

ABSTRACT

on the thesis Kabul Oralbay Kurmanbayuly "Continuity as a philosophical category (transformation of values)" for the degree of PhD doctor of philosophy specialties6D020100 "Philosophy»

Relevance of the research topic. In the proposed research work, the phenomenon of continuity is studied: as a cultural and philosophical mechanism that contributes to the development of the individual, and thus society; as a determinant of renewal or stagnation of Man-Society-the World; and as a bridge connecting the past with the present in the context of the transformation of values. The relevance of the work is due to the need to determine the status and role of today's new priorities in the world and society, as the transformation of modern Kazakhstan into a country with advanced culture, the state requires a full understanding of the theoretical foundations of the transformation of values.

The relevance of the topic is as follows: the desire to study the essence, forms, features of "continuity" and the specifics of intercultural, intergenerational continuity is primarily due to ideological reasons. In times of transition and crisis, the question of continuity between the past and the future becomes acute - what can reveal and define the internal mechanisms of our culture and turn the spiritual potential into a force that gives rise to practical activity becomes of great importance. The true values revealed as a result of this impulse will embody the spiritual needs of new generations for many centuries to come. In the context of changing socio-cultural orientations, it is important to take into account our past along with best practices. Continuity, which is the core of human life, contributes to the creation, strengthening, organization and renewal of cultural forms of social life.

NursultanNazarbayev's article "Orientation to the future: reflections on the future" is devoted to this problem – promotion of national values, innovations and good deeds for society. The best examples of the life and work of the great personalities of our history can and should become a means of educational influence for modern and future generations.

The need for a theoretical analysis of the features of intergenerational continuity of the Kazakh people is to determine the ideological positions that have been used in the history of the nation, determined the spiritual and moral character of society and characterized its culture. Therefore, it is very important to understand and apply in practice the characteristics of the continuity of generations in different socio-historical conditions, as they help to systematize the life of modern society.

It is well known that a society that has not reflected on its own experience of the past and has not built guidelines for its future becomes radical. Therefore, in order to transform into Mangilik El, it is necessary to accept everything worthy in the culture of our nation, which is cognitive and educational.

2. In the era of globalization, in the context of cultural, political, economic, social integration changes, the task of determining one's own worldview and common life orientations of the individual, the nation, humanity as a whole is acute. Today there is a tendency of exhaustion of spiritual potential, so there are qualitative transformations: despite scientific and technological progress and the inevitable material abundance, unprecedented material well-being-humanity is facing a political, social, economic and ideological crisis. This situation is expressed in the rejection of paradigms that have become the Foundation of the moral well-being of society, replacing them with other existentials or eclectic consolidation.

The achievement of socio-cultural, spiritual and moral stability, which combines cultural trends along with our national consolidation interests, will contribute to the dynamism and stability in society. To do this, it is necessary to study the theoretical foundations of the phenomenon of transformation of values.

3. In the era of globalization, the problem of nationality and patriotism is growing within the world space. The task of determining the orientation of the individual, the nation and all mankind in the context of cultural, political, economic, social integration changes in the era of globalization and the study of the problems of identification, the strength of the national spirit in the public consciousness.

The proposed study is the author's version of the answer to the requirements of new cultural identification trends of our time.

4. Despite the existence of a sufficient number of scientific and theoretical studies on the problem of continuity and transformation of values, it is necessary to analyze the phenomenon of continuity and transformation of values in Kazakhstan, to identify social mechanisms that lead society into a new cultural context, to identify ways to overcome the contradictions between theory and practice. The relevance of the research topic is to fill this gap.

The level of knowledges of the problem. Continuity is an objectively necessary link between the new and the old in the process of historical and cultural experience, and a prerequisite for the progressive development of culture is the consistent preservation of the original integrity along with changes in the process of transition from one state to another.

