



**ӘЛЕМДІК ФИЛОСОФИЯНЫҢ ӨЗЕКТІ МӘСЕЛЕЛЕРІ,
АДАМ, ОНЫҢ САНАСЫ МЕН АДАМГЕРШІЛІГІНІҢ ДАМУЫ**

III Халықаралық ғылыми-теориялық конференция
Материалдары

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**АКТУАЛЬНЫЕ ПРОБЛЕМЫ МИРОВОЙ ФИЛОСОФИИ,
РАЗВИТИЕ ЧЕЛОВЕКА, ЕГО СОЗНАНИЯ, НРАВСТВЕННОСТИ**

Материалы
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DEVELOPMENT OF HUMAN, HIS CONSCIOUSNESS,
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Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ
РҒА ФИЛОСОФИЯ ИНСТИТУТЫ
ҚР БҒМ ҒК ФИЛОСОФИЯ, САЯСАТТАНУ ЖӘНЕ ДІНТАНУ ИНСТИТУТЫ
М.В. ЛОМОНОСОВ АТЫНДАҒЫ ММУ ҚАЗАҚСТАН ФИЛИАЛЫ

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Әлемдік философияның өзекті мәселелері, адам, оның санасы мен адамгершілігінің
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Конференция шеңберінде «Философия тарихы, таным теориясы мен ғылым әдіснамасының өзекті мәселелері», «Қазіргі әлемдегі адам және адамгершілік мәселелері», «Ж.М.Әбділдин және диалектикалық логика мен таным теориясы, адам мен адамгершілік мәселелерінің талдануы» секциялары жұмыс жасады.

Қазіргі философияның өзекті мәселелері мен ҚР ҰҒА академигі Жабайхан Мүбәрақұлы Әбділдиннің шығармашылығына қызығушылық танытқан қауымға арналады.

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МИНИСТЕРСТВО ОБРАЗОВАНИЯ И НАУКИ РЕСПУБЛИКИ КАЗАХСТАН
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ИНСТИТУТ ФИЛОСОФИИ, ПОЛИТОЛОГИИ И РЕЛИГИОВЕДЕНИЯ КН МОН РК
КАЗАХСТАНСКИЙ ФИЛИАЛ МГУ ИМЕНИ М.В. ЛОМОНОСОВА

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ МИРОВОЙ ФИЛОСОФИИ,
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А43 Актуальные проблемы мировой философии, развитие человека, его сознания, нравственности: Мат-лы III Междунар. науч.-теорет. конф. (16-17 февраля 2018 г., Астана, Казахстан) в 2-х тт. – Астана: изд-во ЕНУ им. Л.Н. Гумилева, 2018. – 339 с.

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В сборнике представлены материалы III Международной научно-теоретической конференции «Актуальные проблемы мировой философии, развитие человека, его сознания, нравственности», посвященной 85-летию академика НАН РК Жабайхана Мубараковича Абдильдина, Лауреата Государственной премии Каз ССР в области науки и техники, Межгосударственной премии «Звезда Содружества», Президентской премии мира и духовного согласия, Российской премии «Древо жизни», Лауреата первой премии имени Ч.Ч. Валиханова.

В рамках конференции работали секции: «История философии, актуальные проблемы теории познания и методологии науки», «Проблема человека и нравственности в современном мире», «Академик Ж.М. Абдильдин и разработка проблем диалектической логики, теории познания, человека и нравственности».

Адресовано всем интересующимся актуальными проблемами современной философии и творчеством академика НАН РК Жабайхана Мубараковича Абдильдина.

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Тогда как же снять эту религиозную проблему? Возможно так: понять то, что тебя не просто не будет, а нет и никогда не было с точки зрения вечности. А то, что ты о себе думаешь, есть не истина, а заблуждение. Ведь понятно, что и ты, и другие мимолетны, были и уже нет. Так что от них осталось? Только то, что записано в памяти человечества, то есть, стало культурой как уже не неорганическим телом, а сверхорганическим духом людей. Дух вечен, а человек и все человечество смертно. И именно в своей смертной жизни причастно к вечности как пределу своего конечного движения. Дух же не есть ни субъект, ни объект. Он был, есть и будет то, что нам доступно как недоступное.

