

ФИЛОСОФИЯ

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NATIONAL IDENTITY AND GLOBALIZATION: DEVELOPING THE SPIRITUAL VALUES OF TURKIC PEOPLES

Abstract. This article explores the development of the spiritual values of Turkic peoples in the context of globalization while preserving their national identity. While globalization encourages integration into global culture, it also poses challenges in maintaining traditions and heritage. The increasing interconnectedness of the world can sometimes overshadow local values, leading to a potential loss of cultural identity. The study utilizes both theoretical and empirical methods, including content analysis of literary and media materials, comparative analysis of Turkic spiritual values with other cultures, and a historical-chronological approach to trace their evolution. It draws on scholarly works and legal documents to provide a well-rounded analysis. The findings suggest that although globalization influences cultural transformation, the spiritual and philosophical foundations of Turkic heritage remain crucial. Adaptation strategies, such as promoting cultural values on global platforms and reinforcing national identity, are necessary to preserve these traditions. The study emphasizes the need to balance integration with cultural preservation, highlighting that maintaining spiritual heritage in a globalized world offers new opportunities for development. Strengthening national identity while fostering cross-cultural dialogue ensures that the spiritual wealth of the Turkic peoples remains significant and recognized globally. This balance helps preserve the richness of Turkic culture while participating in the broader global conversation.

Keywords: Values, Turkic peoples, globalization, nation, religion, culture.

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Ұлттық бірегейлік және жаһандану: түркі халықтарының рухани құндылықтарын дамыту

Андатпа. Бұл мақалада жаһандану контекстінде түркі халықтарының рухани құндылықтарын дамыту және олардың ұлттық бірегейлігін сақтау мәселелері қарастырылады. Жаһандану ғаламдық мәдениетке интеграцияны ынталандыратын болса да, дәстүрлер мен мұраны сақтауда қиындықтар тудырады. Әлемнің өзара байланысты болуы жергілікті құндылықтарды кейде көлеңкелеп, мәдени бірегейлікті жоғалтуға әкелуі мүмкін. Зерттеу теориялық және эмпирикалық әдістерді, соның ішінде әдеби және медиа материалдарын контенттік талдауды, түркі рухани құндылықтарын басқа мәдениеттермен салыстырмалы талдауды және олардың эволюциясын қадағалайтын тарихи-хронологиялық тәсілді қолданады. Бұл зерттеу ғалымдардың еңбектері мен құқықтық құжаттарға негізделген жан-жақты талдау ұсынады. Нәтижелер бойынша жаһандану мәдениет трансформациясына әсер ететіндігімен қатар, түркі мұрасының рухани және философиялық негіздері маңызды болып қалады. Мәдени құндылықтарды ғаламдық платформаларда насихаттау және ұлттық бірегейлікті нығайту сияқты бейімделу стратегиялары осы дәстүрлерді сақтауға қажетті. Зерттеу интеграция мен мәдени мұраны сақтау арасындағы теңгерімді сақтаудың маңыздылығын атап өтіп, рухани мұраны сақтау жаһандану әлемінде дамуға жаңа мүмкіндіктер ашатынын көрсетеді. Ұлттық бірегейлікті нығайту және мәдениетаралық диалогты дамыту түркі халықтарының рухани байлығының маңыздылығын және ғаламдық деңгейде танылуын қамтамасыз етеді. Бұл теңгерім түркі мәдениетінің байлығын сақтап, кең ауқымды ғаламдық әңгімеге қатысуға көмектеседі.

Кілт сөздер: құндылықтар, түркі халықтары, жаһандану, ұлт, дін, мәдениет.

