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### **Репрессированная наука в Карлаге**

В статье отмечено, что жертвами политических репрессий 20–50-х годов XX в. в Советском Союзе стали многие ученые. Научную интеллигенцию подвергали гонениям, заключали в лагеря, расстреливали. Показано, что одним из главных мест концентрации научного потенциала страны стали лагеря Казахстана, где находились многие известные учёные (физики, генетики, биологи, историки, медики) с мировыми именами. Автором подчеркнуто, что несмотря на тяжёлые условия существования ученые занимались научными изысканиями, подтверждая этим свою преданность науке.

*Ключевые слова:* история политических репрессий, Центральный Казахстан, ГУЛАГ, Карлаг, ученые-заключенные, интеллигенция, тоталитаризм.

Одной из актуальных проблем новейшей истории Советского государства как в научном, так и в общественном отношении является исследование феномена репрессированной науки. До сих пор не подсчитано, сколько талантов было уничтожено. К сожалению, мы никогда не узнаем, сколько их было задушено в зародыше, — тех, кто не успел сказать свое слово в науке. Но по трагическим судьбам вписавших свое имя в летопись науки можно составить представление о том, как работала адская машина репрессий. Одни ученые были сосланы, расстреляны, другие затравлены идеологической инквизицией, третьи загнаны в «шарашки», четвертые оказались без учеников, попавших в несметное число «врагов народа», пятые спасались бегством за границу.

Созданная Советским правительством система концентрационных лагерей была направлена на освоение малоизученных и труднодоступных регионов страны с помощью подневольной рабсилы и эксплуатации человеческого интеллекта. Вклад репрессированных ученых в развитие экономики Центрального Казахстана до сих пор изучен слабо: фамилии их упоминаются выборочно, условия, в которых заключенным приходилось проводить научные исследования, остаются также не раскрытыми. Настоящая публикация, базирующаяся на архивных источниках и воспоминаниях, призвана дать более полные и систематизированные сведения о работах ученых в условиях Карагандинского исправительно-трудового лагеря (Карлаг) и их дальнейших послелагерных судьбах.

Проблема «интеллигенция и лагерь» является интересным аспектом в феномене репрессированной науки. Однако, как подтверждает историографический анализ, из-за жестких идеологических рамок в оценке событий того сложного времени ни в политической, ни в социальной, ни в экономической, ни в культурной истории СССР данная проблема не поднималась.

Впервые критический анализ существовавшей тоталитарной системы СССР появляется лишь с конца 1980-х гг., когда был взят курс на либерализацию политической системы и экономическую трансформацию общества. В средствах массовой информации начали появляться публикации о сущности сталинизма, что положило начало первому этапу изучения советскими историками данной проблемы, охватившему 1988–1991 гг. За этот период был опубликован ряд сборников, статей и монографий, содержащих ценную фактологическую информацию о масштабах массовых репрессий, беззакониях и конкретных судебных делах [1–4].

В 1991–1992 гг. для широкого круга исследователей стала доступной часть материалов спецхрана ГУЛАГа, находящихся в Государственном архиве Российской Федерации. В результате к середине

1990-х гг. накопленный источниковый материал дал возможность появиться значительному количеству сборников документов и специальных исследований по данной теме. К примеру, лагерная тематика нашла отражение в работах российских историков В.Н.Земского, О.В.Хлевнюка, В.П.Попова [5–9].

Среди работ, описывающих трагические события истории Советского государства с 1917 по 1950-е гг., особо следует отметить получившее особую известность публицистическое произведение А.Солженицына «Архипелаг ГУЛАГ» [10]. Автор впервые подошел к оценке исправительно-трудовой системы с исключительно критических позиций. Писатель, основываясь на воспоминаниях и рассказах, иногда не прямых, а пересказанных, и на личном опыте, описывает страдания безвинных жертв лагерей ГУЛАГа, в том числе Карлага.

В 1991 г. вышла в свет книга «Репрессированная наука», где на основе архивных документов исследователи изучили развитие советской науки в 1930–1960-х гг., находившейся под влиянием административно-командной системы управления государством. Параллельно здесь освещаются судьбы отдельных ученых, репрессированных по идеологическим и политическим мотивам [11].

Судьба научной интеллигенции, отбывавшей свой срок в Воркутинских и Печорских лагерях ГУЛАГа, была освещена в научных исследованиях российских историков Е.В.Маркова, В.А.Волкова, А.Н.Родного, В.К.Ясного [12, 13].

В казахстанской историографии история исправительно-трудовых лагерей, созданных на территории Казахстана, начала исследоваться со второй половины 1990-х гг. Весомый вклад в ее изучение был внесен учеными Казахстана Д.А.Шаймухановым, С.Д.Шаймухановой, Ж.Б.Абылхожиным, С.Дильмановым, А.Р.Кукушкиной [14–19]. В их работах на основе материалов спецархива Управления внутренних дел Казахстана впервые освещаются история и функционирование лагерей, их контингент, условия и быт заключенных Карлага, Степлага, АЛЖИРа и т.д.

О заключенных Карлага подробно писали исследователи Е.Б.Кузнецова, В.Н.Николаев, В.М.Могильницкий, Л.В.Михеева, С.В.Елеуханова [20–24]. Их работы несут содержательную информацию о судьбах многих заключенных Карлага — представителях творческой и научной интеллигенции.

Несмотря на наличие широкого интереса к данной проблеме, можно констатировать, что на основе архивных документов тема «интеллигенция и лагерь» остается еще недостаточно разработанной и исследованной.

Карагандинский исправительно-трудовой лагерь — один из крупнейших исправительно-трудовых лагерей (1931–1959 гг.), подчинявшийся ГУЛАГу НКВД СССР, — имел протяженность территории с севера на юг 300 км и с востока на запад 200 км. Если в 1931 г. территория Карлага составляла 53000 га, то в 1941 г. — 1780650 га. Если в 1931 г. Карлаг имел 14 отделений, 64 участка, то в 1941 г. — 22 отделения, 159 участков, а в 1953 г. — 26 отделений, 192 лагерные точки [14; 76].

Столицей Карлага был поселок Долинка (33 километра от Караганды). Воротами, куда прибывали заключенные, стала станция Карабас. Карлаг располагал реальной властью, оружием, транспортными средствами, содержал почту, телеграф. Вокруг Долинки, тесно окружая ее, также выросли лагерные зоны, оборудованные по всем условиям лагерного режима: ограды с козырьками из колючей проволоки, сторожевые вышки, вспаханная контрольная полоса, круговые посты караульных собак [14; 78].



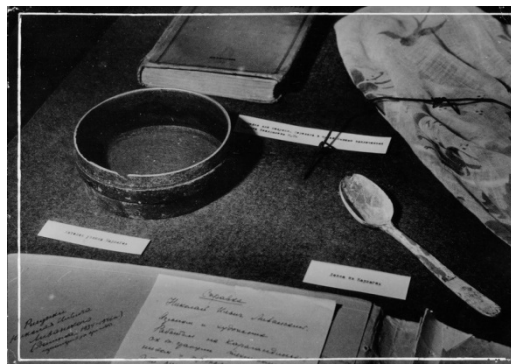
Управление Карлага НКВД в п. Долинка (слева — 1960-е гг., справа — после реставрации 2011 г.)

Структурно-лагерное управление имело административно-хозяйственный (АХО), учетно-распределительный (УРО), оперчекистский, контрольно-плановый (КПО), культурно-воспитательный (КВО), финансовый, транспортный отделы, политотдел, отделы снабжения и торговли, отдел кадров вольнонаемных [20].

При организации Карлага в качестве одной из приоритетных ставилась задача создания крупной продовольственной базы для бурно развивающейся угольно-металлургической промышленности в Центральном Казахстане, куда входили Карагандинский угольный бассейн, Джезказганский и Балхашский медеплавильные комбинаты. Для реализации поставленной цели был создан совхоз «Гигант», где применялся дешевый труд заключенных, работавших в крайне тяжелых условиях. Заключенных размещали в мало отапливаемых деревянных лагерных бараках с двух- и трехъярусными нарами. На каждого человека приходилось всего 1–1,8 квадратного метра площади. Такие болезни, как дизентерия, пеллагра, тиф, крупозное воспаление легких, туберкулез у заключенных были обыденными в лагерной жизни [21; 190].



Кровать для заключенных Карлага



Бытовые предметы заключенных Карлага

Созданному лагерному производственному комплексу требовались не только рабочие руки, но и «мозговой центр», который призван был обеспечить научное сопровождение освоенческих программ. Таковым стала Сельскохозяйственная опытная станция (СХОС), образованная в Карлаге в 1938 г. на базе ранее уже действовавших научно-исследовательских лабораторий. В состав станции вошли отделы: селекции, семеноводства, полеводства, кормодобывания, плодоягодных культур и лесомелиорации, овощеводства, защиты растений, животноводства, механизации, а также агрохимлаборатория, агрометеорологическая станция и контрольно-семенная лаборатория [25; 28].



Заключенные Карлага НКВД на химической обработке семян

Начальник планового отдела лагеря А.Хатемкин в своей информации в ГУЛАГ НКВД СССР от 17 декабря 1940 г. пишет: «Вся территория лагеря разграничена на 19 отделений, запасной фонд и сельскохозяйственную станцию. В лагере 106 животноводческих ферм, 7 огородных участков и 10 пахотных участков без наличия в них ферм» [26; 33].

Удельный вес сельского хозяйства в лагере составлял 58 %, промышленности — 41,5 %. Сельское хозяйство имело два профиля: растениеводство, с удельным весом 51,8 %, и животноводство, составившее 48,2 % [14; 19]. Совхоз «Гигант» Карлага выполнял государственные задания по продаже государству хлеба и обеспечению хлебом «спецконтингента». Так, в 1940 г. было собрано 6 820 тонн картофеля, 9 023 тонны овощей, 2 700 тонн ржи, 3 326 тонн пшеницы, 2 600 тонн овса, 3 900 тонн проса и т.д. Карлаг был полностью обеспечен сельскохозяйственными культурами [26; 35].

В годы войны от лагерного комплекса потребовалось резкое увеличение посевных площадей зерновых, овощных культур и картофеля. В 1945 г. посевная площадь составляла 51952 га, в том числе 40619 га зерновых, остальное — овощебахчевые и технические культуры. Это позволило получить сверх плана 42 554 ц зерна, 2065 ц овощей, 11459 ц картофеля [14; 96].

Развитие земледелия, и в первую очередь зернового хозяйства, в Карлаге являлось важнейшим фактором подъема животноводства. Из справки начальника планового отдела А.Хатемкина следует, что на начало 1940 г. количество КРС составило 17710 голов; овец — 193158; лошадей — 5814; свиней — 567; рабочих волов — 3789 голов [26; 33].

Столь значительный и разветвленный агропромышленный комплекс, каковым являлся совхоз «Гигант», потребовал для своего обслуживания научные силы. На опытной станции проводились научные опыты в области генетики — по выведению лучших пород в животноводстве и лучших сортов в растениеводстве. Помимо этого, ученые — заключенные Карлага активно занимались изучением осваиваемой территории, проводили топографические, гидротехнические, почвенные, ботанические, метеорологические и другие исследования. Среди ученых были те, кто попадал в лагерь уже сложившимися, опытными специалистами, для некоторых же лагерь стал местом и временем их профессионального становления.

Одним из первых в этой когорте ученых стал профессор, доктор сельскохозяйственных наук ботаник, растениевод и селекционер Леонид Адольфович Пельцих (1885–1971 гг.). До ареста (13 декабря 1930 г.) он проживал в г. Баку. Был обвинен Коллегией ОГПУ 18 февраля 1931 г. по ст.ст. 58–7, 10, 11 как «враг народа» и приговорен к заключению в концлагере на 5 лет с конфискацией имущества и высылкой семьи. Оказавшись в Карлаге, Л.А.Пельцих попал в научно-исследовательскую лабораторию совхоза «Гигант». Им было написано свыше десятка работ, среди которых наиболее значимым стало исследование «Растительный покров Тельманского и Жана-Аркинского районов Карагандинской области», опубликованное в «Трудах научно-исследовательской лаборатории Карлага». Издание вышло небольшим тиражом и распространялось только на территории Карлага (Государственный архив Карагандинской области) [27; 25].

Л.А.Пельцих, будучи высоко эрудированным специалистом, занимался изучением новых сельскохозяйственных культур (кукуруза, подсолнечник, суданская трава, кунжут, шафран) и их внедрением в производство. После окончания срока заключения он с 1937 по 1959 гг. работал в Чувашском сельскохозяйственном институте на кафедре растениеводства. 28 мая 1957 г. Л.А.Пельцих был полностью реабилитирован [14; 38].

Среди тех, кто с первых лет Карлага определял региональную сельскохозяйственную стратегию, был крупный ученый-биолог, селекционер и генетик Василий Степанович Пустовойт (1886–1972 гг.). До революции он организовал под Екатеринодаром (Краснодар) опытно-селекционное поле «Круглик» и руководил им до ареста, параллельно заведующим кафедрой в Кубанском сельскохозяйственном институте. В августе 1930 г. был арестован в Краснодаре. Будучи осужден на 10 лет заключения, он прибыл затем в Карлаг. В мае 1934 г. был освобожден по сокращению срока. После освобождения он некоторое время продолжал работать в научно-исследовательской лаборатории Карлага [28; 88]. В марте 1935 г. его назначили директором Центрального опытного поля Карлага. Результаты не замедлили сказаться: талантливый селекционер вывел урожайный сорт ржи и два вида проса, так называемые «долинские». Более того, его селекционные работы помогли в три раза поднять урожайность полей [27; 14]. С мая 1936 г. он продолжил работу на Кубани. За выдающиеся научные достижения в области селекции В.С.Пустовойт был дважды удостоен звания Героя Социалистического Труда, стал академиком ВАСХНИЛ (1956 г.) и АН СССР (1964 г.) [11; 519].

Значительный вклад в выведение новых сортов сельскохозяйственных культур на территории Карлага внес Игорь Константинович Фортунатов (1909–1987 гг.). В 1931 г. он окончил Сельскохозяйственную академию им. К.А.Тимирязева по специальности агроном-садовод. В январе 1933 г. был арестован как «член контрреволюционной организации христианской молодежи», осужден на пять лет по ст.ст.58–10,58–11 УК РСФСР с пребыванием в ИТЛ. 2 мая 1933 г. был этапирован в Карлаг [22; 7]. В совхозе «Гигант» он заложил первый в Центральном Казахстане сад, где занимался испытанием 85 сортов плодов и ягод, 30 пород деревьев и кустарников. В местных сопках он обнаружил дикорастущую землянику и заготовил для ее разведения более 200 кустов [25; 36]. И.К.Фортунатов активно сотрудничал с другими учеными и садоводами-практиками, также оказавшимися в лагере, среди которых были профессора В.С.Пустовойт, В.М.Савич, В.И.Сазонов, техник-агроном А.Г.Разба, садовник-практик М.Ф.Воротыко, садоводы Д.Р.Христолюбов, А.С.Попов, И.А.Здесьюк, Я.К.Бычек и другие [25, л. 38–39, 39 об.]. Освободившись из заключения в 1938 г., Игорь Константинович участвовал в изучении пустыни Бетпакдала, работал в системе АН Казахской ССР, защитил кандидатскую диссертацию на тему «Культурная дендрофила Джезказгана» [14; 122].

В целом за 1938–1946 гг. сотрудниками Карагандинской сельскохозяйственной станции было опубликовано свыше 200 научных статей, обобщающих научно-исследовательскую и экспериментальную работу по растениеводству. В подтверждение сказанного выше приведем воспоминания репрессированного Г.Левина: «В Карлаговское время это был цветущий уголок, оазис в пустыне. Грандиозная оросительная система, шумящая среди степей, леса и дубравы. Поселок Долинка утопал в зелени» [29, л. 56].

Помимо СХОС при управлении Карлага была создана также научно-исследовательская станция по животноводству, имевшая свои экспериментальные базы. Порода полутонкорунных курдючных овец, отличающаяся высокой мясной продуктивностью, качественной шерстью, а также приспособленностью к условиям района, была впервые выведена благодаря начальнику НИС по животноводству заключенному Б.К.Фортунатову (1886–1940 гг.). Заразившись бруцеллезом, он умер в Долинской лагерной больнице в 1940 г., а начатая им работа была прекращена [30].

В 1989 г. в газете «Индустриальная Караганда» впервые были опубликованы воспоминания бывшего заключенного А.Берга, работавшего в НИСе в 1940-х – начале 1950-х гг. Автор, к сожалению, в своей публикации приводит не полную, но ценную информацию о некоторых ученых — заключенных Карлага, среди которых профессора Р.А.Цион, Я.Е.Васильцев, А.В.Ланина и другие.



Дом техники п. Долинка

Из архивных материалов известно, что до войны в Карлаге было 159 высококвалифицированных агрономов, 70 зоотехников по крупному рогатому скоту, 32 ветврача, 56 ветфельдшеров, 15 зоотехников по овцеводству. После войны их число значительно увеличилось. Известно, к примеру, что в 1950 г. в хозяйствах лагеря работали более 200 агрономов [14; 136]. Активное участие квалифицированных специалистов позволило совершенствовать экономику даже такого специфического хозяйства, каким был лагерный комплекс.



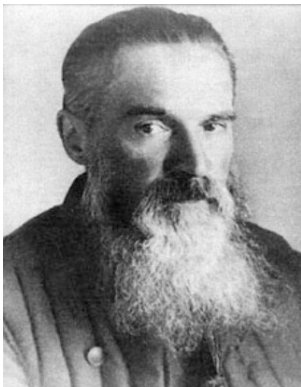
Все достижения СХОС ежегодно демонстрировались на сельскохозяйственных выставках, проходивших в здании Дома техники. Руководство Карлага стремилось показать, что только в лагерях может быть такой ударный социалистический труд.

Среди жертв политических репрессий того времени был также советский геофизик, основоположник гелиобиологии, поэт, художник, философ Александр Леонтьевич Чижевский (1897–1964 гг.), репрессированный в 1942 г., отбывавший срок в лагерях Свердловской области (Ивдельлаг) и в Казахстане (Карлаг, Степлаг). Сфера его научных интересов разнообразна — биофизика и электрофизиология, медицина и вопросы продления жизни, физиология дыхания и проблемы эпидемиологии, животноводства, растениеводства, изучение смертности, установление нового закона о вегетативной функции Земли. Он основоположник ряда наук, а также талантливый изобретатель. Его книги в довоенное время были изданы во многих странах в Европе, Америке и Азии. Являлся действительным и почетным членом 30 университетов, академий, научных обществ. В 1939 г. был избран почетным президентом Международного конгресса по биофизике и биокосмологии в Нью-Йорке. Благодаря его вкладу в мировую науку он был назван «Леонардо да Винчи XX века».

Как талантливый врач, А.Л.Чижевский многие годы искал пути избавления человечества от раковых заболеваний, установил закономерности движения крови в сосудах. Творчество этого человека поражает многогранностью, его идеи глобальны и фундаментальны. Но успех ученого вызывал черную зависть у его коллег [31]. В прессе началась травля «сына царского полковника» за его гипотезу о влиянии солнца на биологическую жизнь. Его объявили «лжеученым», лишили лаборатории.

В 1942 г. профессор А.Л.Чижевский, проживавший в Москве, был необоснованно, без суда, осужден на 8 лет каторги. Значительную часть этого срока он отбывал в Карлаге. В архивах Караганды хранятся личные дела заключенного А.Л.Чижевского. Первое начато 21 января 1942 г. и закончено 22 января 1950 г. Второе дело было заведено Карагандинским управлением МГБ СССР от 25 января 1950 г., сразу же после выхода из лагеря и определения его ссыльным в Караганду [29, л. 70].

А.Л.Чижевский, несмотря на то, что являлся инвалидом первой группы (у него, согласно заключению врачей, «склероз мозга, грудная жаба, бронхит»), продолжал работать в самых невыносимых условиях Карлага. В своем дневнике он оставил запись от 6 января 1943 г., где пишет: «Холод — 5 градусов в камере, ветер дует насквозь, жутко дрожу. Кипятку не дают» [29, л. 35].



Заключенный Карлага  
А.Л.Чижевский. 1950 г.

Не имея лабораторной базы, справочников и пособий, он продолжал вести глубокие научные исследования. Об этом свидетельствует переписка ученого с замначальником Карлага подполковником Слюсаренко, сохранившаяся в его личном деле. Чижевский просит помощи в издании и пересылке в Москву своих трудов: «Об абсолютной очистке воздуха от пыли и микроорганизмов», «Электростабилизация морфологических и белковых элементов крови при переливании», «Электростатический метод интенсификации химических реакций», «Профилактическая роль отрицательных ионов воздуха в рентгеновских кабинетах» [32, л. 41–45]. Однако на все запросы ученый получал один ответ: «Работы научной ценности не представляют. Возражения автора, если последние возникнут, направлять в Центральное бюро по делам изобретений 4-го спецдела МВД СССР» [32, л. 98, 99].

10 июня 1948 г. по решению спецкомиссии А.Л.Чижевский «... как особо опасный государственный преступник подлежит содержанию в особом лагере МВД», т.е. Спасском особом лагере [29, л. 70]. Здесь он в последние годы своего заключения работал в лагерной больнице, затем стал научным руководителем Клинической лаборатории 2-го отделения, где занимался исследованием электрического свойства крови и болезней рака. В Спасске начало функционировать крупное онкологическое стационарное подразделение, которое впоследствии станет фундаментом для открытия в Караганде первого онкологического диспансера.

