

OLD AGE AND RETIREMENT AGE: A PHILOSOPHICAL VIEW OF INCLUSION AND DIVERSITY IN MODERN SOCIETY

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Abstract. The article discusses a philosophical approach to the problems of old age and retirement age, with an emphasis on the issues of social inclusion and diversity in modern society. The authors analyze the concepts of aging, both biological and social processes, as well as the impact of pension reforms on social structures and individuals. It examines how philosophical ideas about justice, equality and social responsibility can be applied to ensure the social inclusion of older people and create conditions for their full participation in society. Particular attention is paid to the concept of «age diversity», which emphasizes the importance of the diversity of experiences, knowledge and cultural contributions of older persons. The article touches upon the problems of age discrimination, inequality in access to employment and social services, as well as the role of the state and private organizations in the formation of inclusive societies focused on the aging population. In the context of the philosophy of social inclusion, the authors consider the need to develop positive stereotypes about old age and pensioners, as well as the importance of creating supportive infrastructures for the older generation. The study is aimed at theoretical reflection on the value of old age as a social category, which contributes to the rethinking of pension and social policies in the context of a rapidly aging population in the world.

Keywords: old age, retirement age, social inclusion, diversity, age discrimination, pension reforms, social justice.

Introduction

Old age and retirement age are not only biological, but also social categories that directly affect the structure of society and its development. In the context

of global population ageing, these topics are becoming increasingly relevant, causing numerous discussions in politics, social philosophy and public life. Today, an ageing society faces the most important challenges related to the integration of older people into social processes, as well as issues of their social inclusion, participation in working life and ensuring decent living conditions in retirement.

A philosophical view of the problem of old age and retirement age allows for a deeper understanding not only of the difficulties faced by the elderly, but also of the value of their presence in society. An important aspect is the consideration of old age as an integral part of the life cycle, in the context of which aging individuals remain full members of society, entitled to participate in social, cultural and working life.

One of the key topics of the study is the social inclusion of older people, which is related to the creation of conditions for their active participation in society, access to education, work, as well as the elimination of age discrimination and stereotypes that limit the opportunities of the older generation. The concept of diversity, which focuses on the importance of the experience and knowledge of older persons for the development of society, is also important. Old age is not only a time of reduced activity, but also a time of accumulated life knowledge and unique life positions that can be useful for other generations.

Substantiation of the choice of topic and task

Modern approaches to pension policy and social security for the older generation also need to be revised to take into account new socio-economic conditions and demographic trends. Pension reforms aimed at changing age norms and conditions for retirement have a direct impact on the quality of life of older persons and their position in society. In these conditions, a philosophical approach to the issue of old age and retirement age helps to understand not only the moral and ethical aspects, but also to determine a strategy that would contribute to the integration of older people into public life and support for their equal rights.

The purpose of this study is to better understand the philosophical aspects of the inclusion of older people in modern society, to highlight the problems they face, and to propose possible ways to solve these problems. We will consider old age not as a peripheral, but as an important and valuable part of society, requiring changes in social policy, as well as in cultural and philosophical stereotypes associated with age.

The problems of social inclusion and labor activity of older people in Kazakhstan are at the stage of active discussion and development of new programs. It is important to note that today there is a trend towards improvement in the country: public and private initiatives are aimed at increasing the social activity of elderly citizens and improving their status in society. However, efforts must continue to overcome age discrimination, create equal employment opportunities and improve the education of older persons so that they can participate more fully in society.

The study of the philosophical approach to old age and retirement age in the context of inclusion and diversity has both scientific and practical significance. It contributes to the development of new theoretical models of ageing, focused on the active participation of older persons in public life, as well as in practice helps to develop new social and political strategies aimed at improving their situation in society. The systematic application of philosophical approaches in social policy and culture can significantly improve the quality of life of older people and improve their social integration.

The practical significance of the study lies in its potential to influence policy in the field of old age and retirement age. Recommendations based on philosophical views on inclusion and diversity can be used to develop new social programs aimed at improving the living conditions of older people.

