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## **Human Destiny in the Context of Globalisation: Perspectives in Contemporary Kazakh Philosophy**

In the article, the views of contemporary Kazakh thinkers on the issue of human destiny in the era of globalisation are examined, and a historical-philosophical analysis of the problem of destiny is carried out. Recognizing the objective processes of globalization, the article analyzes the views of contemporary Kazakh thinkers who argue for the necessity of strengthening, enriching, and presenting to the world such values formed in Kazakhstan from ancient times to the present as humanism, tolerance, cooperation, interethnic and spiritual harmony, stability, trust, the democratic traditions of the people, and freedom of speech. These values are interpreted not only as cultural heritage but also as universal resources for addressing the problems of modern global society. Contemporary Kazakh thinkers attempt to address the problem of human destiny in the context of globalisation by proposing a model of a new generation that assumes responsibility for shaping its own identity and is capable of making ethical and conscious cultural choices. In this perspective, human destiny under globalisation is determined through the dialogue between tradition and modern values. In the concluding part of the article, the author arrives at the following statement: "In the twenty-first century, the Kazakh worldview, while shaping an increasingly intricate and multidimensional cultural identity, has preserved its core essence; rather than dissolving, it has evolved in response to the currents of modernity."

*Keywords:* fate, liberty, cultural amnesia (mankurtism), spiritual dislocation, global integration, self-identity, intercultural dialogue, mutual tolerance, inner balance, moral regeneration.

### *Introduction*

In today's conditions of globalisation, humanity is undergoing unprecedentedly rapid transformations and turning toward new values and technologies. This process deeply impacts the historical roots, worldview, and spiritual life of every nation. Globalisation prompts fundamental questions about human destiny and national identity, traditional culture, and established ways of life. These aspects face challenges as they adapt to a rapidly changing society.

The Kazakh worldview, shaped over centuries within a nomadic civilisation, now stands at the crossroads between modern demands and loyalty to age-old traditions and customs. This worldview is a profound spiritual and cultural approach evolved through centuries. It has been transmitted to the present day through ancestral heritage, traditions, customs, and social practices. However, in the era of globalisation and modernisation, this worldview faces new challenges.

The relevance of the problem lies in the fact that in the contemporary world, the conflict between national consciousness and global values significantly affects human existence.

The degree of research development of the problem is reflected in the fact that the article is based on the philosophical studies of contemporary Kazakh thinkers, such as Ch. Aitmatov, G. Barlybayeva, Zh. Abdildin, F. Zharmakina, T. Ghabitov, and M. Orynbekov. The views of thinkers who made a significant contribution to Kazakh philosophy, including Korkyt, Bukhar Zhyrau, Abai, Sh. Ualikhanov, and M. Zhumabayev were also highly relevant in achieving the objectives of the present research.

The purpose and objectives of the study are to analyse the philosophical views of contemporary Kazakh thinkers on human destiny in the context of globalisation and to explain transformations in the national worldview through their ideas. The study aims to: offer a philosophical perspective on how globalisation influences human destiny; compare the interpretations of contemporary Kazakh scholars regarding this issue; and clarify the dynamics of national identity and individual self-awareness in the context of globalisation.

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### *Methodological Framework of the Study*

In analysing the ideas of contemporary Kazakh thinkers concerning the problem of human destiny in the context of globalisation, comparative and dialectical methods, as well as the historical-logical method of research, were employed.

In order to synthesise approaches to the problem of destiny and to generalise the results, an analytical method was applied to various concepts in the history of Kazakh philosophy related to the issue of destiny and its historical development.

For the purpose of identifying the idea of human destiny within the history of Kazakh philosophy, the hermeneutic method was used to interpret and discuss the works of representatives of different philosophical trends.

### *Results and Discussion*

In today's globalised environment, the Kazakh worldview is clearly experiencing a profound shift, reflected in the tension between long-standing cultural values and the expanding influence of modern technologies. The twenty-first century, often described as the "era of globalisation" or even the "age of global civilisation," stands out as a period marked by the ongoing formation of an interconnected human community with its own distinctive characteristics.

At the same time, globalisation, understood as the gradual erosion of national boundaries and the weakening of state control over economic, political, informational, and cultural spheres, emerges as a complex and multilayered process. It is inherently contradictory, combining both constructive opportunities and serious challenges.