Despite the fact that the idea of continuity lives for more than two thousand years and is found in the writings of Plato and Aristotle, the concept of "continuity" was first used by RihEsipov in his work published in 1945. It was from this time began a dynamic study of the problem of continuity at the scientific level. Almost all researchers consider continuity as the basis of any development: when changing the whole system, during the transition from one state to another, progressive elements of integrity are preserved and developed. Therefore, continuity not only provides a link between the past and the present, but also determines the future.

In German classical philosophy, the world of values is described in terms of the new concept of "freedom". Freedom has been defined as man's most powerful, fundamental value. Values, according to the German classics, stem from the

importance of factors that make a person achieve their goals. For example, freedom in Kant's writings is regarded as an absolute value. Kant concludes that the more complex human knowledge, the more perfect culture. Therefore, the moral consciousness of man is to be intensively developed.

The problem of continuity is studied from the point of view of socio-cultural variability in the works of G. F. Hegel. Hegel developed the concept of continuity based on the analysis of the laws of the historical process, using the optimal aspects of the spiritual heritage of the past.

Continuity is not realized on its own, for this there must be a link between cultures and generations. This connection is made through dialogue or communication. A. Toynbee formulates important judgments about human relations in history.

There is a continuity mechanism. This mechanism is human. He recognizes or rejects centuries of knowledge and noble principles of morality. The ultimate meaning of continuity is not the preservation of the masterpieces of centuries-old human experience. By promoting the internalization of best practices, help everyone become a spiritual and conscious citizen who never loses human dignity. And then, the activity of continuity will never be interrupted as long as man exists on Earth.

Philosopher A. F. Losev, who studied ancient Greek philosophy compared the philosophy of Plato with the views of the sophists. Plato considered human values as imperfection, since the highest value according to Plato dwells in the absolute world. The sophists pointed out that all things undergo human evaluation through the well – known thesis "man is the measure of all things" and drew attention to their relativity.

The problem of formation, change and destruction of values has always been the focus of thinkers. Thus, in his collection "Philosophical treatises" Al-Farabi writes: "Because people need many things, they can find them only in society. Through the unity of people, the individual achieves his goals and develops his abilities. Hence their social significance is formed."

Human is the Creator of culture and civilization, a natural source of spiritual values. Cultural priorities stemming from the deep relationship between man and nature constitute the core of civilization.

In the works of Kazakh philosophers, the essence and nature of values are considered in conjunction with truth, freedom, and spirituality. Having studied the history of succession before the socialist period, our domestic scientist Z. A. Mukashev concludes that: "the early sages did not raise the question of the connection of thought. Only in Ancient Greece, as well as in Ancient India and Ancient China, philosophical thinking was considered a peculiar property of special people. That is, wisdom." And that, in the historical moments of transition to the next generation, the materials, stocks, production forces created by previous generations, turn to the function of continuity.

Researcher A. Seidimbek in his book "Kazakh Alemleri" claimed that "the way of life of any nation, developed since ancient times, the skills of creating material and spiritual heritage, traditions, customs, forms of religion – is the

difference in the life of the people." According to the scientist Murat Auezov".continuity is basically a holistic life in time. Therefore, society seeks to consciously master a certain integrity associated with the past, and in the pursuit of the future, he is faced with an understanding of the essence of the laws of succession."

Since the system of values is formed and developed in a well-known socio-ethnic community, it is studied from the point of view of the importance of cultural, mental, ideological and ideological orientations. Published many works on the development of moral, legal consciousness in society, the consolidation of moral principles that dramatically affect the system of values. For example, K. Zh. Nugmanova's dissertation "Universal values and their objectification in national-ethnic culture" (Almaty, 1997) is devoted to the study of the correlation of national-ethnic values and universal values. The author in his work substantiates the need for priority of universal values. You can also call the work of E. N. Aubakirov "the problem of values in the context of transformational processes of society in transition", dedicated to the problems of human values.

The problems of spiritual values are considered in the dissertation work of K. M. Mukhamedzhanov "Spiritual interests as a source and factor of personal self-realization", where the author conducts a comprehensive analysis of the educational effect of spiritual values.