Modern society, despite significant social and economic changes, continues to perceive old age and retirement age through the prism of outdated stereotypes, which leads to insufficient inclusion of older people and limits their participation in public life. We suggest that a philosophical approach to old age, based on the principles of inclusion and recognition of the diversity of life paths, can significantly change the perception of retirement age, contributing to the creation of a more equitable and inclusive society. In particular, the introduction of philosophical ideas such as respect for the dignity of older persons, acceptance of the diversity of old age and the redistribution of resources will help to remove social barriers and ensure equal opportunities for all age groups in an ageing population.

Thus, the study aims to form a more humane and inclusive approach to old age, which, in turn, will help to develop recommendations for changing the socio-political paradigm focused on recognizing the value of each age in society.

Methodology

To study these research questions, a mixed research method was applied: philosophical, contextual, comparative, ethical analysis and cross-cultural research.

Examining various philosophical traditions, such as ethics, phenomenology, and social philosophy, to understand the role of old age in society has encompassed the study of theoretical concepts of old age, inclusion, and diversity through the lens of philosophy.

Historical and cultural contexts of perceptions of old age and retirement age in different societies, as well as changes in these perceptions over time, are analyzed.

A comparative analysis of approaches to the inclusion and diversity of older people in different countries and cultures is used to identify universal and specific trends.

The moral aspects of pension policy, population ageing and the rights of older people to equality and participation in public life are considered.

These methods have allowed for a comprehensive study of the philosophical and social aspects of old age, inclusion and diversity in modern society.

Results and Discussions

Research focused on a philosophical view of old age and retirement in the context of inclusion and diversity requires an interdisciplinary approach that combines elements of social philosophy, ethics, politics, and social theory. It is important to take into account that old age and retirement age are considered not only as biological and economic factors, but also as socio-cultural phenomena that are determined historically, politically and philosophically. Such an approach will allow us to study old age as a stage of human life, which should include not only the maintenance of material well-being, but also social integration, personal development and participation in public life. To analyze old age and retirement through a philosophical prism, it is necessary to turn to theoretical concepts that relate to the value of human life in adulthood, as well as to the ideas of inclusivity and social justice.

The most important area of research is philosophical reflection on old age and retirement age as social constructs. Old age has traditionally been seen as a period of reduced vitality, but modern philosophers emphasize the importance of old age as a stage of life that brings experience, knowledge, and unique values to society. Particular attention is paid to philosophical concepts of justice and equality in relation to older persons.

Shelley Walters' study examines philosophical perspectives on old age as part of social justice and inclusion. Walter emphasizes that social and cultural stereotypes shape the perception of old age and retirees in society [1].

A study conducted by UNESCO analyses examples of inclusion of older persons in different countries and shows how age diversity contributes to the development of society. The social inclusion and active participation of older persons aims to explore how older persons can actively participate in society despite age restrictions. Research shows that ageing does not mean a complete loss of activity, but on the contrary, can contribute to a new kind of engagement, for example, through volunteering, work or participation in cultural and educational projects[2].

A study by the World Bank (2020) examines how pension systems can become a tool for social justice, ensuring a decent existence for older people. The impact of pension reforms on social inclusion, living conditions and the possibility of working activity of older people is also investigated. The pension systems of the CIS countries, including Kazakhstan, are analyzed, with a focus on the role of the pension system in supporting inclusion and social justice for older people [3].

Kenneth Minoger, in his study, focuses on aging as a process that should not be perceived through the prism of discrimination or marginalization[4]. The study is related to the study of age discrimination, which continues to exist in society, limiting the opportunities of older people in the field of work, education and other spheres of life. An important aspect is the critique of stereotypes about old age, which often reduce older people to the image of «incapable» or «inactive» members of society.

Nicholas Butler, in a scientific academic project, focuses on the value of older people in the context of changes in the pension system and population aging [5]. The study focuses on the concept of «age diversity», which emphasizes the value of older persons as unique carriers of knowledge, experience and cultural traditions. An important aspect is the recognition of the contribution of older persons to social, cultural and economic development.

