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THE DEVELOPMENT OF INTELLECTUAL CAPITAL IN THE MODERNIZING SOCIETY

The process of globalization and modernization of the social sphere today is directly dependent on the intellectual resources of different communities and countries. Modernization is connected with innovation and economic competitiveness and cultural transformation. Modernization reflects global changes in a concrete society. Global changes are directly related to the ability of the society effectively respond to the systemic crisis and the restructuring of the economic and political sphere as well as geopolitical challenges. Following tendencies of the forming of intellectual nation are considered today: the development of the system of innovations, solving the problems of the country's competitiveness, development of the human capital, formation of intellectual person in the conditions of global civilization, the development of advanced branches of science, forming of critical thinking, strengthening the health of nation, the development of "information criteria" for the development and evaluation of cultural evolution and contemporary culture, modernization of the national education system. These tendencies replied to the most urgent needs and demands of Kazakhstan's society. Kazakhstan society addresses to the problem of preservation of cultural roots and values as the basis of social and spiritual life of modern society.

Search the way to the "sustainable development for all" presupposes intelligent investment in the socio-political sphere: improving the mechanisms for realization the resources of regions and human capital; forming of united front of fight against the negative sources of political conflicts and confrontations; strengthening communication in cross-cultural and inter-ethnic relations, including the development of relations and interactions for advancement of institutional, scientific and innovative elaborations and achievements.

Major trends of the development of contemporary society are manifested in the divergence of interests, attitudes, strategies and actions of various social and political forces, in the undermining the moral principles and traditions in modern society. In the

of total dehumanization of relations against the background of acute problems and crises in the world economy and politics. Split of the intellectual elites and divergence of social interests of various social groups, the gap between the "high" ideas, values and reality can be distinguished as the causes of the crisis and the harbinger of socio-political climate of contemporary society. The requirements and expectations of the constant exchange of knowledge, innovative experience and information resources are important conditions for modernizing development. The innovation process is evaluated and developed in accordance to the non-linear model of development. «Non-linear» – that is non-obvious, non-incremental – innovation will produce long-term wealth creation [1, p. 3].

Sharp and fundamental problems of our time are revealing in the focus of renewed interest and requests of sovereign states: the issues of effective impact on world public opinion, ensuring wide publicity and transparency of the social and political processes and decisions. These changes is connected with reforming national and global system of higher education, formation of civilized dialogue as a necessary condition for concord, harmony and construction of the contemporary society.

Key priorities of Kazakhstan's strategy of sustainable development are expressed in the following requirements and purposes:

- correction of the priorities and essence of economic activity, one of which is addressed to solving issues and problems relating to the quality of life of people as well as health care, development of science, education and culture;
- reassessment of the environmental factor as a compulsory condition for the sustainable development of human civilization;
- sustainable development of human capital;
- reducing the growing gap between rich and poor;
- solve the problem of unemployment in conditions of technological progress;

- developing effective approaches to the problem of the correlation of the national culture and universal values of contemporary culture in the implementation of the principles of cultural poly-centric with equal value of every culture of the world civilization;
- re-comprehension the paradigm of total competition against the background of controversial and deep integration processes;
- creation of a new world order which taking into account not only the geopolitical changes but also the growing role of regional organizations and processes;
- an effective fight against terrorism and extremism;

- prevent the threats of the civilizational break-up;
- reducing the conflict potential for the modern politics;
- maintenance and development of the internal political stability [2, p. 44].

The processes of the development of national identity and spirit of the culture of the peoples as well as importance of adequate perception of experience of another culture should be taken into account against the background of strategic purposes of development. The Republic of Kazakhstan demonstrates sensitive, valuable and objective response to new large-scale, systemic and multi-level changes and crises in the contemporary context.

The most important aspects of the cultural modernization of Kazakhstan's society can be considered as innovative solutions and innovative parameters of human activity as well as the formation and coordination of basic, functional and key competencies of the community of the members of the process of transformation and modernization of modern society. Modernization development requires the growth of variety of social and cultural systems and transition to sustainable development; search for a new model of industrial-innovative development and development of scientific sphere; the emergence of "synthetic" institutional and political-economic approach to the interaction of social, cultural, economic forms of sustainable development [2, p. 165]. The purposes of the national and cultural development and its information component caused the change of accents and orientations in the interaction between the subjects of sciences, education and management.

Renovated attitudes of the socio-political development are expressed in the relevant regulations of innovative, integrated and intensive activity, namely in the implementation of effective social dialogue and social partnership; expansion of the sphere of social communication and cultural dialogue; accessibility of information and constructive dialogue with media for the various social systems and institutions.