According to the scientific literature, researchers tend to adhere to three main perspectives regarding globalisation [1]. One group is completely opposed to globalisation, the second supports it, and the third recognises it as a natural phenomenon; moreover, some perceive it as a destructive force that indiscriminately sweeps aside everything in its path, whereas others interpret it as a powerful engine of progress, capable of generating significant benefits and driving modernisation and economic growth [2; 1].

The Kazakh worldview and our traditional values have transformed within the processes of social and cultural integration and contemporary globalisation, driven by the development of information technologies and the dialogue between the cultures of different countries. At the same time, cultural exchange has also brought with it processes of renewal and the growth of creative forces, as well as spiritual advancement and consolidation [3; 20].

The need to examine the cultural heritage of individual nations is driven by the rapid advance of globalisation, which is reshaping traditional lifestyles and established patterns of ethnic existence. At the same time, globalisation also carries constructive potential and functions as a key mechanism of cultural integration. It fosters closer connections among countries and peoples while accelerating the exchange of information, culture, and economic resources [3; 22].

As advocates of the idea of the unity of cultures in history, one may refer to the empires of the great commanders of the West and the East, Alexander the Great and Genghis Khan, who are recognised as figures striving for a shared goal: "The aim is not to construct a unified world for a privileged few, but rather to seek ways of shaping a shared space that serves the interests of all humanity" [3; 14].

Thus, as globalisation has accompanied human development throughout history, a defining characteristic of the globalised world today is the growing interconnectedness of lifestyles, cultural practices, and informational resources across nations. At the same time, globalisation does not negate cultural diversity or demand the abandonment of national and individual identities. Nor does it seek to impose uniformity among cultures; rather, it promotes the development of information technologies that enable the worldwide dissemination of cultural values and models, whether inherited from the past or emerging in the present [4; 203].

Some scholars argue that one of the most prominent expressions of globalisation is the internationalisation of national cultures. They place particular emphasis on its cultural dimension, suggesting that it can mitigate the potentially destructive outcomes of interactions between diverse cultures and religions. This perspective is notably reflected in the work *The Clash of Civilizations* by Samuel P. Huntington. He argues that cultural distinctions and identities tend to be far more resistant to change than economic or political factors, and for that very reason, they are often more difficult to reconcile or overcome [5; 282-283].

According to Samuel P. Huntington, the intensification of intercultural interactions and contacts generated by globalisation does not necessarily lead to convergence or mutual understanding; on the contrary, it

becomes a source of civilisational conflict and further deepens existing differences. From this perspective, in order not to lose themselves in a spiritually empty global world oriented primarily towards consumerism, people increasingly turn back to their religious roots. However, this process may also result in the emergence of groups with different religious beliefs, giving rise to new forms of intolerance and potential centres of conflict.

In the era of globalisation, digitalisation as a global phenomenon is exerting a comprehensive influence on all spheres of life in Kazakh society as well. This implies that digital technologies are acquiring an ontological status, gradually displacing traditional communicative practices and social interactions, and thereby transforming social reality and its fundamental attributes. Across the world, various strategies exist for responding to external global influences: some societies demonstrate resistance, actively opposing the spread of foreign cultures; others reject alternative value systems; while some completely replace their own culture by imitating and adopting external models. These tendencies can be observed in the growing number of ethno-religious conflicts, the rise of nationalist sentiments, the expansion of fundamentalist movements, and local wars associated with migration processes.

The crisis of spiritual values becomes particularly pronounced under the pressures of globalisation, especially when freedom is treated as an absolute and unconditional principle. Such an interpretation encourages the spread of a culture lacking spiritual depth, often rooted in individualism and the pursuit of unlimited personal desires. In the context of the modern globalised world, human destiny increasingly takes the form of a contested space shaped by competing value systems and spiritual orientations. This is accompanied by a heightened sense of inner uncertainty, instability, and an ongoing search for genuine self-identity.

In his philosophical reflections, Chingiz Aitmatov not only described how society changes but also tried to understand its long-term effects. These include risks related to globalisation and losing cultural identity, and the growing gap between material and spiritual realms. It is clear that he viewed humanity's fate in a deeply philosophical way. He saw history not as a straight line of events but as a complex system which mixes tradition and innovation, and spiritual goals and technocratic rationality.

His publicistic works were imbued with deep concern for the destiny of the world and the moral responsibility of humankind for its future. Although he did not deny the significance of technological progress, he warned that the careless introduction of technological achievements without due consideration of moral principles could ultimately lead to the dehumanisation of society [6]. He observed that the human capacity to share in one another's joy and sorrow is gradually disappearing, and emphasised that living, emotionally rich interpersonal communication is increasingly being replaced by interaction mediated through digital technologies.