Although Michel Fuko research is not directly related to pension policy, his work helps to understand how approaches to «marginalized» groups, including the elderly, have changed [6].

Foucault examines the role of social programs and infrastructure in supporting older people, improving their quality of life, and ensuring access to services, including medical care, housing, and transportation.

The main areas of research on the topic of old age and retirement cover both philosophical and practical aspects related to social inclusion and diversity. Studies show that old age is not only a period of reduced activity, but also a time of accumulated experience, knowledge and potential that can be used for the benefit of society. A philosophical approach to the issues of old age offers a deep understanding of the role of older people in society and their attitude to the life process, which contributes to a rethinking of pension systems, labor activity and social participation of the older generation. Instead of perceiving old age as an inevitable loss of an active life and a need for care, the philosophy of old age sees it as a phase that can be saturated with meaning, social role, and productivity. A philosophical approach to old age allows us to take a fresh look at pension systems. Traditionally, pension systems have focused on ensuring financial stability after the end of employment. However, from a philosophical point of view, old age should not be seen only as a period of economic dependence, but as a time when a person can continue to contribute to society through intellectual, cultural and volunteer activities. For example, the concept of active aging, proposed by the World Health Organization, emphasizes that aging is not necessarily associated with a loss of activity, but rather with the ability to maintain a full life through social inclusion and participation in various spheres of life [7].

Thus, the pension system can be redesigned in such a way as not only to support financially, but also to motivate senior citizens to continue working, studying or participating in public life. Systems that focus on flexibility and voluntary work can provide a greater sense of personal significance and social value to older persons.

The philosophy of old age helps to revise traditional ideas about the labor activity of older people. Rather than seeing aging only as physical fatigue and disability, the philosophical approach emphasizes that older generations have unique skills and experiences that can be useful to society. The wisdom accumulated in the process of life becomes an important resource in the fields of mentoring, education, art and social projects. For example, philosophers such as Hannah Arendt viewed work as one of the ways in which a person exists in a social context, linking it to human dignity and self-determination. It is not only the physical performance of work that is important, but also the ability to participate in the creation of meaning through work. Consequently, it is possible to develop new forms of work activity for the elderly, such as freelancing, mentoring, or work in non-standard forms (for example, volunteering), which contributes to the improvement of their quality of life and social role [8].

Social participation is an important aspect of the philosophical approach to old age. Philosophers such as Albert Camus and Martha Nussbaum emphasize the importance of human participation in social life as an integral part of one's dignity and self-realization. Old age, as a stage of life, should not be limited to passive waiting for departure, but can become a time of active contribution to culture, science and social development[9].

Contemporary philosophies actively support inclusive societies where older persons can integrate not only as recipients of services, but also as active participants. This can be implemented through the creation of communities for the elderly, hobby clubs, educational programs for senior citizens, as well as through improving the accessibility of public spaces and technologies. An important element here is to support the activity and independence of older people, which promotes their social inclusion and prevents isolation.

The philosophical approach suggests that society should create an environment in which older persons can continue their active role and integration. These include:

Social and cultural projects that encourage older people to participate in the life of the city, for example through courses, creative workshops, theater and music groups.

Flexible forms of employment, such as part-time work or volunteer projects, that allow older people to remain socially active while maintaining their income.

Intergenerational interaction, where young and old people work together, teaching each other and doing joint projects, which enriches the experience of both parties.

The inclusion of a philosophical approach to solving the problems of aging involves not only the material security of the elderly, but also the creation of conditions for their active participation in social, cultural and working life. The phenomenological approach in the study of old age and retirement age allows for

