capitalism in its mature form does not need titans, then what it needs is an integral personality. In a society of free competition, an individual person appears to be freed from natural ties which in previous historical eras made them a member of a certain limited human conglomerate.

Together with the social stratification system, capitalism also rejects the idea of ​​limiting personal ambitions. In modern times, a person becomes something as a result of their own efforts. A developed division of labor and increased social mobility expand the scope of individual choice. Consequently, there is an expansion of the sphere of the individual, the special. On the one hand, this signifies the formation of an anthropocentric worldview, the humanistic defense of individuality as an independent, creative beginning of life, and the very ideal of “active life” is interpreted as dedication and conscious service to society. On the other hand, the bourgeois individualism is formed, reducing the principle of achievement to selfish personal elevation and enrichment.

According to Marx, the task of forming an integral, universal individuality can be resolved only within a communist society, since, in contrast to all previous forms of human civilization, communist society aims to develop holistic personalities which are established within the universally developing social relations and an evolution of each individual.

The understanding of human freedom in the modern world is also ambiguous, despite the current recognition of all freedoms and rights of a citizen in a democratic society. The freedom acquired by the individual in the capitalist development had a dual character: 1) the liberation of man is associated with the development of capitalism. Capitalism eliminated the corporate system of the Middle Ages, allowing man to become the master of his own destiny and to experience his own happiness. His own successes could now lead him to economic independence, with money erasing all class distinctions and thereby equalizing people. 2) The other characteristic of the destruction of the medieval social system was the disappearance of the stability and relative security that it gave to the individual. With the beginning of capitalism, all social classes began to move. There was no longer a certain place in the economic structure, which was previously considered natural and indisputable. As a result, the individual felt lonely and helpless: now everything depended on their own efforts rather than the guarantees of a traditional status, but on his own efforts.

Moreover, in the twentieth century, mankind has faced problems which threaten the entire human civilization. These problems are called global, i.e. covering the whole world and affecting every person on the planet. The most important of these problems include overcoming the man-made ecological crisis; preventing war and prohibiting the use of weapons of mass destruction; overcoming hunger, poverty, and illiteracy; preventing the negative consequences of scientific and technological progress; finding new sources of raw materials, etc.

Naturally, the problems of modern social and cultural life are included in the fabric of modern philosophy. Its role is not just to reflect, obediently and without complaint, the existing reality, but to appeal to that which is desirable, to encourage people to remember their human destiny of the history of society and culture shows that mankind has always set itself serious tasks and worked to solve them accordingly. To be aware of the need to change one’s attitude to the world, to other people, to oneself is the first step on the path to the “recovery” of mankind. The next step is practical actions, without which awareness remains ineffective. The function of a future society is to promote the emergence and development of a new person, of their new consciousness, a new attitude towards themselves and the world.

## 2 The Key Characteristics of an Integral Human

### 2.1 Thinking as a Form of Human Development and Activities

In the modern world, the fourth industrial revolution is gaining momentum. Its main components are digital information, further improvement of artificial intelligence, the introduction of robotics systems into the production process, and many others.

The fourth industrial revolution will completely transform people's lives quite soon. The “smart”" technology and modern robots actively used today are more and more sophisticated. Many processes and functions that were previously performed by humans are transferred to robots. As a result, many people are freed from traditional production labor [3].

Against the background of this radical transformation of human existence, when many processes and functions previously performed by humans are transferred to robotics, the question of what functions are truly human, becomes relevant.

Unlike animals, man is not born originally built into nature. Therefore, to master it, he has put manual tools between himself and nature from times immemorial. Initially, these were the most primitive tools, but they were constantly improved throughout human history, becoming more and more complex technical inventions. After the industrial revolution, with the invention of the steam engine, machines and mechanic tools entered human life: the introduction of automatics during the third industrial revolution led to the gradual takeover of all heavy physical work by technical devices, while people learned to control and manage automatic devices and systems.

The peculiarity of the fourth industrial revolution is that now, in addition to physical functions, many mental functions are transferred to new information technology: analysis, synthesis, generalization, classification, systematization, etc.

Since the second half of the last century, with the development of cybernetics and computer technology, a serious problem has arisen in philosophy: is it possible for artificial intelligence to replace humans? [4, p. 263-284] Many scientists and philosophers have pondered this problem. This question extremely urgent and requires a clear answer and understanding.

Even in terms of his physical appearance, a man, unlike animals which by nature have a ready-made set of abilities for their existence, is insufficiently adapted to life. Physically, humans are born weak. Their main advantage, which gave them the opportunity to survive, turned out to be a perfect brain, thanks to which they learned to think. Initially, Homo Sapiens as a species were gatherers and thus belonged to the lower levels of the food chain. [5, p. 19]. They adapted to this by living in a small group of individuals connected by blood relatives and united around the mother. Engaged as they were in gathering, a person began, first of all, to pay attention to the quality of things. The use of natural objects gave them the opportunity to survive, albeit fraught with difficulty.

Subsequently, an important step took place in the life of a Homo sapiens. He began to attach artificial organs to his weak body. He had not yet made tools but used ready-made natural objects. For the first time in the history of nature, man used a stone and a stick. The next time he uses them again, making mental connections, and from this moment the elements of thinking begin to form. The process of mentally connecting an artificial object with the concept of utility in a permanent way is evidence of a serious evolution of human thinking.

Tremendous changes have occurred in the human race with the emergence of the sound language. Individual sounds are also emitted by animals, but the appearance of speech, the composition of sentences, the use of language to express thoughts and intentions was of tremendous importance for the development of man and his thinking [6, p. sixteen]. With the appearance of words, man simultaneously developed judgment, since language is a form of judgment, and judgment is thought. By means of judgments, notions were denied or asserted in terms of what is useful and what is not; various qualities of things were generalized. With continued development of language over time, people began not only to transmit information, but to fantasize when explaining the world, society, and people: thus, the first myths, the first legends, stories, magic, and religious ideas began to arise. It was a colossal evolutionary success for man, since that time evolution began to accelerate. A person improved their life, creating artificial shelters, improving tools of labor, making clothes, the first household items, using the concepts of quality and quantity, which gave them the opportunity to further their successes. In this regard, the first cause-and-effect relationships appear.

At a certain stage in his development, man went from simple gathering to fishing and hunting. This was a significant step in his social evolution, when biologically speaking no special changes took place. The next big stage in human evolution is the transition from hunting and fishing to something more permanent and stable.

The agrarian revolution begins with an attempt to grow certain types of cereals: wheat, oats, rice. Of course, initially it was an extremely difficult process, as a person learned to cultivate the land with imperfect tools of labor, beginning to engage in the first plant breeding, learning to work grain. At this time, another group of people took up the domestication of animals. All this took a lot of time and required knowledge, information and the development of thinking: the ability to analyze, synthesize, and generalize.

Thus, as a result of the agrarian revolution, a person became less dependent on the will of chance and began to have a more stable and secure form of food. But as researchers testify [7, p. 96], in contrast to hunters, whose individual abilities were more developed due to the complexity and danger of their activities, an individual farmer or cattle breeder lost many of their personal qualities; at the same time, society as a whole becomes stronger and more developed.

Serious progress in human development was associated with the discovery of iron tools of labor, which caused a significant increase in productivity and labor efficiency, entailing a colossal transformation of both the economic and political life of human society: the emergence of private property, social stratification of society, the appearance of the first states. In ancient states in 4,000-3,000 B.C., the understanding of quantitative relations rapidly developed, and ideas about the forms of quantity were improved. Thus, in the ancient states of Mesopotamia, taxes first appear. Therefore, it became important to know quantities not just in terms of “a lot” or “a little”, but in terms of “how much more?”. From this, higher forms of quantitative definitions arose [8, p. 176]. Development of irrigation and the need to build canals, dams, etc. necessitated the emergence of geometric doctrines. With the formation of the first states, a powerful movement of mankind begins: at this stage of development, civilization arises and colossal changes begin in human activity. Man is becoming more and more powerful; his power is associated with a system of ideal relationships. The system of ideal relations and some elements of culture existed before. However, at this stage real concepts began to form, not just as ideas about quality and quantity, but universal concepts that reflect the essence of an object; science and scientific knowledge began to emerge.

Thus, the next level of the evolution of thinking is not only the ability to distinguish one object from another, deducing new ones from a known premise, but to understand the essence. Socrates criticizes the sophists, since he has already passed to the next stage in the development of thinking: the concept, the essence of things. Socrates understood essence as something unchanging, discovering it as the opposite of the changeable, sensible world, sensual properties, and calling it “pure being” [9, p. 328]. The essence is not limited to the knowledge of the attributes of the object, and simple enumeration of qualitative properties does not give the comprehension of the essence [10, p. 89-485]. It was a colossal achievement in the development of thinking, and on its basis, ideas and religion further emerge.

Aristotle created logic as the science of thinking, a theory about the forms of thinking, with – concepts, judgments, and inferences. He formulated and systematized the formal laws of logic. Thinking means that which Aristotle described in the Analytics: reasoning, speech forms, and statements. Hence, the logic of the Stagirite philosopher is correct reasoning, the use of precise, consistent terminology, where the same term cannot have two different meanings [11, p. 312]. That is, thinking is understood as the specificity of a person. This concept of thinking as correct and consistent reasoning remains immutable throughout the Middle Ages.

### 2.2 A Fundamental Change in Activity: The Emergence of Science and the Development of Thinking

From the second half of the 15th century, fundamental changes began to take place in the world. The so-called market system burst into what had been a calm, settled, orderly world that existed for centuries. All relations in society began to be evaluated through commodity relations. These new commodity relations necessitated the expansion of markets, and a new labor force, hence the pursuit of new markets, the search for new lands, for gold, the conquest of new peoples. It was a spontaneous process, unlimited by any legal or moral norms. While earlier the traditional economy moved slowly, now it began to develop with incredible speed and strength, as more and more goods for sale were produced. While earlier the dominant place in the economy was occupied by agriculture, now industry began to take the lead. People who produced a lot, rather than people who owned a lot of land, started getting rich. At this moment in history, the old traditional philosophy, the old intellectual worldview began to come into conflict with the new world order. The old scientists saw their task in explaining this world, in systematizing the accumulated knowledge, mathematically solving the problems that arose, etc. Now people faced more practical problems: “How to extract ore from the earth?”, “How to produce?”, “How to get to a certain place on the planet?” Society developed new demands, posing real questions and tasks which old scientists almost never pondered.

Since that time, as an answer to the emerging demands of society, a completely new science begins to appear. The prerequisites of scientific knowledge were already present in philosophy itself, and now, one after another, mathematics, mechanics, physics, chemistry, biology and other sciences began to branch off from philosophy. Philosophy itself did not remain unchanged, since it presents a worldview, and cannot but react to changes in society. In the depths of philosophy itself, the so-called ideologists of a new science arise.