In his works, he consistently stressed that the pursuit of comfort and material well-being should not become the ultimate meaning of human life, and that progress must be accompanied by spiritual development. He argued that the greatest danger of the future lies in the transformation of the human being into a "mankurt" (an image depicted in his novel *The Day Lasts More Than a Hundred Years*), that is, a creature deprived of historical memory and spiritual orientation. By combining publicistic writing with artistic creativity, Chingiz Aitmatov expressed philosophical ideas through symbolic images and, in his work *The Buranny Station*, explored the conflict between the traditional way of life and the emerging technocratic world. In this context, he demonstrated how easily a person can lose their individuality by submitting to mass ideologies, and how difficult it becomes to preserve personal autonomy in an era of global transformations [6]. Through the destinies of the characters in his works, through the confrontation of different worldview systems, and through the search for answers to existential questions, Chingiz Aitmatov engages in a profound dialogue about the meaning of life, freedom, morality, and the fate of civilisation. The mankurt represents a person who has lost the memory and, consequently, has completely lost their identity, becoming a thoughtless being deprived of willpower and the ability to reflect. This is not just a tragedy of an individual, but a symbolic image of a process of spiritual decline that entire peoples and civilizations can experience.

His characters often exist in an intermediate space between the past and the future, between traditions and new realities of life. He did not deny the achievements of civilization, but warned that progress without a moral basis could lead to catastrophic consequences. Aitmatov was convinced that the future of humanity depends on its ability to preserve humanistic ideals, develop culture, cultivate compassion, and show respect for the past. His works reveal not only reflections on modern reality, but also a deep attempt to look into the future, warn, and offer guidance for the future [6]. In this way, Chingiz Aitmatov used the image of the mankurt to warn about the fate of a person who has lost their historical and cultural memory, emphasising that such a loss inevitably leads to spiritual degradation.

As a member of the global community, Kazakhstan is experiencing the impact of globalisation in all spheres of its social existence. Indeed, in a period characterised by active processes of interethnic, international, and interstate interaction within the global space, the question of what the future holds for Kazakh culture has become a pressing issue that deeply concerns Kazakh thinkers.

Independence has created new opportunities and horizons for the Kazakh people, and the experience of Kazakhstan as a sovereign state has brought to the forefront key concerns such as spiritual renewal, the self-determination of national destiny, and the selection of a way of life aligned with core cultural values. This has allowed the nation to follow its own course of spiritual development and to make deliberate choices about its future trajectory. A central priority is that this path should reflect the country's national interests as well as its moral and spiritual principles. In this regard, a renewed and sincere engagement with indigenous philosophical traditions and historically grounded ethical values plays an important role in strengthening national identity and fostering social cohesion [7; 3]. To do this, it is necessary to return to the ancient spiritual heritage of the Kazakh people, as this helps to strengthen national identity and unity. The philosophical heritage of the Kazakh people includes many deep ethical concepts that have made a significant contribution to the broader tradition of world philosophy. J.M. Abdildin, a member of the National Academy of Sciences of the Republic of Kazakhstan, emphasizes that each nation enriches world culture with its distinctive and most valuable ideas and spiritual achievements. In this context, the Kazakh people also played a significant role in shaping the spiritual heritage of mankind. This contribution is reflected in the works and ideas of such prominent thinkers as Al-Farabi, Ahmed Yasawi, Bukhar Zhyrau, Shortanbai, Chokan Ualikhanov, Ibrai Altynsarin, Abai Kunanbayev, Shakarim Kudaiberdiuly, Akhmet Baitursynov, Sultanmakhmut Toraigyrov, Saken Seifullin, Magzhan Zhumabayev, Mukhtar Auezov and others [8; 353].

The transitional period has led to new forms of spiritual search, demonstrating that the time has come to reassess and revitalise the values of our people. The core of the new worldview lies in the search for moral ideals within the processes of spiritual renewal and revival that permeate the social life of the country. In the Kazakh worldview, ethical reflections have traditionally occupied a central place. In this regard, if we turn to history, it becomes evident that Kazakh thinkers have consistently promoted the ideas of tolerance and spiritual harmony. Today, these ideas have acquired global significance and have become one of the most relevant topics in the modern world. Tolerance and spiritual harmony, as fundamental values of the Kazakh worldview, are able to respond to modern global challenges.

