

CONSENT STRATEGY AS A CONDITION FOR OVERCOMING WORLD CRISES

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ABSTRACT

The contemporary world is in a state of global crisis. Therefore, today, more than ever, there is a need for a consent between individuals and people, coordination of actions, and mutual assistance. The value of consent increases many times in extreme situations: during the years of world wars or in the context of epidemics, pandemics, or natural disasters. Consent acts as a condition for overcoming crises and the main mechanism for the post-crisis reorganization of the world. Thus, in determining the essence of consent, not an abstract general, but a specific approach is needed.

This article refers to the positive meaning of the concept of consent as a system-forming side of the universal connection, as an internal background that makes the connection harmonious and strong. As for the conditions of social consent, the first of them should include the commonality of the main worldview attitudes. It is formed on the basis of a communicative-rational type of consent and can work effectively in the field of interfaith relations. Another important condition for consent is the socio-ethical imperatives. This condition goes back to a voluntary type of consent and works effectively in the sphere of interethnic relations. A wide variety of structures can act as arbitrators in bringing the conflicting parties to public agreement. On a global scale, these are, for example, the UN; in Kazakhstan it is the Assembly of the People of Kazakhstan.

Key words: Consent, Crisis, Communication, Rationality, Spirituality, Worldview, Ethics, Education.

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Келісім стратегиясы әлемдік дағдарыстарды еңсерудің шарты ретінде

Аңдатпа. Қазіргі әлем жаһандық дағдарыс кезеңінде, сондықтан бүгінгі таңда тұлғаралық, адамдар, халық, ұлт арасындағы келісім, іс-әрекеттің үйлесімділігі, өзара көмек көрсету бұрынғыдан да үлкен қажеттілікке айналды. Келісім ұғымының мәні мен құндылығы төтенше жағдайларда: дүниежүзілік соғыс жылдарында, эпидемиялар, пандемиялар немесе табиғи апаттар кезінде еселеп артады. Келісім дағдарыстарды еңсерудің шарты және әлемді дағдарыстан кейінгі қайта құрудың негізгі тетігі ретінде әрекет етеді. Осылайша, келісімнің мәнін анықтауда абстрактілі, жалпылама емес, нақты тәсілді қажет етеді.

Бұл мақалада келісім концептісі жалпыға ортақ байланыс жүйесін құраушы қырлары және оның үйлесімді, берік ететін ішкі астар ретінде жағымды мәні қарастырылады. Қоғамдық келісім шарттарына келетін болсақ, біріншісі негізгі дүниетанымдық көзқарастардың ортақтығы қамтамасыз ету қажеттілігі туындайды. Ол келісімнің коммуникативті-рационалды типі негізінде қалыптасып, конфессияаралық қатынастар саласында тиімді жұмыс атқара алады. Келісімнің тағы бір маңызды шартына әлеуметтік-этикалық императивтер жатады. Бұл шарт келісімнің ерікті типіне кіреді және этносаралық қатынастар саласындағы мәселелерді

шешуге қабілетті. Қоғамда жанжалдасушы тараптарды келісімге келтіру мақсатында арбитр рөлін әртүрлі құрылымдар жүзеге асыра алады. Мысал ретінде, әлемдік деңгейде БҰҰ; Қазақстан ауқымында Қазақстан халқы Ассамблеясы.

Түйін сөздер: келісім, дағдарыс, коммуникация, рационалдылық, руханилық, дүниетаным, этика, тәрбие.

Стратегия согласие как условия преодоления мировых кризисов

Аннотация. Современный мир находится в состоянии глобального кризиса, поэтому сегодня, как никогда, необходимо согласие между индивидами и народами, согласованность действий, взаимопомощь. Ценность согласия повышается многократно в экстремальных ситуациях: в годы мировых войн или в условиях эпидемий, пандемий или же стихийных бедствий. Согласие выступает в качестве условия преодоления кризисов и главного механизма посткризисного переустройства мира. Таким образом, в определении сущности согласия необходимо не абстрактно-общий, а конкретный подход.