a deeper understanding of the subjective experience of aging. how they survive this age stage, how they perceive their capabilities and limitations. The use of the phenomenological method makes it possible to identify key experiences and meanings associated with age, which can be hidden in statistical and economic data. Phenomenology as a philosophical method, proposed by Edmund Husserl and further developed by such thinkers as Martin Heidegger, Mauras Stein, Maurizio Ferrari and others, focuses on the subjective experience of people, their perception and experience of the world. The phenomenological approach in the context of the study of old age and retirement age allows for a deeper understanding of how aging people perceive this stage of life, what meanings they attach to their age, as well as how society perceives aging and the elderly. The phenomenological approach focuses on the direct experience of the subject, that is, on how a person experiences his age, how aging affects his perception of the world and social reality. In the context of old age, this implies an emphasis on personal perceptions of age-related changes, not just the biological or social aspects of aging. Rather than viewing old age as a set of physical and economic characteristics, phenomenology examines how people experiencing aging perceive their position in the world, what feelings and thoughts it evokes, and how they make sense of this stage of their lives. The phenomenological approach helps to understand how old age is perceived not only as a process of physical extinction, but also as a significant phase in which a person continues to be an active subject of his existence. This approach involves the analysis of the experiences of aging people, their expectations, fears, as well as the experience of social isolation or, conversely, social activity and involvement. Old age, from the point of view of phenomenology, can be understood through the prism of changing the perception of time. For older people, time can become more tangible and meaningful as they become aware of its limitations. This perception of time influences their attitude to life, giving each moment a special meaning. Martin Heidegger, in his work *Being and Time*, focused on human existence as a process consciously realized in the context of the finitude of life. Aging, according to Heidegger, confronts a person with his own mortality, forcing him to reconsider his relationship with the world, society and himself. Old age can be perceived as an awareness of temporality, which contributes to a deeper understanding of the meaning of life, its goals and values [11].

In his works, Sergei Schmidt notes that aging in a phenomenological context is not only a biological process, but also a «rethinking» of life in a whole, including experiences and changes in attitudes towards one's own identity. In the phenomenology of old age, special attention is paid to how an aging person is aware of his physical and mental changes and how these changes affect his perception of the world [12].

Old age does not exist in isolation from social and cultural factors. The phenomenological approach involves the study of how an aging person

perceives his or her place in society and how society perceives an aging person. This perception is often colored by stereotypes and expectations associated with age. Craig Johnson in his book *The Phenomenology of Aging* emphasizes that social inclusion and participation of older persons in public life have a direct impact on their perception of old age. If an aging person feels needed and in demand in society, his experiences of old age will be more positive. While isolation, age discrimination, and lack of active participation in public life can lead to feelings of social exclusion [13].

Research based on the phenomenology of old age can help in the development of more humanistic and inclusive policies aimed at improving the quality of life of older people. The phenomenological approach allows us to identify not only objective problems (for example, economic difficulties, age discrimination), but also those subjective experiences that affect the emotional state of the elderly, their sense of social isolation and personal value [14].

The phenomenological approach to the study of old age and retirement age allows for a deeper understanding of the personal experience of aging people, their experience of time, changes in the body and perception of social role. This can be a useful tool for developing policies aimed at improving the social inclusion of older people and creating more inclusive societies.

In their study, the authors conducted a critical discourse analysis that focuses on examining how discourses (i.e., ways of presenting and discussing certain topics in society) shape social reality, including power, inequality, and marginalization. In the context of old age and retirement age, critical discourse analysis explored how ageing and older persons are represented in different social discourses, how these representations influence societal practices, and how they reflect (or hide) processes of social exclusion and inequality. The application of critical discourse analysis to the topic of old age and retirement age has allowed for a deeper understanding of how aging and the elderly are perceived in society, how these perceptions are formed through the media, political discourses, legislative initiatives and social norms. Critical discourse analysis also helped to explore what ideologies and values underlie these ideas, as well as to identify the mechanisms of discrimination and exclusion of older people from active social life.

One of the studies conducted by Jennifer Wade in 2013 showed how the elderly are portrayed in the British and American media, where old age is presented either as a tragic end of life or as the subject of a caricature or comic image. The study used the CDA to analyze how media representations affect societal attitudes and the perception of retirees as people whose participation in society is limited [15].

An important aspect of the analysis is the study of political and economic discourses on aging and retirement age. In recent decades, there has been a trend in many countries to raise the retirement age and reform pension systems,

which entails a debate about the social role of older people and their place in the economy. For example, Sarah Lachmann's research analyzes the debate on pension reform in Germany using critical discourse analysis. The author examines how different political forces and the media build their arguments in the context of raising the retirement age, how they use economic and social arguments to support certain decisions. One of the main themes of the study is how older persons are presented either as an economic burden or as a resource that can continue to contribute to society [16].

