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**DUTY AND RESPONSIBILITY IN THE ETHICAL TEACHINGS
OF ANCIENT PHILOSOPHERS**

**АНТИКАЛЫҚ ФИЛОСОФТАРДЫҢ ЭТИКАЛЫҚ ІЛІМДЕРІНДЕГІ БОРЫШ ПЕН
ЖАУАПКЕРШІЛІК МӘСЕЛЕЛЕРІ**

***Аңдатпа.** Мақалада антикалық философтардың моральдық-этикалық оқу-жаттығуларындағы борыш пен жауапкершілік проблематикасы қаралады. Алғашқы этикалық оқу-жаттығулар әрқашан да борыш пен борыштың проблемаларын нақты қарастыра бермейді. Сонымен қатар, философиялық шығармалардың мәтіндерінде тұлғаның қоғам немесе топ алдындағы борышы мен жауапкершілігі идеясының өзі күнделікті өмірдің ұйғарымдары мен ережелерінде айқын көрінеді. Осылайша, антикалық әлемде борыш пен жауапкершіліктің мазмұнын анықтаудың философиялық тәсілдері әртүрлі. Бірақ адамның және қоғамның тыныс-тіршілігіндегі борыш пен жауапкершіліктің орны мен рөлін анықтау тәсілдерінің әр алуандығы кезінде қоғам мүдделерінің жеке тұлғалардың жеке мүдделерінен басымдығы айқын деп қорытындылауға болады. Жеке тұлға мен қоғам мүдделерінің бірлігі идеясы анық байқалмайды. Тарихтың осы кезеңіндегі борыштың мазмұны бірінші кезекте қоғамдық пайда алуды көздейтін қылықтар мен қатынастарды қамтыды. Борыш пен оның мазмұны, өз таңдауы мен қылықтары үшін жауапкершілік идеясы әр түрлі уақыт кезеңінде әртүрлі халықтарда әртүрлі. Философия саласындағы зерттеулер қарыздың әртүрлі әлеуметтік жағдайларға, тарихи кезеңдерге және ұлттарға сәйкес өзгеретін әртүрлі идеялары бар екенін көрсетеді. «Борыш» терминін тек оның әртүрлі халықтарда ұсталуын зерделеу негізінде дәл анықтау қиын, бірақ онда белгілі бір қылықтарды жасаудың объективті қажеттілігінің себебі айқын көрінеді. Адамның болмысы үшін осындай табиғи борыш пен жауапкершілік ұзақ уақыт бойы философтармен жеке дербес зерттеу объектісі ретінде қарастырылмаған. Алайда, оның практикалық мазмұны мен нәтижелерін біле отырып, борыштың мазмұны туралы түсінік жасауға болады.*

Осылайша, антикалық философтардың тікелей азаматтық қоғамда, социумда жауапкершілік пен борышты түсінуге деген ой-пікірлерін бағалау және қайта пайымдау кезінде біз жауапкершілікті ар-ожданнан дауысы ретінде көбірек қабылдап, жауапкершілік бостандықпен, жақсылықпен, борышпен және заңмен тығыз байланысты екеніне сенім білдірдік. Дегенмен, дәл осы алғашқы жолдар, пайымдаулар, ойлар осы философиялық бағытта үлкен магистральді ашудың алғашқы қабаты болды.

***Кілт сөздер:** борыш, жауапкершілік, антикалық, қоғам, еркіндік, этика, мораль.*

The idea of duty and its content, responsibility for one's choice and actions is different for different nations in different periods of time. Research in philosophy shows that there are different ideas of duty, changing according to different social situations, historical periods and nationalities. It is difficult to precisely define the term "duty" on the basis of studying only its content among different peoples, although the motive for the objective necessity of performing certain actions is quite clearly expressed in it. Duty and responsibility, so natural to human existence, were not considered by philosophers for a long time as a separate independent object of study.

Most often, the idea of duty, reflected in everyday consciousness, consists in following in decisions and actions the dictates of one's conscience or the prescriptions of higher beings that establish the general world order – the gods. One of the common options is the requirement not to

deviate from those established in society and tested, i.e. proven their positive effectiveness, forms of behavior.