В данной статье рассматривается позитивный смысл концепта согласия как системообразующей стороны всеобщей связи, как внутренней подоплеки, которая делает связь гармоничной и прочной. Что касается условий общественного согласия, то к первому из них нужно отнести общность основных мировоззренческих установок. Она формируется на базе коммуникативно-рационального типа согласия и может эффективно работать в сфере межконфессиональных отношений. К другому важному условию согласия относятся социально-этические императивы, это условие восходит к добровольному типу согласия и эффективно работает в сфере межэтнических отношений. Третьими судьями в приведении конфликтующих сторон к общественному согласию могут выступать самые разнообразные структуры, в мировом масштабе это, например, ООН; в Казахстане, это Ассамблея народа Казахстана.

Ключевые слова: согласие, кризис, коммуникация, рациональность, духовность, мировоззрение, этика, воспитание.

Introduction

In the modern world, it is difficult to find a problem more urgent than achieving public consent, mutual understanding of various cultural and civilizational paradigms, and coordination of actions on a planetary scale. The world is in a state of global crisis, and the value of consent increases many times precisely in extreme situations: during the years of world wars, major disasters, in the context of epidemics, pandemics or natural disasters.

Acute problems in the development of mankind were exposed in 2020 by the COVID-19 pandemic. In addition to the medical aspects of this problem, it has created a threat to the unity of the people of different countries. Solidarity, according to many Western analysts, turned out to be more of a slogan than a reality (although there were many examples of true mutual assistance). Due to the virus, nationalism, a tendency towards distrust and disunity, has come to the fore in some states.

The annual UN Report, published in September 2020, directly indicates the scale of this problem: «The COVID-19 pandemic has revealed a collective failure

to take pandemic prevention, preparedness and response seriously and prioritize it accordingly. It has demonstrated the fragility of highly interconnected economies and social systems, and the fragility of trust. It has exploited and exacerbated the fissures within societies and among nations» [1, 3 p.].

The events related to the coronavirus pandemic have directly shown that the world can no longer be the same. At the same time, the very social existence of people - their communication and life together - is put to the test. But in modern society, there is another trend - the tendency to unite. This is explained by the fact that the strategy of consent is in demand when human history enters a turning point associated with socio-economic and spiritual transformations, reassessment of old values, and the creation of new ones.

It can be said without any exaggeration: consent is the condition for overcoming crises and the main mechanism for the post-crisis reorganization of the world.

During the global crisis, there is, respectively, the need and the possibility of a global consensus. The world crisis does not concern individual countries or

social groups, but all without exception. The same UN report emphasizes: «No one is safe until all are safe... A pandemic is, by definition, a global event and as such demands collective global action» [1, 4 p.].

The pandemic is forcing us to reconsider our globally selfish attitudes. And the role of universal consent in the global crisis world is, therefore, in the search for and development of global joint decisions and concerted actions of all countries and peoples. Consent is achieved in the conditions of a single problem for all and a single strategy for overcoming it.

The pandemic situation has shown this with all clarity. It has given rise to many new forms of human contact and has also revived and expanded old ones. Thus, in the Republic of Kazakhstan, which is represented by the authors of this article, the voluntary movement has become widespread, and the trend "Biz Birgemiz" (We are together, We are one) spontaneously arose, inspiring many people, especially young people.

The consent of a person with other people is the essential definition of a person. Therefore, it can be argued that the pandemic, world war, and natural disaster will become and in some ways has already become a catalyst not only for many problem nodes and pain points in social and interpersonal relations but also for the best manifestations of a person. Even the problem nodes and pain points themselves turned out to be necessary for the sense that they revealed what needs to be seriously worked on. And if the strategy of consent receives a real planetary development, then the people themselves will begin to develop faster and more successfully in a truly human sense.

Methodology

The appeal to the principle of the unity of the logical and the historical made it possible to reveal the specific socio-philosophical content of this study. A philosophical and methodological analysis was used to identify fragments of social reality, which made it possible to consider the tasks of complex and interdisciplinary problems.