In modern history, with the formation of independent sciences, the concept of thinking in the understanding of correct reasoning became insufficient, since science needs precision. The need arose for scientific, reliable thinking, tested by mathematics. At this point, F. Bacon discovered inductive reasoning [12, p. 25]. He did not pay attention to concepts such as essence or substance; in his opinion, in order to obtain true scientific knowledge, it is necessary to clearly know the facts, generalize them and verify them by experiment – only in this way is it possible to obtain accurate, reliable knowledge [13, p. 34]. The experiment seriously advanced the development of science and scientific thinking. R. Descartes did approximately the same when he first stated that the starting point should be an unconditional, verified judgment, a clear and distinct concept, from which new knowledge is mathematically derived [14, p. 416]. Both Bacon and Descartes understood thinking not just as the ability to distinguish, reason, but as the ability to obtain new, accurate, reliable scientific knowledge.

However, such an understanding, shared by both opposing directions – empiricism and rationalism, also arrives at a contradiction over time, with further development of science. The so-called rational thinking was characteristic of modern history. On the one hand, thinking was understood as the ability to generalize, and on the other hand, to deduce. Science began to apply the principle of causality and other laws, but it was believed that a definition, once verified, clear and distinct, should not pass into another. That is, correct thinking was understood as consistent, rigid, unambiguous. Scientific concepts of physics and other natural sciences were interpreted as firmly established concepts that never merged into one another.

Such an understanding of thinking was, of course, a serious step forward and a significant achievement in the history of the formation of human thinking, but this method could not explain the new understanding of science, which was creative knowledge: scientific knowledge is precise, universal and necessary, but at the same time creative. This was a contradiction. Neither empiricism nor rationalism could explain true science as a unity of creativity and universal necessity. On this basis, D. Hume doubted the degree of trust in science and made agnostic conclusions about the impossibility of achieving true knowledge, of explaining the essence of science [15, p. 176].

To solve the problem of creative knowledge, I. Kant introduced ontology into science what – unshakeable, unchanging principles underlying the world. Knowledge is not fluid and changeable as Heraclitus thought; it is rather something unchanging. Kant, as a universal, introduced an addition to empirical knowledge: *a priori* categories that are not innate, but precede any experience, since scientific knowledge is impossible without them. However, this gave rise to new difficulties: narrow scientific knowledge could be empirically proved, but it is impossible to substantiate universal principles – essence, substance, causality – by any example or experiment. To obtain scientific knowledge – or, in Kant’s terminology, synthetic judgments *a priori* – Kant considers, on the one hand, experience, sensory diversity, and, on the other hand, universal logical categories: ​​“without sensibility, no object would be given to us, but without reason none of them could be thought ” [16, p. 155]. Categories provide knowledge with universality and necessity, and experience – with novelty. Having connected them with the help of the form of time, through the transcendental model, Kant explains the possibility of scientific knowledge.

However, science, according to Kant, has a productive meaning only in relation to nature, to the totality of experience (phenomenon). However, it does not provide knowledge about things in themselves. Kant divided thinking into two mutually necessary sides: reason and sense, where sense is the basis of natural scientific knowledge, and reason goes beyond the object. While doing this, reason seeks to embrace the whole, to give knowledge about things in themselves, about antinomies and paralogisms [ 17, p. 34]. Thus, Kant took a new step in the development and understanding of thinking, discovering a new, transcendental logic.

When G. Hegel created the “Phenomenology of Spirit”, he elevated thinking to a completely new level. According to Hegel, all previous philosophy was metaphysical, looking for unchanging essences, absolute opposites, which is a metaphysical method inherited from the past, and which is fundamentally wrong. Dialectical thinking, reason, grasps the transition of categories into each other on the basis of the principle of development, through the synthesis and resolution of contradictions.

Hegel discovered that philosophical categories are universal on a higher level than concepts in physics, mathematics, or any other science. Consequently, they cannot be substantiated by any experiment, even the best kind, as they are substantiated only by the entire experience of mankind, the entire history of mankind, the entire history of human knowledge. Hegel showed and proved all this in the “Phenomenology of Spirit”, mobilizing the entire history of culture in this effort.

The only thinker who properly understood the “Phenomenology” was K. Marx, who called it the source and secret of Hegel’s philosophy. Marx did write materialistic logic, but he substantiated its beginning, since it was impossible to take the Hegelian interpretation uncritically as a lot in it was idealistically perverted [18, p. 7]. Reversing Hegel’s logic, K. Marx showed that the concept is not the result of the self-development of an idea; a concept, an idea is a form of reality. He discovered the special matter of human activity, showing that universal categories are a form of human being rather than a form of any substance. And while Marx did not write special dialectical logic, he applied genuine dialectical logic in “The Capital” to substantiate the theory of surplus value.

A new stage in the development of thinking, the discovery of a new paradigm, is associated with A. Einstein. He accomplished the greatest feat by creating the theory of relativity, solving not only the problems of physics, but developing the entire human culture as a whole, substantiating a new understanding of thinking, and discovering a new understanding of space and time. This was also done by N. Bohr, W. Heisenberg, M. Planck, E. Schrödinger and others, who created quantum mechanics as a solution to contradictions in physical science. Thus, the theory of relativity and quantum mechanics contributed not only to the development of physics, but changed the entirety of human thinking. Such a breakthrough in the development of thinking was made by the most advanced science of the twentieth century – physics, which went beyond the boundaries of traditional, Newtonian scientific thinking.

Today the logic of human thinking must be changed by the fourth industrial revolution. In the USSR, E. V. Ilyenkov, P. V. Kopnin, V. A. Lektorsky, and others, as well as the Kazakh school of dialectical logic, worked on the most sophisticated and method of thinking – dialectics. Dialectics is still poorly understood today, but it will certainly evolve and its role in solving the problem of the relationship between man and machine will certainly grow in importance. If one approaches the concept of thinking as reason in the traditional sense, then the machine has absolute superiority over man; but thinking is defined as reasonable in the Hegelian sense, in the understanding of Marx or Einstein, then the machine can never reach human level.

### 2.3 About the Abstract-General and Concrete Concept

The most important attribute of a modern competitive person is the ability to think creatively. Unfortunately, until now thinking has been understood traditionally, when reason and common sense are thought of as synonyms. Modern thinking is creative thinking, grasping the dialectical combination of the universal and the individual, the accidental and the necessary, the abstract and the concrete, the ability to resolve contradictions, to create new paradigms to adapt to a changing and evolving life.

The central point of creative thinking is a concrete, meaningful concept that is being developed in dialectical logic. A meaningful concept is fundamentally different from an abstractly general, empirical concept, from the contents of a term, from simple information. All these empirical concepts are aimed mainly at the ability to distinguish one object from another. In contrast to such concepts, the meaningful concrete concept refers to the essence. It is the unity of the universal, the particular, and the individual. A specific concept reflects the objective contradictions of the subject and is aimed at resolving these contradictions.

The idea of ​​looking at concepts from the standpoint of reason and sense is a valuable achievement of dialectical logic since the days of Kant and Hegel. This point of view is based on the principle of historicism, and its correctness is proved by history of philosophy and knowledge.

Rational logic is unable to consider the common and the individual in unity, therefore the common turns out to also be the individual, standing side by side and independently of other individuals. In this respect, Locke’s principle of abstraction is relevant. Regarding his method of abstraction, Locke noted: “Noticing today in snow or chalk the same color that was received yesterday from milk, the soul considers this idea separately, makes it a representation of all this kind and, giving his name “"whiteness"” means with this sound the same quality wherever it imagines or meets it. This is how communities, ideas and names are formed” [19, p. 135].

However, the abstract general is not able to reflect the essence of objective reality, it separates the general from the individual and cannot comprehend their unity. In essence, the abstract-general is formally general. Therefore, it is unable to reflect the essence, embrace living life and express objective dialectics. The essence of objective reality is contradictory within itself.

In its highest development, reason reaches the recognition of contradiction, but is unable to consider opposites in unity. The great merit of Kantian critical philosophy is that it recognizes the need for contradiction. However, since Kantian philosophy had not yet finally broken with rational thinking, it saw in contradiction the flaws of reason, and not its strength. Reason only states contradictions, but is unable to resolve them, toto rise to the level of dialectical synthesis. Hegel noted that reason does not comprehend the speculative, which is precisely what is concrete, since it fixes the differences in their separation [20, p. 34].

The essence of objective reality can only be comprehended through dialectical thinking, which is not limited to one-sided determinations, but contains within itself those definitions that formalism recognizes separately as true. When logical thinking is accused of abstractness and inflexibility, this does not refer to forms of thought or concepts in general, but only to abstract concepts. Describing the essence of such thinking, Hegel wrote: “The more the share of thinking in representation increases, the more the naturalness, singularity and immediacy of things disappear; thanks to the intrusion of thought, the wealth of the infinitely varied nature becomes scarce, its springs fizzle out and its iridescent colors fade. The living activity of nature falls silent in the silence of thought. Its warm fullness, organizing itself in thousands of attractive and wonderful formations, turns into dry forms and shapeless universals, similar to a gloomy fog” [21, p. 11].

Dialectical logic examines the forms of thinking in their immanent content and reveals their essence. It studies the truth and gnoseological meaning of logical forms, their regularity, necessity, contradiction, determining their cognitive value in the general chain of progressive development of human knowledge.

An illustrative example in this respect is the comparison of Darwin's theory of "species" with the teachings of K. Linnaeus. At one time, Haeckel brilliantly showed the difference between Darwin’s theory of species and the teachings of Linnaeus. He wrote: “According to Darwin and his followers, different species belonging to the same genus of animals and plants represent differently developing breeds from the same original forms. Then, according to the doctrine of development, all genera of the same order also originate from one common form, and the same can be said about all classes of the same order. But, proceeding from the opposite point of view, Darwin’s opponents are of the opinion that all species of animals and plants are completely independent of each other, but only those individuals who belong to the same species originate from one common form...This is the concept of Linnaeus, formulated in the following words: there are as many species as the higher being created them” [22, p. 309].

In our concepts and categories, we reflect objective reality where regular, essential connections between things and phenomena exist only through the individual and the particular. A concrete concept considers the general, the particular and the individual in their dialectical unity. The dialectical concept is abstract only in form, but is concrete in content.

It is precisely in this formulation of the question that the materialist understanding of the concept differs from its Hegelian interpretation. “Hegel ... fell into the illusion that the real should be understood as the result of one that embraces itself, deepens in itself and develops from itself,” Marx wrote, “while the method of ascent from the abstract to the concrete is only a way by which thinking assimilates to itself the concrete, reproduces it spiritually as concrete. However, this is by no means the process of the emergence of the most concrete” [18, p. 213-214].

### 2.4 Objectives of Creative Education

In today’s radical transformation of people’s existence, life itself poses the task of forming and educating a creative, constructive personality. Therefore, in order to be competitive, keeping up with the advanced and technologically developed countries of the world, it is necessary to pay special attention to developing a creative person ready for new challenges and demands of time. The solution of this humanitarian task, along with technological equipment, is inextricably linked with improving the quality of human capital, changing the role and content of education.

In his Address to the people of Kazakhstan, the Elbasy noted that at present, a radical change is taking place in people’s lives. The fourth industrial revolution is gaining momentum in the world. Its main components are digital information, further improvement of artificial intelligence, introduction of cyber-physical systems into production, and many others.