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Национальная идентичность и глобализация: развитие духовных ценностей туркских народов

Аннотация. В этой статье рассматривается развитие духовных ценностей тюркских народов в контексте глобализации при сохранении их национальной идентичности. Хотя глобализация способствует интеграции в мировую культуру, она также создает трудности в сохранении традиций и наследия. Растущая взаимосвязанность мира порой затмевает местные ценности, что может привести к утрате культурной идентичности. Исследование использует как теоретические, так и эмпирические методы, включая контент-анализ литературных и медийных материалов, сравнительный анализ духовных ценностей тюркских народов с другими культурами и историко-хронологический подход для отслеживания их эволюции. Оно опирается на научные работы и юридические документы, чтобы предоставить всесторонний анализ. Результаты показывают, что, хотя глобализация влияет на культурные трансформации, духовные и философские основы тюркского наследия остаются важными. Стратегии адаптации, такие как продвижение культурных ценностей на глобальных платформах и укрепление национальной идентичности, необходимы для сохранения этих традиций. В статье подчеркивается необходимость балансировать интеграцию и сохранение культуры, указывая, что сохранение духовного наследия в условиях глобализации открывает новые возможности для развития.

Укрепление национальной идентичности при содействии межкультурному диалогу обеспечивает сохранение духовного богатства тюркских народов, которое продолжает оставаться значимым и признанным на мировой арене. Этот баланс помогает сохранить богатство тюркской культуры, одновременно участвуя в глобальной дискуссии.

Ключевые слова: Ценности, тюркские народы, глобализация, нация, религия, культура.

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Ulusal Kimlik ve Küreselleşme: Türk Halklarının Manevi Değerlerini Geliştirme

Özet. Bu makalede küreselleşme bağlamında Türk halklarının manevi değerlerinin geliştirilmesi және ulusal kimliklerinin korunması konuları ele alınmaktadır. Küreselleşme, küresel kültüre entegrasyonu teşvik etse de, geleneklerin ve kültürel mirasın korunmasını zorlaştırmaktadır. Dünyanın giderek daha fazla birbirine bağlanması, yerel değerlerin gölgede kalmasına ve kültürel kimliğin kaybolmasına neden olabilir. Araştırma, teorik ve ampirik yöntemleri, edebi ve medya materyallerinin içerik analizini, Türk manevi değerlerinin diğer kültürlerle karşılaştırmalı analizini ve tarihsel-kronolojik yaklaşımı kullanmaktadır. Çalışma, bilim insanlarının eserleri ve hukuki belgeler temelinde kapsamlı bir analiz sunmaktadır. Sonuçlar, küreselleşmenin kültürel dönüşüme etkisi olmasına rağmen, Türk mirasının manevi ve felsefi temellerinin önemini koruduğunu göstermektedir. Kültürel değerleri küresel platformlarda tanıtmak ve ulusal kimliği güçlendirmek gibi adaptasyon stratejileri, bu geleneklerin korunması için gereklidir. Araştırma, entegrasyon ile kültürel mirasın korunması arasındaki dengenin önemini vurgulamakta ve manevi mirasın korunmasının küreselleşen dünyada yeni gelişim fırsatları sunduğunu ortaya koymaktadır. Ulusal kimliği güçlendirmek ve kültürlerarası diyalogu geliştirmek, Türk halklarının manevi zenginliğinin küresel düzeyde tanınmasını sağlayacaktır. Bu denge, Türk kültürünün zenginliğini koruyarak küresel tartışmalara aktif katılımı mümkün kılacaktır.

Anahtar Kelimeler: Değerler, Türk halkları, küreselleşme, millet, din, kültür.

Introduction

Globalization at the global level is a process that encompasses the entire planet. It refers to the transmission of historical, cultural, political, social, and economic events happening in one part of the world to others over a certain period, followed by research and the drawing of conclusions (Nysanbaev, 2006: 26).

A number of empires and khanates have influenced the rapid development of the globalization process – the Mongol Empire, the Ottoman Empire, the Portuguese Empire, the German Empire, the Spanish Empire, etc., including the contemporary processes of Westernization or Americanization (Stepin, 2002: 248).

Over the last decade, the present world has gone through a dynamic period defined by the interaction of many cultures and social institutions. During this time, invisible forces also played a role. A nation, region, or the entire planet may undergo personal change as a direct result of ongoing activities. These reasons are above reproach today, but conclusions made about the significance of the transformation process in the future will become its final product. Additionally, it has become the subject of further assessments and observations.