Types and Forms of Consent: "Square" of Relations

In order to understand the nature and essence of consent more deeply and more accurately, it is necessary to see two types of this phenomenon. Namely: communicative-rational consent (contractual, determined by external conditions) and spontaneous consent (internally sensual, direct). The communicative-rational type of consent establishment takes place mainly in complex social relations since they are associated with the divergent interests of the parties, political and financial considerations, etc. In this case, they seek to reach an agreement on the basis of logical arguments and the creation of the necessary external conditions that would suit both parties. The second type of consent is manifested at the internal-sensual level and is voluntary, coming "from the heart".

In the discourse on consent, they usually start from communicative rationality, from the mental representation: by communicating more closely, we can get to know each other better and, therefore, come to a mutual agreement. However, if individuals and cultures do not have initial sympathy, disinterested interest in each other, and their coincidence in the understanding of higher human values, then dialogue may not lead to consensus, and knowledge may not provide consensus. It can even happen the other way around: opening up to each other, people or cultures will only provoke even greater discord and mutual alienation.

Consent of a formal nature, consent under compulsion is based mainly on the primacy of material values and on forceful and ideological influence. On a global level, communicative rationality provides a procedure for the implementation of democracy and ultimately serves as a justification for the strategy of building a new world order, a new system of world order. Moreover, from the concept of its classic J. Habermas, the position formulated by him logically follows: "... Their traditional foreign policy of the state will only be coordinated with the imperatives of world domestic policy if the world Organization can use armed forces under its own

command and carry out police functions” [2, c. 310–311].

As for voluntary consent, its characteristic difference is the absence of motives of selfish interest or external coercion. This is consent not on mutually beneficial terms, but on the mutual need to be useful to each other and to others.

One of the main criteria for a healthy relationship is the quality of communication. And if two parties can freely discuss any topics and problems, without condemning each other, without depreciation, ridicule, without accusations, then they are ripe for being in a relationship of love, consent, and harmony. True intimacy lies in being open with others as you would with yourself. This means fundamental attunement with him and readiness to understand and support him. Such a caring attitude characterizes healthy intimacy and mutual agreement, where even disagreement if it does arise, is gentle. This type of consent is a mutual feeling.

In a situation of a pandemic and other global crises, it is impossible to solve the problem of general agreement only by force, pressure from above: agreement can be achieved, but it will be forced and short-lived. But in globally critical conditions, the principle of purely voluntary consent will not fully work either, since the threatening situation does not allow one to be limited to the policy of liberalism. Therefore, both types of consent take place in today's real practice. They are some form of “agreement” between opposite types of “consent”. In fact, this is a practical confirmation of the principle of the social construction of reality. The activity of people, the most diverse and multidirectional, combines forced and voluntary consent. As a result, society is permeated by this mutual tissue, held together by a web of general consent. The fact is that people create their own social circumstances, but circumstances force people to adjust their actions and make compromises.

Consent cannot be built on the basis of the sole and only subordination of one person to another, one culture to another: their equality is necessary, and their equally worthy and free coexistence. Each of these methods of reaching an agreement has its

reasons and its advantages. Consequently, the global strategic agreement between people and diverse cultures, ideally and in the future, does not consist in opposing these methods and not in the dominance of one method over another, but in one form or another of their connection, or at least in coexistence.

In the strategy of consent, it is very important to take into account the fact that in its manifestations consent is characterized by ambivalence, where either a positive reason for consent or a negative one can come to the fore. In other words, in determining the nature of consent, we need not an abstract general, but a specific approach, which allows us to find out with whom and for the sake of what consent takes place in a particular case.

Indeed, there are two opposing reasons, or objects of consent: a positive one, aimed at the development of a person, and a negative one, characterized by aggressive and selfish intentions. Consequently, the concept of consent in its most general form forms a kind of “four-dimensional” figure, a “square” of relations.

1) A negative subject of consent can be combined with a voluntary type of consent. For example, several countries can voluntarily come to an agreement on the issue of a military attack on another country, as was the case with the Entente (“cordial consent”).