The fourth industrial revolution in the very near future will completely transform people’s lives. Already, robotics and artificial intelligence not only carry out physical work but successfully cope with mental functions which were only recently considered exclusively human: analysis, synthesis, information gathering, generalization, classification, systematization, etc., that is, tasks involving a clear and rigorous application of formal-logical laws. Therefore, routine mental tasks today can be performed much better and more efficiently by artificial intelligence.

What, then, is left to the man? Can a smart car replace it? It should be understood that the functions of the mind are truly human: no machine, which only thinks in terms of formal logic, can ever cope with creativity, the ability to resolve contradictions, and understanding the essence of an object! For creativity and creation, the amazing, truly human abilities of fantasy and imagination are indispensable; and these can never be developed without human feelings and emotions, without a soul or a heart, conscience and love, morality and a sense of beauty. The uniqueness of man, his dignity and prerogative is in both reason and feelings, spirituality and morality, and even the perfect machine or highest artificial intelligence can never replace a living, feeling, dreaming person.

Thus, life itself today sets before humanity the task of forming and educating a creative, constructive, creative personality, because ultimately it is the person who makes and implements decisions. The Elbasy, the First President has formulated the following task in his Address to the Kazakh people: “To make education the central link of the new model of economic growth. Curricula should be aimed at developing critical thinking abilities and skills for independent search for information” [23]. A person should be innovatively thinking, creatively disposed, become open to all changes in the developing life and act not as a simple performer, but as a creator.

Therefore, today it is vitally important to approach the education process in a fundamentally new way. Unfortunately, so far, our education still lags behind the real needs of life. People are still taught the old-fashioned way, introducing only formal changes that do not affect the essence and content of education. However, life itself requires the education of truly thinking people.

“Learning will no longer be based on memorization. Soon computers and Google Glass will transform into tiny lenses that can download all the information you need. There are already augmented reality glasses that have this function. Therefore, in a year or two, schoolchildren and students in exams will be able to easily search for answers to questions on the Internet: just blink and the necessary information will appear. On the one hand, there will be no need to overload the brain with useless knowledge, the main percentage of which, as practice shows, is not subsequently used. On the other hand, the freed up mental reserve is reoriented to the development of the ability to think, analyze, reason and eventually make the right decisions” [24, p. 153].

Consequently, education should be aimed not at teaching ready-made knowledge, cramming it into students’ minds, but at understanding the material which is taught. School teachers and university professors are faced with the difficult task to not only broadcast knowledge, but to teach students how to think and solve problems. But how to teach thinking? What should be done for a student to develop the ability to think?

First let us try to answer the question: what is the ability to think? Let us dwell on the opinion of I. Kant, who understood the ability to think as the ability to sum up sensory diversity under the *a priori* categories of reason. This skill he called judgment. Accordingly, the lack of this ability was called stupidity. In other words, the ability to think means to solve contradictions in the development of science. The more complex and unusual the tasks, the more difficult it is to solve them, therefore those who successfully solve the problems of science, life, and society are considered the most outstanding people.

Another urgent issue is not only the ability to think creatively in the field of science, culture, and social activities, but also the task of teaching young people to think. Schools and universities have faced this issue for a long time; however, unfortunately, there is still no tangible progress in its solution. A huge number of teachers and university professors, with some exceptions, continue to teach in the same way as they were taught before, mainly paying all their attention to mastering the results of knowledge, whereby students are mainly taught to memorize known facts. Therefore, the question of how to teach students to think traditionally fades into the background, and is hence still relevant today.

The ability to think is not an innate quality, nor a gift of nature: this ability can and should be learned. The question is how to teach and learn this skill? This is nothing new; as many philosophers and scientists note, the process of mastering knowledge should follow the logic of accumulating human knowledge in an abbreviated form. To be able to think, analyze, and solve problems, young people should first of all understand the subject. True understanding arises not simply when the finished result is known, but when the journey of creating an object, the origin of its emergence and development is properly realized. When students deal with a finished outcome of knowledge, the main workload is simply on their memory because they do not understand the logic of the subject’s development. They have the false impression that they understand the subject, although in reality they are very far from true understanding. Due to this lack of understanding, after a while what was learned is forgotten, and training proves to be futile. To master the ability to think means to involve a young person in the living process of the development of knowledge and culture, in other words, to involve them in the logic of living life, the process of forming an object. The entire history of knowledge testifies to the fact that outstanding representatives of science and culture were able to resolve the contradictions of the era to which they were contemporaries. Therefore, learning to think means getting involved in the activities of the greats’, in the logic of their creativity, learning their ability to think, resolving contradictions in the development of science and culture.

## 3 Moral Qualities and Spiritual Values of a Modern Integral Human

### 3.1 Transformation of the Content of Moral Values ​​in the History of Human Society

Moral imperatives and ethical concepts, like thinking, language, labor, or consciousness, arose in human society as a necessity. A man, unlike an animal, has a high degree of freedom, since rather than simply adapting to the environment, he seeks to rely on his own activities. Initially, man was obviously rigidly dependent on nature and the environment, but gradually his freedom, his detachment from the animal state began to increase. As human thinking, consciousness, and activity developed, an interrelationship between human relationship arose, very different from the relationship amongst animals.

The first division of labor that appeared in human society overcame natural selection and the so-called zoological individualism, limiting the phenomenon of animal envy dictated by the need for survival. The next stage in overcoming principles dictated by nature was man’s departure from the animal state by imposing social and sexual regulations. It has been noted that a prohibition of incest began to operate in human society from the earliest stages of its development, which is also a necessary condition of human life.

Initially, human communities were small clan groups consisting of several families related by blood. In this initial social organization, all relationships between people were regulated from a moral standpoint. A person in a clan society was seen as a member of a clan, therefore people considered each other brothers. In the process of joint activities, the first moral principles began to arise, such as prohibitions, encouragements, taboos, ideas about justice, conscience, etc. All these newly developed attitudes and traditions had moral significance, helping members of the tribal collective in the struggle for existence, in confrontations with neighboring clans.

At the same time, another departure from the animal state took place. Already at the earliest stages of development of a primitive society, the clan strives to restrict strong individuals. On that basis, ethical categories such as conscience, mercy, concern for the weak, etc. arise. These are elements of moral justice. However, it is not worth idealizing clan relations, since the clan does not yet have a broad understanding of man. In a primitive society, a person is only a member of a given clan, since members of a genus are blood brothers; being related to each other, they are guided by moral imperatives, while members of other clans are not even considered human.

As a result of the Neolithic revolution, cattle breeding and agriculture develop, and the introduction of iron tools made it possible for the first time in history to produce more than people could consume. While at the early stages of human development, in the so-called “primitive communism”, no member of the clan could appropriate anything for himself because in that case his brother would go hungry, then with more sophisticated means of production and increased productivity surpluses begin to appear, setting the scene for the creation of private property and paving the way for the gradual introduction of social stratification.

With the emergence of private property, the attitude towards other clans and tribes began to change and a slave-owning form of existence began to emerge. At this stage of human development, wars were waged to increase the number of slaves. Culturally, at this stage epic, mythology, music appears, and a more developed pantheon of gods is established. The first elements of the state begin to appear in society, but the state is still weak, with the clan still occupying the prevailing position.

For example, the Ancient Greek society in the time of Homer and the early Archaic era consisted of numerous clans, phratries, and tribes. In this society, morality was a priority, and society was regulated by moral imperatives, although elements of statehood and law were already present there. Ancient Hellas is a society of

“true spirit and morality"”. That is, in this society, although the state was already present, all relationships, manifestations of personality were determined by morality, by divine law.

Over time, Greek society expanded; private property was strengthened, philosophy, science, high art flourished in Greek poleis; the state significantly strengthened its position in comparison with moral laws. Since that time, state laws and concepts gradually prevail, as is reflected in the teachings of Socrates, Plato and Aristotle. At the classical stage of development of Greek society, the state is integral and reasonable, while moral issues are approached from the point of view of the state.

The state is integral, and a person is not just a part of the family, but a citizen of the state. Aristotle defines him as a “zoon politikon” – a political animal: if a person is not a citizen of the state, he is not human; if he is a slave, a barbarian, then he is a talking animal and his interests can be ignored [2, p. 378-379].

The state paradigm, the concept where interests of the state prevail over the individual, is further developed in the Roman Republic, then the Roman Empire. Rome is a society of abstract personalities, with each person seen as a citizen of Roman society. The Roman state is so strong that each person is considered only as a citizen of the state. As Roman citizens, people must unconditionally obey state laws.

Over time, the Christian religion gradually began to penetrate into the depths of the Roman Empire, at first in the form of a persecuted sect of a small group of adepts. With the emergence of Christianity, the frame of reference changes again: the understanding of man changes; the paradigm and defining principle is transformed. Christianity clearly substantiates monotheism and creates a new concept of man. While earlier a person was a part of the clan, with their morality determined by the interests of the clan, and later the morality of a human act was determined from the position of the state, then the Christian religion as the religion encompassing many states and peoples, provides a universal understanding of man. A person in Christianity is not a part of the race, but is a universal being created by God with love.

The Christian religion considered it impossible to enslave a person, since God created all people the same, and they are all His children. The Christian religion, moreover, believes that man is the crowning element of divine creation. Moral principles were given to man by one God, because when He created man and his soul which is his essence, God endowed man with moral laws and principles. Morality is universal; therefore, all people must be conscientious and just, they must do good and resist evil. God is not responsible for each person’s morality, but as He created moral laws, every person must follow them.

### 3.2 Moral Qualities and Spiritual Values ​​of a Modern Person

The next new paradigm of morality, a new frame of reference, emerges in modern times with the birth of a free society where human relations are determined by personal freedom, in contrast to all previous types of society called the era of personal dependence by Karl Marx. The bourgeois society is composed of autonomous commodity producers with no personal dependence; connections between people are mainly of an economic nature, and for the first time a person acts as a subject of their own activity, as an isolated being, as a free person entering into certain relations with others.

In modern times, an understanding was reached that a person obeys only the laws adopted by their own self, and no compulsion of a person on the part of state or society is permissible. The social theories of the Age of Enlightenment assert that the state was created by people themselves as a result of a social contract, hence the individual is a priority and their freedom cannot be limited by religion, state, or society, but only by the freedom of another person.

The essence of the new moral paradigm is most vividly reflected in Kantian philosophy. According to Kant, for morality to exist, it must be recognized that all people are born free, and man is the unity of freedom and nature. A person’s act is associated with their free choice. Free choice must obey the moral law, the categorical imperative: “... act only on that maxim by which you can at the same time will that it should become a universal law”, “...act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end.” [17, p. 260, 270].

The source of morality is man himself. Morality is autonomous and universal, not expedient, a law that does not depend on any conditions. In the Kantian concept, the morality of a human act is determined by duty and a categorical imperative based on freedom of choice. Man is a creative, free being, with freedom being his very essence. If a person is deprived of freedom, then they will have no duties or responsibilities: therefore, they can act as they please and hence cease to be a person. Therefore, man is free, and the categorical imperative “each man is in himself the goal” determine the morality of his actions. Any act which protects human freedom is moral, but any act limiting or destroying human freedom is immoral.