Many scholars have recently started to focus on processes related to globalization. The theory of globalization emerged based on the political theory of international relations and the theory of social systems. It was successfully expanded within the framework of the concepts of the world system and world community. The concept of “global” emerged in this discourse only in the mid-1960s, when W. Moore (1966: 480) introduced the term “global sociology” and M. McLuhan (1962: 154) popularized the idea of a “global village”. However, it was not until the early 1990s that globalization became widely integrated into the theoretical framework of the social sciences.

In the mid-1980s, R. Robertson was responsible for spreading the idea that “globalization” had begun. By the end of 1989, many studies had been conducted on globalization within the framework of the concept of global changes. In 1990, a comprehensive collection of works on the topic of “Globalized Culture” was presented to the public. Additionally, with the publication of works by leading globalization theorists such as I. Wallerstein, M. Archer, R. Robson, M. Fetterstown, A. Appadurai, and B. Terkerro, globalization research advanced significantly. At that time, fundamental books on globalization were being published one after another.

This idea reached its peak in the first half of the 1990s, when all economic and social changes were analyzed through the lens of globalization. This period marked the most prominent stage of globalization. Over the course of these 8-10 years, globalization studies laid a strong foundation. By the mid-1990s, the number of works related to globalization began to grow exponentially; in the 1980s, the growth rate of books and articles on this topic was 1%-3% annually (Veber, 2002: 48).

However, despite the fact that discussions on many aspects of globalization have been ongoing for decades, they have not been successful in providing a broad understanding of the concept of globalization. No matter how much research has been conducted, “much remains unknown,” and each author has their own opinions on the topic. The issue is that different worlds perceive things in different ways, which can lead to the emergence of new and complex issues. In her 1998 article “Globalization and the Welfare State,” Robin Stryker (1998: 17) observes that at each historical stage, certain issues emerge as focal points for scholarly attention. In recent decades, globalization has become such a prominent topic. She highlights that at the 1997 annual meeting of the American Sociological Association, over 50 presentations included the terms “global” or “globalization,” underscoring the growing academic interest in this area.

This indicates that the concept of globalization has not always been a primary focus for researchers but has gained significant attention in more recent times.

Research Materials and Methods

The research methodology of this article is based on the principles of objectivity, systematic analysis, and scientific understanding. Additionally, the study examines the works of both domestic and foreign scholars who have explored issues related to national identity, globalization, and spiritual values, as well as legal and regulatory documents at the international and national levels. The study employs both theoretical and empirical methods. Through theoretical analysis, scholarly perspectives on national identity, globalization, and spiritual values were systematized. The historical-chronological method was used to examine the formation and development stages of the spiritual values of Turkic peoples. The comparative method allowed for the analysis of Turkic spiritual values in relation to other ethnic cultures. Content analysis was applied to determine the extent to which the spiritual heritage of Turkic peoples is promoted in literary and media materials.

Results and Discussion

When discussing the various approaches to explaining the essence of globalization, it is impossible to avoid the point that this idea appears in many different forms. The processes occurring on a global scale are generally described, and many aspects of these processes are

currently applied across all fields of social sciences. Each of these fields uses the concept of globalization in its most fundamental form.

Economists view the significance of globalization as an important economic development in shaping a unique global economic system. As a result, they focus their research on issues such as the creation of a new global financial system, the growth of multinational corporations, and the expansion of the transnational economy.

Geographers study spatial changes brought about by globalization, such as the issues arising in large cities and megacities, and the emergence of “economic archipelagos” in regions once considered peaceful.

Representatives from the fields of international relations and international law are focusing on the intensification of transnationalism and the strengthening of interdependence among states. This includes the state of national sovereignty, the renewal of international legal norms, and the establishment of a new level of global stability. After the failure of the Versailles and Potsdam systems, the field of transnational politics within the international relations system emerged. The contradiction between the old and new types of policies, called “closed” based on the principles of nation-states and “open” based on the principles of mutual relations, became evident when studying these policies. Since the mid-20th century, research in the field of international relations has concentrated on addressing human value issues (such as preserving cultural and ethical values in human rights, global challenges, etc.) (Timofeev, 2002: 74).