7 января 1950 г., после окончания лагерного срока, Чижевский был сослан на поселение в г. Караганду. Ему удалось устроиться лаборантом в Областной онкологический диспансер, где проработал до 1957 г. [32; 217]. С 1957 по 1959 гг. работал в Карагандинском научно-исследовательском угольном институте старшим научным сотрудником в лаборатории механизации технологических процессов [29, л. 22]. В 1959 г. переехал в Москву на постоянное место жительства. В 1964 г. учёный с мировым именем ушёл из жизни.

Лагерную систему испытал на себе ещё один крупный ученый — основатель радиационной генетики, биогеоценологии и молекулярной биологии Николай Владимирович Тимофеев-Ресовский (1900–1981 гг.). Его фундаментальные, всеобъемлющие труды в области популяционной генетики, радиационной экологии и эволюционного учения получили международное признание. Он первым осознал идею защиты организма человека, его генетического аппарата от действия радиации, заложил основы молекулярной генетики, создал предпосылки для понимания механизмов восстановления живых клеток и хромосом при облучении.

С 1925 по 1945 гг. он жил и работал в Германии в Институте биологии кайзера Вильгельма. После окончания войны Тимофеев-Ресовский вернулся на родину. 9 октября 1945 г. он был арестован. 4 июля 1946 г. Верховный Суд СССР осудил его по ст. 58–1 сроком на 10 лет — с 8.10.1945 по 8.10.1955 г. [33, л. 57].

Радиобиологические исследования, начатые в Германии и продолженные в заключении, позволили сформировать новое научное направление — радиационную биогеоценологию.

Из личного дела Тимофеева-Ресовского № 326030 следует, что после вынесения приговора он был этапирован в Карабас (отделение Карлага), где находился с 15.08.1946 г. по 29.08.1946 г. [33, л. 59]. По всей вероятности, его направили в Карлаг для работы на сельскохозяйственной опытной станции. Но после двухнедельного пребывания в Карабасе Н. В. Тимофеев-Ресовский был по этапу отправлен в Самарское отделение, куда прибыл 31 августа 1946 г. Здесь «Зубр», так прозвали учёного, находился по 18 ноября 1946 г.

Солженицын вспоминает: «Он находился в тяжёлом состоянии, обессиленный, с последней стадией пеллагры. Он умирал... Его положили в сани и повезли на станцию. 150 километров предстояло скрипеть на морозе. К тому же на прощание уголовники вырезали бритвой спину его суконного бушлата. Всё равно доходит профессор, доедет мёртвяком, так что ж добру пропадать, из сукна тёплые портянки выйдут» [10; 523].

Доставленный в Карабас 20 ноября 1946 г. Тимофеев-Ресовский находился там по 29 ноября. В карточке учёта, в графе «когда, куда убыл» было указано «Москва, Бутырская тюрьма 9-го управления МВД» [33, л. 63].

Известно, что до конца своего срока Тимофеев-Ресовский находился на Урале. В 1955 г., несмотря на окончание его срока, он не был реабилитирован. После окончания срока с 1955 по 1963 гг. работал в Институте биологии Уральского филиала АН СССР. С 1964 г. его с большим трудом взяли в Институт медицинской радиологии Академии медицинских наук СССР, где он проработал до 1969 г. в должности начальника отдела общей радиобиологии и радиационной генетики [34; 114].

Сказанное выше позволяет сделать вывод, что научная и практическая деятельность ученых-заклученных, работавших на научно-исследовательских и опытных станциях и в подразделениях Карлага, была направлена на осуществление одной из главных задач совхоза «Гигант» — освоение степных и полупустынных земель Центрального Казахстана. В то же время ученые Карлага сохраняли свой статус заключенных, оставаясь частью «спецконтингента», подвергавшегося эксплуатации. Сроки — минимальные, спектр изысканий — широкий (селекция, генетика, полеводство, семеноводство и т.д.). В первые годы Карлага репрессированные ученые жили в землянках и лагерных бараках, работая «по памяти», не имея полноценного доступа к научной информации и необходимого оборудования для своих исследований. Только спустя годы появились научная библиотека, лабораторное оборудование и т.д. На основе первых «мозговых трестов» возникали научно-исследовательские учреждения — лаборатории, научные базы и станции. В Карлаге отбывали срок многие как уже известные, так и получившие известность в дальнейшем ученые: селекционеры, генетики, а также агрономы, зоотехники, ветеринарные врачи. Отмечая, что научная деятельность ученых-заклученных Карлага сыграла значительную роль в региональном развитии Казахстана, нельзя не выделить и другую, крайне негативную сторону воздействия репрессий на сферу науки: аресты и изъятия ученых из их сферы деятельности разрушали, деформировали работоспособность научно-образовательных учреждений, где они работали. Кроме того, далеко не все арестованные ученые и специалисты могли продолжить свою работу за «колючкой», погибая, как и остальные заключенные, от голода, холода, болезней, невыносимых условий содержания. Часть ученых, даже после освобождения, продолжали работать в той же системе НКВД — МВД или в пределах Казахстана, не надеясь в сталинскую эпоху найти работу в центральных научных учреждениях и вузах.

С целью исследования и сохранения памятников истории Карлага и увековечивания памяти невинных жертв исправительно-трудовых лагерей, находившихся на территории Казахстана, по пору-

чению Президента Республики Казахстан Н.А.Назарбаева в 2001 г. на территории бывшего Карлага был открыт музей.

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Қ.Қ.Әбдірахманова

**Карлагтағы қуғын көрген ғылым**

XX ғасырдың 20–50-жылдары Кеңес Одағында саяси қуғынға ғылым да ұшырады. Ғылыми зиялыларды қуғынға, ату жазасына, лагерлерге тұтқын ретінде жіберді. Ғылыми әлеует шоғырланған басты орындардың бірі Қазақстандағы лагерлер болды, бұл жерде көптеген әйгілі ғалымдар (физиктер, генетиктер, биологтар, тарихшылар, медицина қызметкерлері) өмір сүрді. Өмір сүрудің қиындығына қарамастан, олар өздерінің ғылыми зерттеулермен шұғылданды, яғни өз істерімен олар ғылымға шынайы берілгендігін көрсетті.

K.K.Abdrahmanova

**Repressed science in Karlag**

The science became victim of the political repressions of the 1920–1950s years in the XX century in the Soviet Union. The scientists — intelligents were persecuted, shot, sent to the camps. One of the main places of the concentration camps where the people with scientific potential were sent became Kazakhstan. Many famous scientists that were known around the world were here (physics, genetics, biologists, historians, medical doctors). Despite hard conditions they found themselves in even here they were able to do their scientific researches, showing their dedication to the science.

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G.A.Zhumasultanova

*E.A.Buketov Karaganda State University (E-mail: qalia61@mail.ru)***Repressive character of total collectivization on the time of developing of totalitarian system in Kazakhstan**

This article is devoted to one of the tragic pages of Kazakhstan political history — the period of realization of continuous collectivization in the conditions of totalitarian regime. The author shows on a big actual material what were the results of an administrative arbitrariness, excesses and perversion in the years of collectivization, opens the repressive character and drama essence of the continuous collectivization carried out in Kazakhstan which turned out to be the consequence of the established totalitarian regime over all Soviet country.

*Key words:* totalitarianism, political system, political repressions, one-party membership, bolshevism, solid collectivization, genocide, ethnocide.

Today in the conditions when the domestic historical science got the new qualitative characteristic defined in the form of new approaches to scientific problematics, free creative search, and also strengthening of interest to the problems of general historical heritage, studying of consequences of the tragic past of our people, undoubtedly, is especially become actual. In this sense it should be noted that special significance the history, as well as any science, gets during the so-called periods of changes — radical transformation of social-political models when on the agenda there are questions of reconsideration of historical, political, cultural processes, and also the formation of new historical and political thinking.

Emphasizing the importance of historical researches at the stage of development of already established state the President of our country N.Nazarbayev emphasized: «We need national historical consciousness. Our perception of history should be integral, positive and unite society, but not divide. To lift national spirit on the proper height, it is necessary to realize accurately, what our real history, culture, religion» [1; 8]. On this basis the Head of the state initiated the need of development of special program of historical researches under the name «The People in the stream of history». The main purpose of this program is creation of conditions for a quantum leap of Kazakhstan historical science on the basis of the advanced methodology and technique.

Within the realization of the tasks set by the President of the country for Kazakhstan scientific community, on June 6, 2013 in Astana at the Euroasian national university named after L.N.Gumilev enlarged meeting of the Interdepartmental working group on studying of national history of the Republic of Kazakhstan took place. Speaking at this meeting, the State secretary of Kazakhstan Marat Tazhin absolutely fairly noted: «The history of Kazakhstan is our general history. We have to understand accurately that the history of Kazakhstan in the XX century is in many respects history of collision national and totalitarian. It is the history of suppression of national consciousness by ruthless political machine for which there was no special value who was in front of it, — the Kazakh or Russian, the Ukrainian or the Uzbek. And we have to accurately and clearly understand real mechanisms of history. The future is impossible without the support on the historical past. In that hidden war of meanings and values which is happened on a planet every day, preservation of historical memory is an only way of self-preservation in general» [2].

In this regard it should be noted that the domestic historical science, undoubtedly, came to new level of understanding and studying of many stages of our country development. At this level of scientific researches reconsideration of genesis of totalitarian system and its consequences for Kazakhstan takes a special place. In studying of these problems the big merit, undoubtedly, belongs to the whole group of well known Kazakhstan historians. It is necessary to refer to them such scientists, as M.Kozybayev, K.Nurpeysov, M.Koygeldiyev, Zh.Abylkhozhin, K.Aldazhumanov, N.Amrekulov, etc.

The importance of their scientific contribution is especially noticeable in the questions of studying and assessment of political events in Kazakhstan in the period of totalitarianism, particularly in the analysis of negative sides of socialism building, problems of industrialization, collectivization, hunger of 1931–1933, political repressions of these years and their consequences. However, despite rather serious readiness of the called problems, the questions connected with implementation and mechanisms of political repressions in scales of Kazakhstan and their harmful consequence for destinies of the people of our country still demands complex and system studying. At the same time, search and involvement in the scientific circle of new historical, political and archival materials, and also their adequate assessment still remains an important and actual task for historians, and other scientists of related sciences.

In life of each nation, state there are events which in any way can't be forgotten because it would be irresponsible before future generation. Careful attitude to these events, to its history is the best guarantor of that today and tomorrow we won't make new tragic mistakes.

Such tragic page in the history of the Soviet people in the past including Kazakhstan, were the years of political repressions which became the main instrument of strengthening of totalitarian system. The President of the Republic N.Nazarbayev repeatedly spoke about it. The Head of our state always had an accurate position on the recent past of the country. Especially interesting in this plan are the reflection of N.Nazarbayev about totalitarian system, about influence of the past on the present which are given in his book «In the stream of the history». In this book the author in all completeness opens negative influence of totalitarianism on national culture, language, Kazakhs' way of life. «Rigidity of totalitarianism at the solution of the national question doesn't come within miles of all previous historical periods. Kazakh people in their history underwent many shocks, but in days of a totalitarian regime Kazakhs lost as much national identity of culture and language, as it wasn't lost earlier. On number of victims of political repression Kazakhs if to judge in percentage terms, suffered most than other people of the Soviet Union, and «mass collectivization and elimination of rich landowners as social group led to national accident» — N.Nazarbayev claims in his work [3; 245].

Really, tragic pages of history of our country show that in the 20th — the beginning of the 50th years in Kazakhstan took place the politics of unreasonable mass political repressions not only against harmless certain citizens, but also the whole people who occupied various parts of the former Soviet Union.

Now with confidence it is possible to claim that the mass political repressions which have captured these years all Soviet country including Kazakhstan, were a consequence of a number of factors. Among these factors the leading should be recognized the race for power of certain social-political forces, in particular All-Union Communist Party of Bolsheviks. In this fight Stalin's orientation to achievement of the individual power became dominating that, finally, brought on the way of physical destruction not only real, but also potential rivals and opponents of the Stalin regime which basis was made by totalitarian ideology. Therefore it is obvious that existence of the totalitarian system which was established in the conditions of one-party membership in the USSR, could be one of the main reasons of terror and repressions.

During domination of the Soviet ideology there was no possibility of truthful studying of the questions connected with political repressions, terror over people as many archival materials weren't available to researchers of this problem. Only in the conditions of democratic development of independent Kazakhstan we

had an opportunity to study and estimate critically a true story of that time, to count the general losses, mainly, the human losses. Because still human losses which took place in the years of mass repressions on the territory of Kazakhstan aren't specified up to the end.

All this forces us to address once again to the past, objectively to estimate everything that happened in the period of a Stalin regime in the result of political terror and repressions. In this question huge research work of scientific historians, political scientists in details to specify the facts, figures still is required, to open the reasons and consequences of cruel repression in the conditions of a totalitarian regime and to create an original, true story of events of those years.

The modern historical science proves that realities of today were in many respects put during the drama periods of national history to which the 20th -50th years of last century concern. The history showed that exactly in these years during power modernization century tenor of life of Kazakh people was broken, the large-scale repressions which have led to mass destruction of Kazakhstan population were carried out. As the proof of it the following data which were provided by the academician M.Kozybayev can serve: «Since 20th years and finishing the 50th years in Kazakhstan as a result of political repressions for political reasons 103 thousand people were condemned. From among repressed people over 25 thousand were shot on sentences of the three of Joint State Political Directorate — People's Commissariat for Internal Affairs and other extra-judicial and judicial authorities» [4].

Thus, it is necessary to emphasize that as peak of manifestation of cruelty concerning human lives and consequence of a totalitarian regime in our country is recognized to consider political repressions of the 30th years of the XX century.

These years Kazakhstan became the huge ground for carrying out unprecedented social experiment. Here an attempt of realization of an orthodox Marxist postulate «about possibility of transition of the backward people to a socialism, passing capitalism» was made that ended with destruction of traditional systems, life-support of Kazakhstan ethnoses, and, eventually, brought to unprecedented in the history accident.

Scales of the tragedy were so enormous that it is possible to call it genocide manifestation from the center. The beginning of the developed drama is connected with the 20th years when the totalitarian system struck the first blow to traditional structure of the Kazakh ethnos. The idea of expropriation of exploitative farms issued from the nature of the state with its primacy of class interests. Therefore from the very beginning of dictatorship establishment of the proletariat in Kazakhstan motives of class fight were constantly germinated by figures of the new power. Under the guise of continuous collectivization Bolsheviks managed to carry out destruction of Kazakh people as a result of artificially caused hunger and deliberate ethnocide. It, in turn, led to violent change of traditional Kazakhs' tenor of life that was the scary tragedy for the people on its scales much surpassing the consequence of Junggar invasion. As the sources testify, Kazakhs after this demographic accident restored population of 1926 only forty years later.

Repressive character of collectivization was shown with special force in those measures which were developed at kulaks and bais elimination as a class. The state had widely initiated the dispossession of the kulaks before the resolution of the Central Committee of the Communist Party of the Soviet Union Bolsheviks from January 5, 1930 «On types of collectivization and helping measures of the state to collective-farm construction».

So in the multivolume edition of domestic scientists «Collectivization of agriculture of Kazakhstan (1926 – June, 1941)» it is said that the beginning to this process was put by the campaign for confiscation of big rich landowners' farms essence of which was expropriation, i.e. «self-dispossession of the kulaks» (on the terminology of party documents) of country farms in mass scales. The strongest twisting of tax press also took place. In January, 1930 the new Resolution of the Central Executive Committee and the Council of People's Commissars of the USSR «On measures of fight against the malicious slaughtering of livestock» was accepted, which was directed against the persons who were accused of livestock slaughtering and instigation for the purpose of derogation of agriculture collectivization on which punishment in the form of imprisonment within two years with expulsion from that region was provided [5; 66]. So totalitarian regime continued to untwist the infernal machine of repressions.

On January 15, 1930 by the decision of the Politburo of the Central Committee of the Communist Party of the Soviet Union Bolsheviks there was created special commission (Goloschyokin also entered into it) led by Molotov [6]. The commission developed a number of concrete measures for the dispossession of the kulaks. It was planned to wage the campaign within February-May, 1930. Operative providing of this «campaign» was carried out by Joint State Political Directorate. On February 2 Joint State Political Directorate sent to its structures the instruction with the requirement to begin immediate operations on withdrawal and

elimination of «a counterrevolutionary agency», «actively operating kulak elements of the first category». Soon according to this instruction 3113 people were arrested in Kazakhstan. After this mass evictions had begun. By the beginning of May, 1930 1341 families or 7535 people were evicted in the republic [6; 54].

The Soviet power didn't consider traditional way of Kazakhs' life, it started from the very beginning of its existence to undertake purposeful attempts to get rid of national traditions of indigenous people as «contradicting to social progress and having backward character». Economic tasks were solved by especially political methods.

In 1928 the grain crisis had burst in the country. The main reason for crisis was the withdrawal of means from agriculture and transference of their industry. There were reduced prices for bread in domestic market, and the peasantry began to refuse to sell bread. It was understood as attack of small bourgeoisie elements on the proletarian state and working class; it was decided to answer «kulak strikes» with emergency measures. So there was a fight against a kulaks under the slogan «kulaks elimination as a class».

Soon this policy poured out in wide repressive actions against the peasantry. In the dissertation work «Political repressions in Kazakhstan in the conditions of a totalitarian regime (1920–1950 years)» «we give many facts which prove antinational repressive character carried out in Kazakhstan agriculture collectivization in the 30th years. So for example, in this work there are data that on August 7, 1932 the law «On protection of property of state enterprises, collective farms and cooperations and strengthening of public (socialist) property» was adopted which assumed punishment in the form of execution, and under «softening circumstances» 10 years of prison with property confiscation. More than 33 thousand people were condemned only for the first year of the action of this anticonstitutional norm in Kazakhstan. The so-called repressible were brought under some other articles of criminal character. Thus there was no similarity of judicial proceedings. Everything was solved by «threes».

In the work it is also said that in five years (from 1929 to 1933) by the three of Joint State Political Directorate according to incomplete data in Kazakhstan 9085 cases were considered and there were accepted decisions concerning 22933 persons. From them 3386 people were sentenced to a capital punishment — execution, committed in concentration camps from 3 to 10 years — 13151 persons. Further in our work events of 1929–1930 when in the most part of Kazakhstan there was a big crop failure and jute are described. Despite it in November, 1929 the Central committee of party made the decision to force the rates of collectivization and transference of nomadic farms to settled lifestyle. The agriculture of Kazakhstan had an objective — since 1931 to hand over 1,6 million tons of grain annually, having turned nomads into settled population. In these conditions campaign of continuous collectivization began in the republic. By February, 1930 in Kazakhstan there were already 6722 collective farms which included 441931 households [7; 49, 50].

However these «successes» were reached by excesses. In the majority of created collective farms by spring, 1930 there were absent not only houses, household constructions and necessary agricultural stock, but also arable lands. There was not enough feed for animals; many of the people driven in collective farms had no cattle, even personal property. In collective farms there were not enough experts of agriculture. All this caused discontent and protests among the peasantry, and led to a resistance movement, accompanied in some areas by peasant revolts.

By data, which are available in materials of «round tables» and seminars which were taking place in our country still in the mid-nineties of the last century in Kazakhstan in 1929–1931 372 revolts in which about 80 thousand people participated were registered. The largest revolts were at that time in Suzakskiy, Bostandykskiy, Irgizskiy, Kazalinskiy, Kurdayskiy, Kastekskiy, Balkhash, Karmakchinskiy, Abralinskiy, Chubartauskiy and other regions. Wide scope was gained by resistance and transition movement in Adayevskiy district. But these revolts were cruelly suppressed. Mass repressions had begun. According to Joint State Political Directorate in 1931 in auls and villages more than 2 thousand «hostile» groups with the number of 10 thousand people «were revealed». Prosecution of party, Soviet workers began — they were arrested for «wrecking». The first, under repressions, were the members of political movement Alash. It was declared that Alash members counteracted to carry out the policy of collectivization, lined the people on sabotage and wrecking acts [8; 145].

In 1931–1932 the hunger burst in Kazakhstan. The leaders of the republic saw the main reason in malicious will of the class enemy, wrecking of kulaks and bais. Actually emergency and administrative measures on places undermined peasant production. Crops, cattle livestock were sharply reduced. So, in 1932 in comparison with 1928 gross collecting grain decreased to 15,1 million, and cattle livestock — from 40,5 million to 5,3 million. Auls, kishlaks, villages starved, hunger came to the city. There are different numbers of hunger victims in the republic. One consider that 1,3 million, others — 1,5 million were died, N.Nazarbayev in



his work, «To store memory, to fix consent», which was published in the newspaper «Kazakhstan truth» on January 16, 1997, noted that «victims of hunger and repressions only in 1932–1933 were 1,750 thousand people or 42 percent of all the Kazakh population of the republic» [9].

Such is the price of victims of hunger of 1931–1933, such are the results of administrative arbitrariness, excesses and perversion in days of collectivization in Kazakhstan. It was the tragedy of distressful Kazakh people. But it was the result of the established totalitarian regime in all Soviet country which had its face on suburbs. Scales of the tragedy of those years caused by huge destruction of the republic's household, were terrible, as we can see. Having lost the cattle, inhabitants of the steppe lost a meat and dairy products which were traditional for them. There was also no bread in aul because of crop failure. It was not always possible to leave a disaster zone. For the infinite Kazakh peasantry the huge steppe from the wet nurse turned into a trap.

