

ABSTRACT

of the dissertation work of Yerzhanova Aidana Zhenyskyzy on the topic « The Concept of Consent in the Cultural and Civilizational Development of Kazakhstan (Socio-Philosophical Analysis)» submitted for the degree of doctor of philosophy (PhD) in the specialty «8D02202-Philosophy»

General description of work. The dissertation explores the phenomenon of consent, its types and social possibilities. The analysis of the problem is conducted in a meaningful and logical plan on the basis of historical and cultural material, first of all, the history of Kazakh traditional thought. The features of the concept of consent in Kazakh culture are revealed, a conclusion is made about the socio-cultural and ethical-pedagogical perspectives of historical experience of consent in relation to the New Kazakhstan.

Research urgency. Relevance of the research topic. Human nature has been interpreted in the history of thought in the most varied ways. However, no matter what concept of man one adheres to, it is quite obvious that man is a social being. Without this characteristic, without this quality, a man ceases to be a man. Therefore, one of his main tasks is to be in harmony with other people, because otherwise he endangers both his life and the lives of other people. The need for coordination as an axiological problem of paramount importance is noted by most of the ancient texts of philosophical content, regardless of a region of a text's origin. The search for consensus has gradually led to the formation of matrices and certain concepts that make up forms of social behavior that can vary significantly between civilizations and regions. Today it cannot even be said that the intention of seeking consent is universal, since there are some civilizations identified that, perhaps, do not recognize the concept of consent.

When it concerns entire peoples, the problem becomes even more acute. By now, it has become especially topical both in theoretical and practical sense. This is determined by the rapid increase in the population of the Earth, improvement and proliferation of weapons of mass destruction, increasing frequency of epidemics and pandemics, the need for normal, smoothly functioning economic and cultural exchanges, etc. The world is in a state of global crisis, many things are transforming and collapsing in it. Therefore, today, more than ever, consent between individuals and peoples, coordination of actions, mutual assistance are needed: their value increases many times over, as happens during the years of world wars.

Culture and civilization can be considered as stages of historical development, or it can be considered within the framework of civilizational approach. But in both cases, Kazakh culture is part of Turkic and world civilization. The modern technological civilization is trying to level the differences of cultures, and for any country in the world, including Kazakhstan, there is a danger of losing its traditional culture in many dimensions. An attempt to achieve a state of universal consent by planting a single, unique ideology, unification of the worldview is a dangerous path. Such a strategy can lead to the leveling of human individualities and, in the end, to mass discontent with such a situation and a social explosion. But general liberty, granting individuals "freedom without limits" is an equally dangerous trend. This

liberal doctrine of a pluralistic nature is fraught with general disunity, the loss of communicative human qualities.

Thus, the topic of consent is the most acute problem, both in theoretical and socio-practical terms. It acquires an urgent sounding also because of its close connection with the problem of identity - ethnic, civic, religious, etc. Identity means nothing more than a person's agreement with himself, with his own essence, with the people around him, with a group to which he refers himself and with society as a whole. Today, in a rapidly changing world, identity is subject to many tests, and development of the concept of consent in the context of maintaining identity is essential.

As the main goal of the study, the work provides for development of a theoretical concept of consent in historical and modern development of Kazakhstan, taking into account the strategies of the global dialogue of cultures and explication of this concept in the Kazakhstani public space.

Tasks of the dissertation research are:

- to establish specific nature of the phenomenon of consent in its various situational social manifestations;
- to find out whether consent in its essential and conceptual core is a positive and backbone phenomenon;
- to identify a function of consent as an internal basis for unity and overcoming contradictions;
- to highlight the main types of consent;
- to substantiate historical and cultural correspondences to various types of consent;
- to determine potential for a harmonious synthesis of various types of consent, including it in Kazakh traditional culture and Kazakh philosophical thought;
- to reveal the formation of Kazakh concept of consent and its main principles in the history of Kazakhstan;
- to substantiate the need to educate the younger generations on the basis of Kazakh model of consent concept;
- to show expediency of applying the consent strategy model, drawn from the history of Kazakh thought, in cultural and civilizational perspective of development of sovereign Kazakhstan.

Object of the dissertation research is the concept of consent in its logical and socio-historical aspects.

Subject of the study is Kazakh model of consent concept in the context of cultural and civilizational development of Kazakhstan.

Theoretical and methodological basis of the dissertation research. The achievement of the goal set in the dissertation was conducted on the basis of a set of philosophical methods and interdisciplinary approaches that contribute to development of integral worldview methodology, partnership of civilizations and dialogue of cultures. The principle of integrity helped to reveal the essential side of the concept of consent in a logical way, the appeal to the principle of unity of the logical and historical allows to reveal specific socio-philosophical content of this study. An important role in identifying the types of agreement in various cultural and civilizational toposes was played by civilizational approach and principle of cultural

historicism, as well as comparative analysis, method of content analysis, and the results of a number of specific sociological studies of Kazakh philosophers, religious scholars, political scientists, and sociologists.

