

Abstract
to the dissertation work for getting the degree of Doctor of Philosophy
(PhD) in the specialty 6D020100 - Philosophy
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Theme of thesis: The role of the principle of tolerance in modern social development.

General description of work. The dissertation contains a socio-philosophical analysis of tolerance as a spiritual phenomenon in social reality. It also presents a theoretical and methodological understanding of social life, as a fundamental basis for the implementation of the idea of tolerance and peaceful coexistence, which form an integral culture of interpersonal relations in social groups of an open type.

The relevance of the topic of the dissertation is due to both scientific and theoretical necessity, as well as the practice of implementing the essence of tolerance as a social value. The theoretical and methodological need for the study of tolerance is to highlight the main approaches to this subject in order to etymologically concretize it and, thereby, remove the problem of abstract interpretation of the content of tolerance not only as a purely social phenomenon, but also as a spiritual substrate.

The history of considering tolerance begins at the end of the 18th century, despite the fact that even in the era of eastern and ancient antiquity, the question of the content of this social phenomenon was raised. The approaches and views on tolerance developed even then contributed to the fact that they, in the form of religious, political and ethical teachings, were the basis for a critical view of the phenomenon of tolerance in the form that is found to this day both in political and ethical practice and in everyday life. The development of this trend was largely due to the emergence of axiology, in the structure of which tolerance was also included as a social value. It should also be noted that tolerance as a social value is a subject of reflection not only in social philosophy, but also in sociology, psychology, cultural studies, and political science. However, within the framework of social philosophy, the idea of tolerance is viewed as a pure essence, and simultaneously in all its interactions with conditions and prerequisites that presuppose the existence of the idea of tolerance in relationships between people. In this regard, the etymological sphere of tolerance expresses through these interpersonal relationships an integral ideological layer, which is inherent in the community in the context of which tolerance acts as a social category.

It follows from this that the social phenomenon of tolerance acts as a kind of axiological guideline in relation to certain subjects, individuals and social groups in the process of mastering social space along with their mutually consistent activities.

Tolerance also has a high degree of practical importance. It consists, first of all, in the fact that, based on tolerance, any society has more chances to overcome the transitional, transitory stages of its development. This directly applies to our Kazakhstani society, whose leader at one time emphasized tolerance both in the

field of external, interstate relations, and in relation to the internal policy of Kazakhstan, which is a territory inhabited by a large number of peoples and ethnic groups, religions and confessions, etc.

As noted above, tolerance is one of the basic values of Kazakhstani public life. Therefore, its essential understanding seems to be very relevant for the social philosophy of modern Kazakhstan. Tolerance in our country has acquired the shape of a state concept along with the concepts of cooperation and non-violence. This is evidenced by the entry of our state into economic organizations in the post-Soviet space, refusal to develop nuclear weapons, initiative and further support in the organization of international conferences on security, etc. In the field of domestic policy, not only the line of interethnic and interreligious harmony is being successfully implemented, but also the relationship leadership of the republic with opposition elements according to the parameters of a civilized political struggle.

Nevertheless, despite the positive achievements in the implementation of the principle of tolerance by our republic, there is still a certain need for a permanent understanding of the phenomenon of tolerance, which is primarily associated with the demands of the time and the changing nature of the processes requiring the use of this phenomenon. That is, tolerance, implemented in practice, should be based not so much on normative legal regulations, as on its philosophical, worldview understanding.

The situation is also complicated by the fact that tolerance, like any social value, cannot be brought under a common standard of action for all, which, in turn, means that tolerance is applicable in a specific situation in its strictly defined perspective, which can change along with a change in its application. to another situation. In addition, the content of the principle of tolerance directly depends on the mental culture of the society in which it is implemented.

Thus, the problem of socio-philosophical comprehension of the phenomenon of tolerance as a social value has a topical character, both in general world outlook and in relation to its direct implementation.

The purpose of the dissertation research is to carry out a socio-philosophical analysis of the essence of tolerance, understood as a spiritual phenomenon and social value.

Achieving the goal of the dissertation research is accompanied by the following **tasks**:

- to determine the essence and significance of the phenomenon of "other" in the system of social relations in order to give a clear idea of the phenomenon of tolerance;

- to analyze the degree of influence of other social elements on certain social forms of subject-subject relations;

- to reveal the spiritual aspects of understanding the phenomenon of tolerance at the level of a person's worldview in social reality;

- to substantiate the idea that tolerance is a phenomenon developing from pathological indifference to sincere interest and respect. Further, tolerance passes into a new quality, spiritual love;

- to identify the patterns of the formation of the ethics of tolerance in the education system;

- to show the genesis of tolerance in the development of Kazakhstani society and its role in the formation of the foreign policy of the Republic of Kazakhstan.

The object of the research is tolerance as a social and spiritual value.

The subject of this research is the culture of tolerance in the context of the historical principles of the human worldview and the value system of the modern world in the process of intensive globalization.

Theoretical and methodological foundations of the study.

The specificity of the subject required a comprehensive study, therefore, in the dissertation, along with general scientific principles and methods, a number of interrelated philosophical methods and principles were applied.