The price of the tragedy of those years, directed against the republic's peasantry, was huge. Hunger and mass transition of people were accompanied those years by arrests and repressions against the population of Kazakhstan. On historical data in 1928–1930 only in three regions of Kazakhstan (Akmolinsk, Petropavlovsk and Semipalatinsk regions) 34120 people were arrested and 32357 people were punished administratively. And in 1932 in Kazakhstan 33345 people were instituted criminal proceedings, 7728 of them were collective farmers, 5315 were individual farmers [7; 54].

The materials given above show, that even the fluent analysis of scales and mechanisms of repressions in the 20th-30th years in Kazakhstan allows us to draw a conclusion that expansion of such large-scale terror in the country needed to be proved. Therefore the created totalitarian regime was a real basis of this process. Besides, it should be noted that scales of the tragedy were so terrible that it grants to us the right to designate such policy of the authorities as an ethnocide as in Kazakhstan there was frankly violent eradication of cultural tradition and ethnosocial institutes that was promoted by mass repressions against the people of Kazakhstan.

In the awful register of the tragedies which shocked the XXth century, along with such crimes against humanity as Bolshevik anti-country repressions in the years of collectivization, Ukrainian «Holodomor», Stalin deportations of the people, Maoist «cultural revolution», Pol Pot regime, destructive actions against the distressful people of Kazakhstan will be also remembered.

The history of political repressions in our country added the tragic page to our memory of million human destinies sacrificed to ephemeral idea «creation of communistic paradise». Therefore, today in the terms of tasks' realization on studying of the national history, set by the Head of the state in the program «People in the stream of history», domestic historians are faced by huge tasks in respect of serious scientific judgment of such dramatic periods, as the periods of political repressions in the years of carrying out continuous collectivization in Kazakhstan. It is necessary in order that on the basis of the new sources, new theoretic-methodological platforms, using a system method of researches to continue studying of sources, reasons and character of the great Kazakh tragedy which has occurred in the early thirties which fully will open technology of Bolshevik ethnocide and totalitarian nature of modernization processes in the village, carried out by the Soviet power in Kazakhstan.

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Ж.А.Жұмасұлтанова

### **Қазақстанда тоталитарлық жүйенің даму кезеңінде жаппай ұжымдастырудың репрессиялық сипаты**

Мақала Қазақстан саяси тарихының аса қасіретті жылдарына арналған. Бұл жылдар елімізде орын алған тоталитарлық тәртіптегі жаппай ұжымдастыру кезеңін қамтиды. Мақала авторы көп тарихи фактілерге сүйене отырып, ұжымдастыру жылдары елімізде болған әкімшілік озбырлық пен асыра сілтеулердің нәтижелеріне көңіл аударды. Сонымен қатар Кеңес елінде орнатылған тоталитарлық режимнің зардабы ретінде болған жаппай ұжымдастырудың репрессиялық сипатын айқындады.

Ж.А.Жумасултанова

### **Репрессивный характер сплошной коллективизации в период развития тоталитарной системы в Казахстане**

Статья посвящена одной из трагических страниц политической истории Казахстана — периоду проведения сплошной коллективизации в условиях тоталитарного режима. Автором на большом фактическом материале показано, каковы были итоги административного произвола, перегибов и извращения в годы коллективизации, раскрыты репрессивный характер и драматическая сущность проведенной в Казахстане сплошной коллективизации, которая стала следствием установившегося тоталитарного режима по всей Советской стране.

A.A.Injigolyan

*E.A.Buketov Karaganda State University (E-mail: anzhela\_i2002@mail.ru)***Sociolinguistic policy in the Republic of Kazakhstan: cultural aspekt**

The article analyzes the development trend of this new field of Kazakh society as language policy. Copyright by analyzing the historical evolution of language policy in the Republic of Kazakhstan, shows the problem areas of the process. Author in the analysis of trends in language policy uses new methods to Kazakhstan science fields of knowledge — sociolinguistics. The article concluded that the need to find new forms of interaction between the state, experts and representatives of ethnic groups to develop an optimal model of language policy in the Republic of Kazakhstan.

*Kew sword:* sociolinguistic policy, Language, Kazakh ethnos, Ethnic groups, Minorities, assimilation, integration.

Kazakhstan language policy went through several stages of development. During the post-independence years Kazakhstan has elaborated rewarding experience in administrative management of language policy. A situation that occurred twenty years ago in the language sphere was the result of russification policy conducted in Kazakhstan, forceful removal of repressive nations, economic migration.

Moreover, government institutions did not provide any support to ethnic and cultural practices, including language practice. This policy had its advantages and disadvantages. The principal defect was the loss of native language by Kazakhs and representatives of other ethnic groups. One benefit of such system was that Kazakh intellectuals obtained access to education through the Russian language — in particular it should be emphasized that the percent of technical intellectuals in Kazakh ethnos had the highest rate among the Central Asian republics. Various countries deal with the national language matter in accordance with their own language situation. According to the purposes and the content of language policy, each state creates its own model of language development. Language functioning in modern Kazakhstan has some very unique features: the coexistence of a large number genetically distinct and typologically different languages (representatives of more than 130 nations and nationalities live in Kazakhstan) with the main combination of two widespread partner-languages (Kazakh and Russian).

Kazakhstan is a region of intense migratory movement. Since the second half of the nineteenth century the migration of peasants from Russia in the north, west and south-eastern regions of Kazakhstan. Peasants were resettled in the country about 1.5 million. In the 30–50 years of the twentieth century as a result of the policy of the Soviet leadership, many ethnic groups settled in the territory of Kazakhstan by force. Were deported some 60 ethnic groups, the total number of the various data to three -million people. The repression of Stalin changed the ethnic picture of Kazakhstan. In Kazakhstan were exiled and imprisoned in large groups of people.

In the years 1931–1933 the Soviet leadership conducts programs for settling nomadic Kazakh tribes, selecting cattle that was the main source of ethnic Kazakhs. In the country begins «zhut» (hunger) is killed as a result of which about 40 % of Kazakhs. Parts of the Kazakh families migrate to neighboring countries, the majority in China. Part of the modern Kazakh diaspora is the descendants of the very birth, who were forced to migrate to other countries.

Kazakhstan currently has a policy of repatriation of ethnic Kazakhs, forced or voluntarily left the territory of the country or living outside its current borders after the national- state demarcation of Central Asia and their descendants living in other countries (the term is used «repatriates»). From 1 October 1991 to 1 October 2011 in Kazakhstan returned 221.3 thousand families, or 860.4 thousand ethnic Kazakhs. Total living in Kazakhstan 10,764,253 ethnic Kazakh.

These demographic processes largely influenced the ethnic picture of modern Kazakhstan. Kazakhstan has formed a special linguistic and cultural environment. Multivariance language space due to the needs of ethnic groups to preserve their native language, mastering the national language, the development of Russian and learning English. Where ethnic communities contributed to the development of traditions and culture of ethnic groups. The national policy focused on maintaining ethnic diversity also played a role in the development of a stable multi-ethnic society.

Day-to-day realities of Kazakhstan demand a language policy that corresponds with the needs of Kazakhstan's poly-ethnic population and considers language features, demographic and political situation as a leading factor impacting on political stability in society. After gaining independence the republic started to realize the policy of a sequential bilingualism — the capacity of population to acquire both Kazakh and Russian languages equally. In present-day Kazakhstan there is implemented the unique cultural project «Trinity of languages» — motivational orientation of youth and all population in its entirety in Kazakh, Russian and English languages learning. It is worth noting that all sociolinguistic encyclopedias characterize bilingualism as an ability of individual to speak two languages, a person who speaks several languages is called polyglot. So far, it seems clear that the social requirement for working knowledge of more than two languages reveals that Kazakhstan enters the modern era in which person has to be compliant with extremely increased social standards. Government acceptance and scientific community awareness of the need for continuous progress monitoring in linguistic situation is the most significant factor. It is crucially important because the population of Kazakhstan is various by its ethnical compound. A simple example to illustrate the concept is the result of the national population census in 2009, according to it ethnic composition of Pavlodar area (January 1, 2009) is represented (Table 1).

Table 1

**Ethnic groups and minorities of Pavlodar area [1]**

Ethnic groups and minorities	%
Kazakhs	37,1
Russian	43
Ukrainians	9,6
Germans	3,1
Tatars	1,9
Belarusians	1,7
Uzbeks	0,1
Uyghurs	0,02
Koreans	0,4
Turks	0,02
Azerbaijanians	0,04
Dungans	0,002
Kurds	0,001
Tajiks	0,04
Poles	0,02
Chechens	0,02
Kyrgyzs	0,07
Others	2,1

Minorities — less than 1 %. Sociological researches aimed on the language situation are regularly carried out in Kazakhstan. One of such studies was held within August-September, 2012 on the subject «Language observation in different ethnic minority groups». It was conducted 10 focus — groups in 10 regions of Kazakhstan, with representatives of 10 most numerous ethnic groups of Kazakhstan and questioning 800 people. The survey was conducted in the localities in which these ethnic groups live in compact. The survey questionnaire consisted of two parts: a thematic and socio-demographic (gender, age, ethnicity, socio-professional data, income, etc.). Survey method — face-to-face. Duration of the poll — 30–35 minutes.

In the study, respondents were asked to rate the effectiveness of language policy in Kazakhstan. The most appreciated — the answer is «balanced policy, active and promotes inter-ethnic accord» gave 74 % of Chechens, Ingush 61,3 %, Poles 53 %. A more critical assessment — the answer is «all is said is correct, but the field is done in a different way» dominant among Meskhetian Turks 58 %, 53 % of Koreans, 42 % Uzbeks, Uighurs 36 %. The view that «There is a conscious support of the Kazakh language and displacement of other» found a more or less substantial support only 29 % of the Uzbeks, Uighurs 17,7 %, Turks mesetintsev 15 % and 12 % of Koreans. Among the Uighurs, Koreans and Poles 1\3 — the largest proportion of undecided (Table 2).

Table 2

**How do you assess the language policy pursued in Kazakhstan? (in %)**

Answers	Uzbek	Uyghur	Meskhetian Turks	Chechen	Ingush	Pole	Korean
Politics balanced, active and promotes inter-ethnic agreement	29,0	12,3	24,0	74,0	61,3	53,0	14,0
Said all right, but the field is done in a different way	42,0	36,0	58,0	22,0	33,4	7,0	53,0
There is a conscious support of the Kazakh language	29,0	17,7	15,0	0,0	1,0	6,0	12,0
For the sake of stability ignored the interests of the Kazakh language	0,0	0,0	1,0	1,0	0,0	0,0	0,0
Do not know	0,0	34,0	2,0	3,0	4,3	34,0	21,0

The survey showed a lack of awareness of ethnic groups on their ethnic and cultural associations.

The lowest level of information revealed in such ethnic groups as the Meskhetian Turks and Uzbeks — more than 90 % do not know about the existence of their ethnic and cultural associations.

However, about 10 % of Poles and Koreans are aware of their ethnic and cultural associations.

Finally, groups such as the Chechens, the Ingush and the Uighurs are most aware of the existence of their ethnic and cultural associations, respectively Chechens — 42 %, Ingush — 29,5 %, and the Uighurs — 21 %, which is generally a good indicator of these organizations (Table 3).

Table 3

**Do you know of any ethno-cultural associations of your ethnic group in your city (village)? (in %)**

Answers	Uzbek	Uyghur	Meskhetian Turks	Chechen	Ingush	Pole	Korean
Yes	2,0	21,0	0,0	42,0	29,5	8,0	10,0
No	20,0	10,0	93,0	23,0	28,9	50,0	63,0
Do not know	78,0	69,0	7,0	35,0	41,6	42,0	27,0

Ethnic focus-groups were divided into three categories:

- Turkic-Speaking groups (Kyrgyzs, Uzbeks, Turks);
- Slavic groups (Russians, Poles, Ukrainians, Belarusians);
- others (Germans, Dungans, Koreans, Chechens).

The age range of respondents varied from 18 to 65 years old. The research is at a stage of information processing, but it is already possible to draw preliminary conclusions. Representatives of all ethnic diasporas are well incorporated in Kazakhstan society, attain high social status in the course of their education and categories of employment. They seem to show strong level of adaptability and along with this they remain true to own ethnocultural specifics. Some diasporas in Kazakhstan (Koreans, Germans, Poles) are involved in assimilation and integration process stronger than the rest (Azerbaijanians, Armenians). Generally it cannot go unmentioned that research participants (members of focus group conversations), display poor ethnic organization, practically all individuals are the third or the fourth generation, who have been born outside their historical homeland. At the same time the target group still has a clear understanding of their own intercultural origin, primarily due to the relatives with whom they are in touch, who have recently come back on their historical homeland or keep on living there. As a part of the study one of the questions was dedicated to informants' opinion in relation to the state language policy, the examination of language information space, the determination of sociolinguistic requirements. Essentially it was determined that respondents have some tensions in the state of language. On the contrary, the evolvement of their ethnic language gives a rise to concern. For example, Koreans, Dzungars, Germans has practically lost their language identity, but at the same time hasn't lost the ethnic one. In these circumstances Russian language had an extrusive impact, becoming the unique native language for representatives of non-russian ethnoses. According to the data there was the revulsion in psychology and changes in consciousness of people. The vast majority of respondents recognizes the validity of a large-scale implementation of the national language (Kazakh) in the state structures and daily life, and they are sure that it will become a factor of society consolidation in the future. At the same time all respondents demonstrate the orientation to multilingualism, especially non-Turkic groups.

It is possible to speak about several factors influencing the formulation of a behavioral language strategy of informants in relation to the language learning and characterization of the language situation. First of all, presence or absence of nationhood in ethnic minority is a matter of great significance. Secondly, the economic and political situation in the historical homeland of ethnic groups has also a great value. Depending upon these two factors there was a discussion in groups, which related to the topic of possible migration. These groups are distinguished with high sociolinguistic requirements for studying the native language and the lowest requirement for studying the state language. Other ethnic groups — Koreans and all Turkic groups showed the total absence of migratory moods and talked about the state language learning process. The question: «Who helped respondents with Kazakh language learning» — got following answers:

- I know it since the childhood, a family;
- entourage, neighborhood, friends;
- the last place took language courses and school education.

Responses to the cross question what blocks may prevent Kazakh language learning were ranked differently. Complaints about the absence of competent teachers and literature take the top position. Lack of time, complications in learning (for Slavic groups), absence of the motivation connected with an age of participants («I am old enough already, let children learn it») is ranked number two problem. However, young people also couldn't clearly formulate or call any reason that hinders mastering the Kazakh language. Probably, it indicates their passive citizenship to the idea of realization the language policy.

Here are some considered answers of respondents:

- it is impossible to be engaged in language learning in parallel with the day job;
- the place of employment does not provide any conditions.

It has been pointed out that the single greatest factor that determines language learning process in general and the Kazakh language in particular refers to the problem of generations. Senior respondents marked an urgent need of the state language learning by younger respondents. The majority of respondents gives a high rating to the state language policy. The majority of informants noted a sequence in realization of language policy, an absence of inconstancy, conducive environment towards those who do not know the state language — «you can always get help, prompting etc.». In the meantime, representatives of Turkic ethnic groups, for whom the Kazakh language and the Kazakh culture is close linguistically («we are Muslims with equal culture»), have a good command of language, with great pleasure send their children to the Kazakh schools, and are deeply motivated to the language learning which will help to promote their social up-rise and professional success. Thematic reviews show that population has wide range of sociolinguistic requirements. All ethnic groups remarked the experience of various problems when studying the native language or keeping it up in an active condition. Following issues were listed: low grade using of vernacular languages in the print media, absence of TV channels or broadcasting at least a few hours of local programming per week.

There is a lack of useful textbooks, classes with enhanced language learning. On the other hand, everybody notices that Kazakh language, in terms of the information space, remains in rather safe position. Television channels transmit a great number of programs in Kazakh language. Representatives of Turkic ethnic groups permanently watch Kazakh-speaking telecasts; reveal their high quality and they even oppose the transmissions of foreign channels. It was not possible to specify the role of Internet in the language learning, but some informants expressed a common desire for studying various languages with the help of it. Undertaken analysis demonstrates the complication of language practice among ethnic groups of Kazakhstan.

The role of language in the construction of ethnic identity is ambiguous [2]. The study showed that ethnic identity is not so much with the actual use of language by all members of the group, but with its symbolic role in developing a sense of kinship with the group and at the same time in the process of intergroup differentiation. Adequate explanation of the ambiguity of the role of language in the formation and preservation of ethnic identity is only possible in the context of inter-group. Ethnic groups are in constant contact. In a multi-ethnic society are various languages, and ethnic identity of each of the operating groups is largely due to the expertise of its members in «foreign» languages and the degree of conformity of the real and the desired use.

Residing in the territory of Kazakhstan ethnic groups are well integrated into society. Living in a multi-ethnic state, these groups on the one hand, preserved the culture, language, traditions and customs of their people, on the other, adapted, partially assimilated, losing some elements of culture and language.

This situation primarily emerges from the desire of the group to continue as an ethnic group [3]. This explains why on the one hand respondents demonstrated openness to family-related relations with other ethnic groups, on the other hand, a small number of inoetnichnyh relatives in the structure of these families.

The results show a positive ethno-psychological situation in the areas inhabited by ethnic groups.

Significantly affect the retention or loss of ethnic certainty has pursued public policy in society. The result of the Soviet policy of bilingualism is a modern (Russian, an ethnic Russian) ethnic groups. The result of policies to improve the status of the Kazakh language is the emergence of new trends, in particular, the formation of stable requirements from ethnic groups to learn Kazakh. The study showed that in the eyes of public opinion ethnic status of the state language and its application in practice has increased enormously and expansion.

Cultural and social priorities, and focus on the Kazakh- Russian socio-cultural space largely determine the everyday language behavior of the respondents. Main language is still Russian. He often prevails in the private, family sphere, and in the workplace. The problem of language learning is solved at the level of the school and the family. The role of language courses in the study of ethnic, Russian and Kazakh languages is still insignificant.

Despite the fact that the ethnic and linguistic identity as a result of complex social and political developments of recent decades has ceased to be the same as the survey showed, we are witnessing a process of ethnic and linguistic renaissance among all ethnic groups, primarily manifested in the increasing interest in the study of the native language and observance of ethnic traditions.

On the other hand, the results support the intensification of the processes of adaptation and acculturation of ethnic groups that began in Soviet times, and inevitably continue today.

We can observe the process of inclusion in daily and vernacular language the foreign education. It was discovered that the citizens of Kazakhstan tend to have sustaining orientation in the field of language multilingualism.

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А.А.Инджиголян

## Қазақстан Республикасындағы социолінгвистикалық саясат: мәдени аспекті

Мақалада қазақстандық қоғамдағы тіл саясатының жаңа саласы ретіндегі даму беталыстары зерттелген. Автор Қазақстан Республикасындағы тіл саясатының тарихи даму талдауының негізінде осы үрдістің күрделі жақтарын көрсетті. Сондай-ақ тіл саясатының саласындағы беталыстарын талдаған кезде қазақстандық ғылымына арналған социолінгвистика деген жаңа білім саласының әдістерін қолданып отыр. Қазақстан Республикасындағы тіл саясатының тиімді моделін жасауына арналған мемлекеттің, сараптау қауымдастықтың және этникалық топтардың өкілдерінің жаңа формаларын іздеу қажеттілігі жайлы ойлар қорытылған.

А.А.Инджиголян

## Социолінгвистическая политика в Республике Казахстан: культурный аспект

В статье проанализированы тенденции развития такой новой сферы казахстанского общества, как языковая политика. На примере анализа исторической эволюции языковой политики в Республике Казахстан автор показывал проблемные зоны этого процесса, используя при анализе тенденций в области языковой политики методы новой для казахстанской науки области знания — социолінгвистики. В статье сделан вывод о необходимости поиска новых форм взаимодействия государства, экспертного сообщества и представителей этнических групп по выработке оптимальной модели языковой политики в Республике Казахстан.

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## Foreign longitudinal studies of educational and professional strategies of youth

In this article reviews the international experience of conducting empirical research on the problems of education. The main emphasis is on the studies on the educational and professional strategies of young people. A review of studies shows that extensive experience in the study of educational issues is collected overseas and this review is characterized by the vastness of the topics addressed, and the presence of longitudinal and cross-country comparative projects. Research projects are carried out by both state and non-state organizations and they are also interdisciplinary.

*Key words:* longitudinal studies, monitoring, international experience, surveys, educational strategy, professional strategy, higher education, employment, labor market, youth.

Nowadays, the problem of mismatching between the needs of the modern labour market and the educational and professional choice of the youth raises questions of both theoretical and practical nature against social scientists.

Educational strategies of the youth, as a choice based on certain educational attitudes, bring considerable correctives into the structural changes of the society, labour market education and correlation between these mobile systems.

One of the current problems of the modern world is co-ordination of interacting process between labour market and system of professional education. A transfer from the learning to the job activities is an important stage in everyone's lives. «Successful job placement of graduates is a sign of State and society's investments



into education, and an insurance of active involvement of the youth into the labour market, therefore it is very important to understand the limits and challenges that arise at this stage» [1].

Nowadays, more and more young people get higher education, however they have fewer hopes for guaranteed and long-terming employment. The youth has to act in the type of situation when social experience of the former generations is ineffective, i.e. conventional forms of social and professional development are broadly poor, but the new forms are not completely defined or limited by the extra-institutional social practices and informal social dependencies. The society of scientists, politicians and experts have a question, aroused against it — How to tailor educational organizations to the modern market conditions and to provide employment of the young generation.