Consequently, at this new stage in development of the human society, previous developed moral categories are not canceled: good, evil, justice, conscience, mercy, etc. remain, but their meaning is now associated with a new frame of reference. It should be emphasized that in society, apart from morality, there are laws and legislation, but law and morality should not contradict each other: laws should be based on moral principles. With the historical evolution of the bourgeois state, the development of democracy and parliamentarism, each person was recognized not just as an individual or subject, but as the owner of inalienable rights to life, to freedom, to personal inviolability, to their opinion, to their own choice, religion, and free expression of will.

The new concept of morality, based on the principle of recognition of human freedom, is fundamental to the concept of modern democracy and underlies the main international documents adopted by the UN General Assembly: the Universal Declaration of Human Rights of 1948, the European Convention for the Protection of Human Rights and Fundamental Freedoms of 1953. , The International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights of 1966. Modern democracies have chosen a model of social structure based on the recognition of the values ​​of freedom, equality, and human rights, where individuals and groups professing these values form a movement for their implementation.

The bourgeois paradigm of morality, which was based on the Kantian ethical concept, was criticized by Karl Marx. From his point of view, freedoms, human rights, the initial equality proclaimed in a capitalist society are merely formal; in fact, in a bourgeois democracy, people are not equal. The emergence of capitalism was a huge achievement in the development of mankind, with man becoming free politically, but remaining dependent economically, being as he was chained to capital. Bourgeois democracy affirms the freedom of man, his rights, and develops his individuality, with all these being colossal achievements, but rather than being the pinnacle of morality and democracy, it is but a critical step towards that goal.

The goal of production in the capitalist world is profit. This makes people dependent on capital, which makes it difficult for a person to implement the overarching task to become truly free, truly individual. Even the most developed post-industrial, digitalized democracies are consumer societies. In the era of mass consumption, a person becomes increasingly dependent on more and more products and consumer goods. M. Foucault quite accurately noted that the modern bourgeois state makes people dependent on the state under the guise of protecting them and ensuring their security [25, p. 22].

According to Marx, in order to become truly free, a person must free themselves from “alienated” products – the state, money, profit, classes – from these forms that dominate the person. In a truly free society, the goal will be to serve the person, since the task of the development of society is the development of human individuality. Marx correctly noted that only in developed social relations will a genuine human individuality be created.

By itself, Marx’s proposition that the basis of communist morality is the struggle against the exploitation of man by man was correct, but insufficient: a justly organized society is only the basis, an opportunity for the development of morality, but its further development is associated with the moral individual development of the individual. The solution to the task of developing a moral person is not only a requirement for society, but for each individual in their personal journey to imbibe the ethical values ​​developed by humanity, to strengthen their soul, making it capable of resisting all evil.

### 3.3 Cultural Openness and National Identity in the Context of Globalization

Today the modern world is experiencing the onset of Euro-Atlantic globalism. Unlike previous historical forms of globalization, associated mainly with the violent seizing of territories, political dictatorship and imposition of cultural standards, modern globalism is carried out through the establishment of economic, informational, technological, and ideological ties. In this regard, various concepts, approaches, and methods of both national and personal self-identification arise. Many of them suffer from one-sidedness.

Modern peoples and specific individuals are faced with the task of adequately responding to the challenges of globalism. In this connection it becomes necessary to master the culture, education, and science of advanced states of the world. In this regard, the question “how to go about it” arises. On the one hand, economic, political, technological, and cultural openness to the experience of developed countries is required, but on the other hand how to preserve national and cultural identity?

Modern peoples and nations may assimilate an international, universal culture, but should they, at the same time, lose their national identity and unique cultural code? A wise man once said that in global history, all peoples are the same, each nation has its own contribution and occupies a special place in the world culture.

Humanity is a unity of the diverse, an individual in their most diverse forms and manifestations. Unification of culture leads to the loss of spiritual wealth. Uniformity makes us all poorer.

Therefore, this issue should not be approached one-sidedly nor abstractly. Of course, one needs to be competitive, to master national and international science, technology, education, economics, to learn behavioral and ethical values ​​that meet contemporary requirements: the ability to value time, responsibility, practicality, creativity, but at the same time not to lose one’s originality and uniqueness.

Thus, peoples and nations need to be open to modern universal international culture, but at the same time be conscious of their unique national experience, otherwise humanity as a whole will be poorer, since the special unique forms of culture developed by each nation and each ethnic group can become a unique basis for resolving modern contradictions.

The main goal and value is always an individual versed in their own national culture, and with its help, master all the riches of common human culture. Therefore, it is desirable that all nations and nationalities preserve their originality and identity when establishing interstate economic and political ties.

Thus, along with the assimilation of the universal culture, a person needs to know their own national culture, to acquire their national identity. Global culture and national culture of peoples do not contradict, but only mutually complement and enrich each other. While considering oneself a representative of humanity as a whole, one should in no case lose one’s national identity. Careful, respectful attitude to native culture and history, along with respect for other peoples and their cultural achievements, acceptance of the otherness of others, as well as the understanding that each nation has its own special place in the common human culture, is a universal requirement.

# **CONCLUSION**

All the tasks set in the research project for the period from 2018 to 2020 were fully and successfully completed by the NIP team. While working on the research project, the team of authors came to the following conclusions:

- The formation of a competitive, independent, proactive, and holistic person today – is impossible without understanding how human thought developed throughout the history of civilization. The process of forming an individuality and their freedom is not simple and straightforward. Rather, it is a complex process full of contradictions and deviations. Therefore, in various philosophical teachings and theories, the historical development of human individuality is interpreted in different ways. However, despite all the contradictions and unexpected events, the development of human freedom is steady and continuous throughout history.

- In a primitive society, the interests of the “whole” dominate over the interests of the individual; in the context of archaic culture, the individual is an accident of the generic “whole” which acts as a substance. In the ancient Greek polis, social connection was ensured by loyalty to the city-state, while citizens had exclusive freedom from the restrictions imposed by states.

- The new ideal of man was put forward by the great thinkers of the Renaissance and served as the basis and source of a new Western European understanding of personality - a personality distinguished by individualism, secularism, innovative creativity, free from class affiliation.

- The problem of man and his freedom was central in the philosophy of the great German thinker I. Kant, who singled man out as a special being separate from nature. Freedom was proclaimed as an integral property and essence of man. G.V.F. Hegel views freedom as a function of a broader whole, as a spirit that develops from itself. The absolute spirit is a creative principle, a substance-subject, and as a result, a person’s self-consciousness is only an accident of the absolute spirit. The need to emphasize the importance of classes, of class struggle, of the dictatorship of the proletariat to the detriment of the interests of the individual, allowed Marx and his followers to interpret the doctrine in their own way and practically implement it in a totalitarian state.

- The understanding of human freedom in the modern world is ambiguous, despite the current recognition of all citizens’ freedoms in a democratic society. Having become free and independent economically and politically, humans have lost the sense of community with other people, feeling helpless and alone, insignificant in the face of a threatening world. As a result, the constantly increasing subjectivism in thinking, which manifested itself at first as a beneficial liberation from spiritual slavery, led to the social isolation of the individual. In the twentieth century, man faces fundamental problems of planetary scale. These problems are called global, and concern every person on Earth. From the initial state of euphoria that stemmed from an almost limitless self-confidence, power, knowledge, and absolute dominion over nature, characteristic of modern history, the individual walks a difficult and twisting path, slowly becoming conscious of their own helplessness and uselessness, and losing spirituality and faith. The causes of the crisis lie in the philosophy of the industrial society, which cultivated selfishness, greed, contempt for nature, the spirit of conquest and domination. Awareness of the problems associated with the industrial socioeconomic system, there is a need for philosophical concepts bringing about profound changes in an individual to provide a solution to the impending economic and environmental catastrophe.

- The historical development of society and culture shows that mankind has always set itself serious tasks and worked to solve them accordingly. Understanding of the need to change one’s attitude to the world, to other people, to oneself, is the first step on the path to the “recovery” of humanity. This leads to the next step – practical actions, without which awareness alone remains ineffective. The function of the future society is to contribute to the emergence and development of a new person with a new consciousness, a new attitude to a human being and to the world.

- In connection with the fourth industrial revolution taking place currently, the problem of thought is growing in importance. The process of thinking is understood by modern philosophy as a creative, developing concept, which in the course of human development and activity has not only deepened and expanded, but passed from one qualitative state and mental paradigm to another.

- Thinking is not just a function of the brain, but a function and form of all human activity and culture. The fundamental difference between creative thinking and traditional rational thinking which forms the basis of artificial intelligence, is that intelligent thinking is capable of moving from one form of logic to another, while a machine always thinks logically and surpasses a person only within the limits of an already mastered mental system.

- Dialectical logics, in contrast to traditional logic, does not separate the forms of thinking from their content. It explores concepts and categories as meaningful forms. Dialectical logic not only describes various forms of concepts, judgments and conclusions, but reveals their essence, their internal connections and the need to create forms in thinking. It studies the forms of thinking in their movement, development, transition and internal contradiction. While traditional logic simplifies reality, since it is immovable and consistent and formal categories are incapable of grasping the essence of the object, dialectical logic reflects objective reality as it really happens. Dialectical logic is meaningful logic. It substantiates the concepts that do not seek to simplify, coarsen, halt the living reality, but rather express reality in its essential diversity. These concepts in dialectical logic are portrayed as living, flexible, contradictory and mutually enriching.

- Mastering a new form of logic, capable of solving contradictions and operating with meaningful concepts is an urgent requirement of the present time. Learning to think means joining the ranks of the greats, getting involved in the logic of their creativity, learning their ability to think, resolving contradictions in the development of science and culture. Modern schools and universities should train people who think and are capable of answering the question “why?”, of understanding the essence of various phenomena. Contemporary problems require serious changes in methods and approaches to the teaching process. “Schools should teach how to think!” – wrote the outstanding Soviet philosopher E. V. Ilyenkov half a century ago, only now it is not a subject for disputes and reflections of scientists, philosophers, but a real, urgent demand of life [26, p. sixteen].

- Moral imperatives and ethical concepts like thinking, language, labor, and consciousness have arisen in human society as a necessity. In the history of his formation, man went through various stages, starting from the earliest stage when zoological individualism was overcome, establishing a ban on incest for the first time, limiting the right of the strong. The first moral principles – prohibitions, rewards, taboos, ideas about justice, conscience, etc. – helped the primitive tribal collective in the struggle for existence. With the further development of human society as a result of the Neolithic revolution, cattle breeding and agriculture, the appearance of iron instruments of labor, the productive forces grow, the beginnings of private property appear, along with elements of social stratification. Culturally, at this stage in the development of human society, epic, mythology, music begins to appear, and a more developed pantheon of gods is established. The first elements of the state are beginning to arise, but the state is still weak here. For example, the ancient Greek society of Homer’s time and the early archaic era is a society of true spirit and morality, in this society all relationships, manifestations of personality were determined by morality and divine law. With the expansion of Greek society, the strengthening of private property, state laws and concepts gradually begin to prevail, which is reflected in the teachings of Socrates, Plato and Aristotle. Here, in contrast to the previous understanding which saw justice and morality as the interests of the family and divine law (or, in the sophists’ worldview, as a subjective opinion) - here morality is what corresponds to the interests of the state. With the rise of Christianity, the frame of reference changes again. While at earlier stages a person was part of the clan, and his morality was determined by the interests of the clan, and later the morality of a human act was determined from the position of the state, the Christian religion, along with the state, as the religion of many states, gives a universal understanding of man. Man in Christianity is understood as a universal being created by God with love.