The transition from primitive communal relations to the relations of owners inevitably enhances the value and role of the individual. At the same time, the basis of human relations is the exploitation of man by man, through which individual members of society realize their desire for power and wealth. Society becomes antagonistic, the value orientations of its members become polarized, and the morality of the ruling groups and classes becomes the dominant morality.

Under these conditions, it became necessary to have in the public and individual consciousness some idea that could ensure that the interests of the majority of members of society or, alternatively, the most significant members of the community were taken into account in the activities. Without this idea, relations in society could reach such a level of tension that society itself would explode from the inside, since the oppositely directed interests of people against the background of social injustice would cause spontaneous destructive actions directed against each other. The system capable of providing socially positive behavior of the individual in relation to society was the system of morality, which includes the idea of duty and responsibility. Raising the status of public morality was ensured through the sacralization of its source.

The first ethical teachings do not always consider the problems of duty and duty as such. At the same time, in the texts of philosophical works, the very idea of the duty and responsibility of the individual to society or a group is seen quite clearly in the prescriptions and rules of everyday life. The main attention is paid to the priority of public interests over private ones and the recognition of the objective need to observe these interests, which determines the essence and content of duty and responsibility. The content of the instructions acts as a kind of standard, which must be reproduced by the individual in the process of everyday life and work, in the formation of relations with members of the social environment and members of society.

Duty is included in the moral canon of ancient Greece. For example, heroes - semi-gods, semi-humans - perform great feats, overcome the fear of death, various obstacles, etc., which seem to them objectively necessary. The divine predestination of events does not detract from the significance of their personal activity. On the contrary, the divine will creates the conditions in which the hero finds himself in a situation of choosing an act. Already in Homer one can trace the idea of overcoming passions, the conflict of higher (transpersonal) and individual motives of behavior. Interestingly, transpersonal interests are a priori regarded as supreme.

In Hesiod's poem *Works and Days*, justice and labor are given by the gods to man as a task to which he must devote his life. The duty in the gnomes of the seven wise men takes on the character of moral commandments: «do not lie», «obey the laws», «bridle pleasure», «know thyself», «nothing beyond measure», etc. The priority of common interests over private ones is also clearly visible here. Obedience to laws, for example, is nothing else than taking into account the basic interests of the majority of members of society; the honesty of the individual corresponds to the interests of both individuals with whom she enters into various relationships, and the whole society.

Ancient philosophy arose with the advent of natural philosophical ideas, that is, from the philosophical understanding of nature. The origins of duty go back to ancient times. This topic has existed at all times in the development of philosophy. In the period of antiquity it is difficult to say about the existence of such a debt in the form that is provided to us now.

In ancient Greece, the concept of duty is devoted to the priority of public interests over personal ones, as well as their recognition as more significant and necessary in the society of ancient Greece. The formation and development of ethical views in ancient Rome unequivocally constituted a qualitatively new stage in all ancient philosophical thought. There was a need to form new guidelines, ideals, new mechanisms for regulating relations in society.

The views of Heraclitus regarding the duty are reduced to the fact that “one must follow the general”, i.e. common goals, which, unfortunately, people are not inclined to, since everyone strives to achieve their own goals, as the philosopher notes. Similarly, Pythagoras and his adherents

– the Pythagoreans – called for self-discipline and social discipline, i.e. take into account the priority of general interests over private ones.

The philosophy of Democritus, one of the first, was aimed at the contradiction of the public good over the personal. Democritus argued that the interests of the state and society are the highest value and they should not be neglected, they should be taken care of and controlled. His whole philosophy is aimed at the harmonious unity of the individual with society. The ethics of Democritus is very peculiar, since it has conflicting theories of ancient philosophy. Asserting the moral autonomy of the individual, he introduces into ethics the concepts of shame and duty as the leading motivators of behavior. It is they who help him make a choice between bad deeds and socially significant ones. From his point of view, shame and duty are a kind of guardians of a person, protecting him from bad deeds and orienting him to the choice of socially significant actions, even if the desires of a person prompt him to make a different choice.

Protagoras was the first to formulate the task of educating moral virtues. The solution of this problem ultimately determines the content and prospects of social life, its well-being or trouble. From his point of view, the sphere of virtues is the social behavior of people, in which the basic human qualities are manifested.