Degree of study of the dissertation's theme. The phenomenon of consent, to one degree or another, has been touched on in the history of thought constantly. Separate ideas and judgments about consent are contained in the works of philosophers of antiquity, the Middle Ages and the New Age, in particular, Heraclitus, Plato, Aristotle, Sun Tzu, al-Farabi, Ibn Sina, Hegel, Z.Freud, K.Jung, E.Fromm, J.-J.Rousseau, N.Berdyayev, J.Rawls, Y.Habermas and many others.

In Russia, one of the first attempts to pose certain theoretical problems of consent, within the framework of this study, there are works of such researchers as V.I.Bakshantovsky, Yu.V.Sogomonov, A.S.Arseniev, V.A.Lektorsky, A.A. Huseynov, R.Apresyan, M.T.Stepanyants, O.M.Mikhailyonok, M.G.Aliev, I.B.Tsepko and others. A significant place in connection with the concept of consent is occupied by the study of the concept of dialogue, the classic in this matter is M.M. Bakhtin.

In cultural and civilizational development of Kazakhstan, the corresponding coverage of various aspects of the phenomenon of consent, and the problems and concepts that are somehow connected with the object of the study was gained in numerous works of famous Kazakhstani philosophers A.N.Nysanbayev, S.Akatay, Zh.Moldabekov (in the kazaktanu field), D.Kshibekov, A.Kasabek, G.Yesim, T.Kh.Gabitov, S.E.Nurmuratov, B.G.Nurzhanov, Zh.N.Baytenov, R.K.Kadyrzhanov, S.Kolchigin, A.Sagikyzy, A.G.Kosichenko, M.S.Orynbekov, G.G.Barlybaeva, A.T.Kulsariyeva, A.R.Masalimova, A.D.Kurmanaliyeva, G.K.Kurmangaliyeva, N.L.Seitakhmetova, S.Kondybay, M.S.-A.Shaikemelev, G.Zh.Nurysheva, Zh.T.Amrebaeva, A.M.Amrebaev and others.

However, as such, in its direct content, the concept of consent is studied in Kazakhstan not so often. In this regard, we can mention a detailed study on interethnic harmony by G.V.Malinin "Interethnic Consent in Kazakhstan: Problems, Contradictions, Prospects", but his monograph was published a quarter of a century ago.

Theoretical and scientific and practical significance of the study lies in socio-philosophical and theoretical and methodological analysis of the nature of consent, which makes it possible to effectively apply the concept of consent in socio-practical terms, primarily in terms of maintaining and strengthening stability in Kazakhstan's domestic politics. The results obtained by the author can be used in the study of a wide range of problems, in an in-depth study of social aspects of life in our country.

Practical value of the research work. The main scientific and practical result is substantiation of the concept of consent, concentrating the experience of various cultural and civilizational toposes. Philosophical understanding of consent in the broad and narrow senses, in the context of world-historical and national processes, is important for development and implementation by parliaments, governments, political parties, public organizations of concepts and programs for achieving peace and harmony within national states and in international affairs.

The ideas and conclusions of the dissertation research can form the basis of special courses on social philosophy, history and theory of culture, development of problems of dialogue, and interaction of cultures, as well as the philosophical analysis

of consent has methodological importance for various branches of humanitarian knowledge and can be used in implementation educational programs in philosophy, cultural studies, sociology, political science.

Scientific novelty of dissertation research consists in the totality of theoretical provisions and conclusions obtained as a result of the study of consent as a subject of philosophical reflection.

- it has been established that the phenomenon of consent is characterized by ambivalence, since either the positive side of consent (association “for” whom) or the negative (association “against” whom) comes to the fore in a particular case;

- it has been found out that, despite the duality, in its essential and conceptual core, agreement acts in a positive way, since any manifestation of agreement is a certain form of integrity and the possibility of development, in contrast to disagreement, mismatch as forms of destruction of integrity;

- it was revealed that consent reveals itself as a system-forming side of universal connection, as an internal basis of unity and a function of overcoming contradictions;

- two opposite types of consent are singled out: communicative-rational (or contractual, determined by external conditions) and spontaneous (sensually-shaped, internal, direct);

- it is substantiated that the two indicated types of consent have corresponding expressions in the history of culture, where communicative rationality is characteristic mainly of the philosophy and worldview of the West, while the sensory-imaginative form of consent goes back mainly to the worldview of the East;