- The new moral paradigm is associated with the birth of a free society, where human relationships are determined by personal freedom, in contrast to all previous types of society. For the first time, a modern person appears as a subject of their activity, as a free person entering into relations with others. An understanding was reached that a person obeys only the laws adopted by them, that no compulsion of a person is possible, that neither religion, nor the state, nor society, but only the freedom of another person can limit the freedom of the individual. The source of morality is man himself. Morality is autonomous, universal, not expedient, it is a law that does not depend on conditions. At this new stage in the development of human society, the previously developed moral categories of good, evil, justice, conscience, mercy, etc. are not canceled, but their meaning is now associated with a new frame of reference and is determined by their correspondence to human freedom, by how much moral duty, the concept of “each person is a goal in themselves”, meets the categorical imperative.

- The new concept of morality, based on the principle of recognition of human freedom, is fundamental in the concept of modern democracy, underlying the main international documents adopted by the UN General Assembly: The Universal Declaration of Human Rights of 1948, the European Convention for the Protection of Human Rights and Fundamental Freedoms of 1953, The International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights of 1966. Modern democracies have chosen a model of social structure based on the recognition of the values ​​of freedom, equality, human rights as a guideline for their development, where individuals, groups who profess these values, form a movement for their realization.

- The solution to the problem of a person’s moral development is not only a requirement of the moral state of society, but the assimilation by each individual in their personal development of the ethical values ​​developed by humanity, the formation of a human soul capable of resisting all evil, which humanity has also developed in the course of its historical development. The main goal and value is always a person who cannot be abstract, one-sided, on the contrary, he must be concrete, that is, on the basis of knowledge of his own national culture, master all the riches of common human culture.

- Along with the assimilation of the global universal culture, for its adequate assimilation, a person needs to know his own national culture, to find his national identity. World culture and national culture of peoples do not contradict, but only mutually complement and enrich each other. Considering oneself a representative of humanity as a whole, one should in no case lose one's national identity. Careful, respectful attitude to their native culture, their history, respect for other peoples and their cultural achievements, acceptance of the otherness of others, as well as the understanding that each nation has its irreplaceable, special place in the common human culture, must be understood and learned by everyone.

The main result of the completed project is the creation of a fundamental monograph: “The logic of the formation of a holistic, competitive person and the modernization of his spiritual and moral values”, in which the key problems of modern understanding of the whole person and his spiritual and moral values ​​are analyzed.

New ideas, provisions and conclusions obtained as a result of the study were presented in scientific articles devoted to highlighting the main provisions and results of the development of the studied problem and published in domestic journals recommended by the KKSON MES RK and foreign peer-reviewed journals. They were also presented in reports during philosophical scientific conferences of both national and international significance.

The main ideas and analytical results of the scientific research were published in books in English and Turkish in publishing houses abroad, as well as in books published in Kazakhstani.

The results obtained in this study made it possible to systematize various theories of human development and education. They serve as a theoretical basis for developing a methodology to establish and modernize spiritual and moral values ​​and approaches.

The results and conclusions obtained in the course of the study made it possible to advance the solution of the philosophical problem posed, and form a basis for further theoretical research.

The research materials were used in the development of questions of social philosophy, history of philosophy, ethics, aesthetics, anthropology, in the preparation of general works, lecture courses and textbooks on the history of foreign and domestic culture. They were successfully introduced into training courses on philosophy, social philosophy, history of philosophy, ethics.

As a result of a holistic and systemic study of the logic of human development and the modernization of their spiritual and moral values, practical recommendations were developed for state agencies of the Republic of Kazakhstan dealing with issues of social development, ethical and aesthetic education.

# **LIST OF SOURCES**

1 Valikhanov Ch.Ch. Traces of shamanism among the Kirghiz // Collection of Op. in 5 volumes. - Alma-Ata: Main edition of the Kazakh Soviet encyclopedia, 1985. - Vol. 4. - P. 48-71. (in Russian).

2 Aristotle. Politics // Works: In 4 volumes - M.: Mysl, 1984. -V. 4. - P. 375-645. (in Russian).

3 Schwab K. The Fourth Industrial Revolution: What It Means and How to Respond //

[https://www.foreignaffairs.com/articles/2015-12-12/fourth-industrial-revolution. 25.10.2020](https://www.foreignaffairs.com/articles/2015-12-12/fourth-industrial-revolution.%2025.10.2020). (in English).

4 Arseniev A.S., Ilyenkov E.V., Davydov V.V. Machine and man, cybernetics and philosophy // Lenin's theory of reflection and modern science. - M.: Nauka, 1966. - P. 263-284. (in Russian).

5 Harari Y. Sapiens. Brief history of mankind / Trans. from English - M., Sinbad. - 520 p. (in Russian).

6 Dunbar R. Grooming Gossipy and the Evolution of Language. Cambridge. Mass.: Harvard University Press, 1993. - 242 p. (in English).

7 Seabright P. The Company of Strangers: Natural history of Economic Life. - Princeton: Princeton University Press, 2004. - 190 p. (in English).

8 Robinson A. The Story of Writing. - New York: Thames & Hudson, 1995. - 232 p. (in English).

9 Plato. Dialogues. - M.: Mysl, 1986. - 607 p. (in Russian).

10 Plato. State // Works: in 3 volumes - M.: Mysl, 1971. - Vol .3. - Ch. 1. - P. 89-485. (in Russian).

11 Aristotle. Metaphysics // Works: In 4 volumes - M.: Mysl, 1975. - Vol. 1. - 550 p. (in Russian).

12 Bacon F. The Great Restoration of Sciences // Works: In 2 volumes – M.: Mysl, 1977. - Vol. 1. - 590 p. (in Russian).

13 Bacon F. New organon //Works: In 2 t. - M.: Mysl, 1978. - Vol. 2. - 575 p. (in Russian).

14 Descartes R. Discourse on the method to guide your mind well and seek the truth in the sciences // Selected works. - M.-L.: Gospolitizdat, 1950. - 712 p. (in Russian).

15 Hume D. Treatise on human nature, or an attempt to apply the method of reasoning based on experience to moral objects // Works: In 2 volumes. - M.: Mysl, 1965. - Vol. 1. - 367 p. (in Russian).

16 Kant I. Critique of Pure Reason // Works: in 6 volumes - M.: Mysl, 1964. - Vol. 3. - 799 p. (in Russian).

17 Kant I. Criticism of practical reason. - M.: Mysl, 2006. - 936 p. (in Russian).

18 Marx K. Capital. Afterword to the second edition // Works. Ed. 2nd. - M.: Politizdat, 1960. - Vol. 23. - P. 12-22. (in Russian).

19 Locke J. Experience of human understanding // Works: In 3 volumes. - M.: Mysl, 1985. - Vol. 2. - 686 p. (in Russian).

20 Hegel G. Encyclopedia of Philosophical Sciences // Works: In 3 volumes. Philosophy of spirit. - M.: Mysl, 1977. - Vol. 3. - 472 p. (in Russian).

21 Hegel G. Phenomenology of spirit. - SPb.: Nauka, 2000. - 495 p. (in Russian).

22 Haeckel E. World mysteries. - M.: State anti-religious publishing house, 1935. – 534 p. (in Russian).

23 Nazarbayev, N.A. The third modernization of Kazakhstan: global competitiveness http://www.akorda.kz/ru/addresses/addresses\_of\_president/poslanie-prezidenta-respubliki-kazahstan-nnazarbaeva-narodu- kazahstana-31-yanvarya-2017-g. 25.10.2020. (in Russian).