Another ancient philosopher, Socrates, based his ethical ideas on the belief that a person is an initially good, rational, and trainable being. According to the logic of Socrates, knowledge is the basis of virtue; to know and to be are one and the same, since a person is striving for good and at the same time reasonable. «The main philosophical thoughts of Socrates were directed to thoughts: about good and evil, freedom, duty, virtue, responsibility, life and death, virtue and vices. He belonged to the representatives of the religious and moral idealistic worldview» [1, p. 2]. Therefore, a knowledgeable person is at the same time a responsible, understanding and educated person.

Plato's ethics is closely connected with the moral principles of his teacher Socrates and with his own reasoning and discoveries in metaphysics and anthropology. The soul, according to Plato, in its essence belongs to the supersensible world, and since it is in this world that true and true being exists. The possession of goodness or bliss is the highest goal of human life, and it can be achieved only through the ascent into this higher, supersensitive world. Therefore, the true purpose of man is to escape from earthly existence, and this flight is to correspond to the deity. Plato defines human activity as the realization of the desire for the highest good. In his opinion, the achievement of the highest good becomes possible only through self-improvement. Proceeding from the supremacy of the idea of the good, Plato defines human activity as the realization of the desire for the good. A person becomes a moral being as he goes beyond the boundaries of his own private being, as the ability to see and evaluate his activity and himself in the system of society develops. For Plato, the priority of the spiritual over the sensual at the same time means the priority of the public over the personal. At the same time, each person must act in. "No living being is born into the world with all the intelligence that it should have," – says Plato [2, p.5].

Plato's student Aristotle systematized, deepened and developed the views of his teacher. Aristotle believed that science cannot provide a person with knowledge for all occasions. Life is multifaceted, it is much richer than any of its schematic representation in science. Aristotle defined ethics as a political science and stated that its goal is not knowledge, but actions. Therefore, it should help a person to cultivate virtues in himself, which will determine the actions befitting a citizen of the polity (a member of society). Human activity is carried out for the good. And the virtues, in turn, are a function of human practical activity. Primary skills and habits are of decisive importance in this regard. Virtuous behavior is associated with free will, the choice of the individual. Calling a person a political being, Aristotle means that the whole life of a person passes in the conditions of a polity, i.e. in society. Therefore, the virtues represent the victory of the mind over the senses and represent the social measure of human behavior. He considers justice to be a perfect virtue and correlates with legality, obedience to the law, i.e., in fact, with public interests. A virtuous person acts according to established norms that take into account the interests of the majority.

Aristotle quite comprehensively and meaningfully reveals the phenomenology of responsibility: «A person can perform both beautiful and shameful deeds, it depends on him what kind of deeds he performs, according to his will, a person is just or not just, and in accordance with the committed deeds, he is honored or he is punished by the court» [3, p.76]. He notes that the moral aspect of duty and responsibility directly depends on the internal guidelines of a person, moral attitudes and ethical views on the world. The political science of Aristotle is directly related to virtue and ethics. Searching for a socio-political ideal, Aristotle's goal of the state is «to live happily», which is compared with the highest good and virtue. Proceeding from this, the philosopher approaches the study of freedom in more detail, relying on the moral component of this phenomenon. This shows that the development of ethical issues has become a breakthrough in terms of solving the problems of freedom. Aristotle goes further than his teacher, placing man as the highest value. He proves that man is more disposed towards freedom from physical materiality than all other beings in the world of things. Thus, Aristotle's teaching is rather twofold. On the one hand, he understands, like the sophists, that responsibility and freedom in civil society are «the measure of all things». But, on the other hand, being influenced by the philosophy of Socrates and Platons, determines the objective nature of these definitions.