CULTURAL IDENTITY IN THE CONDITIONS OF TOTAL COMMERCIALIZATION OF SOCIAL LIFE

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«They say that I must learn to kill before I can feel safe
But I, I'd rather kill myself than turn into their slave» (1)

The modern period in the development of mankind is characterized by researchers as a process of globalization. The profound changes in the life of countries and peoples that have occurred as a result of rapprochement and cooperation, in their turn, caused by the accelerated pace of civilization development and the historical process in the twentieth century, led to the unification of the subject environment, the world of material goods.

These changes are also expressed in the widespread use of standard aesthetic models, behavioral patterns. Although, at first glance, the range of cultural samples offered to an individual gives him/her the opportunity to make an informed, balanced choice of the most acceptable option, corresponding to his/her value priorities, in fact, something paradoxical is happening. On whatever model the individual has stopped his/her choice, this choice is always only one more step on the way to realizing his/her «adequacy», the full correspondence of his/her behavior, his/her preferences to the expectations of the socio-cultural environment.

The word «inadequate» very succinctly conveys this intention has taken roots in the consciousness of the modern man. This word, sounding as a verdict, does express the rejection of the individual's value priorities by the socio-cultural environment because of their incompatibility with the views on the appropriate, admissible, desirable, and the like which are considered as conventional, «generally accepted». In other words, in the context of mass society «inadequacy» assumes only absence in person's behavior, in his/her value orientations the cognitive images reflecting the reasonableness, advisability, predictability and explainability of his/her actions, which coincide with the expectations of the socio-cultural environment, naturally, from the latter's standpoint. At the same time, one obvious fact is overlooked: these cognitive images are inflicted to the socio-cultural environment by some external force called «media culture», which, as it is known, was generated in the twentieth century under the influence of the mass media. The mass media, in fact, have implemented and continue to implement the mass propaganda functions, representing the dominant ideologies, without much effort manipulating the mass consciousness, which is infected with the consumerism «virus» and the hedonistic lifestyle that accompanies it.

It turns out that in the era of triumph the idea of individual freedom, when caste, class, property and other reasons can no longer be as an obstacle on the way to realization of this freedom, the person became dependent on some kind of non-materialized, impersonal and, therefore, even more ominous force that does not accept other freedom than the freedom of unlimited submission to it. However, a wide range of typical schemes of action in the social space, offered by the modern media culture, can be completely useless in a particular situation, because a person in every act expresses himself/herself, his/her own understanding of what is due. If this is so, then the awareness

of limitations the stereotypes of behavior that are imposed by society through numerous channels, often contradict his/her idea of a moral, permissible, in a word, his/her value priorities, leads him/her into frustration, the logical completion of which is so-called «problematic identity» [2, p.43].

It would seem that the development of information and computer technologies and the growing role of electronic media had to expand the horizons of individual's self-determination. After all, electronic media have one indisputable advantage over printed and audiovisual media, namely, the possibility through multiple channels, sometimes even instantaneous feedback, and, moreover, all with all, to overcome the character of unidirectional influence, originally inherent in traditional media, and symbolizing authoritarianism of the social system. However, the introduction of electronic media, expanding the scope set by the objective conditions of individual's social being to a world of «unlimited perspectives» for self-determination and self-realization, nevertheless, has not solved the main problem for him/her as finding criteria for self-identification.

Identification as a process that is determined by an individual's need for a sense of his/her connection with a given group, i.e. as the formation of a positive identity, is possible only if a real social group with its cultural patterns exists as a fact. The absence of such group in the conditions of mass society, on the one hand, and realization of the inevitability to abide by the requirements of «adequacy», which is sanctioned by the socio-cultural environment, on the other, form so-called «crisis identity». The immensity of virtual reality, the emergence of plenty of abstract social groups and communities (social networks in the Internet) aggravates the problem of selection groups for identification, provoking a «blurred identity», the characteristic feature of which is the lack of a unified structure.