The issues related to the phenomena of multiculturalism and the influence of globalization processes on the social and cultural development strategy are currently topics being studied and discussed by cultural experts and scholars around the world.

The debate on globalization phenomena has also greatly benefited from the contributions of philosophers. First and foremost, the “global challenges” related to the standardization of human values and the progress of civilization are the core of their study.

Globalization is a topic that many world leaders are currently discussing, as it pertains to establishing a new level of international stability. For example, in 1998, Sergey Ivanov, who was the Foreign Minister of the Russian Federation at the time, proposed declaring 1998 as the “Year of Understanding the Impact of Globalization on the Establishment of a New World Order” (Bledso, 2002: 83). It is easy to understand that such a complex and multi-dimensional phenomenon as globalization is being studied simultaneously by many scientific fields. Each of these fields has its own language, methodology, and system of categories that do not necessarily align with those of other fields. As a result, the fundamental nature of globalization processes and their relationship with theoretical and practical phenomena such as internationalization, modernization, westernization, and transformation remain an unresolved issue. When considering the impact of globalization processes on the modern world, including populations that were once part of the Soviet Union, it is important to take into account the work being done in the field of globalization theory.

The rise of globalization discourse is often considered in connection with the concept of transformation and geographic links (Shikov, 2002: 128). Thus, in assessing the changes occurring globally, the theory of globalization is applied within the scope of the humanities to understand the developing world and is utilized in a society undergoing immediate renewal. This is the foundation of the global growth trend and the manifestation of the impact of globalization, which can be observed through political and economic processes, as well as interactions in the cultural and civilizational arena. It places cultural and civilizational tasks before countries with a foundation in the global arena. In such a situation, it defends the legitimacy of traditional, unique values that it upholds.

In the context of globalization trends, the principles of an open society and dialogue that are either voluntarily or involuntarily required for nations and peoples have revealed both positive and negative aspects for each subject. One of the views found in the theoretical-mass consciousness existing in the psychological center of globalization is the integrity and sustainability of ethnic

life, as well as the preservation of the distinctive characteristics of nations and peoples (Nysanbaev, Kosichenko, & Sejtahmetova, 2011: 318). In line with such a critical issue, some of our country's scholars have been proposing a pan-Turkic idea project that grounds the cultural-spiritual and economic-social unity of Turkic peoples (Tajjanov, 2007: 5). This idea has been developed considering that the Turkic peoples share a common ancestry. Currently, we are not interested in political unity or international relations projects. Instead, we focus on theoretically studying the natural-genetic, historical-evolutionary foundations of the cultural-spiritual values of Turkic peoples, as well as evaluating, systematizing, sorting, and renewing the main directions of progress. In this context, we are preparing to address the relevance of the issue and the theoretical-methodological-practical foundations of analyzing Turkic spiritual values.

The analysis and revival of Turkic spiritual values arise from the objective conditions of today's time, and their relevance can be summarized as follows:

Firstly, in the context of globalization, there is a need for a direction that avoids ideologies that do not align with the spiritual values of the Turkic people, especially those stemming from various foreign psychological influences. This should be the first step toward achieving that necessary direction. In reality, within the intellectual space of contemporary humanity, every community or significant group attempts to impose its propaganda and psychological doctrines on the general population. For example, beyond influences like Europeanization, Sinicization, and Americanization, the propaganda operations of various religious confessions are also gaining prominence. From this perspective, the historical traditionalism of the Kazakh people and other Turkic nations can support the concept of revival. This is primarily because our ability to protect ourselves from ideologies that do not align with the forms of existence we follow has been repeatedly proven through historical experience (Qusamuly & Basharyly, 2007: 27).

The second reason is that the revival of Turkic spiritual values has now become timely both historically and chronologically. This can be considered an objective condition within the broad scope of history. After the collapse of the Soviet Union, the independence of the Turkic peoples, the cultural ambitions of the Turkish state within the Turkic concept, the often-overlooked spiritual level, and other factors indicate that the time for revival has arrived. Contemporary individuals need to revive these spiritual qualities to truly understand history, which lies at the foundation of the establishment and development of historical self-consciousness.