One of the radical currents of philosophical thought was Epicureanism. The materialistic views of Epicurus are especially interesting. There was a need to look for newer solutions to the old problems of the meaning of life, but in new conditions. Epicurus concludes that the freedom of individual individuals depends on the degree of freedom of society itself. And this suggests that Epicurus was aware that in a formal free society there is a very low level of real freedom. Epicurus made a spiritual and moral breakthrough in understanding the changes in Greek society, when people separated from each other. Freedom, in his opinion, is nature; human actions; the absence of suffering. Epicurus noted that happiness without freedom is impossible. His ataraxia is nothing but the forerunner of freethinking. The ancient philosopher explains the nature of responsibility as freedom from mental anxieties, resentment and bodily suffering. With the help of liberation from suffering and anxiety, the goal of a happy life of a person is achieved. At the root of responsibility, Epicurus puts justice, which is an agreement on the useful, with the aim not to harm each other and not to endure harm. Epicurus associates freedom with the inner choice and efforts of the person himself, and this does not fit in with the concept of Aristotle, who identified freedom in general with democracy. From the point of view of another ancient philosopher - Epicurus, the exclusion of mutual hostility of people is possible through a social contract concluded on the basis of natural justice. And natural justice is, in its most general form, a benefit in the mutual communication of people, their joint existence. A true Epicurean is loyal to society, which implies taking into account his interests in individual activities.

The Stoics claim that there is nothing in between virtue and vice, and on this basis they divide people into wise men and fools. In their opinion, many people do not know that there are three types of life: speculative, active and reasonable. The wise man lives a reasonable life, because he, taking care of the Logos, does not allow the appearance of passions in his heart. Passions are what all misfortunes come from, for they are an unreasonable unnatural movement of the soul or excessive attraction... There are four main kinds of passions: sadness, fear, lust, pleasure... Passion... there is a mental agitation, contrary to common sense and contrary to nature. Realizing this, a true sage does not allow the birth of passions in his soul. His soul is impassive, calm and in a state of stoic «apathy». This state of mind, according to the Stoics, is happiness.

Happiness lies in the soul, which has a number of virtues. A virtuous person is both «speculative» and «active». Therefore, if he does something, he should do it with «analysis», determination, perseverance and taking into account fair distribution. In this case, the person will be prudent, courageous, reasonable and fair. According to these four types of beauty, there are also four types of ugliness: injustice, cowardice, immoderation, incomprehension.

In addition to the beautiful (good) and ugly (evil), «there is also that which brings neither benefit nor harm, for example, life, health, pleasure, beauty, strength, wealth, fame, nobility, as well

as the opposite of them: death, illness, suffering, ugliness, impotence, poverty, obscurity, ignorance...» [4, p.2]

So, there are two trends in stoic ethics. One of them sings the praises of the abstract ideal – the sage, the other pays tribute to a speculative and active person acting according to the laws of the Logos.

Epictetus, who also thought about true freedom, came to the conclusion that that person is free who lives the way he wants. At the same time, the fatalistic views of the Stoics, their humility and the impossibility of changing fate limited the understanding of responsibility and freedom, reducing these concepts to a minimum. The ancient Stoic Cleanthes believed that responsibility and obligation belong to human inner inclinations, that is, it exists in the inner world of any person from his very birth. The development of a person that has reached perfection is virtue, and a life in harmony with nature is a virtuous, right life. «Accordingly, the ancient philosopher believed that the highest goal both in each individual rational being and in the whole world is the activity of the mind in the sphere of its immediate and versatile reality» [5, p.233]. But since man is a bodily being, for him external things remain the material with which his activity is connected. It follows from this that the purpose of the mind is to create a system of material principles, criteria, with the help of which, in each individual case, it would be possible to determine the degree of responsibility that a person will bear.

Thus, when evaluating and rethinking the thoughts of ancient philosophers on understanding responsibility and obligation directly in civil society, in society, we conclude that they perceived responsibility more as a voice of conscience and were convinced that responsibility is inextricably linked with freedom, goodness, duty and law. Nevertheless, it was precisely those first ways, reasoning, thoughts that were the first layer for opening a huge highway in this philosophical direction.

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ШӨГЕ БАЛУАН ОБРАЗЫНЫҢ АҢЫЗ-ШЕЖІРЕ АРҚЫЛЫ РЕПРЕЗЕНТАЦИЯСЫ REPRESENTATION OF THE IMAGE OF THE FIGHTER SHOGE THROUGH MYTHS AND LEGENDS (SHEZHIRE)

Abstract: *The problem of Kazakh statehood is becoming more and more urgent. Especially when the first euphoria since independence dissipated and the immature popular ideas were left behind. Kazakhstan as an independent country has gained some experience, and the need to rely on and delve into the images of the past has also increased. The development, study and analysis of political systems, symbols and values, ideas in a historical, cultural, philosophical context began. In accordance with the specifics of the writing of the Great Steppe, based on oral history, the*