2) The negative subject of consent can also be combined with the forced type of consent. For example, in the case when a person agrees with criminals to take illegal actions in order to save their loved ones who were taken, hostage.

3) The positive object of consent can be combined with the forced consent type. Thus, the aggressor country is forced to peace by imposing sanctions against it, or vice versa, sanctions may be ineffective if this decision is not observed by some countries that, based on the geopolitical situation, are forced to help or cooperate with the aggressor country.

4) A positive subject of consent can be combined with a voluntary type of consent. An example is the voluntary comprehensive assistance to those affected by a strong earthquake, as happened more than once

in the 20th and 21st centuries. In private life, an example of this configuration of type and object of consent is a marriage of mutual love.

The latter case is most consistent with the concept of genuine consent. It is this positive agreement that we consider in this article. Of course, the ideal-typical agreement in real life is hardly feasible unconditionally. However, in our opinion, it should be a challenge, a stimulus for the development of man and society. In this regard, Thomas More's assertion is true: utopia is the only society that can claim the name of society with full rights [3, p. 146–147].

In this article, we will keep in mind the positive, constructive meaning of the concept of consent as a system-forming side of the universal connection, as an internal background that makes the connection harmonious and strong. Consent in this perspective is the internal basis of unity, which performs the function of connecting opposites, overcoming contradictions, and resolving conflicts.

Conditions of Consent: Commonality of Basic Worldview Attitudes

How is it possible to put the concept of consent into practice in the complex modern global world? What are the strategic actions and trends?

The first of the conditions of social consent should include the commonality of the basic worldview attitudes between people. It is formed on the basis of a communicative-rational type of consent and is widely used in the field of interfaith relations. As the Kazakh classic thinker Abai Kunanbayev wrote: "Unity should be in the minds, and not in the community of property" [4, c. 17].

When they talk about consent, then, as a rule, they appeal specifically to reason. Firstly, it is one of the most important distinguishing features of a person. Therefore, the understanding of the reasonableness of man and the appeal to reason is capable of preventing conflicts and the self-destruction of mankind. Secondly, to resolve acute situations, they appeal to reason because it is characterized by logic, therefore, the argumentation of

a particular position, and its theoretical validity. The laws of logic presuppose the principle of resolving the contradiction between two antagonistic principles with the help of something third, capable of removing this contradiction, harmonizing or synthesizing it. Therefore, logic, and reason turn out to be kinds of arbitrators in various disputes.

From a logical and socio-psychological point of view, unity must be realized in diversity. In other words, diversity should not be the disintegration of society, and unity should not become fetters for individuals. Therefore, the principle of polyphony, which goes back to Bakhtin's philosophy, is extremely important in this matter [5]. But polyphony is effective only if the polyphonic voices sound in the same key. Otherwise, not polyphony, but cacophony will arise.

Kazakhstan today strives to fulfill the function of one of the important international centers of interfaith dialogue. Congresses of leaders of world and traditional religions are regularly held in the country. And this mission of Kazakhstan finds broad support from other countries and international organizations. In our opinion, it is necessary to hold such informal meetings of authoritative charismatic leaders of the world in the future, who have a specific practical program for overcoming the current global crisis.

The Movement of Spiritual Concord, which was created in October 1992 in Kazakhstan under the patronage of the President of the Republic, makes its feasible contribution to the consolidation of society. At the same time, the First World Congress of Spiritual Accord was held. He brought together representatives of various faiths, theological schools, and humanitarian social movements. "For respect for the faith, for differences without strife, for common service in mercy" - these principles became fundamental to the Spiritual Concord Movement. In accordance with these principles, it organizes solemn services, and prayers for peace and consent in all mosques, churches, and prayer houses of various faiths; holds charity events and «round tables» with the participation of representatives of government agencies, public, religious and national-cultural

associations, scientists, etc.