Thirdly, another pressing aspect of this issue is the emergence and manifestation of global spiritual crises. Whether it is a utopia, a reality of life, or a social myth is also a complex question. However, some of our researchers reveal the spiritually alien nature of the "consumer man" crisis in the world and its rather crude characteristics (Abdraimova & Myrzaly, 2012: 335). If we are keenly aware of the global spiritual crisis and perceive such a trend, there is no doubt that the revival of Turkic spiritual values will become a law of life at this moment in time. The holistic spiritual grandeur of Turkic culture can demonstrate that it is not influenced by global spiritual crises and is irrelevant to them. It may even contribute in a way that positions it as a force to counteract the global spiritual crisis.

Fourthly, the current state of human development is generating certain interest in the Turkic way of life and the level of spirituality that is gaining significant respect on the international cultural stage. For example, alcoholic beverages like kumis and shubat, houses and decorations made of felt, our national instruments, and other aspects of our culture are gaining respect in line with the tastes of a developed civilization. In this context, to reintroduce Turkish exoticism to the world from a contemporary perspective, we must first reassess our spiritual level and refine its scientific-theoretical underpinnings.

Fifthly, conceptual thoughts are needed to re-expand the deep historical-cultural roots of spiritual unity in order to establish the foundations of pan-Turkic economic and political cooperation and demonstrate the theoretical basis of the idea of unity. This is because the development of the foundations and theoretical bases of pan-Turkic economic and political

cooperation and the demonstration of the idea of unity first requires conceptual ideas. This shows that by reevaluating these spiritual ideals, new milestones can be defined.

Sixth, we can say that the moment has come to evaluate the place of Turkic peoples in the global political and cultural arena. This is the only proof of looking into, renewing, and recognizing our unique traits based on these spiritual principles. This demand of the time indicates that it is now the right moment to demonstrate our spiritual maturity in terms of strengthening the positions of Turkic peoples in the international community and showing the true reflection of their place in the world. In this regard, the statement “As a valuable phenomenon in human culture, it is necessary to preserve the uniqueness of the Turkic peoples’ mentality and to understand the evolutionary trends of these states’ cultures from the necessary scientific-philosophical perspective” is in harmony with our results (Abaev & Ajupov, 2010: 17). If we keep the spirit of Turkic unity in mind, look back at the various Turkic-speaking peoples who built empires, we must remember, as scholars have noted, that their prominence as a major force in history had a significant impact on the civilization of the world’s peoples (Ákim, 2006: 131).

Seventh, one of the key issues in revitalizing our values is their disappearance in the spiritual realm due to the loss of certain elements. It would be reasonable to assume that the level of spirituality, which benefits not only Turkic peoples but all of humanity, arises from the demands of the time. Indeed, this is the case. For example, Sh. Ibraev’s statement, “The study of the place, value, content, and uniqueness of Turkic culture, which made a tremendous contribution to human evolution, is an invaluable work not only for the Turks but also for humanity on Earth,” is one of the key factors that can stop the global spiritual crisis (Ibraev, 2011: 10). This seems to refer to the concept that Turkish mysticism encompasses this.

Eighth, the issue we are discussing is also relevant for showing the spiritual level of the future model of the unity of the Turkic peoples. This is the eighth point. It did not lead to the concept of creating a united state of Turkic peoples, but within the framework of historical political-social unity, it helped recognize the spiritual, cultural, and economic concept of unity in the present day. According to the views of Momynqulov, “The spiritual-cultural and linguistic kinship of the Turkic peoples is the guarantee of effective and reliable economic cooperation,” the issue of expanding the common Turkic spiritual space is the primary focus (Momynqulov, 2012: 19).

Although the spiritual values of Turkic culture have existed for centuries and achieved several significant milestones, it is also true that analyzing and revitalizing these principles is no easy task. In some cases, while we are trying to solve this issue, the following difficulties and problems always arise before us.

In particular: recalling the lost values; Turkic governments and autonomies; the many value systems upheld by Turkic elites and the subsequent changes within those value systems; supporting these values personally as a national prestige or brand; the lack of a concrete and systematic spiritual unity among the Turkic peoples today, not just an economic one; the gradual loss of ethnic consciousness among individual Turkic peoples; the presence of internal contradictions in the system of spiritual values.