As it is commonly known, one of the serious threats to the modern global stability is a growth of unemployment. A British economist, a Nobel Prize winner in economics — Christopher Pissarides notes that «we should mind that unemployed one cannot be unemployed for too long, we must give him work experience, so that he doesn't lose a feeling of involvement into the labour force» [2]. He offers further education and more profound mastering in different specialties as well as professional development after getting employment as a preventative measure.

In the conditions of acceleration of the modern labour market there is a high need for new analysis of impact of objective and subjective, external and internal factors that influence on educational and professional choice of the youth. This stipulates analysis of theoretical and practical achievements in the given field of problematic.

The aim of the given article is an analysis of studies experience in the field of educational strategies of the youth and their correspondence to the labour market in the foreign studies.

Among studies of the stated problematic in Russia one should significantly mention projects of research institutes of National research university of the Higher School of Economics (NRU HSE, Moscow), which may be distinguished by large scale and frequency. Amongst others, the Institute of statistic researches and economy of knowledge at the NRU HSE in co-ordination with the Ministry of the education and science of the Russian Federation and Rosstat provides preparation and publication of specialized books about statistics in the field of education on the regular basis. These data are the result of monitoring of the economics of education (MEE), which is a system of statistical and sociological surveys, analytical studies aimed at measuring the economic parameters in the sphere of education. The project is implemented on an annual basis since 2002. The study is unique not only in the Russian, but also in the international practice, it is of integrated nature, covers all segments of the education market and its various actors (households, educational institutions of all levels, students and teachers, employers). The result is a fundamentally new information base for the development of public policy in the field of education [3].

Surveys of management of vocational education institutions, which are an integral part of monitoring the economics of education, may be of some interest. They are held every year since the 2003. Survey results are systematically published on the site of monitoring the economics of education and in newsletters. The purpose of this research is to determine the degree of coherence of strategies with the aims and objectives of the state and the realities of society development and awareness of stakeholders about the results in order to the necessary adjustments be made in a timely manner [4; 4].

The strategies research of management of educational institutions is organized on key policy strategies of the institutions: first of all, educational policy (strategies of enrollment, improvement of educational programs and employment of graduates), pricing, financial, and personnel policies. In each wave factors influencing the choice of a particular strategy are investigated. Such factors include the presentation of the leaders on the status of the institution in the education market and the labour market, which has recently become more relevant in the view of the ongoing demographic decline and low income of the general public. Also, as the factors taken into account the following is considered a state or non-state status of the institution, the type settlement in which it is located and industry affiliation. The specificity of the survey held in 2010 is a profound study of the differences in the areas of expertise of the following factors: the effective demand of the population, the level of the teaching staff, the intensity of changes of educational programs, as well as the employment prospects of graduates, including the assessment of their wages level [4; 4–5].

When assessing the factors of graduates employment at the labour market, almost all the managers have put a «good training» on the first place. In second place there was such a factor as the «name (brand) of the institution» and the third — «practical experience of students».

An interesting experience, in our opinion, is the focus on the work of the university graduates. According to the authors, the graduates who are now employers themselves act as a very important resource both in

the employment of later graduates, and in the funding of research and development, as well as tuition of their employees. According to the survey it was found that the most common form of interaction with alumni is an invitation to various traditional meetings. This form was noted 61–78 % of the respondents. Such meetings as additional personal contacts, allow educational institutions and employers to refer to specific problems and their possible mutually-profitable options of the solutions. All forms of interaction are used much more frequently in Moscow and in public institutions. Also, an invitation to work as a teacher under contract is very useful. It happens very often, that due to the lack of opportunity to read the whole course, graduates are invited for at least for short-term exchange of experience at seminars and conferences [4; 21].

Another important and characteristic moment of today's reality is that in a survey of masters of Russian universities (in the monitoring of the economics of education) from 42 to 60 % of undergraduates work part time in different regions. Every fifth student from the junior classes works. It is obvious that the combination of study and work will affect the decline in the quality of education of students working. As a result, the received experience can help in the initial employment, but received lack of knowledge can have a negative impact on professional development later.

It is significant that the Russian enterprises in recent years began to reconstruct the destroyed in the 1990s own system of training and further education. According to the survey (within the monitoring of the economics of education, held by HSE) employers prefer to send workers for training to other companies, rather than to educational institutions.

A new look at the problem of adaptation of students at the threshold of a professional career is brought by a scientific project «Educational strategies Russian students at the stage of entering the labour market: Empirical Studies» is devoted to the problem of professional self-determination of senior students at the threshold of a career [5; 222]. The study is a variant of the research of the structure of students' visualizations of the aims of higher education and the requirements for future work. Hypothesis, being tested during the research, of the relationship of these structures allows to identify groups of students that focus on different «sets» of representations that make up the educational strategy, and to correlate types of strategies derived from the resource potential student and his actions during the training. The empirical base for the study was data from the survey of students of higher educational institutions conducted by the Yuriy Levada Analytical Centre in 2005 as part of the project «Monitoring the economics of education». An array of data includes information on the six regions of Russia, and the total number of respondents was 11 314 persons [5; 225, 226].

Results of the study show that «the choice of one or another education strategy is due to a number of several factors: demographic (age and sex of the respondent), economic (level of resource potential of the family), behavioral (actions of the student during the training), and institutional (type and status of the university, specialty received)...The main factors affecting the choice of educational strategy, as per authors' opinion, are economic capital of the family, which can act more confidently in education; gender of the respondent («male» and «female» strategy are distinguished); and the extent of its activity, namely the level of achievement in high school; presence of a job during training and ongoing communication with the resulting specialty. Various institutional settings, such as: the type and status of the university, the chosen specialty play quite a significant role» [5; 237].

Authors suggested, as one of the hypotheses, that «there was a link between the type of institution in which the student studies, specialty being studied and the choice of strategy. It should be noted that in most cases each type of institution or specialty can be associated with a particular type of strategy. In particular, students from regional universities are building a strategy with a clear vision: they start thinking of a career earlier and can set our priorities rather students Muscovites... The main interest in the future employment is the career development, and only then the professional one. In educational process, in its turn, there is a struggle between the need for obtaining a wide range of professional knowledge and investment in basic skills. More than half of the strategies include the need for possessing the basic skills which is an obvious requirement of the labor market on the one hand...» [5; 238].

One should also highlight the project «Monitoring of educational and employment paths of schools and universities» (NRU HSE). This project is designed as a longitudinal study of generation (cohort panel), and its main objectives were to find, analyze and understand the key factors that impact on young people in the transition moments of their backgrounds — in the process of selecting a school, work, new life strategies. The research carried out in three-year cycles. This scheme allows one to monitor the changes taking place within the selected groups over the years. The first measurement was implemented in 2009, and there were interviewed students of the 9th grade of high schools and graduate students of higher education. In the se-

cond phase (3 years after) pupils become students, and then enter the labour market, students turn into young professionals. Thus, tracked the destinies of those who are working, continue learning, changing profession, etc. The authors bring order into the factors that stipulate the selection and modification of educational and employment paths, by making the hierarchy of contexts — from «family» (microcontext) to the socio-economic (macrocontext) — realization of an individual path [6].

Today, by stating a number of changes that allowed the door of educational institutions to be opened wider for people from many community groups, researchers fix a new problem: unemployment among the educated. In what way has the direction of scientific research in the field of sociology of education changed? What can it offer for solutions to new problems? Some authors seek to deepen the sociological analysis of the situation in the education sector, to trace the dynamics of the relationship between education and society over a longer period.

However, another important feature is the fact that a considerable number of studies has appeared in the recent years, which states the early transition of young people from a state of inactivity in a state of economic activity. A significant increase in student employment is revealed not only in Russia but also in Western countries. For example, the proportion of working students in the age group of 16 to 24 years in the U.S., according to the study of S.Riggert, M.Boyle, J.Petrosko, D.Ash, C.Rude-Parkins (2006), is about 50 %. In France, a similar figure is around 48 % and in the Netherlands about 77 %, according to the work of I.Hakkinen (2004). According to the study Apokina A. and M.Yudkevich (2008), based on data from monitoring the economics of education, about 46 % of students enrolled in higher education institutions have work place in the Russian labour market. The process of transition of youth from school to work is analyzed by Kartseva M. (2002), K.Markov and S.Roschin (2004), F.Pfeiffer and K.Reub (2006) and others [7].

Commissioned by the Ministry of Education and Science of the Russian Federation there was held a monitoring to study the relationship of training and the needs for the labour market, which showed that in 2011 the country's universities have released twice as many graduates of humanities and 3.5 times more economists and managers than it will be necessary to labour market. At the same time, metallurgists, mechanical engineers, specialists in metal produced were half as much as the country's economy will need [8].

A study will be completed of the international program Assessment of Adult Competencies in Russia — PIACC (The Programme for the International Assessment for Adult Competencies) will be completed in 2013, which was developed by the Organization for Economic Cooperation and Development (OECD). On the Russian side, the program coordinates the Higher School of Economics, the project is coordinated by the Ministry of Education and Science of the RF. The essence of the program is to assess how adults are competent in key areas (the overall level of literacy, math skills and problem solving skills to problems and situations), and comparing these figures with the results of other countries. Students and graduates, in turn, are evaluated for «professional competence» by testing in vocational subjects and in social issues. It is assumed that the results of the study will be a unique resource for the development of more effective educational and employment policy and employment itself [9].

According to Russian studies the increase in the number of young people with a degree in the labour market has led to the fact that degree is regarded by employers as self-evident feature. The market reacts to the increasing labour supply of graduates and requires experience in hiring. Educational signal is perceived in close connection with the performance of work experience. The process of an earlier start to work, even while studying, is developing in response to these changes.

The most well-known researches aimed at analysis of educational policies in the countries of Western Europe are projects such as the «Longitudinal study of young people in England» (LSYPE, England, 2004). The essential problems that the British youth have during the period of study, as well as on the stage of entering the labour market were considered in the project. Their attitudes toward school, education, and educational needs were studied as well [10].

Longitudinal project «Youth Study» (The Youth Cohort Study, YCS) was conducted in 2000–2002 in Canada [11]. This study was designed to study «cohort» of young people after receiving school education. The aim of the study was to study the experience of the labour market, and major life transitions related to education, training and work.

Commissioned by the Dutch Ministry of Education there was conducted a study aimed at the analysis of global trends in the relationship between higher education and the labour market [12]. The aim of this project was to identify initiatives, policy approaches and instruments in foreign countries, which could be useful for Dutch higher education.

There is a monitoring of the relationship between higher education and the labour market held in the UK systematically. For many years the Destination of Leavers from Higher Education surveys conducts a survey among graduates (within 3 months after graduation, and after over 35 months). Also there are conducted such researches as National Employer Skills survey and Employer Perspective Survey which is aimed to ask the employers' expectations of higher education. There is also the Higher Education Statistics Agency, which is the official agency that collects statistics on the employment of college graduates.

To understand the policy of the United Kingdom in the field of higher education and the labour market is the most significant thing is Leitch Review of Skills. Commissioned by the British government, a report named Leitch Review of Skills was submitted in 2004 under the direction of the chairman of the National Employment Panel Lord S.Leitch [13]. This report focuses on the far-reaching reforms for the UK to become the world leader in skills by 2020. It identified the main contours of British education until 2020, which contribute to economic growth, productivity and social justice, and there was set out the balance of responsibility for achieving the skills and discussed the policy framework needed to support it. The report states that since 1945, there is a number of debates about the fact that the government should regulate the increase of investments made by employers into the training. They offer a new approach to partnership. The government, employers and individuals are posed against particular goals. So, the government should invest more money by paying special attention to the least skilled workers, and be ready to act on market failures. Employers should increase their investment in skills to improve performance. And the citizens must invest more in developing their own skills and abilities.

France has developed system of monitoring the transition of graduates to work. Centre Centre for Studies and Research on Qualifications (CEREQ) (CEREQ) the central organization that provides the information about the labour market at all levels. Reports of the center are an important source for the policy in the field of higher education at the national and regional level and to AERES — National Agency for the evaluation of accreditation of university programs [12].

In the framework of the «Longitudinal studies of young people in England and Wales» (The Youth Cohort Study of England and Wales, YCS, 1985 and 2010) there was a study of the behavior of young people over 16 years old associated with the transition from compulsory education to tertiary and higher education from the exit the labor market [14]. The main objective of the study was to identify factors that influence these transitions.

«The large-scale national study of education: vocational training and lifelong learning» (National Educational Panel Study: Vocational Training and Lifelong Learning) is held in Germany [15]. This is a large-scale project, in which framework there are is polling 60 thousand children, teen-agers and adults at the present. Data about the studying, training and education outcomes throughout life will be collected within this project.

A great experience in research of education and the labour market has been gained in the United States. Thus, an independent research company Evollution notes that, despite the existence of 9.3 million unemployed Americans, there is a lack of 7 million skilled workers (2010), and this lack, in researchers opinion, will be increased to 21 million by 2020 year [16]. This company conducted interviews with 200 employers in North America, ranging from medium-sized companies with approximately 250 employees to large companies with more than 100,000 employees based in the United States (166) and Canada (34). The study was aimed to clarify the outlooks and opinions of employers in relation to lifelong learning and higher education in terms of significant changes in the structure of unemployment. The main research questions were as follows: What employees need to do to move forward? How employees will be rewarded for their efforts in the field of education? How employee's training effects the company and society in general? The results showed that 70 % of employers believe that employees need continuous training in order to keep pace with increasing demands.

EvoLLLution concluded that employers must take measures so that their employees will have access to continuing education. The growing demand for continuing education is reflected in data from the National Center for Education Statistics (NCES). According to the group, the number of adults among students enrolled has increased by 43 % overall in the last ten years. The National Center for Education Statistics predicts that there will be an increase by 23 % the number of adult degree-granted students and only 9 % of the students of «traditional» age [16]. The researchers concluded that formal training does not stop with the entry of students into the working environment. Continuing education is an integral part of the success of the employee, the company and society as a whole. The most successful employees will continue learning through-

out life. Educational institutions must be prepared to work closely with corporate clients to meet the needs of adult learners in the professional life stages.

Longitudinal studies are required to investigate the relationship between educational career and entry into the labour market. M. Veys researcher uses data from two studies — (West-) German Life History Study (GLHS, Max Planck Institute for Human Development 2004) and the National Longitudinal Study of Youth 1979 (US Department of Labor 2008) [17]. In a study of German scientists there were interviewed representatives of the cohorts born in 1964 and 1971 (both cohorts were interviewed in 1998 and born in 1971 were re-interviewed in 2004). In the U.S. study, there are 12,686 cases since the polls in 1979 with respondents who were 14 to 22 years old. Since 1994 these surveys were conducted two times a year. M. Veys concludes that empirical studies have shown dissimilarity of models of transition from school to work in Germany and the USA. The entry of young people into the labour market in the U.S. is less standardized and they can re-enter the university after gaining some professional experience.

Analytical review of the carried out monitoring and longitudinal studies shows the need to implement the following strategies: higher education must actively use the methods and ideas from the world of work to actually improve the quality of training and the degree of learning outcomes. Students should be treated as young employees of companies. From the first course a student should be treated as a member of the team of scientists, teach him to work for results, encourage him to work for results, which may be a course paper, a research report or magazine article [18].

Exploring the world research experience on issues of education, educational strategies, implementation of European principles in the modern educational environment not only provides an opportunity to understand the problems of modern education abroad, but also promotes the use of its experience. A review of studies shows that extensive experience in the study of educational issues is collected overseas and this review is characterized by the vastness of the topics addressed, and the presence of longitudinal and cross-country comparative projects. Research projects are carried out by both state and non-state organizations and they are also interdisciplinary. The presence of extensive and long-term research experience indicates to the importance of education in today's society.

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З.Х.Валитова, А.Б.Есимова

### **Жастардың білім беру және кәсіби стратегиялары жөніндегі шетелдік лонгитюдтік зерттеулер**

Мақалада білім беру мәселелері жөнінде эмпирикалық зерттеулерді жүргізудің халықаралық тәжірибесі қарастырылды. Жастардың білім беру және кәсіби стратегиялары жөніндегі зерттеулерге ерекше көңіл бөлінген. Зерттеулерге шолу көрсеткендей, шетелде білім берушілік және оның сан алуан қырларын қамтитын зерттеулердің тәжірибесі жинақталған. Сонымен қатар лонгитюдтік және еларалық салыстырмалы жобалардың болуымен ерекшеленді. Зерттеу жобалары мемлекеттік, мемлекеттік емес ұйымдар күшімен жүзеге асып, пәнаралық сипатта болады.

З.Х.Валитова, А.Б.Есимова

### **Лонгитюдные зарубежные исследования образовательных и профессиональных стратегий молодежи**

В статье рассмотрен международный опыт проведения эмпирических исследований по проблемам образования. Основной акцент сделан на исследованиях образовательных и профессиональных стратегий молодежи. Обзор исследований авторами показал, что за рубежом накоплен большой опыт в изучении образовательных вопросов, характеризующийся как обширностью рассматриваемых тем, так и лонгитюдностью и наличием межстрановых компаративистских проектов. Исследовательские проекты выполняются государственными, негосударственными организациями и носят междисциплинарный характер.

К.Ә.Байтөреева

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Мақалада ғаламдану кезеңіндегі ұлттық мәдениеттің даму жағдайына және ғаламданудың ұлттық мәдениетке тигізетін ықпалына талдау жасалынды. Соңғы кезеңдегі ғаламдық үрдістер адамзат өмірінің барлық салаларына деңгейлеп еніп, мәдени өміріне де ықпал жасап отыр. Осы орайда ұлттық мәдениетті сақтап, ары қарай дамыту, халықтың ұлттық құндылықтарын сақтап қалу бүгінгі таңның өзекті мәселесіне айналып отырғаны шындық. Қоғамның ғаламдануы негізінде құндылық, мәдениет, мораль салаларында түбегейлі өзгерістер жүреді. Ал бұл өз кезегінде барлық мемлекеттің қауіпсіздік мәселесіне қауіп төндіріп отырған күн тәртібіндегі өзекті мәселе.

*Кілт сөздер:* ғаламдану, ғаламдық үрдістер, ұлт, мәдениет, ұлттық даму, мәдениет ықпалдастығы, интеграция.

«Ғаламдану» термині латынның «глобус — Жер, Жер шары» деген сөзінен шыққан, яғни қандай да бір үдерістердің жалпы ғаламдық сипатын білдіреді. Яғни ғаламдану қазіргі кезеңдегі адамзат дамуының бірыңғай жүйесіне еніп, ортақ әлеуметтік, мәдени, экономикалық, саяси сипаттарға жіктелуінен көрінеді.

«Ғаламдану» термині 1990 жылдың ортасынан бастап 1996 жылғы Давоста өткен Бүкіләлемдік экономикалық форумның XXV сессиясынан кейін кең түрде қолданыла бастады.

2000 жылы БҰҰ шеңберінде мыңжылдық саммитінде мыңжылдық Декларациясы қабылданып, ғаламдануды барлық әлем халықтары үшін позитивті факторға айналдыру ұйғарылды.

Мәдениеттің ғаламдануы бойынша төмендегі мәселелер жетекші орындарға шығып отыр:

- білім берудің түрінің, мазмұнының, әдістерінің өзгеруі;
- жаңа этика элементтерінің қалыптасуы;
- мемлекеттің ғылым мен мәдениет саласындағы ынтымақтастық мәселесіндегі ролі;
- ғаламдық және ақпараттық кеңістік жағдайындағы бұқаралық мәдениеттің таралуы: позитивті және негативті ағымдар;
- ұлттық-мәдени даму мәселесі және мәдениеттің өзара ықпалдастығы.

Ғаламдануға қатысты туындайтын, XXI ғасырдың күн тәртібіне ұсынылып отырған маңызды мәселе мәдениеттің ғаламдануы төңірегінде қазіргі таңда ғалымдар арасында өткір пікірталастар туындатып отыр. Ғаламдану мәселесіне қатысты көзқарастар әлі күнге дейін бір арнаға тоғытылмаған, шешімін таппаған дүние болып отыр.

XXI ғасырдың басында халықаралық қатынастар жүйесінде және халықаралық қатынастар теориясын зерттеп жүрген ғалымдар еңбегінде ғаламдану идеясына көп көңіл бөлінуде, (демографиялық мәселелерге, экологиялық мәселелерге, азық-түлік қауіпсіздігіне, энергетикалық мәселелерге қатысты). Яғни, ғаламдану идеясы негізінде, дүниежүзілік дамудың ішкі үйлесуі мен мемлекеттердің географиялық-территориялық шекаралық аумағы мен одан сыртта жатқан әлемдік кеңістікке бағытталған саяси, экономикалық, білімдік, ақпараттық, мәдени, ғылыми қозғалыстардың өзара ықпалдасуы жатыр.

Оның басты адамзат күткен мақсаты — әлемдік қоғамдастықты ізгілендіре, демократияландыра, экономикалық қуаттандыра түсу. Бұл бірінші мәселелік жағдайды батыстың және ресей мен отандық саясаттанушылар, әлеуметтанушылар еңбектері негізінде осы идеялардың астарын, маңызын, оң және теріс бағыттарын қарастыру маңызды.