Spiritual consent in no way means unification. At the same time, in religion, it is necessary to look not for opposing people to each other, but for a principle that unites them. Such a beginning can be the same principles common to all religions, simple and understandable for any person: to love your neighbor, to help the needy, to follow the eternal commandments.

A certain role in the mutual understanding of representatives of different faiths can be played by collections of sacred texts of world religions, like an anthology prepared in 1991 by the International Religious Foundation (USA, New York) [6]. Its compilers - theologians, philosophers, historians, linguists - made an attempt to show the similarities and differences in the dogmas, ethical teachings, rituals, and rules of the religious life of many religions existing today - both ancient and new. The main purpose of this project was to draw attention to the richness and universality of religious truth contained in the great scriptures of our planet. "World Scripture" shows in all religions their common spiritual basis. But this does not mean at all that individual religions lose their specificity and uniqueness. However, carefully considering the features of different religions, one should also identify their similar elements in order to more easily perceive the basis of each religion and prepare for mutual cooperation.

Interfaith consent does not mean the unification of even the main commandments, since they are different in different creeds and come from different ontological, and philosophical foundations. However, it is vital to cultivate the best spiritual covenants and commandments in practice.

If we develop an awareness of interdependence as the basis of any national self-awareness so that everyone in the world feels the need for interdependence - economic, cultural, and political, then planetary consciousness will arise.

Of great importance in this process are the international centers for the rapprochement of cultures under the auspices of UNESCO. For example, in Kazakhstan, such a center, headed by the

world-famous poet and public figure Olzhas Suleimenov, exists in the city of Almaty.

Along with religion, world science is a serious force of social consensus on a global scale. Its potential is extremely great, but it will have to be revealed to the fullest extent possible. The 2020 pandemic has made clear the need to bring together scientific research from all over the world. Research institutions in different countries, the World Health Organization, and other international organizations are called upon today to improve coordination and strengthen support for research and development in health emergencies.

Since we are talking about a crisis where real threats to public health, problems of economics, and geopolitics are intertwined into a tight knot, science as a social institution must give a consolidated, internally agreed response to this challenge. And this would mean the beginning of the implementation of the long-standing ideal of unified science, overcoming interdisciplinary barriers. In this case, real tools for broad and fruitful cooperation will be created. Probably the creation of a global, international scientific and technical program to counteract the epidemiological crisis, taking into account all its aspects. Such a program should be precisely comprehensive, that is, not only physicians and biologists but also physicists and chemists, as well as economists, mathematicians, psychologists, philosophers, and other scientists should take part in its formation.

The task of planetary humanity in the future is the transition to a single worldview, without which social consent and, consequently, proper development of each person and society as a whole is impossible. "The common things that all residents of a virtuous city should know", wrote the medieval thinker al-Farabi, who was called the "Second Teacher" after Aristotle, are the following: First, they must know the First Cause and all its attributes; then - things that exist separately from matter, and the attributes inherent in each of them, as well as the steps they occupy up to the active mind and the activity of each of them; further, they must know the celestial substances and the attributes

proper to each of them; further, the natural bodies below these substances, and how they are formed and destroyed ..." [7, p. 32]. Al-Farabi believes that people should have a common understanding of the world since without this, discord arises and multiplies. If the people of the Earth achieve unity in the understanding of God and the World, they will find real happiness. Because in this case mutual understanding, mutual assistance, and social harmony develop in society.

No matter how difficult the task of mastering such a task is, a unified worldview is built on the basis of human virtues since only that which is human is true. And vice versa: if something contradicts the true development of man, it is not the truth.

Conditions of Consent: Social and Ethical Imperatives

The commonality of a worldview (and even a hypothetically possible unity of a worldview), for all its importance, does not guarantee the achievement of agreement between individuals, social groups, or cultures. Consent is also necessary as a socio-ethical imperative. It acquires the greatest significance in society in the sphere of interethnic relations.

A variety of structures can bring the conflicting parties to the public consent. On a world scale, this is, for example, the United Nations. In the Republic of Kazakhstan, this is mainly the Assembly of the People of Kazakhstan.