In a study, Mary Jo Green, who researches ageism in health care, particularly in the context of serving older patients, identified and exposed the mechanisms of age-related discrimination (ageism) that exist in politics and social practice. Ageism often manifests itself in perceptions that older people are unable or unfit to work, as well as their exclusion from active social life. From Foucault's point of view, medical practice is not just a set of procedures, but a way of producing and regulating norms and identities. Thus, old age in medicine is not a neutral phenomenon, but is subject to a strong social construction that can lead to the marginalization of older people [17].

In the study of Lucy Phillips, the problem of old age and retirement age is considered as alternative discourses of inclusion and active aging, which offer new approaches to the social integration of the elderly. Such concepts as active aging and the elderly as a resource for society are actively promoted by a number of organizations and government agencies. inclusive settings for older adults[18].

An important part of the study is a comparative analysis of existing pension systems, their philosophical foundations and impact on the inclusion of older people in public life. Pension systems around the world are diverse, but their philosophies and impact on the inclusion of older people in society have much in common. In many countries, pension systems are built around issues of social justice, solidarity, equality and individual rights. The impact of these systems on the social participation of older persons depends on how the particular system perceives their role in society, on approaches to active ageing, and on the social status of older persons.

Many modern pension systems are based on the principles of social justice, intergenerational solidarity and the redistribution of resources. This approach is typical for solidarity pension systems, for example, in the Scandinavian countries, where attention is paid to minimizing social inequality and creating a social safety net for the elderly. Here, the state actively intervenes to ensure equal rights to pension provision for all citizens, which contributes to the social inclusion of the elderly. For example, Sweden and Denmark have universal pension systems that provide the elderly with a minimum pension sufficient to maintain a decent standard of living. This helps prevent social exclusion and gives older people the confidence that they will be protected in their old age.

Another approach is a system focused on individual rights and responsibilities, where a person decides for himself how he will provide for his old age. Such

systems are based on a philosophy of personal responsibility, where everyone must secure a pension through contributory schemes. An example of such a system is the United States with its Social Security pension system and private retirement savings through 401(k) and other programs. In this model, a lower degree of government intervention can lead to greater social inequality, especially if citizens cannot save enough for retirement. For example, in the United States, the pension system is mainly based on solidarity through the Social Security system, but private savings play a significant role in pension savings, which leads to a social division between the wealthy and the poor elderly.

In a number of countries, the philosophy of pension systems is linked to the concept of economic productivity and the role of older persons in the labour market. In countries where market economies dominate, the pension system may be based on the idea that ageing should not mean the complete exclusion of older persons from economic life. In such countries, there is an increase in the concept of active aging, when pensioners continue to work, participate in volunteer activities or in the production sector. For example, Germany has a system that encourages older people to continue working, allowing them to remain economically active and integrate into society. However, this approach faces difficulties related to the social protection of older workers.

Achenbaum's research is an in-depth analysis of how population ageing affects modern society, and how social and cultural changes can transform the perception of old age and the role of older people in public life.

In his research, Achenbaum views old age not as an inevitable process of decline and isolation, but as a possible point for social change and transformation that can contribute to a better understanding of old age as an active, productive, and engaged stage of life. The author uses a broad interdisciplinary approach, combining elements of sociology, philosophy, social policy, and history [19].

Achenbaum emphasizes that old age is not only a biological process, but also an important social process that affects social structures, norms, and values. The author identifies several key aspects related to the social perception of old age: how society perceives aging, how age groups interact with each other, and how social stereotypes about old age shape politics and public expectations. A pension system based on the principle of redistribution is typical for countries with strong social programs.