Батыстық саясаткерлер мен ғалымдардың пікірінше, аймақтардың, мемлекеттердің, халықтардың әлеуметтік-мәдени, экономикалық, саяси айырмашылықтарына, өзгешеліктеріне қарамастан, бірыңғай ортақ өркениеттік кеңістік, жаңа планетарлық ортақ ой-тұжырымдар заман талабынан туындап отырған қажеттілік деп түсіндіріледі.

Атап айтқанда, ғаламдық үрдістерге бейімделу, осы құбылысты дәріптеу «постиндустриалдық қоғамның» тұжырымдамаларында, американдық әлеуметтанушы, саясаткерлер Д.Белл, З.Бжезинский, Э.Тоффлер және тағы басқалардың еңбектерінде дәйектеледі [1–3].

Бұл жөнінде танымал, саясаткер, әлеуметтанушы, Колумбия университетінің профессоры 1977–1981 жж. аралығында АҚШ президентінің ұлттық қауіпсіздік мәселелері бойынша кеңесшісі 3.Бжезинский АҚШ бастаған әмбебап әлемдік жүйенің құрылу идеясын дамытады [4].

Американдандыру идеясын батыс ғалымы Бергер төмендегідей түрде дамытады: оның ойынша, «давос мәдениеті» негізінде Латын Америкасынан бастап Шығыс Азияға дейін «яппи (*yuppie*) интернационал» (*young urban professional*) өкілдерін, яғни бизнеске қол жеткізу үшін барлығына дайын, қолайлы тұтынушылық философияны ұстанатын өкілдерді, көбейту [5]. Бергер сонымен қатар «мәдени империализм» идеясын ұсынады, бұл халықаралық ғылыми және мәдени бағдарламалардың батыс тарабынан белсенді қаржыландырылуы.

Жалпы батыс ғалымдары ғаламдық мәдениетті А.Аппадурай енгізген [6] бес кеңістіктен тұратын: этникалық, технологиялық, қаржылық, электронды, идеологиялық құбылыс деп түсіндіреді. Терминологиялық жағынан ол этноскейп, техноскейп, финанскейп, медиаскейп және идеоскейп деп қарастырылады.

Ғаламдық мәдениеттің негізгі құрамдас бөлігі ретіндегі *этноскейп* — бұл миграциялық ағымдағы қауымдастық өкілдері. Олардың қатарына туристер, мигранттар, босқындар, шетел жұмысшылары кіреді. Олар ғаламдық мәдениет ұқсастығының өзегін құрайды.

Ғаламдық мәдениеттің екінші құрамдас бөлігі — *техноскейп* — бұл ғаламдық мәдениеттің техникалық, ақпараттық бөлігі. Техноскейп арқылы жалпы планетарлық деңгейде әрбір тұлға мәдени кеңістікке қатыса алады, Интернет, бұқаралық ақпарат көздері арқылы ақпарат ала алады.

Медиаскейп арқылы тұлға, мемлекет бейнелері сомдалып, бұл ақпараттық соғыстарға әкеліп соғады.

Идеоскейп арқылы — мемлекет идеологиясына, саяси идеяларға байланысты құрылатын кеңістік. Бостандық, адам құқығы, егемендік, демократия ұғымдары арқылы тұлға санасына қашықтықтан ықпал ету құралдары.

Батыстың мәдени экспансиясы халықаралық құжаттарда мәдени империализм ретінде жиі анықталады. Әдетте «мәдени империализм» ұғымы шетелдік мәдениеттің құндылықтары мен ғұрыптарын өзге ұлттың мәдениеті есебінен тарату мен көтеру үшін саяси және экономикалық билікті қолдану деп түсіндіріледі. Ал мәдениет саласының өз ішінде мәдени империализмнің негізгі белгілеріне төмендегілер жатады:

1. Батыстық қоғамға тән өмір тәртібі мен тұтынушылық бағдарларды көшіру.
2. Өзге мәдениеттердің үлесін ескермей, әмбебап деп сипатталатын батыстық мәдениетті енгізу.
3. Мәдени байланыстар арқылы саяси мақсаттарға жетуге ұмтылу.
4. Ақпараттың біржақты ағымы — «орталықтан» «шеткеріге» (периферия), яғни коммуникация мен бұқаралық ақпарат құралдары және көңіл көтеру индустриясы саласындағы ірі батыстық компаниялардан өзге елдердің сан мыңдаған аудиториясына, қарай ағуы.
5. Батыстық бағдарды бекітуге жағдай жасайтын және буржуазиялық Батыс ықпалының сүйеніші болатын жергілікті әлеуметтік-мәдени элитаны қалыптастыру.

Неміс ғалымдары Кельнер, Зофнер еңбектерінде мәдениеттің ғаламдануы нәтижесінде англицизмнің енуі орын алып отыр деп алаңдатушылық тудырады [7].

Ал, ресейлік ғалымдардың ғаламдану үрдісіне деген күмәндары басымырақ. А.С.Панарин, «ғаламдану, баламасы жоқ табиғи-тарихи шынайылық емес, біздің заманымыздың пайдалы элитарлы жобасы болып табылады» [8] деп жазған болса, А.Г.Дугин пікірінше, «ғаламдану барлық елдер мен мемлекеттерге батыстық экономикалық, саяси, мәдени, технологиялық және ақпараттық кодын зорлап енгізу» [9]. В.Расторгуев: «Лидер мемлекеттер ғаламдану арқылы бөтен қорларды игеру үшін жаңа координаттарға ие болуға ұмтылуы», — деп тұжырымдайды [10].

Ғаламданудың қарсыластары мәдениеттің ғаламдануын, халықтар арасында ақпарат алмасудың кеңеюі Интернет торабының дамуы (*саясатқа ықпалы 2011 ж. «араб көктемі» кезіндегі Фейсбук арқылы жастардың алаңға шығуы*), дүние жүзінде батыс өнерінің, әсіресе кинофильмдердің дәріптелуі, халықаралық туризмнің өсуін американдық үстемдіктің орнауы деп қарастырады.

Жоғарыда айтылған мәселе шеңберінен, біздің тақырыбымызға қатысты заңды мәселе туындайды: «Мәдениеттің ғаламдануы деген қажетті, оң бағыттағы ағым ба жоқ әлде ұлттың дамуына, ұлттың салт-дәстүріне зиянын тигізетін, теріс пиғылдағы құбылыс па?» деген.

Зерттеулер көрсеткеніндей, мәдениеттің ғаламдануы міндетті түрде бірыңғай (біртұтас) мәдениет құруды білдірмесе де, космополитті және өзімен мәдени біркелкілікті, бұқаралықты, ұлттық мәдениеттердің, әсіресе әлемдік аренада бекіп үлгермеген басым емес мәдениеттердің шекараларын



жою үрдісін енгізеді. Мұндай жағдайларда мәдени ғаламдану қауіп-қатерге айналуы мүмкін. Бірақ бұл ғаламдануды теріске шығаруды білдірмейді, ал сайып келгенде, оған сын көзбен қарауды және ықтимал түзетулер жасауды мегзейді. Осыған байланысты, жаһандану ретсіздігін бақылау тетіктерінің біріне мәдениеттердің өзін-өзі танытуы, яғни олардың өзіндік ерекшеліктерін, қайталанбас өзгешеліктерін көрнекілеуі жататыны, кездейсоқ емес.

Дегенмен, жоғарыда айтылған ой-пікірлер біз ғаламдық мәдениеттен бой тасалап, оны тек жағымсыз құбылыс ретінде қабылдауымыз дұрыс деген пікірлерді жақтамайды. Керісінше, қазіргі өркениетке тән құбылыстардың барлығын меңгеріп, ғылыми-техникалық прогрестерді игеруге құлшыныс танытуға талпыныс қажет.

Себебі дүниенің тұтастығы, қоғамның интеграциялық негізі және этностың рухани кеңістік мәдени дәстүрлердің дамуында ең басты факторлар болып қала береді. Бұл үш дәрежеде жүзеге асырылады:

Мәдениетті, оның базистік негіздерін сақтау.

Мәдениетті жаңғырту, мәдениеттің дамуына жаңаша ықпал ету.

Мәдениетті трансляциялау, немесе мәдениет әлемін халықтың игілігіне айналдыру.

Бұл үш дәреженің арқасында мәдениеттің сандық-салалық (ғылым, техника, өнер, философия, экономика, тағы басқалары) сапалық сипатын тереңірек ашып көрсетумен қатар, мәдениеттің құрылымын, тұтастығын, даму заңдылықтарын ашып көрсетуге мүмкіндік аламыз.

Мәдени ғаламдану үдерісін, ұлттық мәдениетпен ұштастыра қолдана білсек, сонда ғана оның теріс жақтарынан қорғанып, тиімді жақтарын өз бойымызға сіңіре аламыз. У.Айымбетова тұжырымдағандай: «Әдетте қоғамдағы мәдени өзара диалог этноәлеуметтік кеңістікте пәрменді жүзеге асып жатқанда ғана, ондағы әр түрлі халықтардың, діндердің өзара жақындасуы, түсінісуі жүзеге аса бастайды, олар бір-бірін өзара мәдени байытуы мүмкін, ал өзіншілдікке, тұтынушылыққа негізделген қатынастар өз кезегінде бұл әлемді құлдыратады, субъектілердің өзара қатынастарын алыстатады» [11].

Бірінші мәселені аяқтай келе жалғасы ретінде екінші мәселеге — ұлттық-мәдени даму мәселесі және мәдениеттің өзара ықпалдастығына көшетін болсақ, мұнда қазіргі заманғы институттардың барлық халықтардың мүдделерін ескере бермейтінін мойындауға тура келеді. Кеңінен қанат жая бастаған жаһандану әлсіз мәдениеттерді немесе азшылық мәдениеттерді өздерінен күшті мәдениеттермен қақтығыста жеңіліске ұшырататыны даусыз.

XX ғасырдың соңы мен XXI ғасырдың басында ғаламдану үрдісіне тән келеңсіз құбылыстардың бірі «тұтынушылар қоғамы» пайда болып, жастар осы құбылысқа еліктеп келеді. Бұл құбылыс, негізінен, сана сезімді тұмшалап, адамгершілік, эстетикалық сезімдерді өшіріп, азаматтық, өзінділік сияқты сезімдердің қалыптасуына тосқауыл қойып отыр.

Адамзат тарихы мәдениеттер мен өркениеттер арасындағы айырмашылықтардың көбіне жанжал мен зорлық-зомбылықты ақтау үшін себеп ретінде пайдаланылғанын айғақтайды. Өкінішке қарай, бүгінгі заманның да тұрақты еместігін, керісінше, одан сайын ушыға түскенін амалсыз мойындауға тура келеді.

Г.А.Андреева адамның биологиялық, әлеуметтік және мәдени мәнінің үш тұғырлы сипатын көрсете келе, мәдени құрамдас бөлігі ғана адамның бойында шынайы адамгершілікті қалыптастыратынын атап өткен [12].

Ал, танымал француз әлеуметтанушысы Г.Лебонның пікірінше, «адамгершілікті сіңірмеген тұлға өркениет сатысы арқылы алғашқы қауымдық варвар деңгейіне бірақ түсуі мүмкін» [13].

Мұндай әлеуметтік жағдайда, ең алдымен, балғын жастар еліктеушілік сипатқа бой ұрындырып, өзіндік сипатын, ерекшелігін, халықтың ұрпақтан ұрпаққа жалғастырып, мұра ретінде тастап кеткен асыл қазынасын жоғалтып алуы және американдық психолог А.Маслоу «Ион күмәні» деп атап өткен сезімге бой ұрындыруы мүмкін. А.Маслоу бойынша, «Ион күмәні» бұл «өз тағдырынан бас тартып», «өзіндік ерекшелігінен бой тасалау» болып табылады [14].

Сондықтан да осы бір келеңсіз құбылыстардан жастарды, тұлғаны бой алдырту үшін, ұлттық сана-сезімімізді сақтау үшін, білім беру үрдісінде ұлттық сана-сезімді сіңірту үшін, ұлттық келбетті сақтап қалу үшін, оқыту үдерісінде халықтық мәдениетті дәріптеу арқылы, болашақ ұрпақты тәрбиеге баулу — аса маңызды, қажетті дүние.

Қайсыбір ұлттық мәдениетті алсақ та, ондағы салт-дәстүрлер жүйесіне бірден назарымыз ауады. «Салт-дәстүр, — дейді белгілі философ Гердер, — тіл мен мәдениет бастауларының анасы» [15]. Мәдениет өзінің кең мағынасында бір ұрпақтың келесі ұрпаққа жолдаған өмір сүру тәсілі

болғандықтан, осы жалғастықты, мұрагерлікті жүзеге асыратын салт-дәстүрлер жүйесі мәдениет өзегін құрастырады. Ал салт-дәстүрлерге Ғұзыхан Ақпанбет мынандай баға береді «Олар — терең философиялық ойдың, ғасырлар бойы жинақталған тәжірибенің сұрыпталған тұжырымы, негізгі нәрі, қысқа да көркем бейнесі». Ғасырлар бойы күнделікті іс-тәжірибе негізінде сұрыпталған жазу-сызу мен азаматтық қоғам әлі жоқ кезде қалыптасқан салт-дәстүрлер мен әдет-ғұрыптар мәдени мирасқорлықтың жалғыз мүмкіндігі болды. Ескі ырымдар мен әдет-ғұрыптардан надандық, анайылықты емес, қазіргі ұлттық мәдениеттердің архетипін аңғарған жөн. Кез келген ұлттық мәдениеттің негізі мен ділін, ондағы адамгершілік қасиеттер мен дүниетанымды ұғыну үшін мәдениеттің тағы бір түп-тамыры дінге жүгіну қажет [16].

Қытай халқының атақты философы Конфуций да (б.э.д. 551–479 жж.), халық тәрбиесінің мәніне үңіліп, антропоцентризммен, яғни, адамды ғаламдық ғимараттың кіндігі және ең жоғарғы мақсаты деп білетін көзқараспен айқындайды [17]. Конфуцийдің ой-пікірінің негізгі мазмұны табиғат заңдарына сәйкес келетін, адамдардың бірлесіп өмір сүруіндегі парасатты реттілікті, тәртіпті қамтамасыз етудің аса маңызды шарттары болып табылатын қарапайым да ғаламат зор 5 ізгілікті ұғындыруға арналған.

Конфуцийдің саяси-этикалық маңызды ұғымы — адамшылық, адамның әділ, ақжүрек болуы (жэнь). Ұлдың кішіпейіл болуын, ата-ананы, жалпы, үлкен кісілерді сыйлап жүруін анықтайтын «сяо» тұжырымдамасы да осы қатарда. Ол «текті ерлерді» (цзюнь цзы) шешімді түрде «ұсақ пенделерге» (сяо жэнь) қарсы қойып отырған».

Осы тұрғыдағы көзқарасты ежелгі грек философы Аристотель жалғастыра отыра, атакты «Саясат» трактатында «балаларды еркін туған адамның қадір-қасиетіне сәйкес келмейтін барлық нәрседен тыс ұстау керек» деген көзқарасты дамытады [18].

Ойшылдардың тұжырымдарына талдау жасай келе, автор ХХІ ғасыр бейіміне негізделген ғаламдану құбылысының қажетті жағын негізге алып, тылсым, түсініксіз, ел болашағына балта шабады-ау деген жақтарынан жастарды аластату мәселесінде отбасы, білім мекемелері, мемлекет тарапынан жасалатын жастарға қатысты саясат бағыттарында жетекші идея ретінде ұстанған маңызды деп санайды.

Жеке тұлғаның рухани байлығы ең алдымен сол адамның тікелей өз халқының рухани байлығының бөлшегі деп есептейді Сухомлинский. Сонымен қатар ол былай деп жазады: «Қалыптасу үстіндегі адамның ақыл-ойы халықтың идеологиясы мен психикасын, оның нанымын, дәстүрлерін, интеллектуалдық, моральдік және эстетикалық мәдениетін өз бойына сіңіреді» [19].

Қазақ елінің ғасырлар бойы қалыптасқан отансүйгіштік тәлім дәстүрлерін, әдістері мен құралдарын жинақтап, оны бүгінгі жастар тұлғасын қалыптастыруда ұтымды қолдану — уақыт талабы. Осы міндеттерді жүзеге асыруда, ең алдымен жастарды ұлттық мәдениет арқылы тәрбиелеп, халықтық тәрбие арқылы адамгершілік нормаларын сезіндіру айрықша қажет.

Этнос пен ұлт деңгейлері үшін жоғарыда айтылған факторлармен қоса, сондай-ақ халықта өзінің халықтығын, арын, абыройын, қолда барын (кей мағынада — жерін, елін, малын, қазынасын т.б.) қорғай да, сақтай да, қастерлей де білуге жетелейтін, мәжбүр ететін, көмектесетін рух та, намыс та, мерей де болуы шарт [20].

Мәдениеттің ғаламдануы жағдайындағы қазақ халқының мәдени дамуының болашағы негізінен халықтың өз мәдениетіне деген көзқарасынан, оны аялап сақтап қалуға деген ұмтылысынан, оның мәдени құндылықтарын, мұраларын ұрпақтан ұрпаққа жеткізе білуге деген құлшынысынан айқындалмақ.

Сондықтан да «Ғаламдану кезінде бізді алда не күтіп тұр?» деген сұрақтарға жауап іздеп әуре болмай, болашақ өз қолымызда екенін жадыда сақтап, төл мәдениетімізді, халықтық ерекшеліктерімізді сақтап қалуды жалпы халықтық идея ретінде ұғынғанымыз жөн.

Жалпы, ұсынылып отырған мақаланы қорытындылай келе, төмендегілерді ерекше көрсетуге болады.

Космополитті және өзімен мәдени біркелкілікті, бұқаралықты, ұлттық мәдениеттердің, әсіресе әлемдік аренада бекіп үлгермеген басым емес мәдениеттердің шекараларын жою үрдісін енгізуі мүмкін, мәдени ғаламдану қауіп-қатерге айналуы мүмкін.

Сондықтан да мәселенің ерекшелігіне байланысты мемлекеттік деңгейде басым бағыт — мәдени саясат нысаналы түрде жүргізілгені маңызды.

Осы бағыттағы нақты қадамдар білім беру үрдісінде де кеңінен қолданыс табауда. Мұны Президенттің «Интеллектуалды ұлт-2020» ұлттық бағдарламасындағы идеясын жүзеге асыра отыра, тәрбие мәселесіне, оның ішінде ұлттық тәрбиеге көңіл аударуымыз қажет.

XXI ғасырда әрбір қоғамның өскелең ұрпақ үшін алаңдап, оның тәрбиесіне ден қоюы — қажетті дүние. «Ел боламын десең — бесігіңді түзе» деген халық даналығына сәйкес, болашақта елдің тұтастығын сақтап, әлемдік деңгейдегі жетекші мемлекет қатарына жеткізу болашақ ұрпаққа байланысты.

Бұл қазіргі таңда Қазақстан Республикасының әлеуметтік-экономикалық даму барысында саяси-идеологиялық, мәдени тұрғыдан жаңаруына сай жас ұрпаққа отансүйгіштік тәрбие беру үкіметіміздің жаңа стратегиялық бағдарламасының басым бағыттарының бірі болып саналады. Еліміздің географиялық орналасуы мен ұлттық-этникалық ерекшелігіне орай оқушыларға халықтық дәстүрге негізделген бабалар рухына сай тәрбие жүйесін құру қажеттілігі қазақстандық білім саласының маңызды проблемаларының бірі ретінде саналады.

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К.А.Байтүреева

### **Проблемы развития национальной культуры в эпоху глобализации**

Статья посвящена анализу развития национальной культуры в период процесса глобализации и его влияния на культуру. Отмечено, что в настоящее время глобализационные тенденции проникают в различные сферы человеческой деятельности и оказывают все более значительное влияние на культурные аспекты современной жизни. В этом контексте, как подчеркивает автор, актуальна проблема сохранения и развития национальной культуры и этнической идентичности. Определено, что глобализация влечет значительные изменения в сфере духовности, культуры и морали, что требует пристального внимания к мерам по сохранению этнокультурной самобытности народа а также безопасности любого государства.

C.A.Baytureeva

### **Problems of development of national culture in the era of globalization**

This article analyzes the development of the national culture in the age of globalization and its impact on culture. Currently, globalization trends penetrate into various spheres of human activity and having an increasingly significant impact on the cultural aspects of modern life. In this context, the urgent problem of preservation and development of national culture and ethnic identity. Globalization entails significant changes in the field of spirituality, culture and morality. This requires attention to conservation measures ethno-cultural identity of the people as well as the security of any states.

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## **Влияние динамики международных перевозок через Суэцкий канал на социально-экономическое развитие Египта**

В статье отмечено, что транспортные коммуникации, являясь важным формирующим элементом административно-территориального устройства государства и мощным двигателем внутреннего и внешнего рынков, играли огромную роль в организации жизнедеятельности любой страны и общества на всех исторических этапах развития человечества. Определено, что, обеспечивая условия, необходимые для развития хозяйственно-экономических связей между регионами, они служат объединяющим фактором отдельных отраслей экономики в общенациональную. Обоснована оценка той большой роли, какую играют морские каналы в межгосударственных внешнеэкономических связях. На примере Суэцкого канала, связывающего Средиземное море и Индийский океан, автор показал его огромное значение для Египта.

*Ключевые слова:* Суэцкий канал, Египет, транспорт, международные перевозки, межгосударственные экономические связи, социально-экономическое развитие.