Moreover, the individual faces a dilemma: the real world, where the attitude of social environment to him/her, his/her worth as a person is determined not by his/her act, not by his/her ability to take responsibility, or «to get upset at what you do not see with your eye»[3, p.85], but only by his/her ability to fit into the overall picture of screaming vulgarity, mannered pretentiousness or blatant facelessness, «to be like everyone else,» to share common opinions, tastes, preferences, or virtual space, where he/she, without risking being exposed in «dissent» and ridiculed for «otherness», can «be himself/herself» or, at least, to play the role of a strong, courageous, successful, happy man, not being one of them in reality, that is, to cover up his/her own insufficiency.

It is clear, that in the conditions of mass society that compels an individual to live with regard to the regular «trends», even awareness of the unreality, illusiveness of the virtual world cannot stop him/her from being tempted to penetrate into it in order to gain a sense of «freedom of choice», even for a while. If it is true, that the process of individual's cultural identification is determined by the system of his/her social interactions, then in information society, where the technological aspects of communications have become a real alternative to direct contact, to «live communication», he/she will connect the prospect of finding or preserving his/her own identity, most likely, with the Internet space.

Unquestionably, this is a form of escapism, moreover, passive form, and unlike its other ones, it requires neither physical, nor intellectual effort, nor material or any other costs, but objectively it expresses not only the lack of interest in values accepted in society, which can be caused by various reasons, including psychological ones, but also, as a growing trend, reflects the cultural, spiritual ill-being of the society, its inability to work out a system of values that is adequate to the challenges of the era.

It seems, however, mainstreaming the problem of identity nowadays, in the age of the triumph of «the mind over the heart» is connected with the necessity of awareness of the threat of disappearance of the individual's need for identification with a certain socio-cultural community and its value system at all, rather than with the facts of multiple manifestations of individualistic and conciliatory aspiration to escape from reality.

Nowadays mind doesn't serve a man in his/her inescapable striving to understand the purpose and meaning of his/her own life, to comprehend the value bases of his/her being, to achieve

harmony with surrounding natural and social world. In fact, mind is only a tool for achieving the notorious «life success», taking the form of a successful career, or fame, even scandalous, or a «prosperous businessman,» or even a «wealthy man», vulgar-pretentious in his complacency.

In this race for «life success» mind clearly doesn't justify the hopes that were once placed on it (the ideals of the Enlightenment and not only are meant), moreover, it tries to give rational justifications for the right to exist even for those social phenomena that will eventually lead mankind to degeneration. For example, speculation with the idea of tolerance makes possible the admission of a very wide range of phenomena that conceal real, obvious threats to cultural degradation.

Somehow, the world was imprisoned by forces that managed to impose on it the idea of the possibility of a reasonable existence without following a certain logic that rules out arbitrariness, including the human right to determine the limits of his/her own freedom. Flirting with the fundamental principles of liberalism, with an impudent intrusion into the spheres of personal life, previously were considered to be non-negotiable, under the pretext of fighting for the liberation of an individual from the shackles of «stagnant traditions» (example: the topic «uyat» that is being discussed in the domestic media space) and the imposition of ideas, values, norms, and behavior stereotypes, beneficial to the subject of exposure - this set of techniques is used in the process of manipulating of the mass consciousness. Single purpose of these efforts is domination over the spiritual world of people through change of their living attitudes, value orientations. It should be noted, that these efforts are not unsuccessful. The latest achievements of science and technology are set today to serve this purpose. Truly, there is no humorist like history!

It is well-known, that replication, transformation of a result of human activity into a commodity that enjoys mass demand is a characteristic feature of the consumer society. There is nothing surprising in the fact that the so-called show business stars, as well as a certain type politics nowadays are among the «fighters for the individual's rights and freedoms»: after all, the success of activities of the former and the latter is directly connected with the receipt of «dividends»: the former - in the form of increasing popularity among the mass audience as a reliable pledge of future commercial success, the latter too, for the sake of satisfying their ambitions, do not abhor various cheap tricks such as support or protection of the sex minorities' rights, etc.