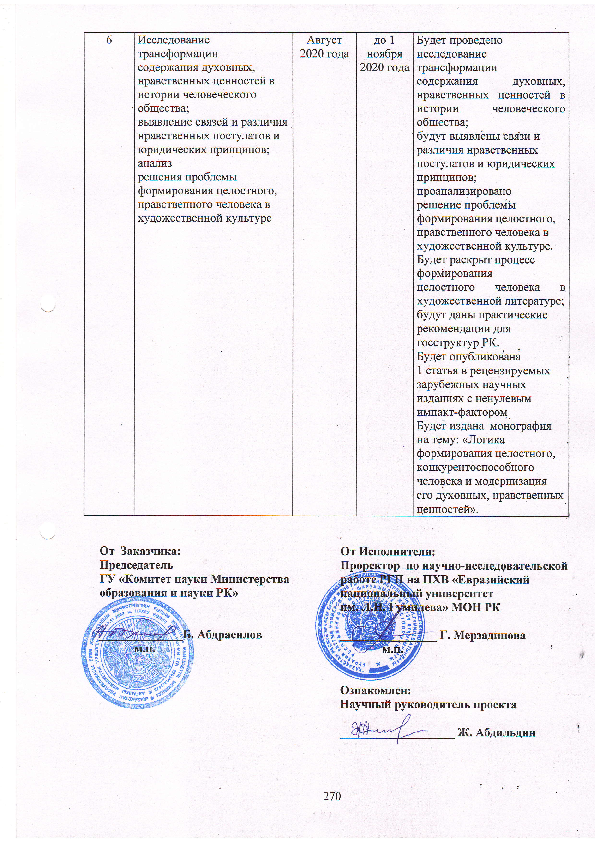
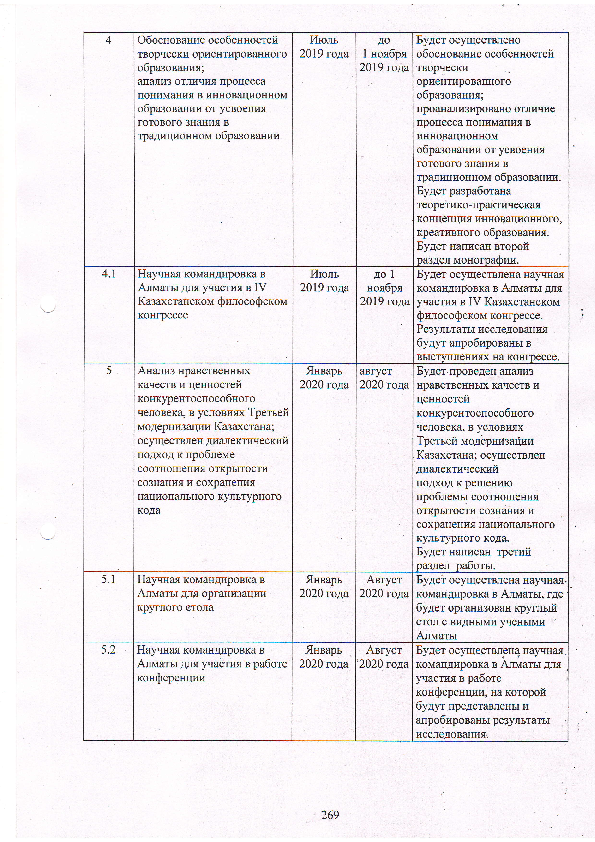
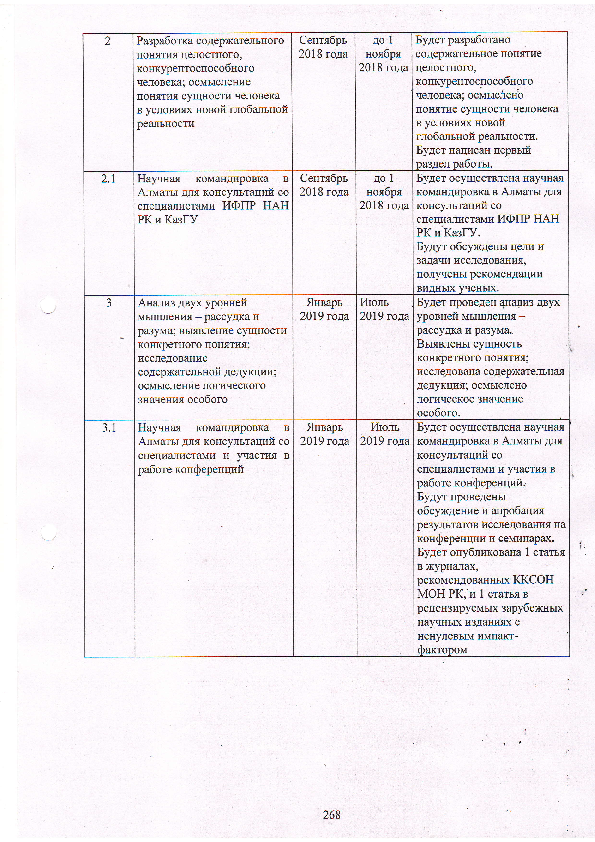
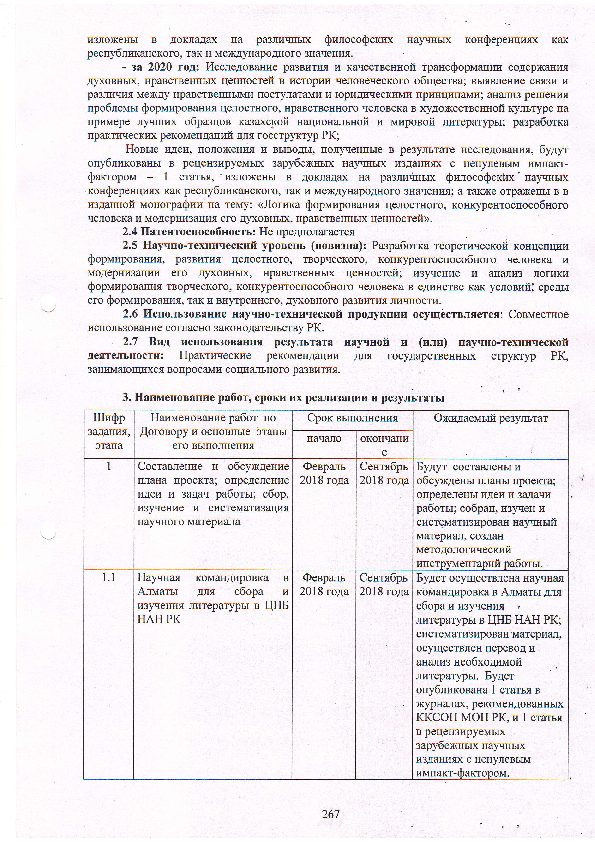
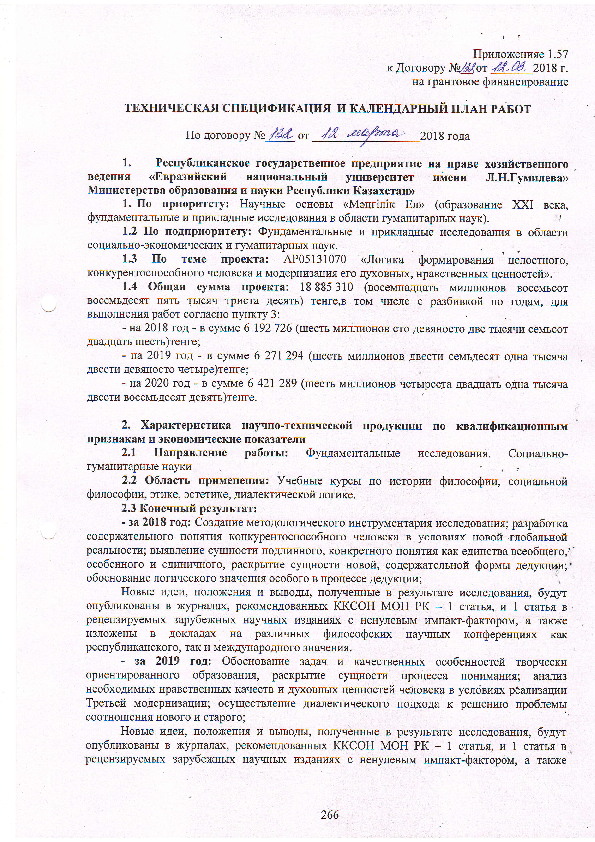
24 Kaku M. Physics of the future. – M.: Alpina Non-fiction, 2012 . - 584 p. (in Russian).

25 Foucault M. Safety, territory, population. A course of lectures given at the College de France in the 1977-1978 academic year / Transl. from French. - SPb.: Nauka, 2011. - 544 p. (in Russian).

26 Ilyenkov E. V. School should teach thinking // Public education, 1964. - No. 1. - P. 1-16.

# **APPENDIX A**

Calendar plan



Appendices 1.57

to the Agreement № 132, of 12 March 2018

for grant funding

**TECHNICAL DESCRIPTION AND**

**WORK PLAN**

Under contract № 132 of 12 March 2018

**1. Republican state-owned enterprise with the right of economic management “Eurasian National University named after L.N. Gumilyov” of the Ministry of Education and Science of the Republic of Kazakhstan**

**1.1** **Priority:** Scientific basis of “Mangilik El” (education for the 21st century, fundamental and applied research in the humanities).

**1.2** **Sub-priority:** Fundamental and applied research in the field of socio-economic and humanitarian sciences.

**1.3** **Project topic:** AP05131070 “The Logic of Formation of an Integral, Competitive Person and Modernization of their Spiritual and Moral Values".

**1.4** **Total project** **budget:** 18,885,310 (eighteen million eight hundred eighty-five thousand three hundred ten tenge, including an annual breakdown by years, for implementation of work under point 3:

- for 2018 - in the amount of 6,192,726 (six million one hundred ninety-two thousand seven hundred twenty-six) KZT;

- for 2019 - in the amount of 6,271,294 (six million two hundred seventy-one thousand two hundred ninety-four) KZT.;

- for 2020 - in the amount of 6 421 289 (six million four hundred twenty-one thousand two hundred eighty-nine) KZT.

**2. Scientific and technical product characteristics by qualification and economic indicators**

**2.1 Area of work:** social and human sciences

**2.2 Application:** history of philosophy, social philosophy, ethics, aesthetics, dialectical logic courses.

**2.3 Final result:**

**- In 2018:** creation of methodological research tools; development of a meaningful concept of a competitive person in a new global reality; revealing the essence of a genuine, concrete concept as a unity of the universal, the particular and the individual, as that which synthesizes and resolves contradiction; disclosure of the essence of a new, meaningful form of deduction; substantiation of the logical meaning of the special in the process of meaningful deduction;

**- In 2019:** description of the tasks and qualitative features of creatively oriented education, disclosure of the difference between true understanding which is the goal of innovative education, and simple assimilation of ready-made knowledge which characterizes traditional education; analysis of the necessary moral qualities and spiritual values ​​put forward by modern practice, inherent in a holistic, competitive person who meets the needs of Kazakhstan’s modern development in the context of the Third Modernization; a dialectical approach to the relationship between the new and the old, the openness of consciousness and the preservation of the national cultural code, new modern requirements for competitiveness set by the state, and stereotypes of traditional consciousness;

**- In 2020:** a study of the development and qualitative transformation of spiritual, moral values ​​in the history of human society; identification of the connection and difference between moral postulates and values, ​​and legal principles; analysis of the solution to the problem of forming an integral, moral person in artistic culture, with the best examples of Kazakh and world literature; development of practical recommendations for state agencies of the Republic of Kazakhstan; publication of a monograph.

**2.4 Patentability:** not expected

**2.5 Scientific and technical level (novelty):** development of the theoretical concept of the formation of an integral, creative, competitive person and the modernization of their spiritual, moral values; study and analysis of the logic of formation of a creative, competitive person in the unity their formative environment, and their internal spiritual development.

**2.6 Application of scientific and technical products:** joint use in accordance with the legislation of the Republic of Kazakhstan.

**2.7 Application of the results of the scientific and (or) technical activities:** practical recommendations for state agencies of the Republic of Kazakhstan dealing with issues of social development.

**3. Activities, implementation modalities and results**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Task and stage code | Contract tasks and main implementation stages | Timeline | | Expected results |
| Start | End |
| 1 | Drafting and discussion of the project plan; Definition of ideas and tasks; Collection, study and systematization of scientific material | 02.2018 | 09.2018 | Creation of methodological tools; Processing of collected material |
| 1.1 | Scientific trip to Almaty for collection and study of sources in the Central Scientific Library of the National Academy of Sciences | 02.2018 | 09.2018 | Systematization of the material, translation and analysis of sources |
| 2 | Development of a meaningful concept of a holistic, competitive person; Understanding of the concept of the essence of man in the new global reality | 09.2018 | 01.2019 | Development of a meaningful concept of a competitive person; Drafting the Section 1  of the overall project monograph |
| 2.1 | Scientific trip to Almaty for consultations with experts from the Academy’s Institute of Philosophy and Kazakh State University | 09.2018 | 01.2019 | Discussion of the targets and objectives of the project,  Analysis of recommendation |
| 3 | Analysis of two levels of thinking – common sense and reasoning; Identification of the essence of a concrete concept; Study of meaningful deduction; Comprehension of the logical meaning of the particular | 01.2019 | 07.2019 | Determining the levels of thinking; Creation of the concept of reasonable thinking; Working out the concept of content deduction |
| 3.1 | Scientific mission to Almaty for consultations with experts and participation in conferences | 01.2019 | 07.2019 | Discussion and testing of research results at scientific conferences |
| 4 | Substantiation of the characteristics of creatively oriented education;  Analysis of the difference in the process of understanding in innovative education from the assimilation of finished knowledge in traditional education | 07.2019 | 01.2020 | Development of the theoretical and practical concept of innovative, creative education;  Drafting of Section 2 of the monograph |
| 4.1 | Mission to Almaty to participate in the 4th Philosophical Congress of Kazakhstan | 07.2019 | 01.2020 | Testing of research results at the congress |
|  | Analysis of the moral qualities and values of a competitive person, in the context of the Third Modernization of Kazakhstan;  dialectical  approach to the problem of correlation between openness of mind and preservation of the national cultural code | 01.2020 | 08.2020 | Development of a model of spiritual values pertaining to a competitive person in the conditions of the Third Modernization; Drafting  Section 3 of the monograph |
| 5.1 | Scientific trip to Almaty to organize the round table | 01.2020 | 08.2020 | Holding a round table discussion with prominent scientists in Almaty |
| 5.2 | Scientific trip to Almaty for conference participation | 01.2020 | 08.2020 | Testing the results of the research |
| 6 | Studying the transformation  of spiritual and moral values in the history of human society;  Identification of links and differences in moral postulates and legal principles;  Analysis of solutions to the development of an integral, moral person in artistic culture | 08.2020 | 11.2020 | Disclosure of the content of spiritual values in the history of culture;  Development of a holistic person in artistic literature;  Practical recommendations for state agencies of Kazakhstan Publication of the monograph |

|  |
| --- |
| **Сustomer: Implementor:**  **Chairman of the State Institution Vice-rector of RSE on REM**  **of the Committee for “Eurasian National University**  **Science and Education named after L.N. Gumilyov” of the**  **\_\_\_\_\_\_\_\_\_\_\_\_\_\_ B. Abdrasilov Ministry of Education and Science of the**  **Republic of Kazakhstan**  **\_\_\_\_\_\_\_\_\_\_\_\_\_** **G. Merzadinova** |
|  |

**Informed:**

**Project leader**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Abdildin Zh.M.**

# **APPENDIX B**

List of published works

Monographs

1 Abdildin Zh. M., Abdildina R. Zh. The logic of the formation of a creative personality in the context of the novel by M. O. Auezov “The Way of Abay”. - Astana: Foliant, 2018. - 224 p. (in Russian).