### *Введение*

Идея соединения Средиземного и Красного морей судоходным каналом, зародившаяся еще в глубокой древности и непрерывно эволюционировавшая в течение тысячелетий, имеет непосредственное отношение к грандиозным транспортно-коммуникационным системам общемировой значимости. Само возрождение этой идеи в очередной раз в XIX в. и ее воплощение в проект Суэцкого канала вызвали невиданный ажиотаж среди мировой общественности, ожидавшей от него революционных результатов. Реализация данного проекта в жизнь и ввод в эксплуатацию Суэцкого канала в середине XIX в. полностью подтвердили адекватность подобных ожиданий: морские транспортно-коммуникационные пути претерпели кардинальные изменения, их эффективность резко возросла, отдаленные друг от друга государства и регионы стали ближе, расстояния между ними ощутимо сократились, расходы по их преодолению и по грузоперевозкам ощутимо снизились. Следует особо акцентировать, что это событие не только стало качественным скачком в развитии водных транспортных путей и морских международных перевозок, но и серьезно повлияло на содержание и структуру сухопутных транспортно-коммуникационных систем в XIX в., а также воздушных трасс в XX в. Все это оказало, безусловно, благотворное воздействие на поступательное движение отдельных государств и целых регионов, а также на развитие разносторонних взаимных связей между ними, ускоряя процессы торгового, духовного, культурного и научного обмена между различными народами и, в конечном итоге, обогащая мировую цивилизацию.

Непреодолимое значение международных транспортно-коммуникационных систем, в т.ч. Суэцкого канала, для мирового сообщества постоянно обеспечивало им одно из центральных мест в исследованиях исторического, экономического, культурно-цивилизационного и другого характера. Интерес ученых к ним подпитывался мощными мотивами. Во-первых, восстановление истинных фактов, связанных с рождением, эволюцией и упадком подобных систем, способствует воссозданию целостной картины истории народов и регионов, выяснению конкретной роли и места в ней транспортно-коммуникационных систем. Во-вторых, знание правды об истории транспортно-коммуникационных систем необходимо для того, чтобы вооружиться опытом прошлого, который востребован и сегодня в силу перманентности процессов эволюции подобных систем как органической части общечеловеческого прогресса.

### *1 Транспортировка товаров через Суэцкий канал*

Для Египта Суэцкий канал является не только источником в национальном доходе — это неотъемлемая часть египетской истории, культуры, идентичности и цивилизации [1].

Международные перевозки, осуществляемые через Суэцкий канал, с самого начала его функционирования как морского транспортного пути оказывали заметное влияние на социально-экономическую ситуацию в Египте. Развитие средств транспорта, несомненно, самым серьезным образом отразилось на расширении внутренней и внешней торговли Египта [2; 150].

В 1870 г. через Суэцкий канал прошло всего 486 судов [3; 80]. Тоннаж торговых судов, заходящих в Александрию, возрос незначительно — с 907 000 т в 1863 г. до 1238 тыс. т в 1872 г. [4; 139]. Не стали периодом бурного роста трафика через канал и 80-е годы XIX в. В 1885 г. объем перевозимых через Суэцкий канал грузов достиг 6 336 000 т, затем, по причине мировой депрессии, упал до 5 768 000 т в 1896 г. Последующие восстановление и рост объемов грузоперевозок через Суэцкий канал позволили лишь в 1891 г. достичь уровня 8,7 млн т [5; 125]. Такие результаты были слишком далеки от радужных ожиданий мировой общественности, что посеяло определенные сомнения в глобальном успехе нового морского транспортного узла. Они послужили главным аргументом для исследователей, которые отмечали, что ожидания резкого роста международных перевозок и кардинальных изменений в мировой торговле, связанные с вводом в действие Суэцкого канала, оказались не вполне корректными на фоне результатов начального периода его функционирования [6; 118].

Но, как показала дальнейшая история, причиной подобного положения стало не отсутствие востребованности Суэцкого канала, а великая мировая депрессия 1880–1890 гг., повлекшая за собой полный застой в инвестиционной активности в сфере мирового судостроения. Подъем мировой экономики и развитие заморских владений крупнейших империй той эпохи в корне изменили положение канала в международной транспортной системе: между 1895–1900 гг. через Суэцкий канал ежегодно проходили уже от 3 400 до 3 500 [7; 559] судов. Англия, как крупнейшая морская держава той эпохи, которая пользовалась привилегированным положением в Египте, обеспечивала львиную долю перевозок через канал. Прямая зависимость общих объемов грузоперевозок от Англии в XIX – первой половине XX вв. подтверждается и динамикой грузооборота между метрополией и ее крупнейшей колонией — Индией: рост экспорта пшеницы из Индии в Великобританию за 1897–1898 гг. выразился в астрономической разнице — 29 000 и 484 000 т. Одновременно выросли и объемы поставок английского угля за указанные годы — с 598 000 до 666 000 т [5; 120]. В целом же доля Британии в морских перевозках через Суэцкий канал составляла: до 75 процентов в 1891 г., около 65 процентов в 1896–1900 гг., около 62 процентов в 1901–1905 гг. и до 60 процентов в 1913 г. [5; 128].

Динамика прохождения судов через канал в XX в. отличалась в основном положительными характеристиками, за исключением отдельных непродолжительных периодов. Главный показатель, характеризующий место Суэцкого канала в мировой транспортной системе, к 1928–1929 гг. вырос до 6 000 судов ежегодно. За указанный период объем грузоперевозок через канал увеличился в четыре раза и в 1930-х гг. стабилизировался на уровне 30 млн т в год. Такими оставались объемы грузооборота через Суэцкий канал вплоть до начала Второй мировой войны [8].

Первая мировая война, естественно, отрицательно сказалась на объеме перевозок через Суэцкий канал — уровень движения морского транспорта упал до минимальных показателей. В период войны он практически полностью зависел от перевозки солдат и военных снаряжений. 1919 г. был отмечен заметным оживлением «пассажирских» перевозок, вызванным процессом репатриации солдат, участвовавших в войне. В указанном году уровень трафика через канал реанимировался до показателей 1903/1905 гг.

Начало восстановления мировой экономики со второй половины 1919 – первой половины 1920 гг. положительно отразилось и на международной торговле. Благоприятный период был несколько «подпорчен» Великой американской депрессией, начавшейся осенью 1929 г. Приведенная ниже таблица 1 [5; 128] наглядно свидетельствует о зависимости грузоперевозок через Суэцкий канал от процессов мирового развития.

Таблица 1

## Грузоперевозки через Суэцкий канал в 1920-1932 гг.

Годы	Всего в тоннах	Доля Англии	Годы	Всего в тоннах	Доля Англии
1920	17 575 000	10 838 000	1927	28 963 000	16 534 000
1921	18 119 000	11 397 000	1928	31 906 000	18 124 000
1922	20 743 000	13 383 000	1929	33 466 000	19 114 000
1923	22 730 000	14 264 000	1930	31 669 000	17 600 000
1924	25 110 000	14 995 000	1931	30 028 000	16 624 000
1925	26 762 000	16 016 000	1932	28 340 000	15 721 000
1926	26 060 000	14 969 000			

Несмотря на мировой экономический кризис конца 20-х – начала 30-х годов XX в., динамика трафика через Суэцкий канал в целом продолжала оставаться позитивной. В 1935 г. через него было перевезено 32,8 млн т грузов, а в 1937 г. был достигнут рекордный уровень грузоперевозок — 36,5 млн т. Одной из главных причин активизации грузоперевозок через канал в 30-е годы XX в. стало увеличение в их структуре доли нефти [8]. Так, если в 1913 г. на нее приходилось лишь 2 процента от общего объема перевозок, то в 1938 г. она вплотную подошла к 25-процентному уровню [8].

Но затем наступил период спада: уже в 1939 г. данный показатель снизился до 29,6 млн т. Проблемы грузоперевозок через канал были усугублены, главным образом, осложнениями в международной военно-политической обстановке, сложившейся перед началом новой мировой войны и в течение ее начального периода: в 1937–1942 гг. транзит через канал упал на 80 процентов. И только в 1947 г. удалось вновь выйти на предвоенный уровень 1937 г. А к началу 1950-х гг. транзит через Суэцкий канал вырос более чем в два раза. Исследователи отмечают, что такая положительная динамика наблюдалась благодаря так называемому «корейскому буму», вызванному войной на Корейском полуострове и перевооружением НАТО. В течение 1951–1956 гг. количество судов, проходящих через Суэцкий канал, выросло еще на 40 процентов [8].

## 2 Влияние Суэцкого канала на социально-экономическое положение Египта

Географический разброс товароперевозок, осуществляемых через Суэцкий канал, демонстрируя его важное место в международном разделении в данной области мирохозяйственных отношений, одновременно свидетельствует о достаточно высокой степени зависимости социально-экономического развития Египта от данного фактора. Любые более или менее значимые события, происходившие в различных частях света, в какой-то степени имели последствия для Египта, оказывая активизирующее или замедляющее воздействие на динамику важной отрасли египетской экономики — перевозку грузов через Суэцкий канал, в которой были заняты сотни тысяч человек. Широкая представленность географических пунктов, связанных с этим фактором, лишь увеличивала риски для стабильного развития египетской экономики.

Т а б л и ц а 2

### Географический разрез грузов, перевезенных через Суэцкий канал в 1937 г. (%)

Географические пункты	Проценты
Индия, Бирма, Цейлон	24.4
Китай, Япония, Филиппины	20.4
Восточная Африка и окружающие ее острова	6.9
Океания	6.5
Тихоокеанские порты США	1.2
Порты Красного моря и Аденского залива	7.6
Порты Персидского залива	16.6

История эволюции Суэцкого канала протекала в полном соответствии с духом теории о «морской силе» А.Т.Мэхэна, который утверждал: «Первое и очевидное, чем выглядит море, с политической и социальной точек зрения, — это большая дорога. Или, может, вернее было бы сказать, что это широкая равнина, по которой можно идти во всех направлениях, но в которой некоторые хорошо протоптанные тропы свидетельствуют о том, что доводы рассудка заставили выбрать именно эти маршруты для путешествия, а не другие. Эти маршруты называют торговыми путями» [9; 363]. Волею истории Египет оказался одним из важнейших перекрестков таких путей, противоречиво воздействуя на него, что связано, в первую очередь, с могущественными державами мира.

Влияние морских перевозок на экономику Египта в большой степени зависело от позиций довольно значительного количества судовладельческих корпораций, главным образом британских. В 1901 г. из 37 судоходных компаний, пользующихся Суэцким каналом, 22 были английскими, 5 — немецкими, 3 — французскими, остальные принадлежали Австрии, России, Бельгии и другим европейским странам. Именно эти государства конкурировали между собой на мировом рынке морских перевозок: в 1898 г. доля английских компаний в перевозках с использованием Суэцкого канала достигла 78 процентов, затем она начала уменьшаться и в 1920–1930 гг. стабилизировалась на уровне 50 процентов от общего объема трафика через канал. Английское доминирование на канале продол-

жалось на всем протяжении эпохи между двумя мировыми войнами. Так, в 1929 г. 28 из 55 ведущих судоходных клиентов ВКСК считались английскими. Благодаря активизации своей индонезийской политики Голландия также стала одним из ведущих государств, активно использовавших Суэцкий канал. Франция принимала меры для сокращения своего отставания от других участников этого трансокеанического морского пути [8]. Однако Вторая мировая война стала причиной катастрофического падения транзита через канал: между 1937 и 1942 гг. он упал, как было уже отмечено, на 80 процентов, что негативно отразилось на экономическом положении Египта.

Следует заметить, что интенсивность и объемы грузоперевозок с севера на юг и в обратном направлении были непропорциональными, что адекватно отражало особенности экономического состояния государств, расположенных к северу и югу от канала. Так, в период с 1920 по 1929 и с 1949 по 1955 гг. число грузоперевозок с севера на юг удвоилось, а с юга на север возросло в четыре раза. «Нефтяная революция», вызванная скачкообразным ростом экспорта нефти с Ближнего Востока, значительно активизировала движение танкеров через канал, поскольку поставки примерно половины ближневосточной нефти осуществлялись силами танкерного флота [10; 88]. Доля танкеров среди водного транспорта, следующего через Суэцкий канал, в 1948 г. достигла 60 процентов против 17 в 1938 г. [8]. Канал обеспечивал поставку нефти с Персидского залива в Западную Европу [11].

Следует отметить, что накануне национализации объем перевезенных через Суэцкий канал грузов составил 115 756 тыс. т. При этом поток грузов, идущих с юга на север, составлял 87,4 млн т и в четыре с лишним раза превышал объем грузов, перевозимых с севера на юг. В 1955 г. Суэцким каналом пользовались суда около 50 государств. Через него прошло 14 666 судов с общим нетто-тоннажем 115,7 млн т. Грузооборот канала достиг рекордной цифры, составив 107,5 млн т, из которых около 70 процентов приходилось на долю нефти и нефтепродуктов. Компания Суэцкого канала получала огромные доходы — 35 млн фунтов в год, из которых лишь 1 млн поступал Египту. Основной капитал компании увеличился с момента ее создания более чем в пять раз [12; 35].

Нетрудно догадаться, что все это приносило баснословные дивиденды истинным хозяевам Суэцкого канала — развитым государствам Запада, в первую очередь Великобритании. О приблизительных размерах доходов, получаемых от эксплуатации Суэцкого канала, можно судить по данным приведенной ниже таблицы [13; 28].

Т а б л и ц а 3

**Динамика роста доходов ВКСК во второй половине XIX – первой половине XX в.**

Годы	Общий доход (тыс. франков)	Чистая прибыль (тыс. франков)
1880	41820	12 330
1900	99 440	51 570
1910	134 100	82430
1920	260 960	143 660
1937	1 448 484	—
1947	6 754 468	4 129 291
1950	28 020 286	16 662 184

Печальной реальностью было то, что доля египетского государства в этих доходах выражалась в смешных цифрах — чуть более трех процентов от их общего объема. Однако это не означает, что степень экономической эффективности Суэцкого канала для Египта ограничивается только получаемой им долей от чистых доходов ВКСК. В большей степени она проявлялась в обеспечении благоприятных макроэкономических показателей, а также социально стабилизирующего фактора в условиях густонаселенной страны.

Рост трафика через Суэцкий канал и увеличение объемов перевозимой нефти крупнотоннажными танкерами поставили перед ВКСК новые задачи по дальнейшей модернизации этого водного пути. В 1950 г. поставка нефти из ближневосточного региона в Европу возросла на 90 процентов [14; 611]. А открытие в 1951 г. трансаравийского нефтепровода означало для Суэцкого канала появление реальной конкурентной сети перевозки углеводородного сырья. Это событие ускорило реализацию восьмого этапа работ за всю историю канала по его модернизации. Этот этап, предусматривавший работы по углублению и расширению канала, был реализован в 1955–1960 гг. Он включил в себя, помимо прочего, масштабные операции по выпрямлению и оптимизации траектории движения



судов на определенных участках, обустройству ряда участков для разъезда встречных судов; в ходе этого этапа — самого грандиозного из всех модернизационных работ — было извлечено 54 млн кубических метров грунта, что равнялось по объему двум третям грунта, извлеченного при рытье первоначального канала в 1859–1869 гг. [8].

Результаты преобразований не заставили себя долго ждать: уже в 1956 г. канал ежедневно пересекали в среднем 45 судов. При этом работы по реконструкции не прекращались, т.е. они шли без остановки движения судов на каком-либо участке. Прямым результатом грандиозных изменений в трафике через Суэцкий канал стало увеличение объемов международных товароперевозок, осуществляемых через канал, со 121 млн т в 1952 г. до 250 млн т в 1968 г. [15; 125]. В 1966 г. через Суэцкий канал проследовало 21250 судов, на его долю пришлось свыше 70 процентов мировых нефтеперевозок. Доходы Египта от эксплуатации канала в 1966 г. составили 95 млн ег. ф. По тоннажу перевозимых грузов Суэцкий канал захватил уверенное первенство в мире среди всех международных каналов. Уже тогда он вышел на показатели, которыми характеризовалась его доля в мировой торговле на протяжении всей второй половины XX в. Через него ежегодно проходили более 20 тысяч судов под флагами более чем 100 стран мира. Они перевозили до 250 млн т различных грузов, что составляло порядка 14 процентов от общего объема мировых перевозок. Примечательно, что большая часть нефтяных перевозок из района Персидского залива в Европу и Америку осуществлялась через Суэцкий канал. По морскому пути, соединяющему Средиземное и Красное моря, перевозилось почти  $\frac{3}{4}$  добытой на Ближнем и Среднем Востоке нефти [16; 105].

Известно, что в октябре 1956 г. работа Суэцкого канала была парализована вследствие англо-франко-израильской агрессии против Египта. Во время военных действий на канале было потоплено много судов и повреждено его оборудование. 10 апреля 1957 г. (после восстановления) Суэцкий канал был вновь открыт для сквозного судоходства, а в 1958 г. акционеры бывшей ВКСК были вынуждены согласиться с получением компенсации.

Следует акцентировать, что катастрофические последствия тройственной агрессии против Египта особенно отрицательно повлияли на функционирование Суэцкого канала. Вся сила их негативных последствий в концентрированном виде проявилась в виде значительного ущерба, нанесенного торгово-экономическим отношениям межгосударственного и межрегионального характера. На время была парализована деятельность крупнейшей в мире трансокеанической водной артерии, на которую приходилась львиная часть международных морских грузоперевозок; в ее водах было затоплено несколько десятков судов, принадлежавших различным странам. Позднее для полного восстановления канала понадобилось несколько лет. Если потери Египта от этого катастрофического события были частично компенсированы нефтедобывающими арабскими странами, то ущерб, причиненный международной торговле, был, естественно, невосполним.

Вскоре после провала тройственной агрессии с целью улучшения условий судоходства была разработана новая обширная программа возобновления функционирования Суэцкого канала, его реконструкции, обслуживания и т.д. С января 1958 г. по июнь 1962 г. египетской администрацией Суэцкого канала была реализована первая очередь данной программы, которая была направлена на обеспечение комфортных условий обслуживания проходящих через канал судов и предусматривала:

- увеличение поперечного сечения канала с 1200 до 1500 кв.м для прохождения судов водоизмещением до 55 тыс. т;
- выпрямление канала и модернизацию его навигационного оборудования;
- увеличение количества технологических судов, обслуживающих канал;
- строительство судоремонтных мастерских и т.п.

На реализацию первой очереди программы было затрачено 40 млн ег. ф. А 1 сентября 1961 г. начались работы по осуществлению второй очереди программы: ее основной целью было углубление южной части канала. В целом же начиная с 1956 г. на модернизацию канала было израсходовано около 23.5 процента всех доходов, полученных от его эксплуатации, тогда как со времени его строительства до момента национализации на эти цели было истрачено лишь 3.8 процента полученных от его эксплуатации доходов. Только с 1960 по 1965 гг. капиталовложения с целью реконструкции канала составили 35 млн. ег.ф. Администрация Суэцкого канала и в дальнейшем продолжала выделять большие средства на его реконструкцию, чтобы обеспечить пропуск через него судов с осадкой в 40 футов. А углубление канала только на один фут обходилось АРЕ в 10 млн ег.ф. Значительные ассигнования выделялись и на жилищное строительство для рабочих и служащих канала, на их медицинское и культурное обслуживание. Совокупный эффект перечисленных мероприятий находил свое

отражение в положительной динамике экономического развития Египта и улучшении социальной ситуации в стране.

Осуществление модернизационных программ благоприятно отражалось и на динамике перевозок через канал. В 1955 г. с юга на север через него прошли танкеры общей грузоподъемностью 66,9 млн т, а в 1963 г. — 132,3 млн т. Но в 1964 г. число нефтеналивных судов, прошедших через Суэцкий канал, заметно уменьшилось, что объясняется ростом потребления странами Западной Европы ливийской и алжирской нефти.

В целом же в годы независимости судоходство по каналу заметно активизировалось. Если в 1955 г. через канал проследовало 14.6 тыс. судов, то в 1958 г. их число достигло уже 17.8 тыс., а в 1966 г. перевалило за 20 тыс. За период с 1955 по 1965 гг. через Суэцкий канал прошло всего 189 тыс. судов, что принесло государству дивиденды в размере 563 млн ег. ф. [17; 113]. По годам это выглядело следующим образом: в 1955 г. — 31.8 млн ег. ф., 1956 г. — 29.4, 1958 г. — 42.1, 1960 г. — 50.1, 1961 г. — 51.2, 1962 г. — 53.7, 1963 г. — 71.1, 1964 г. — 78.4, 1965 г. — 85.4 млн ег. ф. [18; 218].

Следует отметить, что направление грузопотоков через канал ярко отражало однобокий характер колониальной экономики большинства стран, расположенных к югу от него. В перевозках с юга на север преобладала сырая нефть, что стало результатом ее растущей добычи на Аравийском полуострове и в других странах, расположенных по периметру бассейна Персидского залива, а также недостаточности нефтеперегонных мощностей в этом регионе. С севера на юг следовали нефтепродукты, получаемые на нефтеперерабатывающих заводах Европы из нефти, добываемой в районе к югу от Суэцкого канала [17; 114].

Наряду с нефтью через Суэцкий канал с юга на север перевозились марганцевая, медная, хромовая, титановая руды, бокситы и другие виды минерального сырья, а также каучук, хлопок, джут, шерсть, чай, тростниковый сахар, ценные тропические породы дерева и другие товары. В перевозках с севера на юг преобладали машины, цемент, химические удобрения, уголь, текстильные изделия и другие промышленные товары. При этом общий тоннаж грузов, следующих с юга на север, как правило, в несколько раз превышал объемы грузов, перевозимых с севера на юг [18; 218]. Движение судов по Суэцкому каналу неуклонно возрастало, что свидетельствовало о том, что он исправно выполнял функции одной из главных международных транспортно-экономических морских артерий [19; 216].