The most important among them for the purposes of this dissertation research is the development principle, as well as the holistic approach and the principle of concreteness closely associated with it. Tolerance is considered in the dissertation precisely in the aspect of its formation - both in the social and socio-historical and in the individual-personal relation, therefore the principle of development was necessary to analyze the problem in the first place. Moreover, the idea of development made it possible to see the phenomenon of tolerance not only in its variability and well-known socio-historical relativity, but also in its relative completeness, complex internal structuredness.

In the dissertation research, socio-ontological and socio-anthropological approaches were also used, which made it possible to focus attention on the need to harmonize external and internal conditions for the possibility of tolerant consciousness and behavior.

When analyzing the concepts of “other”, “other”, “other”, “foreign” and others, which are essential for the disclosure of the topic, the dialectical principle of the unity of opposites was implicitly implied, which in natural science is represented, as you know, by the principle of complementarity, and in socio-humanitarian areas - by the principle of dialogicity and, to a certain extent, complementarity.

The axiological approach was necessarily used to substantiate the spiritual and moral content and value-semantic nature of the phenomenon of tolerance.

The principles of objectivity and concrete historicism were applied in the study of modifications of the paradigms of tolerance in specific historical epochs.

The comparative historical (comparative) method made it possible to look at the problem of tolerance from the point of view of its modifications in the system of various social worlds.

In the dissertation, the works of the classics of the history of thought, devoted to the topic of tolerance in its various aspects, the work of modern Kazakh and foreign philosophers and specialists in the relevant field of socio-humanitarian research have been worked out.

Scientific novelty of the research. In the process of philosophical methodological analysis of the principle of tolerance in the era of globalization, the author obtained the following scientific results:

- disclosed the position according to which the phenomenon of sociocultural and intergroup differences is the basis of tolerance;
- the patterns of the constructive impact of the difference on the consolidation of social groups were revealed, which are structured according to the logic of interaction between the elements of these social groups;
- the spiritual value of tolerance is defined as the acceptance of the phenomenon of "other" in the system of moral and ethical values of society;
- substantiated the idea that tolerance is a phenomenon developing from pathological indifference to sincere interest and respect. Further, tolerance passes into a new quality, spiritual love;
- the regularities of the formation of the ethics of tolerance in the education system were revealed;
- the mental level of modern Kazakhstani society, developing on the basis of the Turkic culture of perception of other cultures and values, is characterized and substantiated.

The main provisions of the dissertation submitted for defense.

1. Tolerance as an ideological principle is based on the phenomenon of differences between social groups that have common needs and, in many ways, ways to achieve and satisfy them. In this respect, difference is a necessary component of the development and formation of tolerance, in a situation where there is no difference in interests, needs, attitudes towards joint life, tolerance as such loses its meaning as a phenomenon that forms a certain attitude of representatives of one group to the carriers of the "other" of another group in the system of intergroup and interpersonal relations. Thus, the presence of difference seems to be a system-forming aspect of the formation of a culture of tolerance, and they dialectically complement each other.

2. The social value of tolerance lies in the fact that through it a certain social structure, open to interaction with other social worlds, constitutes the life world as opposed to the presence of pluralism of ways for the further development of a given social group and accepts the fact of "other" as substantially complementing the variability of its history. In essence, "other" is a component that has a constructive impact on the development of a certain community, and in this sense, tolerance is a mechanism for the implementation of such social values as community integrity, unity, cohesion, and further, organization, strength, privileged status of a social group into reality as a kind of structure of common human life. At the level of development of the social structure, tolerance also acts as resistance to both internal and external social conflicts.

3. The spiritual value of tolerance is determined by the level of acceptance by representatives of a social group of the phenomenon of "other" in a positive sense, understanding "other" as a necessary element and having its roots in the idea of humanity as a historical integrity. Tolerance as a spiritual phenomenon reveals a deep relationship to a culture of a different order and, at the same time, the realization that, against the background of a variety of cultural and worldview models of the existence of the human race, each person must accept the essence of "other" as a substance that partly forms his own social essence.

4. The idea that tolerance is a phenomenon developing from pathological indifference to sincere interest and respect has been substantiated. Further, tolerance turns into a new quality, spiritual love.

5. Regularities of the formation of tolerance ethics in the education system are revealed. Practical strategies and mechanisms for the formation of a tolerant consciousness have not yet been developed, and they cannot be universal. Therefore, in the first place, it is advisable to pay attention to the formation of tolerant communication skills - the basis for building a tolerant educational environment.

6. The high level of tolerance in modern Kazakhstan is a direct consequence of the organic mutual enrichment of various cultures that existed and exist to this day on the territory of Kazakhstan, and the mental basis of this mutual influence is the Turkic steppe type of attitude to the phenomenon of “other” in the fabric of an integral Turkic culture. In this regard, this mutual enrichment expresses a special way of synthesizing various aspects of the attitude to the surrounding reality, which are inherent in the past and modern cultures of Kazakhstan.

Theoretical and practical significance of the research.

The theoretical significance lies in the fact that the study represents a fundamentally new approach to the phenomenon of tolerance in the structure of social relations and within the framework of spiritual reflection. The practical significance of the research, its results can be used in the further study of the problem of social values, as well as further methodological developments in the field of social philosophy, political science, social psychology, conflict resolution, philosophy of religion.