Determining its priorities and directions, the Assembly sets itself responsible goals and objectives: strengthening statehood, protecting human rights and freedoms, the interests of peoples and the state, moving to a qualitatively new level of development that meets the requirements of a civilized world community [8]. To achieve these goals, it is necessary, in addition to other measures and ways, to consolidate the ethnic groups of Kazakhstan on the basis of a civil and spiritual-cultural community and to integrate the efforts of ethno-cultural associations in ensuring harmonious inter-ethnic relations in Kazakhstan. The Assembly of the People of Kazakhstan promotes, on the basis of appropriate democratic procedures and international

standards, the implementation of the right of ethnic minorities to participate in public and state life. This is especially true for addressing issues of protecting their interests in all spheres of life. In addition, the Assembly contributes to the formation in the public mind of an understanding of the common historical destinies and long-term interests of the ethnic groups that form the people of Kazakhstan; participates in the development of the conceptual foundations of state policy in the field of interethnic relations.

Under the auspices of the Assembly of the People of Kazakhstan, the Councils of Public Accord were established. They are called upon to be consultative and advisory bodies under regional power structures. Their main goal is to consolidate the efforts of civil institutions, and public, political, and other associations in strengthening public harmony and national unity. Along with this, the Councils of Public Accords take practical measures to resolve disagreements and disputes and promote the development of charity, mediation, and a system of public control in the field. They actively participate in solving urgent problems of the local population and work in the field of prevention of any conflict.

The two types of consent, as the fundamental principles of the global strategy of consent, are called upon to act in unity in such an area as education, where learning (acquisition of knowledge and skills) should be cultivated by education (inculcation of moral qualities). "... It is in the field of education that the center of decentered axes of integration of a multi-ethnic community is located... Education is a model of the process of consolidating a multi-ethnic community, built on a fundamentally different basis than the macro-social schemes of the market and statist-communal integration. But only at this level, the processes and structures of interethnic integration acquire a basis, devoid of the attribute of conflict" [9, p. 97].

From the perspective of the need for a planetary ethics of consent, the concept of consent in the history of Kazakhstan is of particular interest. Thus, for the proper implementation of the spiritual and moral strategy of consent, a serious and large-scale program for cultivating a culture of

feelings is needed as part of educational policy. In a similar connection, the Kazakh philosopher of the early twentieth century, Shakarim Kudaiberdiev, rightly insisted: "In the process of educating a person, it is necessary to introduce the science of conscience. Scientists should take care of this. They must develop this theory as a discipline that is compulsory for all. From a young age, it is necessary to instill in people a sense of high decency, and self-respect, which would help to get rid of animal instincts in oneself, to eradicate harmful desires. Only then can one hope for the correction of man and mankind ..." [10, p. 208-212].

If you look at the traditional Kazakh society, it is not difficult to see that these principles and qualities have been cultivated here since ancient times. This stemmed from the very way of life of the ancient steppe nomads. Consent was understood as the general harmony of nature, as well as the unity of nature and man. From this came the concept of consent in its socio-philosophical and ethical aspects. One of the clearest expressions of the idea of consent in the social life of the Kazakhs was found by the steppe sage Asan Kaigy (XV century) in his appeals to Khan Zhanibek. In one of them, we meet not only pain and anxiety due to the situation of disunity of the Kazakh people, but also the key idea, expressed in a laconic formula: "Consent is goodness" [11, p. 59].

The phenomenon of consent in the Kazakh traditional society had special features and a special character. It appeared in the form of a figurative-emotional side of a conciliatory dual unity, that is, it bore an existential-moral rather than a rational-logical connotation. P. Berger and T. Lukman correctly noted: "The farther the typifications of social interaction are removed from the face-to-face situation, the more anonymous they are. Of course, every typification contains in itself the germ of anonymity" [12, p. 29]. In other words, in the content of the concept of consent in Kazakh traditional culture, it is found mainly the second of the two cultural-historical types of consent - spontaneous consent.