### *Заключение*

Таким образом, эволюция Суэцкого канала, как одного из важнейших составляющих международной транспортной системы, протекала в сложных международных условиях, испытывая на себе все нюансы военно-политических и торгово-экономических изменений, происходивших в мире на протяжении многих десятилетий. Несмотря на то, что основная часть доходов, получаемых от его эксплуатации, доставалась иностранным государствам, частным и юридическим лицам, Суэцкий канал все же выполнял важную социально-экономическую функцию, способствующую поступательному движению Египта как государства.

Введение в действие Суэцкого канала в корне изменило геополитическое значение Египта в мировой политике, выдвинув его в сердцевину геостратегических устремлений ведущих государств той эпохи. Последние стремились использовать его в качестве эффективного инструмента для продвижения и защиты своих колониальных планов. Канал превратился в чувствительный нерв сложной системы управления колониями и эксплуатации их ресурсов. Колониальные державы отлично понимали, что долгосрочное использование канала соответственно их интересам предполагает создание международной легитимной базы, основанной на соответствующих международных документах. Этот процесс, начавшийся с момента подписания Стамбульской конвенции о нейтрализации Суэцкого канала, продолжался на всем протяжении второй половины XIX – первой половины XX вв. и был проникнут стремлением ведущих держав максимально продлить сроки его льготного использования, что полностью противоречило интересам Египта.

Парадоксальным фактом оставалось то, что вплоть до антиимпериалистической революции 1952 г. высокая геополитическая значимость Суэцкого канала служила сдерживающим фактором на пути диверсификации внешнеполитических связей и внешнеэкономического сотрудничества Египта. Даже после этого судьбоносного для страны события ведущие государства мира, в первую очередь США и бывший СССР, используя различные рычаги, стремились укреплять свое присутствие в Египте для получения максимума возможностей влиять на деятельность такого исключительно значимого

в международных мирохозяйственных и военно-политических отношениях водного пути, как Суэцкий канал. Характерным в этом отношении стали события, происходившие вокруг зарождения и реализации проекта Асуанского гидроузла. Возникшее советско-американское противостояние по этому вопросу, как известно, завершилось тогда фактической победой бывшего Советского Союза, что имело далеко идущие последствия для изменения геополитической карты всего мира.

За годы своего функционирования Суэцкий канал превратился в одну из главных мировых трасс международных перевозок и стал влиятельным фактором международной торговли. Парадоксальным следствием этой объективной данности было то, что, обеспечивая на протяжении почти полутора столетий колоссальные финансовые дивиденды мировым державам — частным и юридическим иностранным лицам, он оставался фактически бесприбыльным предприятием для страны, на чьей территории располагался.

Вместе с тем Суэцкий канал, будучи одним из значимых составляющих египетской экономической инфраструктуры, все же выполнял важную социально-экономическую функцию в масштабах государства. Такая роль Суэцкого канала была подкреплена фактом его национализации, последовавшей за антиимпериалистической революцией, а также тем, что канал впервые за время своего почти полуторавекового существования стал важным бюджетобразующим фактором для египетского государства.

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Ж.Е.Төрөкүлова

### **Суэц каналы арқылы халықаралық тасымалдау қарқынының Египеттің әлеуметтік-экономикалық дамуына ықпалы**

Көлік коммуникациялары мемлекеттің әкімшілік-территориялық құрылымындағы маңызды құрылымдық элемент және ішкі және сыртқы нарықтардың қозғаушы күші бола отырып, адамзаттың барлық тарихи даму кезеңінде, елдер мен қоғамдардың өмірінде үлкен роль атқарады. Аймақтар арасындағы шаруашылық-экономикалық байланыстарды дамыту үшін қажетті жағдайларды жасай отыра, олар экономиканың жекелеген салаларын жалпы ұлттық түріне біріктіру факторының біріктіруші қызметін атқарады. Теңіз каналдарының, сонымен қатар мемлекетаралық сыртқы экономикалық байланыстардағы орны ерекше. Осы тұрғыда Жерорта теңізі мен Үнді мұхитын байланыстырушы артерия ретіндегі Суэц каналының маңызды ерекше.

Z.Turekulova

### **The influence of the dynamics of international traffic through the Suez Canal on the socio-economic development of Egypt**

Transportation communications are an important element in shaping the administrative-territorial structure of the state and a powerful engine of internal and external markets, playing a huge role in organizing the life of any country and society at all historical stages of human development. They provide the conditions necessary for the development of economic ties between the regions. They serve as a unifying factor in individual industries nationwide. Marine channels also play an important role in interstate of foreign economic relations. In this context, a very large part of the Suez Canal is its purpose as an artery linking the Mediterranean Sea and the Indian Ocean.

Р.С.Каренов

*Е.А.Бөкетов атындағы Қарағанды мемлекеттік университеті (E-mail: rkarenov@inbox.ru)***«Найман» этнонимі және найман тайпасының рулары жөнінде**

Мақалада «найман» руы шығуының қысқаша тарихы бейнеленген. Наймандардың Қазақ хандығының қалыптасуы мен дамуындағы тарихи рөлін жалпылауға арналған отандық және шетелдік бірқатар ғалымдардың ғылыми зерттемелері талданған. Наймандар тайпасының жекелеген ру ішілік бөлімшелері тыңғылықты зерттелген. Негізінен географиялық қоныстанудан туындайтын наймандардың төрт ру ішілік бөлімшелері жекеленіп қарастырылған. Қазақ халқының белгілі тағдырында ерекше рөл атқарған, «найман» руынан шыққан көрнекті тарихи тұлғалардың өмірбаяндарына көңіл бөлінген.

*Кілт сөздер:* Найман хандығы, шежіре, ру, зерттеу, таңба, рулар бірлестігі, жіктелу, өңір, ұрпақ, шығу тегі.

*Наймандардың қысқаша тарихы*

Найманның түбі — Оғыз ханнан. V–VIII ғасырлар арасында Наймандар Байкал көлінің оңтүстігін мекендеген. Олар барлық уақытта монғолдың арасында Орхон-Ертіс аралығында хандық құрып жүрді, бір шеті Қарақорымға дейін жетті. Олардың батысында Арғындар болды.

Ежелгі Қытай деректерінде Найман хандығындағы ру-тайпаларды Төре найман, Бетеге найман, Ақсауыт найман, Көшеуіт найман, Дүрмен найман, Барлас найман, Найман керей, Найман қаңлы деп сегіз топқа бөлген. «Найман» этнонимі сегіз сөзін, яки санын, монғолдардың «нәмін» деп атауынан шыққан деген болжамдар бар. Осы сегіз рулы елдің ішінде Төре наймандар хандық тақты иеленіп келген. Еният хан, Инанг Білгі Бұқа хан, Таян хан, Күшілік хан, т.б. бәрі де сол Төре найман әулетінен [1; 17].

XII ғасырдың аяғына дейін Найман мемлекетін Инанг Білгі Бұқа хан басқарды. Инанг Білгі өлген соң, Найман ұлысы екіге бөлінді. Бірін Таян хан (шын аты — Бай-Бұқа, Таян деген қытайша «бір аймақтың бегінің ұлы» деген лауазым), ал екіншісін Бұйрық хан (ағайынды екі адам) биледі. Таян хан мен Бұйрық хан бір-бірімен араз болды. Бұл ішкі саяси дағдарыс *Шыңғысханның* әскер күшінің артуымен тұстас келді. Инанг Білгі өлгеннен кейін көп ұзамай керейіттердің ханы Ван-Хан Тоғрыл (Он-хан) және Шыңғысхан бастаған әскери қол 1199 жылы Бұйрық ханның ұлысына басып кірді. Қарсы тұруға шамасы келмеген Бұйрық хан Енисей қырғыздарына қашып құтылды.

Шыңғысханның қатерінен қауіптенген көптеген тайпалар 1201 жылы Құрылтайға жиналды. Құрылтайды басқаруға келген адамдардың ішінде Бұйрық хан да болды. Құрылтай Шыңғысханға қарсы жорыққа шығу жөнінде шешім қабылдады. Шыңғысхан көмекке Ван-Ханды шақырды да, дереу жорыққа аттанды. Түрлі тайпалардың одақтас қолы Шыңғысхан мен Ван-Ханның сарбаздарымен Қойтан сайында шайқасты. Бұйрық хан бастаған одақтас күш ойсырай жеңіліске ұшырады. Одақ ыдырап, Бұйрық хан өз нөкерлерімен Алтайдың оңтүстік өңірін паналады. Жеңіс Шыңғысханға оңайға түспеді, оның қалың қолы сиреп қалды. Сондықтан ол одаққа біріккен әр тайпаны жеке-жеке қиратуды көздеді.

1202 жылы Шыңғысхан мен Ван-Хан Бұйрық ханға қарсы жорық ашты. Қыспаққа төтеп бере алмаған Бұйрық хан әскери қолбасшысы Жеті Тоғлұқ (жеті тулы) екеуі Оңтүстік Алтайда қолға түсті.

Енді бүкіл Орталық Азияда Шыңғысханға бәсекелес тек Таян хан қалды. 1204 жылы Шыңғысхан Таян ханға қарсы жорыққа аттанды. Наймандар әскері күйрей жеңілді. Таян хан шайқас үстінде ауыр жарақаттан өлді. Таян ханның ұлы Күшлік хан аман қалған шағын топпен майданнан қашып үлгерді [2].

1204 жылы Найман хандығы Шыңғыс хан басқарған әскер шабуылынан күйрей жеңілгеннен кейін Күшлік хан қазіргі Қазақстанның Оңтүстік өңіріндегі Қидан (Қарақытай) хандығын паналайды. Көп өтпей сол хандықтың билік тізгінін ұстап, шашылған наймандарды төңірегіне топтап, 1218 жылға дейін дәурен сүргендігі жұртқа мәлім. Демек, 15 жылға таяу уақыт осы хандық Күшліктің билеуінде болған [1;17].

1218 жылы Шыңғысхан Жебеноян бастаған 20 мың әскерді Күшлікке қарсы аттандырды. Шыңғысханның әскерінен жеңілген Күшлік хан Бадахшанға қашты. Жебеноян Сарыққолда қуып

жетіп, Күшлікті өлтірді. Сөйтіп, Найман елінің Шыңғысхан шапқыншылығына қарсы жүргізген жиырма жылдық қажырлы күресі жеңіліспен тынды [3].

Соңғы ханы Күшлік өлтірілгеннен кейін Найман бірнеше бөлікке бөлініп кетті. Алтай мен Ертіс бойын мекендеген Найман рулары моңғолдардың жаңа империясына кірді. Наймандардың біразы өздерінің атамекенін тастап Алакөл, Балқаш көлі, Жетісу, Есіл, Сырдария бойына және Ұлытау алқаптарына ауысты. Ал бір бөлігі кейін, Шыңғысхан әулеті мүлдем ыдыраған соң, өзбек, қарақалпақ, қырғыз, башқұрт, т.б. халықтардың құрамына енді.

Қазақ ішіндегі Наймандар XVII ғасырдың аяғында Қаратау, Әулиеата, Ташкент өңіріне келіп мекендеді.

Наймандардың ата жұрттан аууына жоңғар қалмақтарының, одан кейінгі тарихи кезеңдердің де әсері үлкен болды. Олардың Сыр бойын мекендеп, Орталық Қазақстан, Жетісу өңірін жайлағаны белгілі.

*Найман тайпасының руларын анықтау жөнінде орындалған зерттеулер*

Найман шежіресіне қатысты маңызды мәселенің бірі — бұл тайпа өз ішінде қанша рудан тұрады және олар қалай топтасады деген мәселе.

Ғылыми негіздегі шежіренің бір ерекшелігіне оның жүйелілігі жатса керек. Найман тайпасының ішкі ру-тайпалық құрылымын анықтап алмай, ондағы әр рудың құрылымдық жүйедегі орнын анықтамай, рудың таралымын көрсету толыққанды шежіре болып саналмайды.

«Қазақ ру-тайпаларының тарихы» ғылыми-зерттеу жобасы аясында жарық көрген «Найман» атты еңбекте (үшінші кітабында): «XVIII ғасырдың 40-шы жылдарында қағазға түсірілген Найман руларының саны жөніндегі дерек мәліметінен бастап қазіргі күнге дейін әр-әр жерде баспалардан шығып жатқан шежірелерде Найман руларының саны әр түрлі айтылады...

М.Тевкелев өз материалдарында Найман тайпасы он бір рудан тұрады деп айтса, И.Г.Андреев — 9, А.И.Левшин — 9, В.В.Радлов — 10, Н.Н.Балкашин — 19, Н.А.Аристов — 13, Ш.Құдайбердіұлы — 10, М.Тынышбаев — 10, Н.Мыңжан — 9, Х.Арғынбаев, М.Мұқанов және В.Востровтар 11 рудан тұратындығын көрсетіп жазады, — делінген [4; 46, 47].

Өзінің жүйелілігімен, толықтылығымен ерекшеленетін шығарма — Максұт Қыдырханұлының өлең түрінде жазылған шежіресі [5]. Осы автордың бір-екі шумақтарына зер салайық:

*Ер жетіп Төлегетай жігіт болды,  
Бақ қонып баяғыдай, орта толды.  
Амал не, малы өскенмен  
бастан ақсап,  
Тек қана кіндігінен бір ұл көрді.*

*Қытай деп, баласының атын қойған,  
Кім білсін, мұндай атты тапты  
қайдан?!  
Ырым ғып өскен жұртты  
қойған шығар,  
(Хабарым азырақ еді осы жайдан).*

*Басынан Қытайдың да дәурен өтті,  
Жігіт боп, кәмелетті жасқа жетті.  
Қытайдың кіндігінен төрт ұл қалып,  
Қайран ер жас күйінде өліп кетті.  
Артында жетім қалды  
төрт баласы,  
Көңілі қайғыменен болып дертті.  
Сол күнде Төлегетай тірі екен,  
Төрт бала тәрбиесі соған өтті.  
Төртуыл, Қаракерей,  
Садыр, Матай,  
Төрт Төлегетай» деген сөз содан жетті...*

Қазір Найман рулары арасында белгілісі — Қаракерей, Матай, Садыр және Төртуыл рулары. Найманнан — Белгібай (Өкіреш), одан — Сүйініш, одан — Төлегетай, одан — Қытай (Қынтай).

Қытайдан (Қынтайдан) тарайтын төрт руды (Қаракерей, Матай, Садыр, Төртуыл) Ж.Бейсенбайұлы найманның басты, негізгі руларының қатарына жатқызады [6; 125, 126].

Ақиық ақын Н.Айтұлы өзінің «Төлегетай» деген дастанында былайша жырлайды [7]:

*Сүйініш туады екен Белгібайдан,  
Тараймыз ол болмаса енді қайдан?  
Рулы елге айналдық содан бастап,  
Бұтағын бәйтеректей мәңгі жайған.*

*Болған соң шеше дана, әке мықты,  
Биікке шаңырақты көтеріпті.  
Ұлғайған шағында Әлпеш Белгібайға  
Сіңілісін Кішілікке әперіпті.*

*Делел жоқ қолмен қойған, кімге сенем,  
Тұнып тұр тарих қойны сырға терең.  
Тыңдасаң ескі жырды деп айтады –  
Тоқалдан Сүгірші мен туды Өтеген.*

*Саралап бес саусақтай әр атаны,  
Шежіре елді аузына қаратады.  
Сарыжомарт, Балталы мен Бағаналы,  
Көкжарлы, Бураны одан таратады.*

*Анығын ажыратып кім біледі,  
Түбіміз бір екені шындық еді.  
Найманның тоғызының бесеуі — осы,  
Төртеуі — Төлегетай, білдің оны.*

Ж.Бейсенбайұлы «Ергенекті наймандардың» шығуы жөнін былай баяндайды: «Найманнан — Сүгірші, одан — Төлеген, одан Ұлан батыр, одан — Қарабек. Қарабектен — Ергенекті. Ергенектіден — Көкжарлы (Бақы), Бура (Бақанас), Сарыжомарт (Байдалы)» [6; 127].

Қалың қазақ ішінде, Орта жүз бен Найман арасында, Сарыжомарт, Бура, Көкжарлы руларын ортақ атаумен — «Ергенекті Найман» деп атаған [4; 52].

Найман руларының ішінде деректерде жиі кездесетін, көп айтылатын руларға Балталы, Бағаналы рулары жатады.

Белгілі шежіретанушы А.Сейдімбеков (Акселеу Тарақты) Балталы мен Бағаналының шығу тегі жөнінде былайша ой өрбітеді: «Далалық ауызша тарихнама» дерегін салғастыра қарағанда Алтай, Тарбағатай өңірі мен Ұлытау төңірегінде айтылатын шежірелерде айырмашылық кездесіп қалады. Мәселен, шығыс өңір шежірелерінде Бағаналыны Сүгірші ұрпақтарынан таратады: Сүгірші — Төлеген — Ұлан батыр — Қарабек — Сарыжомарт — Бағаналы болып тарайды. Ал, Балталыны Елатадан таратады: Елата (Елтай) — Серікбай — Кетбұға — Балталы. Сонда Балталы мен Бағаналы бөлек-бөлек екі атадан тарағанымен, қоныстас болып, жұбын жазбаған дейді» [8; 92].

Бағаналы руы 1748 жылғы М.Тевкелев мәліметінде, В.В.Радлов шығармасында, Н.А.Аристов еңбегінде, сондай-ақ Ш.Құдайбердіұлы, М.Тынышбаев, С.Аманжолов, Н.Мыңжан еңбектерінде Найман руларының басты руы ретінде айтылып отырылса, Балталы руының деректерде кездесуі сиректеу. Н.Н.Балкашиннан бастап қана Балталы руының атауы Бағаналы руымен бірге Найман рулары қатарында айтыла бастайды [4; 53].

Бұл екі рудың атаулары олардың рулық таңбасына байланысты пайда болғандығын ешкім жоққа шығармайды. Балталы руының балта — түрінде болса, Бағаналы руының таңбасы шаңырақты көтеретін бағанның түрінде болған.

Барлық зертеушілердің мәліметтерінде, Найман руларының бірі ретінде кездесіп отыратын ру — Терістаңбалы руы.

Терістаңбалы руының атауы — оның таңбасына қарай пайда болғандығы көрініп тұр. Шежірелерде бұл руды Найманның нокта ағасы деп атайды [4;56].

Қазақ шежірелерінде Сыршейіт (Шірсейіт, Шыршыт) — Келбұғадан, ол — Елатадан, ал Елата Найманнан тарқатылып көрсетіледі. Кетбұға да, Келбұға секілді Елатадан тарайтын екі ұлдың бірі.

Келбұға мен Кетбұғаның екі атасынан (Ақтана мен Ақтоғастан) Терістаңбалы руы шығады [6;128].

«Найман» еңбегінде (үшінші кітап) мынандай қорытынды жасалған [4;60]: Найман тайпасының руларын туыстық белгісіне, орналасуына және таңбасының қойылуына қарай төрт топқа жіктейміз. Олар: Төлегетай, Ергенекті, Ұлытау және Терістаңбалы топтары. Бұл рулық топтарға мынадай рулар енеді:

1. Төлегетай тобына — Қаракерей, Матай, Садыр және Төртуыл.
2. Ергенекті тобына — Сарыжомарт, Көкжарлы және Бура.
3. Ұлытау тобына — Балталы және Бағаналы.
4. Терістаңбалы руы.

Осылайша, Найман тайпасының шежіресіне қатысты жалпылама мәселелерді анықтап алғаннан кейін, енді шежіренің нақты мәселелеріне көшуге болады.

#### *«Төрт Төлегетай» рулар бірлестігі*

Төлегетай Сүйінішұлы (шамамен XV ғасырда өмір сүрген) — тарихи тұлға. Найманның шөбересі (Найманнан — Белгібай, одан — Сүйініш, одан — Төлегетай). Төлегетай баба өз заманында қол бастаған батыр, елдің қамын жеп, бірлігін ойлаған қайраткер болған [9].

Төлегетай Сүйінішұлы туралы ең алғаш қалам тербеген адам — кезінде Орта Азия халықтарына танымал, Қазан төңкерісінің алғашқы жылдарында Түркістан автономиясының бас министрі болған Мұхамеджан Тынышбаев. Ол «История казахского народа» атты еңбегінде өзінің Төлегетай бабаның 16-шы ұрпағы екенін жариялаған: «По словам моего покойного отца, мой предок в 16 колене Төлегетай был в свое время очень известным человеком и управлял своим родом: похоронен в Узгенте на фамильном кладбище Ходжей. Житель поселка Чаян Чимкентского уезда Мады Магзум подтвердил это и прибавил, что Төлегетай был женат на дочери влиятельного Ходжи» [10].

Тарихта қатты қырғыннан кейін халықта қайта бір ояну, серпілу болып отырған. Шыңғыс хан заманында аянышты қырғын көріп, осынау Шығыстағы Алтай мен Тарбағатайдан Сыр бойына қоныс аударған наймандар ортаға ғасырлар салып қайтадан ес жиып, елдік санатын қалпына келтіре бастаған. Сондағы сол елге тұтқа болған тұлғалардың бірі — Төлегетай баба. Сол себепті қазақтың қазіргі белгілі ғалымдарының бірі Әділхан Байбатша «Қазақ Даласының ежелгі тарихы» деген кітабында: «Найман елін Қазақ даласына алғаш 1208 жылы Күшлік хан бастап келгені белгілі. Күшлік хан 1218 жылы мерт болғаннан кейін, Қазақ даласында жеке ұлыс болып қалыптасқан наймандарды Төлегетай батыр билегенін шамалаймыз» [11], — деп толғанады.