After this, the following questions should be asked: First, from which century can the scope of Turkic spiritual values be traced, and to which periods can it traditionally be attributed? Second, how can a unique system of spiritual values be established, and in what directions can the study of Turkic spirituality be divided? Third, what methods and techniques will we use in analyzing and systematizing them? Fourth, how can the examined, studied, and measured value systems be transferred to the present day, and how do we face problematic areas? In such cases, we consider the following:

On the first issue, if we delve into history and look back to ancient times, it is possible to trace the emergence of “Turkic tribal symbols” to very distant eras. For instance, during the period when the Bering Strait had not yet separated North America and East Asia, there was both cultural interaction and migration processes between the two vast connected continents. In this context, it

is natural for modern scholars to find certain similarities between the Native Americans of America and the present-day Turkic peoples—whether in lifestyle traditions, shared religious and belief systems, or cultural-social symbols. Alternatively, as the homeland of the Indo-Aryans, the deep-rooted connections of Turkic culture can also be traced to Iranian, Indian, and some European peoples, reflecting the authentic face of forgotten history. Additionally, the Andronovo culture, which arose in the region of present-day Kazakhstan, evokes very ancient archetypes. In this regard, the historical depth of Kazakh spirituality is highlighted by President Nursultan Nazarbayev (2003: 195) in his work *In the Stream of History*. He establishes a chronology of its evolution, tracing its origins back 6,000 years and identifying twelve distinct periods of development up to the present, starting with the era of the Aryans. The roots of Turkic civilization and spirituality, indeed, span approximately 5,000–6,000 years according to known history (and possibly even earlier) (Tórebai, 2011: 16).

In this regard, Turkic spirituality is not a structure or a political-ideological superstructure originating from the era of the Turkic Khaganate. Instead, it begins with the historical and cultural foundations of the ethnic unity spirit and continues through the biogenetic chain of generations, serving as the driving force of the spiritual level and way of life of the contemporary Turkic peoples, inherited from our ancestors. Because Turkic spirituality is an indestructible, firmly rooted system of beliefs, principles, and sources of knowledge related to the full spiritual culture, lifestyle, value systems, and inner world of a specific ethnic group.

However, studying and analyzing the Turkic spiritual values during these periods presents significant challenges. Due to the symbiosis of cultures and the assimilation of the Turks with other peoples, it seems more appropriate to begin the analysis of Turkic spiritual values from a later, “well-established” period. Similar views are also found in the discourse of enhancing Turkic spirituality today: “Turkic culture did not emerge from nowhere, it absorbed all cultural achievements that aligned with its value system,” as stated by J. Madaliev, who, emphasizing that its history dates back to very ancient times, continues: “Unfortunately, there is very little information about our distant ancestors in history, and the small pieces of information that have survived through the centuries cannot fully describe the past. The most important thing is that the Turkic language, language of religion, language of science and education, and language of the state became established” (Madaliev, 2011: 340).

Thus, when studying Turkic spiritual values from a historical perspective, we can conditionally divide the following eras: 1. The Scythian-Saka period (1st millennium BC – AD); 2. The Huns period (300 BC – 400 AD); 3. The Turkic Khaganate period (5th-8th centuries); 4. The Oghuz-Kipchak alliance era (8th-12th centuries); 5. The period of the disintegration and spread of Turkic peoples, and the dominance of the Mongol ideology (12th-15th centuries); 6. The period when Turkic peoples formed independent states and lived autonomously (15th-19th centuries); 7. The period of spiritual cooperation of modern Turkic peoples (late 20th century and early 21st century).

Regarding the second issue mentioned above, based on the traditional paradigm of classifying spiritual values, in order to study the mentioned issue, we can conditionally present its general structure and ontological-functional foundations within Turkic spirituality as follows:

Function: integrative, regulatory, compensatory, idealistic, futurological, consensual, etc.

Types: logical, aesthetic, ethical, political, informational, etc.