2 Abdildin Zh. M. Collected works. - Astana: Foliant, 2018. - T. XIII. - 480 p. (in Russian).

3 Abdildin Zh. M. Collected works. - Astana: Foliant, 2018. - T. XIV. - 400 p. (in Russian).

4 Abdildin Zh. M. Collected works. - Astana: Folio, 2018. - T. XV. - 512 p. (in Russian).

5 Abdildin Zh. M. Reflections about man, about morality and beauty. - Ust-Kamenogorsk: Kazakh-American Free University, 2018. - 160 p. (in Russian).

6 Abdildin Zh. M. Collected works. - Nur-Sultan: Foliant, 2019. - T. XVI. - 480 p. (in Russian).

7 Abdildina R. Zh., Telebaev G.T., Syzdyқov S.M. Ulttyk biregeiligimizdiң myzkymas tiregi // "Mangilik El" ideasi: keshe, bugin, erten. Ұzhymdyқ monograph. - Nur-Sultan: Kazakhstan Respublikasynyn Tungysh Presidenti - Elbasy Kitapkhanasy, 2019. - 13-46 р. (in Kazakh).

8 Abdildin Zh. M., Abdildina R. Zh. Logic of a scientific idea and its implementation. - Nur-Sultan, ENU L.N. Gumilyov, 2019. - 229 p. (in Russian).

9 Abdildin Zh., Abdildina R. Hümanist Bir Düşünür: Abay. - İstanbul: Dergah Yayınları, 2020. – 219 p. (in Turkish).

10 Abdildin Zh.M., Abdildina R.Zh. The logic of the formation of an integral, competitive person and the modernization of their spiritual and moral values. - Nur-Sultan: IP Bulatov, 2020. - 147 p. (in Russian).

1. Abdildin Zh., Abdildina R. Abai Kunanbayev. Philosopher, Reformer, Humanist. –

New-York: Liberty Publishing House, 2020. - 161 p. (in English).

Publications in international scientific journals Scopus:

1 Editorial office of the journal “Voprosy filosofii” “Zhabaikhan Mubarakovich is 85 years old” // Voprosy filosofii, 2018. - No. 2. - P. 5-7. (Scopus; WoS). 05.03.2018. The Impact Factor is 1.063. (in Russian).

2 Abdildin Zh. M., Abdildina R. Zh. Thinking as a creative, developing concept // Voprosy filosofii, 2018. - No. 12. - P. 18-23. (Scopus; WoS). Impact Factor - 1.057. (in Russian).

Abdildin Zh. M., Abdildina R. Zh. The evolution of morality in the history of man and culture // Voprosy filosofii, 2020. - No. 8. - P. 72- 83. (Scopus; WoS). Impact Factor - 1.057. (in Russian).

In foreign journals (RSCI, etc.):

4 Abdildin Zh. M., Abdildina R. Zh. Round table “Transformations in culture as a consequence of civilizational choice: philosophical and ideological aspects of analysis” // Ulken Altai Alemi - Mir Bol'shogo Altaya - World of Great Altay, 2018. - 4 (1) - P. 197-199. (in Russian).

5 Abdildin Zh. M. Category of the ideal // E.V. Ilyenkov and philosophy of Marx. Collection of scientific papers. - Moscow - Ust-Kamenogorsk, 2018. - P. 211-225. (in Russian).

6 Abdildina R. Zh. Marx's understanding of the goals of the future society // E.V. Ilyenkov and Marx's philosophy. Collection of scientific papers. - Moscow - Ust-Kamenogorsk, 2018. - P. 33-42. (in Russian).

7 Abdildina R. Zh. Evolution of value orientations of the Kazakh intelligentsia // Fates of the Russian intelligentsia: past, present, future. XX International Theoretical and Methodological Conference: collection of articles. - M: RSUH, 2019. - P. 322-330. (in Russian).

8 Abdildin Zh. M., Abdildina R. Zh. Chingiz Aitmatov and the collapse of the Soviet system // Chingiz Aitmatov and the modern world: collection of materials of the International conference. - M.: LLC “4 Print”, 2019. - P. 52-58. (in Russian).

9 Abdildin Zh. M., Abdildina R. Zh. On the significance of the Kazakh experience of modernization in the modern world // Greater Eurasia: Development, security, cooperation. Yearbook. Issue 2. Part 1. - M., 2019. - P. 9-12. (in Russian).

10 Abdildina R. Zh. Man in the ancient Eastern world // Philosophy and life. International journal, 2019. - No. 1 (3), - P. 85-91. (in Russian).

11 Abdildina, Raushan Zh. The Human Being in Traditional Kazakh Culture // I Uluslararası Türk Halklarının Felsefi Mirası Sempozyumu. – Bayburt: Bayburt ÜniversitesiYayin, 2019. - NO: 24. - P. 431-440. (in English).

12 Abdildina R. Zh. Openness, preservation of traditions and coordination in the development of science - the imperative of the time // National Academies of Sciences: current state, problems, development prospects and priorities of cooperation within the framework of IAAS: collection of materials of the International symposium. - Kiev: “Nash format”, 2019. – P. 112-123. (in Russian).

13 Abdildin Zh. M., Abdildina R. Zh. Self-awareness as the most important factor in the formation of a person of a developed civilization // Greater Eurasia: Development, security, cooperation. Yearbook. Issue 2. Part 2. - M.: RAS. INION, 2018. - P. 670-673. (in Russian).

14 Abdildin Zh. M., Abdildina R. Zh. Man and technologies: contradictoriness in their development // Russia: Trends and development prospects. Yearbook. Issue 15: Materials of the XIX National Scientific Conference with International Participation “Modernization of Russia: Priorities, Problems, Solutions”. Part 1. - M.: RAS. INION, 2020. - P. 10-14. (in Russian).

In the journals of the Republic of Kazakhstan included in the list of CCES MES RK:

15 Abdildin Zh.M., Abdildina R. Zh. Evolution of thinking as a form of human development and his activities // Al-Farabi, 2018. – No. 3 (63). - P. 3-19. (in Russian).

16 Abdildina R. Zh., Tolgambaeva D.T. The III-rd International Scientific and Theoretical Conference “Actual problems of world philosophy, development of man, his consciousness, morality” // Al-Farabi, - 2018. No. 1 (61). - P. 161-167. (in Russian).

17 Abdildina R. Zh. The idea of ​​ “Mangilik el” in the spiritual culture of the Kazakh people // Al-Farabi, 2019. - No. 2 (66). - P. 106-121. (in Russian).

18 Abdildina R. Zh. Antique polis - the formation of a unique individuality // Adam Alemi, 2019. - No. 3 (81). - P. 21-31. (in Russian).

19 Abdildina R. Zh. The problem of intergenerational relations in the novel by M.O. Auezov's “The Way of Abay” // Al-Farabi, - 2020. No 1 (69). - P. 16-29. (in Russian).

20 Abdildina R. Zh. Humanistic ideas in the philosophy of Al-Farabi // Adam Alemi, 2020. – No. 3 (85). - P. 3-10. (in Russian).

Scientific publications in collections of conferences held in the RK:

21 Abdildin Zh. M., Abdildina R. Zh. Dialectics as a method of solving modern problems of the development of civilization and culture // Transformations in culture as a consequence of civilizational choice: philosophical worldview aspects of analysis: Collection of scientific articles. - Ust-Kamenogorsk, 2018. - P. 9-14. (in Russian).

22 Abdildina R. Zh. The transfer of the capital to Astana is an example of a creative solution to a fateful problem // Collection of materials of the International scientific-practical conference “Astana - the city of the world”. - Astana: Library of the First President of the Republic of Kazakhstan - Elbasy, 2018, - P. 7-11. (in Russian).

23 Abdildina R. Zh. Astana - a unique example of the creative development of Kazakhstan // Great capitals - smart cities: Collection of materials of the international scientific conference dedicated to the 20-th anniversary of Astana - the capital of the Great Steppe. - Astana: Institute of Eurasian Integration, 2018. - P. 21-27. (in Russian).

24 Abdildin Zh. M. Dialectical logic and logic of construction of physical theory // Abdildin readings: actual problems of modern physics. Materials of the scientific conference dedicated to the 80-th anniversary of the academician of the National Academy of Sciences of the Republic of Kazakhstan Abdildin M.M. - Almaty: Al-Farabi KazNU, 2018. - P. 6-9. (in Russian).

25 Abdildin Zh. M. Thinking as a creative developing concept // Actual problems of world philosophy, the development of man, his consciousness, morality: Materials of the III international scientific-practical conference in 2 volumes. - Astana: Publishing house of L.N. Gumilyov ENU, 2018. - Vol. 1. - P. 21-23. (in Russian).

26 Abdildina R. Zh. Morality as a generic concept of a person // Actual problems of world philosophy, the development of man, his consciousness, morality: Materials of the III International scientific-theoretical conference in 2 vol. - Astana: Publishing house of L.N. Gumilyov ENU, 2018. - Vol. 2. - P. 10-14.

27 Abdildin Zh. M. About the abstract-general and concrete concept // Bulletin of the L.N. Gumilyov ENU, 2018. – No. 1 (122). - P. 62-70. (in Russian).

28 Abdildin Zh. M., Abdildina R. Zh. The idea of ​​Eurasianism in the context of socio-historical development // From idea to reality: to the 25th anniversary of the Eurasian initiative of the First President of the Republic of Kazakhstan - Elbasy Nursultan Nazarbayev: materials of the international scientific and practical conference. - Nur-Sultan: Kazakhstani Branch of the Moscow State University, 2019. - P. 7-13. (in Russian).

