

ABSTRACT

**to the dissertation research of Zhusupova Bakhyt Zharmukhamedovna
"Heterological concept of the post-non-classical paradigm of social cognition"
for the PhD degree of Doctor of Philosophy in the specialty 6D020100 -
"Philosophy"**

General characteristics of the dissertation research. The dissertation raises the problem of rethinking the traditional cognitive view of social reality, the search for new relevant cognitive paradigms of post-non-classical socio-philosophical discourse that meet the needs of the modern heterogeneous society. In modern conditions, social philosophy is at a qualitatively new stage of its development, which requires a rethinking of the cognitive view of social reality.

Rational and cognitive attitudes of classical social philosophy made it possible to answer this question in the affirmative, substantiating metaphysics, idealization, homogeneity of social life, linear determinism of social development, congruent with going beyond the limits of man, the contour of human life, inhumanity and lifelessness. In retrospect, philosophy has always been far from man, referring the latter to God, nature and society.

The transformation of classical social philosophy into non-classical and post-non-classical socio-philosophical discourses was caused by the need to search for new relevant cognitive paradigms sharpened for understanding a person, whose existence in the conditions of modern civilizational realities of heterogeneous sociality has become extremely tense and acutely problematic.

This dissertation research is devoted to the substantiation of the heterological concept of the post-non-classical socio-philosophical paradigm, which focuses on the singularity of human being as an event, self-organizing within the boundaries of the polystructural social proliferation of modern society, legitimizing uncertainty in the cognitive and ontological space.

The relevance of the dissertation research. The relevance of the topic of the dissertation research is that fundamentally new relevant cognitive social paradigms are needed in the conditions of post-non-classical modernity. Under the influence of civilizational shifts, modern social reality is explicitly presented as heterogeneous. Its main attributes are difference, decentralization, multiplicity of singularities, polystructurality, multiculturalism, disequilibrium, and dissipation. The complication and acceleration of modern social life, the diversity and variety of social ties and relations emanating from various centers, their instability, fragmentation and contingency legitimize the principle of uncertainty in social development and cognition.

"Uncertainty" is an actual word and concept of modern scientific and everyday culture, a fundamental characteristic of modernity. However, this is not about inflation of truth, but about the search for a new social research paradigm

that can reflect the "turbulent" processes of modern society, eliminating classical social attitudes.

Modern social philosophy is replete with many original concepts and theories, but, according to the authors, it is the heterological socio-philosophical paradigm that can identify and understand the fractal essence of man and society as a whole.

The heterological social paradigm refuses to view the social in relation to the absolute transcendental source as the foundation of social life. In the model under consideration, the emphasis is not on identity, but on differences as a key principle and attribute of society; on the living self-organizing processuality of the social organism as a complex, nonequilibrium one; the linearity in the development and organization of society is questioned; relativism and multidimensionality of social connections are brought to the fore; in the cognitive and ontological space the principle of uncertainty is legitimized.

Today we are on the verge of a qualitatively new model of the social world amid the aggressiveness of radical innovations. According to famous futurologists (E. Toffler, H. Nieburg, J. Toynbee, G. Marcuse, L. Mumford, A. Peccei) modern civilizations and cultures are mired in a state of crisis, approaching the moment of bifurcation. The crisis of the traditional family institution, the extreme manifestation of which is the law and the Catholic Church adopted same-sex marriage in Europe and the United States; devaluation of a person's life through surrogacy, IVF procedures; the growing processes of transhumanism, the colossal decline of spiritual values due to technocratization and capitalization of society; the criminalization of society, the growth of consumerism, economic egoism; separatism, super-individualism, utilitarianism, social indifference and many other things are unconditional evidence of this. The global pandemic of the coronavirus Covid-2019 that is unfolding before our eyes, paralyzing the whole world, has further exacerbated the problem of the uncertainty of the mankind's future existence and development.

The monolithic character of classical society was broken due to the ruptures of social life and consciousness. The increase in the degree of irrationalization of social actions makes them unpredictable. The problem of uncertainty in social development is exacerbated by an increase in the existential tension of human existence. The essence of man, his existence, position in nature and society are becoming more and more uncertain, incomplete, contributing to his marginalization.

The turbulent state of post-non-classical social reality eliminates the classical dialectic of freedom and necessity, freedom and responsibility. It makes freedom impossible, since it distorts the image of the world, deprives a person of leadership for action, disorganizing and disorienting him, depriving him of a fulcrum, devaluing the meaning of freedom in pseudo-liberal projects.

Thus, the post-non-classical social space is explicitly in a state of a different sociality and requires fundamentally new cognitive principles and attitudes to understand it and develop representative human-dimensional tactics and strategies

of social activity. It is necessary to transform social philosophy into humanitarian. This is what determines the relevance of the problem of dissertation research.

The degree of elaboration of the topic. The essence of the heterological concept in the cognitive space of modern social philosophy, its qualitative difference from classical concepts, its substantiation is contained in works of such social researchers as V.S.Shvyrev, B.C. Bibler, V.S.Shvyrev, M.K.Mamardashvili, E. Yu. Soloviev, V.E. Kemerov, V.S. Stepin, T.Kh. Kerimov and others.