Value systems are formed in a well-known socio-ethnic community, and in terms of the importance of cultural, ethical, ideological orientations. Therefore, there are numerous studies on the development of moral and legal consciousness in society and the establishment of moral principles that have a profound impact on the value system. For example, K. Zh. Nugmanova's dissertation on "the Commonwealth of Independence and objectivity in national-ethnic culture" is devoted to the study of the relationship between national-ethnic and universal values. In his research the author substantiates the necessity of priority of universal values. E. N. Aubakirov's book "Problems in the context of transformation processes in the society of the transition period" can be referred to the works devoted to the issues of universal values.

The questions closely connected with spiritual values are touched upon in K. M. Mukhamedzhanov's dissertation work "Spiritual interests as a source and factor of self-realization of the personality", where the author carries out the complex analysis of educational function of spiritual values.

And in G. B. Nuradin's work "Civilization: tradition and continuity" the role of continuity between the stages of civilization and the history of tradition, which became the basis for the existence of mankind, is considered as one of the main problems of the philosophy of culture.

The number of studies created from the point of view philosophical, cultural-historical, ethno-cultural, mythological, unique and valuable, cultural versatility, and other aspects of national values, presents the works of Russian scientists: A. H. Kasymzhanova "Space and time, the great tradition," D. K. Kilibekova "national idea and ideology", M. S. Orynbekov, "Predpolesie and protozanov", J. J. Moldabekova "Kazakh philosophy and philosophy updates",

"Spiritual and value the world of the people of Kazakhstan" A. nysanbaeva, "Modern. Postmodern. Culture "by K. Burkhanov and" Kazakhstan's way in dilemma: East or West?"Bulekbayeva S., "History of Kazakh philosophy" A. Kakabeka and Zh. altaeva, "Modernization of society: the relationship of politics and morality," P Myrzaly, "the Typology of the Kazakh culture" T. H. Gabitova, "the World of spiritual values: a socio-philosophical analysis" S. E. Nurmuratov, "the philosophy of the Western culture of the twentieth century, the Ideological construction in the Republic of Kazakhstan: milestones in the evolution and development trajectories in the context of the Strategy "Kazakhstan-2050", S. N. Ismagambetova, "formation of human capital in independent Kazakhstan: social and philosophical analysis" M. V. Izotov, "essence of life: philosophical and anthropological analysis" G. Zh. Nurysheva, "the Problem of humanism in the philosophy of Confucius" A. Saga, "Education: modern and postmodern in the space of S. Zh. Edilbaeva", "the Problem of identity and tolerance in the conditions of modernization of Kazakhstan society" A. G. Karabaeva, "Intellectual potential-intellectual nation" A. T. Kulsarieva, "ethno-cultural symbolism and national Identity of Kazakhstan" R. K. Kadyrzhanova, "the Kazakh identity" M. S. Chinemelu, "Kazakh spirituality: historical-philosophical and cultural foundations" of AtashAlfie, "Tradition and innovation in Kazakh philosophy (XIX century and beginning of XX century)" A. Kuranbek.

An article by a specialist from abroad O. Sinan (Turkey) on the theme of succession of family generations "Dynamics of development of culture and forms of transformation process in the system of values"was also published.

The object of the dissertation research is the essence of the concept of "continuity", the role of the phenomenon of continuity in the transformation of values.

The subject of the study is the process and scope of transformation of values (social, cultural, value), opportunities and consequences. Specifics of transformation of values and its influence on development of the person and society, in particular, on the modern people of Kazakhstan.

The purpose of the research is to analyze the philosophical meaning of the concept of "continuity". Analysis of the process of continuity in the transformation of values; study of the actual problems of the impact of this phenomenon on the existence of the nation.

To achieve the **goal tasks of the following dissertation research** are defined:

- philosophical analysis of the essence of the concept of "continuity»;
- analysis of the theory and practice of the phenomenon of "continuity" in the works of domestic and foreign researchers;
- study of cultural and social factors influencing the succession process;
- definition of the nature of values, role and place in the world of man and society;
- analysis of modern value orientations of Kazakhstan and the Kazakh people.