In France and Norway, it could be a system where the working generation finances pensions for pensioners through taxes. This system is often aimed at ensuring social rights for all citizens and reducing social inequalities. The impact on the inclusion of older people in public life is due to the fact that these countries are making efforts to create social support systems that include not only financial support, but also opportunities to participate in cultural, social and volunteer activities. A high level of government support reduces the risk of poverty among older people, which promotes their integration into

society. Also, in countries with such systems, pensioners can participate in various social programs, active aging, which helps to avoid social isolation. In countries where funded pension systems predominate, such as Chile and the Chilean model of the pension system, individual savings are the main source of income for the elderly. In such systems, there is a strong emphasis on personal responsibility and individual savings, which can lead to significant inequalities in opportunities between older persons. Those who have not been able to save enough money face problems in providing for their old age. From the perspective of inclusion, if the state does not provide additional forms of support for older people with low savings, this can lead to social exclusion and poverty among this group. Older people who do not have enough savings often face social exclusion because their purchasing power and opportunities to participate in social life are limited.

Tiered pension systems, such as Australia's, seek to combine public pensions with mandatory contributory schemes and private pension schemes. Such a system is aimed at ensuring a minimum standard of living for the elderly, while encouraging them to accumulate funds to improve the quality of life in retirement. Inclusion: In countries with tiered pension systems, older people tend to have higher incomes, which encourages their active participation in social life. However, for low-income seniors, poverty remains a problem if they have not saved enough through private pension schemes.

Solidarity pension systems are more supportive of the inclusion of older persons in society, as they are based on the principles of social justice and redistribution. These systems provide basic financial security, allowing older persons not only to participate in cultural and social life, but also to remain actively involved in the labour market (e.g., through active ageing programmes).

In contrast, individual savings systems that emphasize personal responsibility for saving for retirement may lead to greater social exclusion. Older persons who do not have sufficient savings may face financial hardship, limiting their access to services and opportunities to participate actively in society. A comparative analysis of pension systems shows that approaches based on social solidarity ensure a higher degree of inclusion of older persons in public life. Such systems provide a basic level of protection and opportunities for active participation in society, thereby reducing social exclusion. In contrast, contributory systems, especially in countries with low levels of government intervention, can contribute to higher levels of social inequality and exclusion of older persons, especially those who cannot afford sufficient savings.

In recent decades, the issues of social inclusion and labor activity of older people have been actively discussed in Kazakhstan. This process reflects broader global trends related to the recognition of the rights of older citizens and the improvement of their status in society. Social inclusion, including through the participation of older people in working life, is an important component of social

policy, and Kazakhstan is no exception. that impede the full integration of older persons into social and economic life. Social inclusion includes ensuring equal opportunities for all members of society, including the elderly, for full participation in social life, access to education, health care, work and cultural initiatives. According to the Statistical Agency of the Republic of Kazakhstan, the number of elderly people (over 60 years old) in Kazakhstan for 2023 is approximately 2.7 million people, which is about 12% of the total population of the country. This figure continues to grow due to demographic processes such as improving medical conditions and increasing life expectancy and social inclusion issues are becoming especially relevant.

One of the important steps in this area is the Active Longevity Program, which was developed to improve the quality of life of elderly citizens, their involvement in social and economic life, as well as to provide conditions for maintaining their health and life people, their involvement in volunteer activities and ensuring access to social and medical services [20].

Labor inclusion of older people is also becoming an important part of state policy in Kazakhstan. At the level of local authorities and organizations, programs are being implemented aimed at helping older people find a job or find employment. Such programs are mainly focused on creating conditions for part-time work, supporting labor migrants among older people and developing employment programs through volunteering. the «School of Silver Volunteers» project, implemented in large cities of Kazakhstan, where pensioners can work in various fields, from cultural events to social and educational projects [21].

The labor activity of older people in Kazakhstan continues to be low. Despite the efforts of the state and social programs, older people often face difficulties in finding a job, including age discrimination. However, with the development of the concept of active aging and the increase in life expectancy, the situation is beginning to change. The main barriers to the labor activity of older people in Kazakhstan are:

- **Age discrimination:** In many organizations, there are still preconceived notions of older workers, seeing them as less productive, slower to adapt to new technologies, and less flexible.