Kazakh philosophy, which vividly reflects the essence of the national character and mentality of the people, has always remained open to other cultural influences and traditions. It consistently sought ways to establish sincere, non-aggressive, and friendly relations between various peoples, social groups, and states. Over the centuries, the Kazakh people have absorbed a variety of cultural influences, reinterpreted and adapted them based on their ancient Turkic steppe traditions. These traditions turned out to be so deep and stable that neither political catastrophes and wars, nor the consequences of the Arab and Mongol invasions, nor the process of Islamization could radically change them [9; 6]. From this, the flexibility and resilience of Kazakh culture become evident. Despite numerous external influences, the Kazakh people have managed to preserve their essence while adapting and assimilating these influences in accordance with their own worldview. In Islamic thought, the belief that death is predetermined by God and therefore unavoidable is considered a fundamental principle. From this standpoint, the creative heritage of Korkyt Ata, who resisted death and sought ways to transcend it, can be interpreted as reflecting a pre-Islamic worldview.

Throughout his life, Korkyt pursued an understanding of the true meaning of human existence, striving to move beyond conventional illusions and refusing to accept death as an inevitable end. He searched for means to confront and overcome it, and in this process developed the symbolic idea of "eternal life." For Korkyt, this concept found expression in the *kobyz*, which embodies his enduring quest, his confrontation with mortality, and his spiritual legacy. The creation of the *kobyz* thus represents not merely a musical innovation, but a philosophical and spiritual attempt to transcend death. Through this instrument, Korkyt articulated the idea of immortality and affirmed the enduring value of human existence.

Similarly, the ethical views of Kazakh thinkers during the period of the *zhyrau* were grounded in such themes as patriotism, the unity and integrity of the Kazakh people, the struggle for individual freedom, human rights, and love for humanity. Their worldview was oriented towards preserving harmony between nature and the universe, representing a life philosophy aimed at balance and equilibrium. This perspective recognises the world as possessing its own internal laws of development and supports an existence based on harmony, one that does not require excessive human interference. The views of Kazakh thinkers sought to establish a harmonious relationship between humans and nature and to build a just society. For them, the

highest values were love for one's land and people, the protection of human freedom, and the preservation of natural balance.

For instance, in the poems of Bukhar Zhyrau, one can observe a reflection of the turbulent era in which he lived. Being dissatisfied with the historical events of his time, he expressed his distress over them, lamenting that:

“Ай, заман-ай, заман-ай,  
Түсті мынау тұман-ай,  
Істің бәрі күман-ай.  
Баспақтана жиылып,  
Фана болған заман-ай” [9; 84].  
Oh, what an age, what a troubled age,  
A fog has descended upon this world.  
All deeds are now filled with doubt,  
The times have gathered in oppression,  
An age that has faded into illusion. (translated by the author)

Here, in the works of Bukhar Zhyrau, the contradictions, difficulties, and injustices of the society of that time are depicted, and the poet's inner anxiety and emotional suffering in response to these events are conveyed.

At the same time, he regarded the instability of his era as a natural stage of development and maintained confidence in a better future. His ethical views are based on a comparative approach, contrasting the moral values of the past with those of the present. As one historical period replaces another, a new generation emerges, for whom earlier moral norms may seem outdated, much like clothes that no longer fit a growing child. As a result, moral systems transform. Bukhar Zhyrau noted with a sense of concern that the new morality is not always superior to the old one, yet it remains a product of its time. He recognised the natural course of historical change, emphasising that each epoch develops its own moral standards. By pointing out that new perspectives arise alongside new historical conditions, he demonstrated that not all changes are necessarily beneficial, but they are shaped by the demands of their time [9; 61].

In a similar vein, the Kazakh enlightener Chokan Ualikhanov placed particular emphasis on freedom as a necessary condition for the development of moral qualities in individuals. He argued that only an educated and self-aware person is capable of using freedom responsibly, whereas an uneducated individual is unable to fully realise their potential. This idea highlights the close relationship between freedom and knowledge: even when a person is formally free, without a developed consciousness, they cannot make effective use of that freedom. Therefore, the path to both morality and freedom lies primarily in education and proper upbringing. Moral education and enlightenment thus become key factors in the self-development of a nation, grounded in knowledge and progress.