Manifestation: in religion, literature, art, politics, worldview, mythology, customs and traditions, social historical life, etc.

Origin and source: language, mentality, archetype, collective unconscious, etc.

Preservation and continuity: through the ideology of ethnic unity, historical consciousness, traditional principles, ethnic worldview, biogenetic continuity, as an objective idea, in social consciousness, archetypally, under the influence of vital life force, within the scope of Turkic spirituality, etc.

Mode of existence: eternal, in the form of mystical spirit, syncretic, constructive, modernizable, conceptual, universal, elevated, without space and time, ideological, didactic, etc.

Forces driving revival: Turkic spirit, pan-Turkic feeling, pride and determination, intellectual-spiritual emphasis, etc.

The essence and purpose of revival: in terms of historical-cultural life (preserving traditions, developing religion and art, language and literature, beliefs, reviving Turkic feeling), political-social position (the spirit of preserving geopolitical space, the ideology of striving for leadership in the global political arena, Turkic ethnic independence (individualism), creating perspectives and prognostications for Turkic development), biopsychological perspective (generational continuity, genetic integrity and purity, Turkic mentality, Turkic spirit and spirituality, self-awareness, and identity).

Regarding the third issue, due to the significant relevance of analyzing and revitalizing Turkic spiritual values, and in accordance with the objective convenience and demands for their study and interpretation, despite the complexity and contradictions mentioned above, an important step in scientifically and theoretically exploring this issue will be to establish its methodological foundations. This involves adapting the main methods to the issue as follows:

- Historical-logical: organizing and synthesizing Turkic spiritual values.
- Historical-comparative: comparing Turkic spiritual values.
- Hermeneutic: interpreting Turkic spiritual values.
- Phenomenological: illustrating the manifestations of values in past and present consciousness.
- Psychoanalytical: analyzing the internal essence of values from a psychological perspective.
- Structural: creating and categorizing the overall structure, parts, and system of Turkic values.
- Functional: demonstrating the role of the Turkic spiritual value system, revealing its meaning in both past and present, and evaluating its importance.
- Analysis and synthesis: examining the integrity of Turkic spiritual values, identifying their general underlying representations, and ensuring clarity.
- Projection: presenting an example of transferring Turkic spiritual values to the present time, emphasizing their relevance for today.
- Modernization: analyzing Turkic spiritual values and creating an example for adapting them to the present time or preserving them in their original form.
- Modeling: creating a new model for the spiritual level of Turkic peoples in the future and making recommendations, providing a concept of the unity of Turkic spirituality, etc.

On the fourth issue, it is necessary to define the strategy and tactics for the revival of Turkic spiritual values. Therefore, it should be discussed in the scientific discourse area, initially equipped with diverse projects and concepts, which will then be selected and directed toward the future. It should be implemented within the framework of polyethnic unity, religious harmony, dialogue of cultures, creation of common cultural goods, universal humanism, and Turkic spiritual values, among others. Thus, the exchange of Turkic cultural values, the emergence of unknown, isolated, and beneficial aspects that have been identified, should be brought to the Turkic and global arena. The communication of cultures of Turkic peoples and ethnicities should serve the functions of complementarity (compensatory), development (progressive), and systematization. Accordingly, in order to revive common Turkic values, it becomes relevant to create joint scientific centers and corporations for Turkic peoples, utilizing the achievements of science and technology, which would allow for the independent and free transformation of spiritual values and the implementation of new projects to renew them. There are already many actions being taken in this direction. In the future: spiritual Turkic integration, interethnic spiritual co-evolutionism, ethnic subprogress, futurological projects for the revival of spiritual values, and the possible need for their re-ethnomodernization may also arise.

Conclusion

Globalization is the process through which countries around the world become closely connected in economic, political, cultural, and informational aspects. This phenomenon directly impacts the national characteristics, traditions, and spiritual values of various peoples. When Turkic peoples are influenced by globalization, they face complex issues in preserving their rich spiritual heritage, national values, and cultural distinctiveness. The spiritual values of the Turkic peoples form the foundation of their culture, history, religion, and worldview. In the era of globalization, it is crucial to preserve and develop these values.