The optimal approach to cultivating inner readiness for consent is based on the

fact that all people are different, therefore, one must accept another person in his otherness, in his difference from you. This approach most clearly developed towards the end of the 20th century when the concepts of "I and the Other" began to develop, when the postmodern principle of difference as dispersion, and difference gained popularity.

The formulations of this second approach to upbringing today are rather diverse. Thus, Amitai Etzioni proposes a new «golden rule» aimed at narrowing the gap between a person's behavior, which his «I» dictates to him and virtuous behavior. The rule is as follows: "Respect and maintain the moral order in society, if you want society to respect and support your independence" [13, c. 309-336.].

This is nothing more than education in the spirit of deterministic consent, and communicative rationality. Of course, this is a very important principle, but it is not exhaustive in human relations. This is the external, formal side of interhuman harmony and upbringing in the spirit of such consent. The point here is that consent is forced by the existence of other people. In other words, here unity stems from diversity and difference as determined and conditioned by this diversity and difference.

Meanwhile, consent of an unconditional type, spontaneous, non-rational consent is brought up not so much by external rules and instructions as by the creative ability to help a person, especially a child, independently reveal the best human qualities in himself: love, friendliness, readiness to help another person; to give these qualities flourish freely from within, without violence or coercion. In this way, a person's ability to create new beauty is formed in the name of people and the entire surrounding reality. These ideals of ethics are not only interpersonal but also planetary in nature. "... Such ethics cannot be born in an administrative, orderly manner. It can only be brought up by encouraging the spiritual development of the person himself, which would awaken in him the highest aspects of consciousness: inner purity, beauty, compassion, love for all living beings, harmony, life not for oneself, but for others, the ability to serve for the benefit of society, sacrifice, self-giving" [14, p. 2].

The formation and education of ethics,

which would serve as a fundamental system for the planetary community, for the entire human civilization, and for the ethnocultural, national-special community, is in demand today because the entire humanitarian sphere of people's life is under threat of degradation. Many authors write about this dangerous trend with great concern. In particular, back in the second half of the 90s of the last century, the most authoritative teachers of academic disciplines in the United States wrote about this. The humanities, they emphasized even then, are becoming a less and less important part of education, a kind of "appendix" in relation to other specialties [15, 268 p.].

As a way out of this threatening situation, various proposals are being put forward today, and all kinds of innovative approaches are being made, primarily in the field of education.

An interesting experience in this respect is the so-called socio-emotional learning. Already from the name itself, it is clear that we are talking about the possibility of such training, which is capable of cultivating in the student, not a purely rational communication and not a purely conditioned, determined agreement with others, but the ability to be in agreement with them on the basis of an emotionally warm relationship.

Although the term «social and emotional learning» is not new and has, in fact, been around for years, a growing evidence base has recently driven a tremendous surge in interest in this area - particularly among parents, educators, and policymakers. SEL matters a great deal for important life outcomes including success in school, college entry and completion, and later earnings. We also know that SEL can be taught and nurtured in schools, resulting in significant impacts such as improvements in classroom functioning and organization, students' ability to learn and get along with others, and academic achievement. In the system of socio-emotional learning, specific skills are instilled, such as conflict resolution, attention, empathy, and critical thinking, they are included in all structures of this learning system [16].

Philosophy also has the possibility of direct access to the concept of consent,

since in its conceptual arsenal it operates with many categories, one way or another related to this concept. Such categories include, for example, unity, connection, interaction, identity, harmony, etc. Kazakh scientists wrote about this ability of philosophy in their fundamental article: academician A. Nysanbaev and professor V. Dunaev. They noted that the worldview universals "peace", "freedom", "happiness", "truth", "goodness", "eternity", etc., can and should "become the concept on the basis of which radical reform will become possible education in accordance with the ontology of the internal logical form of personal meanings" [17, p. 103].