In the list of Anglicism's, which actively replenish modern languages (hater, user, loser, shopping, etc.), that in the era of globalization is a natural phenomenon per se, there are many words and collocations, that unambiguously hint at making a profit as a dominant factor in determining the criteria for assessing the artistic merits of a work, thrown on the market as a mass consumption product: hit (hit parade, hit of the season, hit of sales), rating, bestseller, blockbuster, promotion, promoter, promo tour, commercial film (broadcast), commercial success, etc. In the era of commercialization of art some «figures of art» can perceive the great poet's lines: «The service of the Muses does not tolerate fuss; The Beautiful must be majestic» as an anachronism or even as blasphemy. After all, the pathos of their activities is, in fact, the serving to Mammon, because namely the number of sold copies of their works or the cost of their participation in corporate events or in advertising campaigns are considered as the criteria of their sufficiency like a creative unit. It is not difficult to guess what the price of such success is: propaganda lifestyle in which possession is considered as an absolute value worthy of any sacrifice for the sake of it; the line between moral and immoral, as well as between beautiful and unsightly, is blurred; and the notion of responsibility is correlated only with individual's efforts to maximize satisfaction of his/her needs, which are far from the spiritual, and which, in their turn, are the product of processing his/her consciousness by the giant machine called «media».

Unfortunately, currently it is difficult to name the spheres of social life and activity, not involved one way or another in the orbit of commercialization, peremptorily trampling on the principles of harmonious and moral existence, cherished by humanity through the millenniums, and forcing human mind to obey only one principle – expedience, the symbolic embodiment of which in the New European culture is the famous image of the «golden calf».

The inefficiency of attempts appeal to a sense of beauty, humanity, even common sense, as well as calls for harmonization of various aspects of individual and social life in the conditions of domination in society of the stereotypes that have been imposed upon reason, and not only cannot be rationalized, but, moreover, destroying the value bases of human existence themselves is obvious.

«Finally, in every life's business, where personal self-interest encounters with the interests of the business, service, object, only conscience is the main force that motivates man to objective behavior; so where the conscience is etched out from life, the sense of duty is weakened, discipline is shattered, the sense of fidelity fades, the devotion disappears from life; corruption, bribery, treason and desertion reign everywhere; everything turns into a shameless bargaining, and life becomes unendurable» (4, p. 152).

What can be added to these prophetic words...

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ПАМЯТЬ И КУЛЬТУРА

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Философия по сути своей стройна, изящна и соразмерна. Первейшее, что будоражит, восторгает и манит ум, алчущий мысли о мире – это проступающие сквозь хаотичное нагромождение вещей и явлений контуры непостижимой гармоничности и всеобщей взаимосвязанности сущего.

Изящность, стройность и соразмерность философии – не просто метафизическая метафора, призванная возносить хвалу; это, скорее, сущностное указание на содержание и направленность философии. Принципиальная целостность мира – первое условие для возникновения и осуществления мысли как таковой. И совсем неслучайно древнегреческие миф и логос как первые варианты мыслящего сказывания о мире являют себя в форме художественной – их предельная эстетическая интонированность изначально, с необходимостью онтологична. Раз-умение, раз-мышление, рас-суждение идут рука об руку с восхищением, вос-певанием, вос-хвалением. Поэтому философия есть то, что она есть – любовь к мудрости, а не только мудрость. Более того, философия в таком случае есть то, что предваряет, делает возможным и рождает софию. Восхищение, удивление и способность любоваться загадочной красотой целостности мира порождают стремление эту самую целостность помыслить. Или даже не так – восхищение и удивление уже есть собственно мышление или, по крайней мере – преддверие его.

Мир есть некое целое, собирающее в едином множественное – и мысль не существует иначе, чем следуя от многого к одному и выводя из одного многое. Мысль не отыщется без бытия, о котором она существует. То есть – она всегда существует о чем-то, о некотором бытии. «Существование-о» выводит нас на «сказывание-о» – поэтому мышление бытия можно и должно понимать как поэтику бытия; поэтическое «сказывание-о» – всегда «звучание-о», а соразмерное, ритмическое звучание – это уже музыка.