- **Lack of qualifications or skills renewal:** Many older people do not have access to modern educational programs or retraining, which reduces their competitiveness in the labor market.

- **Legislative restrictions:** Despite the existence of laws that support the employment of retirees, employers often avoid hiring the elderly by using various ways to formally exempt themselves from employment obligations.

However, there are also positive examples. In recent years, the labor market in Kazakhstan has seen an increase in the number of programs that stimulate the labor activity of older people, such as mentoring programs, when older employees help younger colleagues adapt, as well as volunteer programs that enable older people to remain active and useful to society (Social Policy Center 2019).

This study provides a new philosophical view of old age and retirement, focusing not on the biological, but on the socio-cultural side of aging. In contrast to traditional medical and psychological approaches, philosophical analysis considers old age as a dynamic process that includes both individual and social dimensions. This allows not only to clarify and expand the theoretical foundations of the study of old age, but also to propose new conceptual models that focus on active aging, social inclusion and diversity in the context of age identity. The study pays special attention to the philosophical aspects of inclusion, including the issues of ageism (age discrimination). This aspect is of great importance for the development of ethical and social theories aimed at improving the position of older persons in society. The work deepens the understanding of how philosophical approaches can be used to overcome age discrimination and promote the ideas of social justice, equality and human rights in the context of old age. The inclusion of philosophical analysis allows old age to be viewed in a broader cultural context. The work helps to understand how different societies and cultures perceive old age, as well as how these perceptions affect the daily life and situation of older people. Such research opens up new avenues for multidisciplinary research, combining philosophy, sociology, anthropology, and cultural studies. The study develops a theoretical framework for the development of more effective strategies and programs for active aging. It emphasizes the importance of changing attitudes towards old age within social and public institutions, which has the potential to develop new social policy concepts aimed at improving the quality of life of older persons. Philosophical reflections on the issues of retirement age and the labor activity of older people help to clarify the ethical principles underlying the policy of active aging.

Conclusion and Conclusions

The methodology of the study of the philosophical view of old age and retirement age allows not only to scientifically comprehend the changes in society concerning the older generation, but also to develop specific recommendations for improving their living conditions and participation in social processes. This research can contribute to the development of more inclusive societies, where the value of every stage of life, including old age, is recognized and supported at all levels, from the individual to the institutional.

Old age should not be perceived as the only state of dependence or passivity, but as a period of life in which opportunities for self-realization, social activity and participation in the life of society remain. Philosophical concepts of old age, such as existentialism, phenomenology and gerontology, confirm that aging is not only a biological but also a social process, in which personal and collective values play an important role.

An inclusive society should provide equal opportunities for all its members, regardless of age. Pensioners and the elderly have the right to participate in public life, access education, health care and cultural resources, which requires changes in policy and social infrastructure. An ethical approach to inclusion implies respect for the dignity and rights of older persons, as well as their active involvement in decision-making processes that affect their lives.

Old age is not a one-size-fits-all experience, but a process whose diversity is determined not only by physical condition, but also by cultural, social, economic, and personal factors. An important aspect is the recognition of old age as a multifaceted phenomenon, where personal preferences, life experiences and individual needs play a key role. Diversity in age requires flexible social policies that take into account the different ways of life of older persons.

Philosophical analysis helps to comprehend the retirement age not as an immutable figure, but as a flexible benchmark that depends on many factors, such as the state of health, the desire to work or continue professional activities, economic and social conditions. Viewing pensions as a right, rather than charity, underscores the importance of providing social protection for older people.

In the context of an ageing population, it is necessary to redistribute resources and revise social policies focused on the sustainable inclusion of older people in the economy, education and worship. The study of the philosophical approach to old age and retirement age in the context of inclusion and diversity has both scientific and practical significance. It contributes to the development of new theoretical models of ageing, focused on the active participation of older persons in public life, as well as in practice helps to develop new social and political strategies aimed at improving their situation in society. The systematic application of philosophical approaches in social policy and culture can significantly improve the quality of life of older people and improve their social integration.