The enlightener also considered the mutual interaction and rapprochement of peoples to be an essential condition for their cultural development. Thus, in his work “Notes on Judicial Reform”, he wrote: “The adoption of European and universal ideals of enlightenment, along with efforts to overcome the barriers that impede them, is seen as a fundamental objective for any society striving for cultural and intellectual advancement” [10; 80]. This viewpoint of Chokan Ualikhanov demonstrates that for the Kazakh people to become a truly civilised nation, it is not sufficient to rely solely on internal traditions; it is also necessary to assimilate world culture and knowledge. This idea has not lost its relevance under the contemporary conditions of globalisation.

Throughout historical development, the active movement of the Kazakh people towards spiritual growth was realised through the activities and creative work of wise individuals who lived among them. One of the most significant figures who lived until the early twentieth century and left a profound mark on the spiritual world of the people was Abai. Even in the twenty-first century, it can be argued that the deep ideas and remarkable system of values articulated by Abai have acquired a universal educational power in terms of shaping younger generations.

This is because the worldview of Abai Kunanbayuly was formed not only based on Eastern culture but also through engagement with Western thought. He synthesised the ideas of East and West, offering a new perspective; sought to perceive the world in terms of development and change; and demonstrated a dialectical mode of thinking, that is, he attempted to understand reality through contradictions and transformation. Abai introduced an innovative direction into Kazakh intellectual thought and, by harmonising the values of

East and West, showed that both the individual and society exist in a state of continuous change and development.

The central ideas of Kazakh philosophical thought are predominantly rooted in a humanistic perspective. Kazakh thinkers regarded the individual as the highest value, emphasising human freedom, well-being, personal growth, and the realisation of one's potential as key priorities. Since humanism is based on respect for human dignity, rights, and spiritual development, the notion of freedom occupies a crucial place in the worldview of Kazakh poets and intellectuals. Furthermore, the development of any society is largely shaped by the role and influence of its political and spiritual intellectual elite. By uniting and concentrating the interests of various social groups around common goals, this elite exerts a powerful influence on public consciousness and social opinion. One such group was the Alash intellectual movement. Awakening to a sense of national consciousness and concern for the fate of their people, Kazakh intellectuals became actively involved in socially significant activities, believing that liberation from ignorance, integration into the community of advanced nations, and the pursuit of education and knowledge would help the country escape cultural and social stagnation.

This intellectual movement brought together several prominent scholars, political figures, and representatives of national culture, including Akhmet Baitursynov, Alikhan Bokeikhanov, Mirzhakyp Dulatov, Magzhan Zhumabayev, Zhusipbek Aimauly, Mustafa Shokay, and Gumar Karash. In this context, G. Barlybayeva emphasises that the ethical foundations of Kazakh culture are deeply rooted in universal ideals such as kindness and compassion, with origins extending far into antiquity. Compassion, as one of the most profound expressions of human existence, inherently carries the potential for tolerance. It is this moral sensitivity and empathy, understood as the highest forms of tolerance, that occupy a central place in Kazakh philosophical thought. At the same time, themes of patriotism, the pursuit of independence, and the recognition of the importance of national unity are also characteristic features of this tradition. Notably, these ideas remain closely aligned with the conceptual foundations and principles of spiritual renewal in contemporary Kazakhstan [5]. The positive steps taken by Kazakhstan in the period of renewal are oriented towards innovative and identity-based development. In this regard, M. Orynbekov notes the following: "Within the framework of Kazakhstani civilisation, there is a clear effort to synthesise the most valuable elements of both Western and Eastern worldviews. This includes striving to harmonise political practice with ethical principles, rationalism with humanistic values, Western technological advancement with Eastern moral traditions, and scientific progress with cultural values. It also involves balancing individual autonomy with collective responsibility, as well as maintaining stability while pursuing continuous development" [11].

For Magzhan Zhumabayev, freedom is conceived as a dynamic process of aspiration and striving, involving the capacity to overcome personal limitations and enabling the human mind to transcend its own boundaries. This pursuit of freedom represents a defining feature of his worldview and is broadly reflected in the works of Kazakh thinkers as a whole. In examining the notion of freedom, Zhumabayev interpreted it as a historically rooted concept for the Kazakh people, one that originates in the past, unfolds in the present, and is oriented toward the future. At the same time, he emphasised that in the absence of progress and development, the past can come to dominate the present. In his writings before the establishment of Soviet power, Zhumabayev consistently called upon the people not only to pursue enlightenment but also to strive for freedom.