- the position is disclosed that Kazakh concept of consent, formed in the course of the history of Kazakhstan, in various interactions with neighboring and distant countries, is capable of synthesizing discursive communication and a spontaneous, sensual-imaginative form of consent;

- it is determined that public consent, in addition to its different types, also has different levels – vertical and horizontal;

- it is substantiated that consent and stability in society imply the appropriate upbringing of the younger generations; moreover, Kazakh concept of consent is sensual-imaginative in nature, and sensual-imaginative impact on an inner world of a young person has a much deeper effect compared to rational-theoretical impact;

- it has been established that the model of the consent strategy, drawn from the history of Kazakh thought, would be appropriate to apply at the current stage of cultural and civilizational development of sovereign Kazakhstan to expand the possibilities of its social strategy and socio-philosophical thought.

Provisions for defense:

1. Consent is an ambiguous phenomenon. In its manifestations, it is characterized by duality, and ambivalence, where either the positive side or the negative side can come to the fore. In determining this or the nature of consent, a specific approach is needed, which allows to find out with whom and in the name of what consent takes place in this case.

2. Despite the duality, in its essential and conceptual core, agreement appears in a positive way. Any manifestation of consent, even if in a meaningful sense it carries negative connotations, nevertheless serves as a certain form of harmony, even if in a truncated or modified and distorted form.

3. Consent reveals itself as a system-forming and positive side of the universal connection, that makes the connection harmonious and strong. Consent is the internal basis of unity and function of connecting opposites, overcoming contradictions, and resolving conflicts.

4. Logically and culturally-historically, two forms of consent are distinguished: communicative-rational (or contractual, determined by external conditions) and spontaneous (sensual-imaginative, internal, direct). The two varieties of consent, as a rule, not only coexist, but also intertwine, and ideally should be in harmonious unity. At the same time, their connection and subordination must be based on the logical and existential primacy of inner-sensual, direct agreement.

5. The two types of consent indicated have corresponding expressions in the history of culture. Communicative rationality is mainly characteristic of the philosophy and worldview of the West, while sensory-imaginative form of agreement goes back mainly to the worldview of the East. The civilization of the last century largely levels out this difference, however, in the classical cultures of the East and West, these two differences are seen quite clearly.

6. Kazakhstan in its history entered into various interactions with neighboring and distant countries, and this allowed the concept of consent to be formed, without which successful development of the Kazakh people was unthinkable. A special role in the formation of consent concept in Kazakhstan was played by the Great Silk Road and the principles on which the Kazakh zhuzes united into a single state.

7. Consent in society as a whole is an ideal-typical model since in reality society is a multitude of strata, cuts, and social divisions. Therefore, the phenomenon of consent also has two levels: the consent of horizontal level means mutual understanding between different groups of population, while the vertical level of consent is a unity of people and authorities, as well as the lower and higher.

8. Consent and stability in society imply appropriate upbringing of the rising generations. In the process of education and upbringing of children and youth, the concept of consent in its special, traditional form, developed in Kazakh culture, can be of great educational value. It appeared in the form of a imaginative-emotional side of a conciliatory dual unity, that is, it wore an existential-moral rather than a rational-logical shade. The Kazakh concept of consent is therefore sensual-imaginative in nature, and sensual-imaginative impact on an inner world of a young person has a much deeper effect compared to rational-theoretical impact.

9. The concept of consent makes it possible to ensure global unity while preserving civilizational identities. Culture is always diverse because it is connected, firstly, with the infinite variety of human individualities; secondly, with the diversity of landscape, the “place of development” of peoples and their cultures. Consent is a unification of the different. Therefore, the model of the consent strategy, drawn from the history of Kazakh thought, would be appropriate to apply at the current stage of cultural and civilizational development of sovereign Kazakhstan to expand the possibilities of its social strategy and socio-philosophical thought.

Discussion and approval of research work.

The main scientific results and results of the research work: 20 scientific articles published in domestic and foreign publications, in collections of international

scientific, theoretical, and practical conferences. Including in the journal CQASE - 4 articles (in the journals "Adam alemi", "Al-Farabi"); 1 article in the RSCI database; 1 article in the peer-reviewed journal "Philosophies", in the Scopus database (quartile - 2, percentile - 76) - "Consent Strategies: Cultural and Civilizational Paradigms for Communicative Rationality and Axiological Identity" - 2022; 7(6):129. <https://doi.org/10.3390/philosophies7060129>).

The dissertation work was discussed and recommended for defense at the Department of Philosophy of the Faculty of Political Science and Philosophy of Al-Farabi Kazakh National University.

Structure of dissertation work. Dissertation work consists of introduction, three chapters, conclusion, list of references. Number of pages: 154 pages.