The spiritual values of the Turkic peoples trace their roots back to their ancient history. Over the centuries, the Turkic peoples have developed their worldview, traditions, customs, and national values. The nomadic lifestyle, harmonious coexistence with nature, genealogical knowledge passed down from generation to generation, hospitality, unity, and solidarity are some of the key features of Turkic culture. Even after adopting Islam, the Turkic peoples have managed to integrate their traditions with Islamic values, creating a unique culture. This culture not only reflects the heritage of individual peoples but also showcases the spiritual wealth of the entire Turkic world.

Globalization impacts the spiritual values of the Turkic peoples in two ways. On one hand, the development of information technologies, the internet, and global connections enables the Turkic peoples' culture to gain international recognition. The music, literature, art, and national traditions of the Turkic peoples are spreading on a global platform. This, in turn, helps introduce their spiritual heritage to the world and facilitates its development at a new level. On the other hand, globalization poses a threat to many national values. The dominance of Western culture, the spread of global consumer culture, and the weakening of national languages and traditions are some of the primary challenges in preserving the spiritual values of the Turkic peoples.

In the context of globalization, Turkic peoples need to pay special attention to spiritual values to preserve their national identity. First and foremost, language is the foundation of national existence. Each Turkic people can preserve their culture by developing their native language and passing it on to future generations. Language is not only a tool for communication, but also a mirror of the nation's spiritual wealth. Preserving the native language and adapting it to modern technologies and the education system is one of the key conditions for ensuring the spiritual unity of the Turkic peoples.

Another important way to preserve the spiritual values of Turkic peoples is to revive national traditions and customs. The national clothing, instrumental music, handicrafts, and folklore of Turkic peoples are an integral part of their culture. These legacies play an important role in educating the younger generation. In the modern era, by revitalizing national traditions and adapting them to contemporary lifestyles, the spiritual roots of the people can be preserved. In this regard, promoting folk art, national holidays, and festivals, as well as developing museums and cultural centers, is of particular importance.

Religion is also an important part of the spiritual values of Turkic peoples. Islam occupies a special place in the spiritual life of Turkic peoples. It promotes qualities such as justice, charity, kindness, and patience. In the context of globalization, religion serves as a spiritual anchor, helping people maintain moral values and ensuring their spiritual stability. In addition, religion helps to avoid extremism and fanaticism, and promotes peace and cooperation among people.

In the era of globalization, it is important to strengthen the cooperation of Turkic states and societies to ensure the spiritual unity of the Turkic peoples. The shared history, language, and culture of the Turkic peoples form the basis for their close ties with each other. Organizations such as the Turkic Council, the International Organization of Turkic Culture (TÜRKSOY), and others are doing significant work to strengthen the spiritual and cultural connections among the Turkic peoples. The work of these organizations is crucial for preserving and developing the culture of the Turkic world.

It is also crucial to cultivate respect for spiritual values in the younger generation. Teaching national history and culture through the educational system and promoting spiritual values through family upbringing are the foundations of shaping the national consciousness of future generations. Introducing young people to the spiritual heritage of the Turkic peoples can ignite a sense of pride in their own history, culture, and traditions.

In conclusion, preserving and developing the spiritual values of the Turkic peoples in the context of globalization is an essential condition for ensuring the national identity of the people. While preserving their rich spiritual heritage, the Turkic peoples must actively enter the global cultural space. In this process, national languages, traditions, religion, and the upbringing of the younger generation play a key role. Preserving the spiritual values of the Turkic peoples is important not only for their own future but also for enriching the cultural heritage of all humanity.

To implement these conceptually and theoretically significant ideas, each subject of the Turkic world must clearly feel that spiritual development is a crucial phenomenon and must closely follow it. The spiritual self-improvement of a person, as the “steppe philosopher” Aysan Qaiy said, is considered “the core of wisdom” (Tolysbai, 2006: 221).

Thus, the issue of analyzing and revitalizing Turkic spiritual values in the context of globalization represents potential challenges that require fundamental scientific inquiry, spiritual harmony, cultural-political unity, and concrete planning for the future.

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