Within the framework of analysing Kazakh philosophical thought in the context of contemporary reality, the moral and spiritual values of the Kazakh people become clearly visible, such as kindness and compassion, generosity and hospitality, openness and peacefulness. In this regard, one of the central ethical principles characteristic of Kazakh philosophy, and one of its most significant and distinctive features, is tolerance. The large-scale and dynamic integration processes that defined the twentieth and early twenty-first centuries point to significant qualitative transformations within human society.

In the present context, the importance of strengthening connections among people and deepening intercultural dialogue has become increasingly clear, as further human development is hardly conceivable without it. Tolerance, in this regard, has emerged as a central feature of contemporary thinking and is gradually taking shape as a new paradigm of consciousness [9; 159]. When people interact through dialogue, they acquire the opportunity to perceive the world in new ways and to gain new experiences. This idea allows culture to be described as a phenomenon of exchange of experience between generations (intergenerational dialogue), between peoples and nations (dialogue of peoples and nations), and between individuals (dialogue of personalities).

The dialogue of cultures in the history of humanity is a natural and inevitable phenomenon, since no culture develops in complete isolation. Every culture interacts with others, drawing nourishment from them, enriching itself, and evolving in the process. Dialogue is essential for every culture, because through it a culture becomes aware of its own identity, and this, in turn, constitutes a fundamental condition for the self-preservation of humanity as a whole.

Tolerance is also indispensable in the contemporary world; it manifests itself in various spheres of social activity and becomes possible precisely as a result of dialogue. The preservation of tolerance is of vital importance, as without it, interpersonal relations lose their humanistic foundation.

The complexity of the present situation lies in a clear contradiction: on the one hand, intolerance in the modern world is not decreasing but appears to be intensifying; on the other hand, without the development of tolerance, the risk of conflict and mutual destruction among different civilisations, cultures, and social or ethnic groups becomes increasingly real. In this sense, civilisational conflict represents a serious threat to contemporary society, and the only viable response lies in a critical, reflective, and meaningful dialogue between cultures.

At the global level, mutual understanding, the willingness of cultures to engage with one another, and their cooperative development emerge as the most constructive path for the future of humanity [9; 159]. Moreover, during periods of social transition, when moral norms tend to weaken and social relations become unstable, manifestations of aggression and intolerance often intensify. In such conditions, the role of tolerance in society becomes especially significant.

The Kazakh translation of the reflections of the well-known Russian philosopher V.A. Lektorsky on the role of philosophy reads as follows: In his article “On Tolerance, Pluralism, and Criticism”, published in the journal *Voprosy Filosofii*, Vladislav Lektorsky offers a compelling perspective on the role of philosophy in addressing intolerance. In his view, philosophy functions as a distinctive means of understanding both other individuals and the world as a whole, as well as of reflecting on complex problems. It has historically fostered an ongoing dialogue across different paradigms, where oppositions such as rationalism and empiricism, transcendentalism and realism, as well as scientism and irrationalism, have not only coexisted but also generated productive intellectual exchange.

Philosophy, therefore, is not limited to cultivating critical thinking; it also provides a unique framework for uncovering the underlying assumptions of one’s own judgments and those of others. It enables individuals to comprehend alternative perspectives, to momentarily adopt them as their own, to view their own position from an external standpoint, and to critically reassess both their own views and those of others. If there exists an ideal model of tolerance grounded in such understanding, then it is, undoubtedly, the history of philosophy” [12; 52].

The experience of two decades of independence has demonstrated that material advancement alone cannot ensure genuine progress if it is not supported by spiritual culture and higher value orientations. An excessive focus on pragmatism and achievement often promotes priorities that remain distant from deeper spiritual ideals. At the same time, global practice shows that many countries, particularly during periods of transition, tend to re-engage with their historical heritage, cultural traditions, and ethical values in response to contemporary challenges.

In this context, Zh. M. Abdildin highlights the importance of developing national self-awareness among Kazakhs and citizens of Kazakhstan. He suggests that the emergence of extensive scholarly research on the intellectual legacy of past thinkers will allow society to re-assess their contributions from a new perspective, free from the constraints once imposed by totalitarian ideology. By grounding this process in universal human values, it becomes possible to overcome inherited stereotypes and ideological patterns, thereby fostering a deeper and more mature sense of national and civic identity [13; 27].

Kazakh philosophical thought has never been static; rather, it has evolved alongside shifts in the socio-historical context. At each stage, it has been enriched by new philosophical, ethical, and aesthetic ideas that reflect the spirit of the time and the realities of a given historical period. Its development has been continuous, with every phase of its formation closely linked to the emergence of new and significant ethical questions and concepts. Through these, Kazakh thinkers sought to influence and improve the destiny of their people. The intellectuals of the Kazakh steppe, shaped by their historical circumstances and civic responsibility, approached fundamental issues of existence, morality, and ethics through the lens of socio-historical development [9; 190].