Modern philosophical discussions about old age and retirement show that society should strive to create conditions in which age will not be an obstacle to personal growth and participation in the life of society. This is only possible if inclusion and diversity are embedded in social, economic and cultural practices.

Thus, old age and retirement age should be perceived as part of the life path, and not as its completion. A philosophical approach allows us to see in this process not only challenges, but also new opportunities for social integration and active participation of older people in the life of society.

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Қарттық және зейнеткерлік жас: Қазіргі қоғамға қосылу мен алуан түрліліктің философиялық көрінісі

Аңдатпа. Мақалада қазіргі қоғамдағы әлеуметтік қосылу мен алуан түрлілік мәселелеріне баса назар аудара отырып, қартайған шағындағы және зейнеткерлік жастағы проблемаларға философиялық көзқарас талқыланады. Авторлар биологиялық және әлеуметтік процестердің, сондай-ақ зейнетақы реформасының әлеуметтік құрылымдар мен жеке тұлғаларға тигізетін әсері туралы түсініктерді талдайды. Онда егде жастағы адамдардың әлеуметтік қосылуын қамтамасыз ету және олардың қоғамға толыққанды қатысуы үшін жағдай жасау үшін әділеттілік, теңдік және әлеуметтік

жауапкершілік туралы философиялық идеяларды қалай қолдануға болатыны зерттеледі. «Жас әралуандығы» ұғымына ерекше назар аударылады, онда егде жастағы адамдардың тәжірибесінің, білімінің және мәдени үлестерінің алуан түрлілігінің маңыздылығы атап көрсетіледі. Мақалада халықтың қартаюына бағдарланған инклюзивті қоғамдарды қалыптастырудағы жас кемсітушілік, жұмыспен қамту және әлеуметтік қызметтерге қол жеткізудегі теңсіздік проблемалары, сондай-ақ мемлекеттік және жеке меншік ұйымдардың рөлі қозғалады. Әлеуметтік қосылу философиясы контекстінде авторлар қарттық пен зейнеткерлер туралы оң стереотиптерді әзірлеу қажеттігін, сондай-ақ аға буын үшін қолдаушы инфрақұрылым құрудың маңыздылығын қарастырады. Зерттеу қартайған шағында әлеуметтік категория ретіндегі мәнін теориялық тұрғыдан көрсетуге бағытталған, бұл әлемдегі халықтың тез қартаюы жағдайында зейнетақы және әлеуметтік саясатты қайта ойластыруға септігін тигізеді.

Түйін сөздер: кәрілік, зейнеткерлік жас, әлеуметтік инклюзия, әртүрлілік, жасты кемсіту, зейнетақы реформалары, әлеуметтік әділеттілік.

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Старость и пенсионный возраст: философский взгляд на инклюзию и разнообразие в современном обществе

Аннотация. В статье рассматриваются философский подход к проблемам старости и пенсионного возраста, с акцентом на вопросы социальной инклюзии и разнообразия в современном обществе. Авторы проанализировали концепции старения, как биологического, так и социального процесса, а также влияние пенсионных реформ на общественные структуры и индивидов. Исследуется, как философские идеи о справедливости, равенстве и социальной ответственности могут быть применены для обеспечения социальной инклюзии пожилых людей и создания условий для их полноценного участия в жизни общества. Особое внимание уделяется концепции «возрастного разнообразия», которая подчеркивает значимость многообразия опыта, знаний и культурных вкладов пожилых людей. Статья затрагивает проблемы возрастной дискриминации, неравенства в доступе к трудовой активности и социальным услугам, а также роль государства и частных организаций в формировании инклюзивных обществ, ориентированных на стареющее население. В контексте философии социальной инклюзии авторы рассмотрели необходимость развития позитивных стереотипов о старости и пенсионерах, а также важность создания поддерживающих инфраструктур для старшего поколения. Исследование направлено на теоретическую рефлексию о ценности старости как социальной категории, что способствует переосмыслению пенсионных и социальных политик в контексте быстро стареющего населения в мире.

Ключевые слова: старость, пенсионный возраст, социальная инклюзия, разнообразие, возрастная дискриминация, пенсионные реформы, социальная справедливость.