It is about this paradigmatic shift, which marked the transition from modernism to postmodernism, that the studies of Z. Bauman, F. Jameson, J.-F. Lyotard, J. Habermas, I. Hassan, V.A. Koneva, A.C. Panarin, S.N. Nekrasov, Platonova S.I., Nurzhanova B.G., Kolumbaeva B.E. are devoted to.

The studies of E. Zh. Derrida, V. Ilyenkov, M.K. Mamardashvili, M. Ryklina, F. Nietzsche, M. Heidegger, G. Rickert, M. Foucault reveal the problem of the development of the methodological foundations of social heterology, its principles and conceptual research apparatus.

Consideration of theoretical problems for the purpose of conceptual support of the heterological paradigm is presented in works of M.M. Bakhtin, M. Blanchot, J. Bataille, M. Buber, J. Deleuze, F. Guattari, J. Lacan, E. Levinas.

Of particular interest are the Western European tendencies to comprehend the problem. These include the social anthropology of J. Bataille, the "pure heterology" of V. Flach, the "grammatology" of J. Derrida, the "ethics" of E. Levinas, the "rhizomatics" of J. Deleuze and F. Guattari.

The analysis of the problem of uncertainty in the field of quantum mechanics, its projection on philosophical problems is present in many scientific and philosophical works. First of all, these are the studies of W. Heisenberg, M. Born, D. Bohm, E. Schrödinger.

As you know, the synergetic teaching of the Brussels school of I. Prigogine included uncertainty in the explanation of the processes of an unstable world, the mechanisms of development of dissipative systems, bifurcation processes. Among the numerous works on social synergetics, the works of I. Prigogine, G. Haken, V. G. Budanov, V. I. Arshinov, V. E. Voitsekhovich and others stand out.

Russian scientists A.D. Kurchikov, V.S. Gott, P.I. Vizir, L.N. Ursul, N.V. Manuilov, B.N. Pyatnitsyn were engaged in the philosophical analysis of the problem of uncertainty. Also, there are works that connect the problem of uncertainty with the objective characteristics of the existence of the world, the fundamental conceptual foundations of the further formulation of this problem are laid.

Within the framework of heterological research, the ideas of V.E. Kemerov and T.Kh. Kerimov, who posed the problem of "another sociality", are interesting and constructive. Dissertation research on the problems of certainty and uncertainty in social cognition, substantiation of the epistemological, ontological and anthropological statuses of uncertainty, the epistemological and paradigmatic aspects of the phenomenon of scientific uncertainty, the paradigmatic nature of social knowledge are presented by V.S. Veselkova, V.O. Faber V.O., S.M. Suchkova, S.I. Platonova.

The modern social discourses presented complement in an original way in the works of R. Barthes, Zh.N. Nancy, S. Žižek, M. Epstein, A. Badiou, A. Giddens, A. Touraine, Z. Baumann. Slovenian thinker S. Žižek proposes a non-trivial approach to comprehending urgent modern problems, affirming the idea of breaking modern sociality.

The scientific publications of European thinkers M. Aaron, G. Watts, M. Bertrand, G. Lawpens, M. Houston, K. Schmidt, S. Lazar, W. McKee, K. Meillassoux are convincing and solid in the foreshortening of the heterogeneous nature of modern social epistemology.

The purpose and objectives of the study. The aim of the dissertation research is substantiation of the heterological concept of the post-non-classical paradigm of social cognition in the conditions of "turbulent" modernity, identification of the epistemological potential of social heterology in the context of the principle of uncertainty of social cognition.

To achieve this goal in this work, the following research tasks are set and solved:

1. to reveal the relationship between classical and non-classical social paradigms in order to reveal their onto-theological (metaphysical) essence;
2. to identify the prerequisites for the emergence of a post-non-classical social paradigm;
3. to substantiate the principle of uncertainty in social cognition;
4. to conduct a conceptual analysis of social heterology in the context of the principle of uncertainty in social cognition;
5. to substantiate the postmodern analysis of the present;
6. to show the ontological (heterological) shift in the ways of conceptualizing the social by the example of the concepts of outstanding modern social researchers;
7. to characterize being as co-being in a heterological context;
8. to substantiate the necessity of transformation of ontology to heterology;
9. to identify the heterological horizon of modern scientific and philosophical discourses.

The object and subject of dissertation research. The object of the dissertation research is the post-non-classical paradigm of social cognition. The subject of the research is the heterological concept of the post-non-classical paradigm of social cognition.

Scientific methods and techniques of dissertation research. Methods of fractal analysis, theoretical generalization, heuristic synthesis, methods of social synergy and social heterology were used in the study of modern social processes.

Methodological and theoretical basis of the research. The dissertation research includes a critical analysis of post-non-classical conceptual-theoretical principles and approaches as a paradigmatic heterological shift. The main methodological setting is the presentation of modern sociality as a situation of crystallization of "heterology" in the cognitive space, expanded by previously rejected social practices that have heuristic value for explaining the multiplicity of social reality. In this regard, modern socio-philosophical discourse is a "synthesis of diversity" that creates the conditions for the development of modern social

philosophy through a qualitative change in the style of philosophizing and the nature of discourse. Social heterology is a variant of "overcoming" ontological fundamentalism, based on the Western metaphysical cultural tradition.