The question of broadened interpretation of the concept of "national culture" is indicated as important for contemporary theory. The system of renovated attitudes and evaluations advanced important issues and challenges:

- democratic development of the society and its institutions;
- understanding and use of the factor of cultural traditions in the process of active modernization of social systems;
- attention to the culture of everyday life;
- forming and use of the creative potential of the young generation;
- extension of the field of action of cultural diplomacy;

- forming of effective competitive environment in society and development of competitiveness of the subjects of the national economy; protection of rights of the intellectual property on a new level and in a new cultural, economic and political conditions [2, p. 174].

The most important conditions of forming of intellectual nation in Kazakhstan are defined as following: ensuring the stability of inter-ethnic and inter-generational relationships, strengthening the role of "cultural subjects" for the ensuring of common well as well as the development of creative efforts of man and society. Formation of intellectual nation is viewed through the compulsory assessment of cultural traditions; strengthening of public consent; harmonization of interethnic relations in multiethnic community with maintaining the identity of ethnic groups. Modern socio-cultural policy reflects the forms of influence of socio-cultural conditions on the change of the nature and types of personal development and intercultural relations and the need to build a new educational paradigm for providing of the opportunities for individual educational strategy. Society recognizes culture as the unity and integrity of the values, human relations and social communication.

The interests and strategy of the development of the Kazakhstan's society requires to promoting intercultural interaction in society and strengthening the values of tolerance. Society creates conditions for socio-cultural and linguistic integration, preservation of positive traditions of intercultural interaction, forming of intolerance to the ideas of xenophobia and migranophobia, strengthening of the Kazakh civil community.

Preventing negative trends in the integration processes, providing innovative activity and infrastructure development of the economy as well as ensuring the strategic nature of partnership between the state and civil institutions, the state and the business sector are the sensitive issues of the achieving of a new qualitative level of social and economic integration.

Positive changes involves the forming of an effective centers of intellectual culture, study the problems of expansion social and cultural partnership and cooperation; multilateral organization of socio-cultural and political dialogue; implementation of breakthrough initiatives in the cultural policy. The decision of major new problems as well as analysis of challenges and responses to the social challenges must ensure the link between generations, raising the level of interest to the improvement of the corporate needs of various scale, development of political culture, actualization of attention to the problems of the national mentality and formation of the intellectual nation, advancement of the soft scenario of globalization and participation in the forming of a multipolar world. Modern cultural policy involves:

organization of modernization transformations and technology of new breakthrough level;

- development of the elements of a modern market culture;
- innovative results in the priority areas of science and social practice;
- system's solutions in the field of global integration;
- solutions in the field of cultural security;
- understanding of the complex nature and the phases of modernization in the field of culture;

attention to the intellectual motivation, to positive and, at the same time, critical experience of several generations;

interest to the actual meaning of today's reforms in the sphere of politics and economy;

- overcoming the inertia of thinking as well as social inertia;
- changing technocratic stereotypes of thinking and standards;
- flexible reaction to the value's transformation as well as challenges and requests of the new content of culture;
- changing role and functions of humanitarian cultural in a contemporary society;
- development and assimilation of a common cultural space of dialogue, communication, exchange, modernization and transformation.

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Философия және әлеуметтік пәнлер

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SOCIAL IMPORTANCE OF WAGF

Both spiritual and material parts of our religion are considered. Wagf occupies a special role on an equal basis with zakat as a part of religion's economic sector. Therefore it is important to learn, study and implement wagf comprehensively which is significant for religious and social life of society.

1. Definition of wagf

According to shariah wagf is the long-term non-use of a certain properties to reuse it on a charity. Therefore, it is continuous almsgiving. The prophet Muhammad's sahaba Jabbar bin Abdullah (r.a) said: "I've never seen, when the prophet's (s.a.u.) sahaba don't bring to fulfillment wagf while having an opportunity" [1,175].

The first precedent is wagf. Wagf is considered as legal and religious institute, where people give their properties for charity with religious and almsgiving purposes. Wagf property cannot be regarded as property of donor. Wagf beneficiaries can have profit from presented property, but they are not its proprietaries. Only Almighty Allah can be its owner.

Muslim legislators distinguished wagf as a legal body, which has some features of private person. It can be shown in two rules of wagf composed by phukhan (muslim legislators).

If property obtained from wagf income, then this property cannot automatically be the part of wagf. To be specific, legislators think that this is the property bought by wagf. So it means wagf can be the owner of property the same as private person.

Legislators concluded that finances, which were given for mosques as charity, are not parts of wagf, but passed into mosque property.

Here mosques are taken as money owners. This principle is also differentiated by some legislators of maliki legislative schools. From their point of view, mosque can be the owner of some properties, but owning rights are indifferent, and for private person – factual.

Famous legislator – maliki Ahmad al-Bardar gave the legal power for goodwill, which is arranged in favor of mosque, and put forward arguments that mosque has the rights to own property.

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