For example, in the nineteenth century, the incorporation of Kazakhstan into the Russian Empire forced the Kazakh people to adapt to a new way of life. Thinkers, including the representatives of the Kazakh En-

lightenment, proposed that to survive, it was necessary “to learn what others know”, that is, to become competitive. Under the contemporary conditions of globalisation, this principle has become especially significant for Kazakhstan in its search for a worthy place within the global community.

Today, this means not only knowing Russian or European languages, as once emphasised by Chokan Ualikhanov, Abai Kunanbayev, and Shakarim Kudaiberdiuly, but also mastering the English language, digital technologies, meeting international educational standards, and becoming a specialist in demand within the global labour market. Abai’s idea of “learning knowledge and science” resonates directly with the modern concept of lifelong learning. At a time when global changes are occurring at an extremely rapid pace, the continuous acquisition of new information and the ability to apply science and technology constitute a guarantee of development both for the individual and for the nation as a whole.

Globalisation also exerts a significant influence on the content of Kazakhstan’s national idea, which therefore requires systematic and in-depth analysis. According to scholars who study the Kazakh national idea (such as A. Nysanbayev, G. Esim, A. Kodar, K. Abishev, S. Nurmuratov, and others), it emerged within the framework of nomadic Turkic civilisation during the period of consolidation of the Kazakh people. There exists a direct connection between the national idea and Kazakh philosophy. Hence, it is important to remember that the Kazakh idea incorporates the national values achieved by our ancestors. Among these ideas are the aspiration to understand the meaning of existence, to discover the immortal heritage of both the individual and the people, and to seek eternal life.

Since one of the main dangers of globalisation lies in the potential loss of national identity, the legacy of Kazakh thinkers serves as a warning, reminding us of the importance of preserving our national values, language, and culture while integrating into an open and globalised world. Learn foreign languages, but do not forget your own; master world art, but develop Kazakh art — this principle has become particularly relevant in the present era.

### *Conclusion*

In the context of globalisation, which now affects all regions of the world, including Kazakhstan, engaging with the philosophical ideas of Kazakh thinkers becomes especially significant. Such reflection is essential for understanding human existence, preserving national identity, and fostering spiritual renewal, while also enabling a reconsideration of the core values embedded in Kazakh culture. This process holds particular importance for both the present condition and the future development of Kazakh society.

Globalisation is not merely an economic or technological process; it is also a profound cultural and civilisational transformation that directly affects human consciousness, value systems, and modes of self-identification. In this regard, philosophy assumes a particularly significant role, as it enables society to critically interpret the meaning of ongoing transformations and to establish ethical frameworks for sustainable development.

Given that values have always been central to human existence, they function as essential points of orientation, guiding both individuals and societies in navigating the broader trajectory of humanity as well as the complexities of contemporary life. Cultural values and moral traditions not only preserve historical memory but also create conditions for the realisation of individual and collective creative potential. They shape a worldview that enables people to live meaningful, purposeful, and responsible lives, grounded in moral awareness and social solidarity. Only under such conditions can globalisation acquire a positive and humanistic meaning, rather than becoming a force of cultural homogenisation or spiritual alienation.

In today’s multicultural and multi-confessional Kazakhstan, every individual and every nation possesses its own unique path towards understanding and shaping their destiny. The plurality of identities and cultural traditions does not necessarily lead to fragmentation; on the contrary, it creates opportunities for dialogue, mutual enrichment, and peaceful coexistence. The philosophy of Kazakh thinkers remains highly relevant in this respect, as it provides conceptual foundations for integrating into global culture without losing national consciousness and cultural uniqueness. It demonstrates that openness to the world does not imply the rejection of one’s own roots, but rather presupposes their conscious rethinking and creative transformation.

For example, the idea of Abai Kunanbayev calling people to “learn knowledge and science” resonates strongly with the modern concept of lifelong learning, which has become one of the key principles of contemporary education and social development. At the same time, his appeal “Be human” is not merely a demand of his own historical era, but also a modern philosophical call to resist conformism, superficial success, and false values. It encourages critical thinking, moral self-reflection, and personal responsibility for one’s



own destiny and for the destiny of society as a whole. In this sense, Abai's philosophy may be interpreted as a timeless ethical programme aimed at cultivating an active, conscious, and morally responsible personality.