29 Abdildin Zh. M., Abdildina R. Zh. Formation of an integral, creative personality is the main condition for the modernization of consciousness // New horizons of modern humanitarian knowledge and science in the light of modernization of historical consciousness. Collection of materials of the International Scientific and Practical Conference. - Almaty: Institute of Philosophy, Political Science and Religious Studies of the Committee of Science of the MES Republic of Kazakhstan, 2018. - P. 74-81. (in Russian).

30 Abdildina R. Zh. The problem of fathers and children in the novel by M.O. Auezov's “The Way of Abai” // Collection of materials of the IV Forum of the Humanities "Great Steppe". Part 2. - Nur-Sultan: Gylym, 2019. - P. 10-20. (in Russian).

31 Abdildin Zh.M. "Abdizhamil Nurpeisov is an outstanding writer, a living classic of our time" // Collection of materials of the international scientific and practical conference “Abdizhamil Nurpeisov: the phenomenon of mastery”. - Nur-Sultan: L.N. Gumilyov ENU. - P. 5-13. (in Russian).

32 Abdildin Zh.M. "Abish Kekilbaev and independent Kazakhstan // Collection of materials of the international scientific and practical conference “Abish Kekilbaev and the spiritual values ​​of the great steppe”. - Nur-Sultan: L.N. Gumilyov ENU. - P. 30-32. (in Russian).

33 Abdildina R. Zh. The unity of the people - the source of the Great victory // Qazaqstan muragattarı. Archives of Kazakhstan, 2020. - No. 2 (54). - P. 33-36. (in Russian).

# **APPENDIX C**

Speeches at conferences

1 Abdildin Zh.M. Thinking as a creative developing concept: report // Materials of III-rd International. scientific-practical conf. “Actual problems of world philosophy, the development of man, his consciousness, morality”. - Astana: ENU. L.N. Gumilyov, 2018. - Vol. 1. - P. 21-23. (in Russian).

2 Abdildina R.Zh. Morality as a human concept of man: report // Materials of III-rd International. scientific-practical conf. “Actual problems of world philosophy, the development of man, his consciousness, morality”. - Astana: ENU. L.N. Gumilyov, 2018. - Vol. 2. - P. 10-14. (in Russian).

3 Abdildin Zh.M. Dialectical logic and logic of construction of physical theory: report // Materials of international. science. conf., dedicated to the 80-th anniversary of academician NAN RK Abdildin M.M. “Abdildin readings: current problems of modern physics”. - Almaty: Al-Farabi KazNU., 2018. - P. 6-9. (in Russian).

4 Abdildina R.Zh. Marx's understanding of the goals of the future society: report // Materials of 20-th International. science. conf. “Ilyenkov readings - Ilyenkov and Marx”. - M.: Lomonosov Moscow State University, 2018. - P. 33-42. (in Russian).

5 Abdildin Zh. M. Category of the ideal: report // Materials of 20-th International. science. conf. “Ilyenkov readings - Ilyenkov and Marx”. - M.: Lomonosov Moscow State University, 2018. - P. 211-225. (in Russian).

6 Abdildina R. Zh. Transfer of the capital to Astana - an example of a creative solution to a fateful problem: report // Materials of international scientific and practical conference “Astana - the city of the world”. - Astana: Library of the First President of the Republic of Kazakhstan - Leader of the Nation, 2018. – P. 41-45. (in Russian).

7 Abdildina R. Zh. Astana is a unique example of the creative development of Kazakhstan: report // Materials of international scientific conference dedicated to the 20-th anniversary of Astana - the capital of the Great Steppe, “Great capitals - smart cities”. Astana: Institute of Eurasian Integration, 2018. – P. 21-27. (in Russian).

8 Abdildin Zh. M., Abdildina R. Zh. Cultural openness and national identity in the context of globalization: report // Materials of international scientific and practical conference “Greater Eurasia: national and civilizational aspects of development and cooperation”. – Moscow: Institute of World Civilizations, 2018. – P. 509-512. (in Russian).

9 Abdildina R. Zh. Openness, preservation of traditions, coordination - the imperative of the times: report // Materials of international symposium “National Academies of Sciences: current state, problems, development prospects and priorities of cooperation within the framework of IAAS”. – Kiev: NAS of Ukraine, 2019. – P. 112-123. (in Russian).

10 Abdildina R. Zh. The problem of spirituality, an integral, genuine person in the work of Ch. Aitmatov: plenary report // International conference “Chingiz Aitmatov and the modern world”. - Moscow: Lomonosov Moscow State University, ISAA, 2018. (in Russian).

11 Abdildin Zh. M., Abdildina R. Zh. Self-awareness as the most important factor in the formation of a person of a developed civilization: report // Materials of Second international scientific and practical conference “Greater Eurasia: national and civilizational aspects of development and cooperation”. – Moscow: Institute of World Civilizations, 2018. – P. 670-673. (in Russian).

12 Abdildin Zh. M., Abdildina R. Zh. A just and bold step: report // International scientific and practical conference dedicated to the 30-th anniversary of the international anti-nuclear movement “Nevada-Semey”, held in order to promote the rapprochement of cultures, the practical implementation of ideas peace and education of planetary consciousness. - Nur-Sultan: Center for the Rapprochement of Cultures under the auspices of UNESCO under the Ministry of Culture and Sports of the Republic of Kazakhstan, 2019.

13 Abdildin Zh. M. Presentation of the author's book “Abai - a genius thinker and humanist” // Round table dedicated to the 175-th anniversary of Abai Kunanbayev “Abai and world culture”. - Nur-Sultan: National Academic Library of the Republic of Kazakhstan, 2019.

14 Abdildina R. Zh. Philosophical heritage of Abai: report // Round table dedicated to the 175-th anniversary of Abai Kunanbayev “Abai and world culture”. - Nur-Sultan: National Academic Library of the Republic of Kazakhstan, 2019.

15 Abdildin Zh.M. Abdizhamil Nurpeisov is an outstanding writer, a living classic of our time: report // Materials of international scientific and practical conference “Abdizhamil Nurpeisov: the phenomenon of mastery”. - Nur-Sultan: L.N. Gumilyov ENU, 2019. – P. 5-13. (in Russian).

16 Abdildin Zh.M. Abish Kekilbayev and independent Kazakhstan: report // Materials of international scientific and practical conference “Abish Kekilbayev and spiritual values ​​of the great steppe”. - Nur-Sultan: L.N. Gumilyov ENU, 2019. – P. 30-32. (in Russian).

17 Abdildin Zh. M. N.Ә. Nazarbayev zhune memlekettіlіkti zhaңғyrtu negіzderi: report // Scientific and practical conference 1 zheltoksan - KR Tungysh President kunі: “Elbasy jane el muraty: turaktylyk, zhasampazdyk, sabaқtastyk”. - Nur-Sultan: L.N. Gumilyov ENU, 2019. (in Kazakh).

18 Abdildin Zh.M. Tauelsizdik zholy: - arman zhane aqiқat: lecture // “1 zheltoқsan - Tungysh President kuni” and “16 zheltoksan - Tauelsizdik kuni” merekelerine arnalgan dasturli "Eldik darister – 2019”. - Nur-Sultan: L.N. Gumilyov ENU, 2019). (in Kazakh).

19 Abdildina R.Zh. The problem of fathers and children in the novel by M.O. Auezov “Abai's way”: report // Materials of International Forum of the Humanities “Great Steppe” on the theme: “Turkic civilization: from the origins to the present”. - Nur-Sultan, 2019. – P. 10-20. (in Russian).

20 Abdildina R.Zh. Presentation of the book “Mangilik el: keshe, bugin, erten”. - Nur-Sultan: Library of the First President of the Republic of Kazakhstan - Elbasy, 2020. - February 6.

21 Abdildina R.Zh. The idea of ​​Eurasianism in the context of social and historical development: report // Materials of international Conference “Eurasian Integration - Historical Initiative of N.A. Nazarbayev”. - Nur-Sultan: Library of the First President of the Republic of Kazakhstan - Elbasy, 2020. – P. 7-13. (in Russian).

22 Abdildina R.Zh. Great Victory - a monument to the invincibility of the human spirit: report // International round table, dedicated to the 75-th anniversary of Victory in the Great Patriotic War. - Nur-Sultan, 2020.

23 Abdildina R.Zh. The unity of the people is the source of the Great Victory: report // Materials of round table "Kazakhstan during the Great Patriotic War of 1941-1945: historical memory and modern challenges". - Nur-Sultan: National Archives of the Republic of Kazakhstan, 2020. – P. 33-36. (in Russian).

# **APPENDIX D**

Media appearances

1 Abdildin Zh.M. Interview in the TV show “Tansholpan” on February 15, 2018 // https://itube.kaztrk.kz/kz/videos/28296/kelbet-jabayhan-abdildin-15-02-2018-tolyq-nusqa/. 25.10.2020.

2 Kelbet. Zhabaikhan Abdildin. February 15, 2018 (Tolyқ nұsқa) // https://itube.kaztrk.kz/kz/videos/28277/jabayhan-abdildin-aqparat-kop-alayda-aqparat-ol-aqyl-emes/. 25.10.2020.

3 Abdildin Zh.M. Interview in the TV show “Tansholpan” on April 17, 2018 // https://itube.kaztrk.kz/kz/videos/34646/uzaq-jasaudyn-qupiyasy-unemi-jaqsy-oyda-bolu-jabayhan-abdildin/. 25.10.2020.

4 TV report on the conference dedicated to the 85-th anniversary of Zh.M. Abdildin: “The founder of the Kazakh school of philosophy Zhabaikhan Abdildin”: “A robot will never catch up with a man” // http://www.enu.kz/ru/info/novosti-enu/51439/?sphrase\_id=1640280. 25.10.2020.

5 Abdildin Zh. M., Abdildina R. Zh. Realize oneself in world history // Kazakhstanskaya Pravda. – 2019, January - 14.

6 Abdildin Zh.M. Tulga. Qazaqstan. (Tolyq nusqa). (02.10.2019) // https://qazaqstan.tv/videos/117314. 25.10.2020.

7 Abdildin Zh. M. To live according to Abai // Kazakhstanskaya Pravda. - 2020, January - 13.

8 Abdildin Zh. M. To live according to Abai // Akmolinskaya Pravda. - 2020, January – 14.

9 Abdildin Zh.M. Al-Farabi enbekteri alemge uzgeris ukeldi // Astana Aqshamy. – 2020, 22 aқpan.

10 Abdildin Zh.M. The city of virtue // Kazakhstanskaya Pravda. – 2020, March – 12.

11 Abdildin Zh. M. Companions // Evening Astana. – 2019, December – 12.

12 Abdildin Zh.M. Abai zhaqqan bir saule sonbeu ushin // Egemen Kazakhstan. – 2020, kantar - 31.

13 Abdildin Zh.M. Toқshylyk zhyly sanalgan // Astana aқshamy. – 2020, nauryz – 21.

14 Abdildin Zh.M. Biz barlygyn bauyr sanaumyz kerek // Astana akshamy. – 2020, shilde -16.