Western researchers, such as Justin Weinberg, also write about the real possibility of a university course in a philosophy based on the principle of consensus. He believes that in elementary college courses in the natural and social sciences, and even in some of the liberal arts such as history, the material taught is largely made up of basic statements, results, and ideas that most of those in the discipline agree on. J. Weinberg raises the question: can there be such a course in philosophy? It is important for students, he believes, to understand that there is much more agreement and objectivity in philosophy, there is an established truth on many issues, and in science, there are much more contradictions and subjectivity than they think. This idea is not accepted by everyone positively. It is believed that such a course will be nothing more than a collection of information about the basic laws of logic and semantics; that the idea itself is naive since there is by no means such a broad consensus in philosophy. And the implementation of the idea of a course of philosophy based on consent is associated with great difficulties, in particular, in determining whether to consider this or that position as proven completely and definitively [17].

Indeed, for all the temptation of J. Weinberg's idea, it looks utopian. At the same time, it is feasible to a certain extent. The fact is that some of the philosophical questions can be singled out in a separate class, and these, of course, are questions of ethics, including social ones.

Conclusion

Today, when all kinds of crisis situations are growing in the world, a significant transformation of social relations is necessary. In particular, the development of international mutual assistance is based on voluntary consent. It is important to continue those large international actions that have already proven themselves on the positive side. Such is the action "World Cleanup Day", when millions of people around the world go on to clean public, protected places from the garbage. In 2019, this action brought together people from 169 countries of the world.

In general, the internationalization of social and economic life is needed. For example, the development of technological hubs is based on international technopolises. This is dictated by the fact that a technological breakthrough of only some states can negatively affect their relations with others, therefore, there will be no question of any agreement here. The situation of the crisis will only get worse if one power seeks to rise above the others, especially with the help of force. We are monitoring this situation in 2022-2023.

Ensuring willingness to help is the responsibility of all countries and requires long-term, predictable, flexible, and sustainable funding on a much larger scale, based on global solidarity, in UN report [1].

Society is not built from individuals, it is built from families, which means, among other things, that society as a whole must be built according to the type of family. Unlike other public relations, relations in the family are not anonymous, but authorial. They do without special power structures; in a real family, problems have been solved the way their really close people solve them - on the basis of equality, on the basis of humanity. This forces us to recognize, further, the fact that the society of the near future, as soon as it will be able to realize the need for self-formation and self-government according to the type of family, will be built on completely different foundations than hitherto.

In this case, we must immediately raise the question of the essential content of the phenomenon of the family. What should a healthy and fulfilling family relationship

be based on? Since the family is a kind of unity of people, the principle of harmony and harmonious unification acts in it as the main, basic basis. A strong unification of a man and a woman is possible, apparently, only on the basis of a free spiritual choice, mutual consent - in the full and true sense of this high word. Another obligatory condition and component of a full-fledged natural family is a common worldview.

To illustrate this thesis, we present the results of a study of the Kazakh family by representatives of the academic community of Kazakhstan. They published a monograph in which many aspects of the family topic received comprehensive coverage [18]. Understanding the nature of the traditional Kazakh family as a cell of the social whole led scientists to the conclusion that this family combined two types of consent, and two cultural strategies of consent. The first demanded submission to cultural tradition (the unity of the main worldview and cultural attitudes), while the second required internal harmony, unity coming from the heart, and not from considerations of this or that external establishment.

In a holistic analysis of the family phenomenon, the concreteness, without which there is no such integrity, is unconditional love. Without love, it will be, in terms of K. Marx and F. Dostoevsky, "a random family". In other words, mutual disinterested love is the foundation and core of a proper family life, its core, a system-forming beginning.

It is obvious that in order to develop the ability of universal, spiritual love and, accordingly, internal harmony, it is necessary, first of all, to correctly understand the world and the place of man in it - such an understanding that will clearly show the kinship of all human beings, all human individuals, and therefore - and personalities. Therefore, in order for different families and ethnic groups to begin to treat each other exactly as relatives, a common worldview is necessary for all.

These principles are the basis for the formation of not only a family in the usual sense but also a single humanity. And this process itself can be described as a transition from closed monocultural

families-communities that exist within the local framework of traditionalism to an open multicultural family-community that develops on the basis of a single true worldview and truly human relations.

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