According to the Kazakh philosopher G.G. Barlybayeva, "Kazakh philosophy has never remained static; only the socio-cultural context has changed. At the same time, ethical perspectives have transformed, continuously developing in connection with new problems and challenges of each era. All major stages in the formation and development of Kazakh philosophical creativity have been associated with the emergence of new and significant ethical ideas, through which Kazakh thinkers sought to guide the destiny of their people towards a better path." This statement clearly illustrates the dynamic and living character of Kazakh philosophical thought.

Therefore, Kazakh philosophy may be compared to a living organism, as it constantly adapts to the changing external environment, just as history and culture do. Nevertheless, despite ongoing transformations, it has consistently preserved its fundamental purpose of contributing to the spiritual and moral growth of the people. In an era marked by global uncertainty, rapid technological advancement, and cultural diversity, this role becomes even more essential. Kazakh philosophy not only reflects on the past but also provides intellectual and ethical guidance for the future, enabling society to maintain humanistic values, cultural identity, and spiritual coherence within the complex and often contradictory landscape of the globalised world.

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### Жаһандану жағдайындағы адам тағдыры: қазіргі заманғы қазақ философиясындағы көзқарастар

Мақалада жаһандану дәуіріндегі адам тағдырына қазіргі заманғы қазақ ойшылдарының көзқарастар қарастырылып, тағдыр мәселесі тарихи-философиялық тұрғыда зерделенген. Және осы жаһанданудың объективті үрдістерін мойындап, ежелгі заманнан бүгінгі күнге дейінгі Қазақстанда қалыптасқан гуманизм, төзімділік (толеранттық), ынтымақтастық, этносаралық және рухани келісім, тұрақтылық, сенім, халықтың демократиялық әдет-ғұрпы, сөз бостандығы сияқты құндылықтарды нығайтып, байыту және әлемге ұсыну керектігі туралы өз ойларын ортаға салған қазіргі заманғы қазақ ойшылдарының пікірлеріне талдау жасалған. Жаһандану жағдайындағы адам тағдыры мәселесін қазіргі заманғы қазақ ойшылдары өзінің бірегейлігін қалыптастыруда өзіне жауапкершілік алатын, өнегелілік пен саналы мәдени таңдау жасай алатын ұрпақтың үлгісін жасау арқылы шешуге тырысады, өйткені жаһандану жағдайындағы адам тағдыры оның дәстүр мен қазіргі заманауи

құндылықтарының өзара сұхбаты арқылы айқындалады. Авторлар қорытындыда «Жалпы, қазақ халқының дүниетанымы осы ХХІ ғасырда жаңа, аса күрделі және көпқырлы мәдени бірегейлікті тудыра отырып, ол өзін жоғалтпады, керісінше заманның ағымына қарай бейімделе түсті», – деген тұжырым жасаған.

*Кілт сөздер:* тағдыр, еркіндік, мәңгірттік, рухани бағытсыздық, жаһандану, бірегейлік, мәдениеттер сұхбаты, толеранттылық, рухани келісім, рухани жаңғыру.

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### **Судьба человека в условиях глобализации: взгляды в современной казахской философии**

В статье рассматриваются взгляды современных казахских мыслителей на судьбу человека в эпоху глобализации, а также проводится историко-философский анализ проблемы судьбы. Признавая объективный характер процессов глобализации, автор анализирует мнения современных казахских мыслителей о необходимости укрепления, обогащения и представления мировому сообществу ценностей, сформировавшихся в Казахстане с древних времён до наших дней, таких как гуманизм, толерантность, сотрудничество, межэтническое и духовное согласие, стабильность, доверие, демократические традиции народа, свобода слова. Проблему судьбы человека в условиях глобализации современные казахские мыслители стремятся решить через формирование поколения, способного брать на себя ответственность за становление собственной идентичности, делать нравственный и осознанный культурный выбор, поскольку судьба человека в эпоху глобализации определяется диалогом традиционных и современных ценностей. В заключение автор делает вывод: «В целом мировоззрение казахского народа в ХХІ веке, формируя новую, сложную и многогранную культурную идентичность, не утратило себя, а, напротив, сумело адаптироваться к вызовам времени».

*Ключевые слова:* судьба, свобода, манкуртизм, духовная дезориентация, глобализация, идентичность, диалог культур, толерантность, духовное согласие, духовная модернизация.

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