Methodological basis of the study. During the dissertation research the principles of historical and cultural continuity, methods of comparative studies and analogy, historical and logical, induction, deduction, systematic methods were used. Anthropological, axiological, hermeneutic aspects of the analysis were considered in the context of the current stage of globalization.

Scientific novelty of the research:

- The philosophical essence of the concept of "continuity" is defined.
- On the basis of the analysis of existing approaches to the content of this category, the author's comments defining the meaning of the concept of "continuity" were proposed.
- Cultural and social continuity is singled out as the highest form of continuity.
- Formulated the functional role of continuity - "continuity" as the main mechanism that determines the historical period of continuation of traditions.
- The features and contradictions of intercultural, intergenerational continuity in modern societies are studied.
- The process of transformation of values has been comprehensively studied. The role of transformation of values as a core of cultural and social continuity is highlighted.
- The vector of the continuity process is highlighted as a determinant of the state of historical memory.
- The actual aspects of transformation of values influencing cultural development and formation of modern Kazakhstan are revealed.

Scientific findings submitted for defense. According to the results of the research work the following scientific conclusions were presented:

1. Continuity is a multifaceted social and cultural phenomenon, based on the deep foundations of human nature as the preservation of origin, the expansion of the sphere of activity. And, the main mechanism that determines the historical period of existence of a particular people.
2. The need for certain systematizing norms (traditions) is a philosophical and anthropological regularity of human existence. Spiritual and moral continuity is realized through tradition. Tradition is the most primary and most important coordinating system of human existence.
3. Through the traditions of the eliminated space-time historical gap between people provided a common moral principles, there is a transfer, stabilization, positive transformation of values. But in the urbanized social environment there is the death of traditions: oblivion or its implementation at the symbolic and procedural level (Nauryz holiday). Cultivation, clarification in this area should be conducted professionally.
4. In the spiritual life of modern Kazakhstan there are qualitative, positive changes. However, active market mechanisms open up new opportunities: the scale of cultural, spiritual and economic freedom of citizens in choosing social activities is expanding. The result is a revolution in traditional values - dominated by the spread of individualism. Therefore, measures must be implemented to prevent one-

sidedness and threats to the integration, communication and intergenerational continuity of society.

5. Socio-cultural continuity is the highest form of accumulation, where the vector of the continuity process reflects the state of the historical memory of the people. Sociocultural accumulation lives and is transmitted through language. The main problem of continuity of modern Kazakh culture is the status of the language. Measures aimed at protecting the national language and culture should be carried out with great professionalism, in the interests of strengthening the integrity of the nation and the independence of our state.

6. Kazakh society in the context of globalization needs a pluralist-communicative value-normative paradigm focused on cooperation in a multicultural social space. The new paradigm should reflect the progressive values of the population of the Republic of Kazakhstan and Kazakhs.

Applied value of the work. The results of the study can be used:

- development of lectures on philosophical disciplines;
- teaching disciplines: philosophy of history and culture, cultural studies, ethics, etc.;
- as a guide for professionals dealing with the philosophical problems of globalization;
- in the prevention of social problems;

- as a guide for training courses on "Philosophy of culture", "problems of axiology", "Problems of national culture»;
- in the development of concepts of cultural, ideological, ideological character;
- the given conclusions, philosophical judgments, explanations, results of the comparative analysis can be useful in education of youth of spirituality, patriotism.

Publication and approbation of research results. The dissertation work was discussed at the Department of Philosophy of the faculty of Philosophy and political Science of the Kazakh national University named after Al-Farabi. The content and main conclusions of the dissertation research are reflected in 9 scientific articles. In particular, 3 articles in journals KKSON MES RK, 4 articles in collections of domestic and foreign international scientific conferences and 2 articles in the journal of registration on the basis of Scopus. They describe the theoretical principles and results of the thesis.

The structure and scope of the thesis. The research work consists of an introduction, three parts, nine sections, a conclusion and a list of references.