A heterogeneous view of society is a view through difference, a multitude of singularities, the eventfulness of social life, the fractality of a person.

Scientific novelty. The scientific novelty of the dissertation research is that it first substantiates social heterology as a post-non-classical research paradigm, legitimizing the principle of uncertainty in the cognitive social space. This is necessary for the study of complexly mediated modern social processes, self-organizing in development. Social heterology in the context of the principle of uncertainty eliminates the reductionist classical attitudes towards the search for a single, system-forming principle of social structure.

The reasons for the growing uncertainty in social processes and social cognition are investigated. The novelty of the work is given by the fact that, contrary to classical paradigms, the principles of uncertainty and undecidability in social cognition are not accidental, but natural.

A serious attempt to develop social heterology was undertaken by T.Kh. Kerimov. But in the context of the principle of uncertainty of social cognition, this problem is considered for the first time.

The main provisions of the dissertation research submitted for defense:

1. Classical and non-classical social philosophy with attitudes towards metaphysics and transcendence were equally onto-theological, speculative in nature, since they were looking for an absolute, singular basis in the cognitive process, they thought non-ontologically, from a person's primary identity. The methodological prerequisites for this classical type of rationality were laid down in the ancient tradition, when metaphysics arose, and, appealing to the term, it was metaphysics that began to think of being from the point of view of some higher being and in relation to the super-being.

2. The post-non-classical social paradigm arose in the process of reflection on previous social paradigms, the cognitive-categorical apparatus and research methodology of which revealed an inability to represent the complex realities of modern sociality, in which the place of a person looks in a new way. The post-non-classical socio-philosophical paradigm is opposed to the classical and non-classical, as it affirms the heterological concept, the principle of non-foundation, but not in the sense of anti-fundamentalism, but post-fundamentalism, plurality of foundations, its random nature, plurality of being;

3. The post-non-classical social paradigm legitimizes the principle of indeterminacy of social cognition, conditioned by the eventfulness of being, its continuity through self-organization; it is a radical cognitive inversion in socio-philosophical discourse associated with the rejection of the attitude towards the stability of social being and the transition to its living processuality. Sociality is not a common being, not distributed among all, but divided between events. The concept of "world view" inherent in classical philosophy is replaced by the concept of "film of the world" as a living process of changing scenery.

4. Social heterology is one of the representative concepts of the post-non-classical social paradigm that meets the challenges of turbulent modernity, which is in a state of a different sociality. The main algorithm of social heterology is carried out from within social life, through the analysis of the singular actions of people, various shades of human activity, excluding their uniqueness and monosyllabicity. Another sociality rests on a heterogeneous, discrete, multiple sociality, denying identity; the other sociality affirms a society of difference, a heterogeneous society. Heterology overcomes metaphysics, showing a cognitive and practical interest in understanding a person, carrying out the transformation of social philosophy into humanitarian.

6. Modern socio-philosophical and scientific discourse is in a coherent situation of a heterological shift, eliminating the substantialist picture of the world. Philosophy and science establish a new relationship, coherently transforming their own nature from homogeneous to heterogeneous. Philosophy distances itself from the metaphysics of Cartesianism and the philosophy of science. It (philosophy) now does not fund scientific practice and does not engage in its clarification. Philosophy declares that there is no foundation outside of reality, neither transcendent nor transcendental. Everything happens immanently to reality, through the difference in reality, heterogeneous.

The theoretical and scientific-practical significance of the study lies in the fact that it substantiates the need for a heterological concept of the post-non-classical paradigm of social cognition to understand the living processuality of a heterogeneous, decentralized, polystructural modern social reality, the inevitable attribute of which is the uncertainty factor.

The practical aspect of the dissertation research is that, I constitute the uncertainty in social cognition and development, use heterological cognitive methodology in order to predict and prevent acute social conflicts, dangerous social cataclysms.

The applied significance of the dissertation results. The main results, provisions and conclusions of the dissertation research can be used in the practical activities of state, public organizations, political formations for the conceptual support of their activities. The main provisions and conclusions of the dissertation research can be used within the educational process in the courses of the socio-humanitarian cycle.

Approbation of research results. The main results of the dissertation research were published in 16 scientific publications, including 1 article - in a peer-reviewed scientific publication included in the Scopus database, 4 articles - in scientific publications recommended by the Committee for Control in Education and Science of the Ministry of Education of the Republic of Kazakhstan; 4 - in the materials of international scientific conferences; 3 articles - in the journal "Bulletin of KarSU"; 1 article - in the materials of the All-Russian Scientific and Practical Conference (Omsk); 1 article - in the materials of the Republican student scientific and practical conference (Almaty); 2 articles - in the collection "Humanities. Culture.Civilization. Postmodern"(KSU named after EA Buketov).

The structure of the dissertation research corresponds to the tasks and logic of solving research problems. The dissertation consists of an introduction, three chapters; each of the chapters is divided into three sections; conclusion and list of sources used.