Жазушы, тарихшы-ғалым Қойшығара Салғараұлы: «Шежіреде Найман Орта жүздің түп аталығы — Жанарыстың алты баласының бірі Аққожадан туған баланың аты. Одан — Кетбұға, Барыжомарт (Сарыжомарт), Төлегетай...

Төлегетайдан — Қаракерей, Матай, Садыр. Осының Матайынан туған Қаптағай есімі бүкіл найманның ұранына айналады. Бір қызығы жекелеп алғанда Төлегетай балаларының өз ұраны бар. Мысалы, Қаракерейдің ұраны — Қабанбай, Матайдікі — Бөрібай, Садырдікі — Алдияр. Ел ұранына айналған бұл үш есім де XVIII ғасырда өмір сүрген нақты тарихи тұлғалар» [12], — деп жазады өз шығармасында.

Белгілі қазақ ақыны Несіпбек Айтұлы «Төлегетай» атты ұзақ дастанында өз лебізін былай білдіреді [7; 67]:

*Төртуыл, Қаракерей, Садыр, Матай,  
Атасы төртеуінің — Төлегетай.  
Найманның тоғызының төртеуі осы,  
Мекені — Жоңғар, Алтай, Тарбағатай.  
Шежіре сыр шертеді неше бөлек,  
Бір аңыз бір аңызды еселемек.  
Бауырында өскеннен соң төрт немере,  
Төлекті — Төлек атай десе керек.*

*Қамқоры ұрпағының Төлек атай,  
Атанған келе-келе Төлегетай*



*Қандырған қырық қабат сөздің иін  
Икемді қызыл тілдің кереметі-ай!*

*Төлектен Қытай жалғыз туған екен,  
Ес жиып, белін ерте буган екен.  
Әрі би, әрі шешен, әрі батыр,  
Құс салып, саятшылық құрған екен.*

*Ардақтап ата салтын бұрынғы адам,  
Жолынан кісіліктің бұрылмаған.  
Туғанда Аусар би деп атын қойып,  
Қытайдай көп болсын деп ырымдаған.*

*Төлектің бәйбішесі Қожа қызы,  
Солай деп баяндайды ел аңызы.  
Балаға ат қоярда Ұлы жүздің  
Бүй депті дуалы ауыз кәрі абызы:*

*«Уа, Төке, бата берем, қолыңды жай,  
Бұрлесін жас бұтағың тобылғыдай.  
Тұқымың қауласын деп Қытай қойдым,  
Оңдасын жасы ұзақ боп, жолын құдай!»*

*Дегендей тарихыңның түбін ізде,  
Шежіре ескертеді мұны бізге:  
Қытайдың алған жары Анар сұлу,  
Үйсіннің қызы дейді Ұлы жүзде.*

*Келесі бір деректе қырғыз дейді  
Мәзбура деген текті бір қыз дейді.  
Ұшығын ұстатпайтын көне заман,  
Анығын анамыздың білгізбейді.*

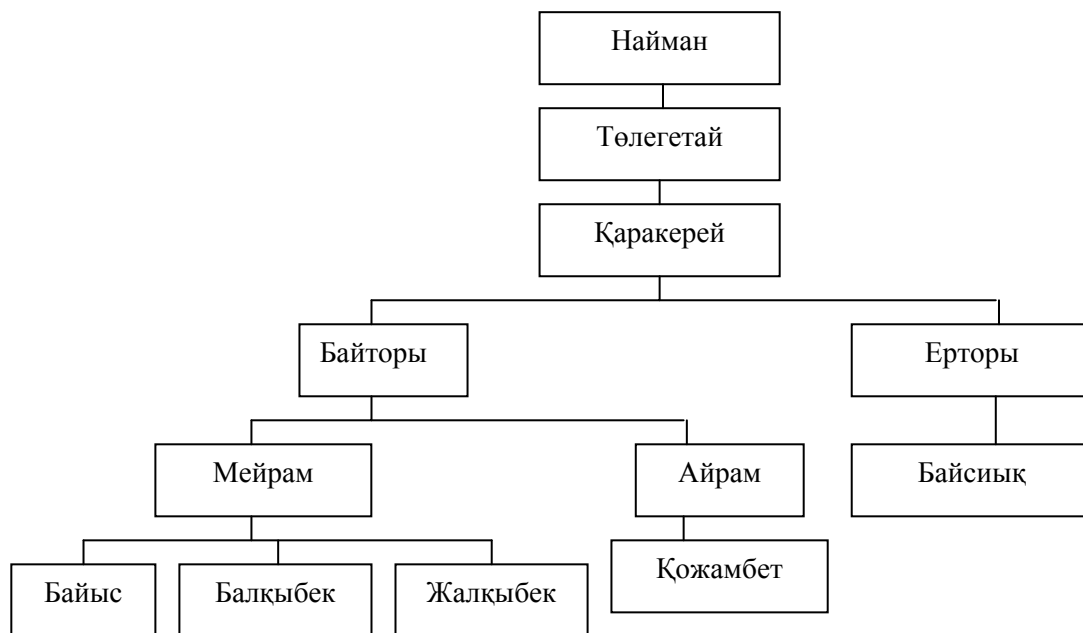
*Мың сөніп үміт оты, мың жанса да,  
Үзілмей үні жеткен жыр қаншама!  
Бәрінің аруағынан айналайық,  
Солардан өсіп-өндік кім болса да...*

Бұл күнде Найман рулары ішінде ешқандай дау тудырмайтын, басы ашық мәселе, ол — «Төрт Төлегетай», немесе «Төлегетайдың төрт ұлы» деп аталатын рулар бірлестігі. Бұл бірлестікке Қаракерей, Матай, Садыр және Төртуыл руларының енетініне ешкім де дау туғызбайды [4; 52]:

1. Қаракерей — Төлегетайдың төрт баласының ішіндегі ең үлкені және саны жағынан да ең көп тарағаны болып есептеледі. Қаракерей руы Байторы және Ерторы атты бөлікке жіктеледі [4; 74]:

Қаракерейлердің ішінде тек Байыс, Қожамбет, Байсиық ру бөлімінен тарайтын бөлімшелердегі адам саны рулық деңгейге жеткен. Сондықтан да олар жергілікті жерлерде өз алдыларына жеке руға теңеліп жүр.

Қаракерейлердің негізгі тобы ертеде Зайсан уезін, біразы Семей, Өскемен және Лепсі уездерін мекендеген. Негізгі кәсібі мал өсіру, аздап суармалы егіншілік болған. Ертіс өзені мен Зайсан көлінің жағасындағы жатақтар балық аулау кәсібімен айналысқан. Қабанбай батырдың есімі Қаракерей руының ұранына айналған. Рулық таңбасы — мүйіз [13; 479].



2. Матай — рулары бірлестігі. Шежіре деректері бойынша, Матайдан — Аталық, Қаптағай, Кенже рулары тараған.

Аталық батыр (шежіреде көрсетілгендей) Ұлы жүз Бәйдібектің тоқалы Домалақ ененен туған Ейқызға құда түсіп, үлкен ұлы Шағырға алып береді. Бұдан тараған тұқым шеше есімімен Қызай аталып өткен. Қызайдан тараған үрім-бұтақтың атамекені — Қытай Халық Республикасының Шынжаң өлкесі [14; 75].

Қаптағайдан екеу: Қияс, Жолдас. Қиястан — Есенкелді, Теке. Жолдастан — Көлдей, Жұмай [4; 215]. Ертеде Қаптағайлар Лепсі, Қапал уездеріндегі Ақсу, Сарқант және Бүйен өзендерінің алқабын, Ешкіөлмес, Тамшыбұлақ, Көпірлі, Баян-Жүрек, Ордабай деген жерлерді мекендеген. Ұраны — Қаптағай. Рулық таңбасы Матай рулар бірлестігінің таңбасымен бірдей [13].

Кенже (Ізбасар) ұрпақтары — Мәмбет, Үмбет. Мәмбеттен — Бозтай, Ақтай, Сұртай. Үмбеттен — Бұланбай, Қартқұл [4; 217]. Бұл аталар Семей уезіндегі Шар, Қызылсу, Көкпекті, Былқылдақ өзендерінің алқабы мен Шыңғыстау, Жуантөбе, Салқынтөбе тауларының атырабын мекендеген [14; 507].

3. Садыр. Үш рулық бөлімге жіктеледі. Олар: Тоң, Шүйе, Шаржетім (Саржетім) [4; 182].

Садыр руында тайпалық және рулық ұран болған. Рулық ұраны — «Алдияр» болса, тайпалық ұраны (бүкіл Найман тайпасына ортақ ұран) «Қаптағай» болып саналған [4; 179].

4. Төртуыл (Дөртуыл). Бұл рудан Ақбарак, Андабарак, Ақболат ұрпақтары тарайды [4; 225].

Төртуылдар кезінде Қаратал, Сарыбұлақ, Қарабұлақ, Ақарал, Қарған өзендерінің бойын; Жеменей, Көкжота, Маңырақтау аңғарларын, Бозайғыр, Құмтөбе құмдарын қыстап, Ақжайлау, Саналы, т.б. таулы жерлерді жайлаған [15].

Қазіргі Қызылорда облысы, Жаңақорған ауданы, Әбдіғаппар ауылында, Сырдарияның оңтүстік жағасында Төлегетай баба мен атақты дін иесі, шейх Қылыш датқаның (Қылышты атаның) қабір-кесенесі қатар жатыр [16].

2006 жылы «Қазақ әдебиеті» газетінде партизан-жазушы, Қазақстанның Халық Қаһарманы Қасым Қайсеновтің 86 жасында Төлегетай бабасының басына барғандығы жөніндегі мақаласы жарияланды.

#### *Ергенекті Найман рулар бірлестігі*

Қазақ халқының қос саңлағы Біржан сал мен Сара ақын бірі Арғынды (Біржан сал Керейден шыққан), бірі Найманды айтып сөйлегенде, Сара Тастанбекқызының Өр Найманды едәуір сөз еткені белгілі [17]:

*Ақнайман, Қожамбетке Арғын жетпес,  
Төртуыл, Қаратайдан қазақ өтпес.*

*Көкжарлы, Сарыжомарттай қайсысың бар,  
Қызығы Мысыр шәрдай естен кетпес.  
Есекей Ергенекті жатыр талай,  
Ойласақ есің шығар санай-санай.  
Бура жатыр көптігі толық дуан.  
Атасы әулие өткен ер Қонақай.*

Өрдегі Наймандардың мекенінен көп қашықтықта, Жетісудың Алатауының бауырында, Матайда өскен Сара ақын Алтай мен Тарбағатай тауының бауырындағы ағайындарын түгелге жақын айтқан. Ергенектіден тараған Сарыжомарт пен Көкжарлыны, Бураны, Ақнайман мен Қожамбетті, «Жеті Көкжарлының» біреуі Қаратайды Сара Тастанбекқызы білген екен.

Ергенекті Найманды келесі үш ру құрайды:

1. Көкжарлы. Шежіре бойынша, Көкжарлыдан екі бала: Ұлатемір, Қылыштықияқ. Көкжарлының үлкен ұлы Қылыштықияқтан — Андағұл, Жәрке. Екінші ұлы Ұлатемірден — Қаратай, Тілеуберді, Қайыпберді, Тәңірберді, Құдайсүгір [4; 243].

Ертеде Көкжарлы ұрпақтары Өскемен уезінің Сібе, Тарғын, Нарын және Күршім болыстарын мекендеді. Олар негізінен мал өсіріп, егін салды. Өзен бойындағы кедейлер балық аулау кәсібімен айналысты [13; 10].

2. Бура — Ергенекті Наймандарды құрайтын үш рудың біреуі. Бурадан (Бура Найманнан) тарайтын негізгі ру бөлімдері Ж.Тілекенің еңбегінде берілген: Сарғалдақ, Сырмақ, Жарымбет, Алатау, Құлатау. Сарғалдақтан — Мәмбетқұл, Үмбет. Сырмақтан — Жарасқұл, Құлтуды. Алатаудан — Алушы, одан — Үмбетқұл, Солтанқұл. Құлатаудан — Достық, Сырдақ, Сұрша, Шеге [18].

Кейбір шежіре нұсқаларында Шеге, Алушы, Сырдақ Бураның өз кіндігінен тараған балалары ретінде берілген [19].

Ал «Найман» атты еңбектің үшінші томында Құлатаудан — Достық, Сырдақ, Сұрша, Шеге, Алушы деп аталатын бес ру тарайды деген қорытынды жасалған [4; 277].

Бура Наймандар бұрын Өскемен уезін мекендеген.

3. Сарыжомарт — Ергенекті Найманның үшінші руы. Ж.Бейсенбайұлының «Ана тілі» апталығына келіп түскен шежіре нұсқаларын қорытып жариялаған «Қазақ шежіресі» атты еңбегінде Сарыжомарттан — Жаулыбай, одан — Теңізбай, Құлтай, Қанай, Құсты, Қалғұты, Асылбай, Амансиық, Алсиық атты сегіз ұл таратылған [6; 127]. Осы нұсқа Таракты Ақселеудің кітабында қайталанады [8; 95].

Сондықтан да Сарыжомарт руынан негізінен сегіз ру бөлімі тармақталатынына көз жеткізуге болады.

#### *Ұлытау наймандары*

Орналасқан өңіріне қарай Ұлытау наймандары екіге бөлінеді: Бағаналы және Балталы рулары [4; 60].

1. Балталы. Ж.Бейсенбайұлының «Қазақ шежіресі» атты еңбегінде Балталының шығу тегін Кетбұғадан таратып, онымен бірге Ақтана, Ақтоғас есімді екі бауыры болғандығын айтады. Балталыдан — Ақтай, одан — Жалайыр, одан — Жәрменбай. Жәрменбайдан — Мардан, Төбеқоңыр, Арғымақ, Қаншегір ру бөлімдерін таратады. Осы төртеуінің ішінде жалғыз Мардан бөлімінің шежіресін өрбіткен. Марданнан — Тәжі, Тәжіден жалғыз Ибас туылып, Ибастан — Таңатар, Қылы аталықтары таратылған [6; 128]. А.Сейдімбек те өзінің шежіресінде Балталылардың ата-тек таралымын осылайша өрбітеді [8; 98].

2. Бағаналы. Бұл рудан өсіп-өнген ұрпақтардың шежіресін зерттеу жұмыстары Қазақстан тәуелсіздігін алғаннан кейін жаңаша қарқынмен дамыды. Атап айтар болсақ, Ж.Бейсембайұлы, А.Сейдімбек, З.Сәдібекұлы сынды шежіре зерттеушілердің еңбектерін ерекше атауға болады. З.Сәдібекұлы Бағаналыдан — Ақтаз, Қызылпаз, Шегелек деген үш ру бөлімін таратады [20].

Ж.Бейсенбайұлы болса, Бағаналыны — Шегедек, Шегелек, Шүрешек, Шәуешек деп төртке жіктейді [6; 127].

А.Сейдімбек нұсқасы, басқаларға қарағанда сәл өзгешелеу. Ол Бағаналыны бірнеше атаға дейін жалғыздап таратып келіп (Келбұға — Бағаналы — Ақтай — Сабыл — Бақтөс — Иманәлі), Иманәліден — Шегедек, Шегелек, Шүрешек, Шәуешек атты төрт руды таратады [8; 95].

Найманның Балталы, Бағаналы деген аталарының ұрпақтары, Ергенектінің екі баласы — Сарыжомарт пен Бура ұрпақтарының едәуір бөлігі қазіргі Қарағанды, Ақмола облыстарында, Кереку (Павлодар), Астана маңын мекендеп қалған.

*Терістаңбалы руы*

Ақселеу Тарақты (Ақселеу Сейдімбек) «Балталы, Бағаналы ел, аман бол» еңбегінде мынандай дерек келтіреді: «...Белгібайдың анасы, Қыз ене» атанған Гүлше бар емес пе, Найман өліп, асын берген соң ата жолымен Найманның ұлы атасы Сарымен бірге туысқан Шолмақтың немересі Елтайға Гүлшені қосады. Ұлытау төңірегінің шежіресінде Найманның інісі Наймантайдан Елтай туып еді дейді. Сол Елтайды Әлпеш: «Атамның орнына ата болды» деп, есімін «Елата» атап кетеді. Кейін Елата мен Гүлшенің арасынан бір ұл туады. Оны Белгібайға серік болсын деп, атын Серікбай қояды.

Кейбір шежіре бойынша, Серікбайдан — Келбұға, Кетбұға атты екі ұл туады [8; 91].

Ж.Бейсенбайұлының деректері бойынша, Келбұғадан — Шұршейіт, одан — Тілеуберді (Нарманбет). Тілеубердіден (Нарманбеттен) — Әлімбет, Жолымбет, Тетен. Әлімбеттен — Кешубай, Шерубай, Елғонды. Жолымбеттен — Өтеміс, Қазыбай. Тетеннен — Құттымбет [6; 128].

Келбұғаның ұрпақтары көп өспегендіктен, Кетбұғаның Ақтана және Ақтоғас ұрпақтарымен бірігіп, Терістаңбалы аталып қала берген. Тек өз іштерінде ғана олар Шұршейіт, Ақтана, Ақтоғас болып бөлінсе керек. Ал сырт көзге олардың бәрі Терістаңбалы болып қалған.

*Найман тайпасынан шығып, бүкіл елге танымал болған тарихи тұлғалар*

1. Кетбұға күйші — қазақ ұлының тарихында болған адам. XIII ғасырдағы ірі тарихи тұлғалардың бірі ретінде танылған. Ол тарихи атақты тұлға — Шыңғысхан дәуіріндегі ірі күйші әрі домбырашы, музыкант.

Тарақты Ақселеу «Балталы, Бағаналы ел, аман бол» атты еңбегінде: «Сөз орайында Кетбұға жырау әйгілі Шыңғыс ханның оң тізесін басып отырған биі болғанын, «Ақсақ құлан» сияқты күйді тудырған ұлы күйші екенін айта кеткен жөн» [8; 91], — деп жазады.

«Алтын топшы» деп аталатын кітапта: *«Кетбұға найман руынан шыққан нояндардың бірі еді. Құлағудың ең ірі әскери қолбасшысы болған. 1225 жылы он екі мың әскеді бастап, батысқа Қарақорым жерінен жорыққа аттанған. 1257 жылы оның әскерлері Парсы елін талқандады. Келесі жылы сәуір айында Арабтардың халифасын тақтан тайдырды. 1260 жылы Сурияға шабуыл жасап, Дамашық қаласын басып алады. Кетбұға Палестин елінің Аин-халут деген жерінде соғыста қаза болады»*, — деп жазады [21].

Кетбұға қазақтың ұлы күйшісі болып қалумен бірге, тарихи кезең өмірге әкелген, ірі тарихи дәуірлердің бірі болған Шыңғысхан кезеңі тудырған халықаралық, әлемдік деңгейдегі ірі батыр, әлемдік деңгейдегі әскери қолбасшы, әлемдік деңгейдегі ер жүрек сардар екені де белгілі.

2. Қабанбай батыр (1691–1769) — жоңғарларға қарсы азаттық күресті ұйымдастырушы көсемдердің бірі. Теңдесі жоқ батыр, аса ірі қолбасшы және мемлекет қайраткері.

Азан шақырып қойылған аты — Ерасыл. 1717 жылы Аякөз шайқасында ерекше көзге түсіп, Қабанбай батыр атанды. 1723 жылы Түркістан қорғанысына, 1726 жылы Бұланты шайқасына, кейін Шыңғыстау, Ертіс бойындағы шайқастарға қатысып, Абылай ханның бас батырларының бірі болды. 1741 жылы Шыңғыстаудағы Шаған шайқасында ақбоз атпен топ жарып, жауға шапқаны үшін Дарабоз атанды. 1751 жылы Арқадан Оңтүстік Қазақстанға Қабанбай — Ханбаба (Барақ сұлтанның үлкен ұлы) жорығы жасалды. Ұлы жүз жасағын өзіне қосып алған 2 түмен қазақ әскері, Сыр бойы, Шымкент, Сайрам, Ташкент қалаларын жоңғарлардан тазартып, Ташкентте Төле бидің билікке келуіне көмектесті [22; 364].

Қабанбай батырдың есімі бүкіл Қаракерей ұранына айналған. Шығу тегі: Төлегетай — Қаракерей — Байторы — Мейрам — Байыс — Байжігіт — Мәмбет — Қожағұл — Қабанбай.

3. Ақтамберді Сарыұлы (1675–1768) — жырау, қолбасшы, қазақтың ежелгі жыраулық мектебінің белді өкілі, мәмлегер.

1738–1752 жылдардағы қазақ-қалмақтың қанды қақтығыстарының барлығына дерлік қатысқан. Ес білгеннен бастап 70 жыл бойы ат үстінен түспей, елі мен жерін қорғаған қас батыр, айтулы шешен, қабырғалы би, атақты жырау. Қазақ жауынгерлерінің азаттық құлдық жөніндегі түсініктері, болашаққа деген сенімі, адалдық-жауыздық, қиянат, әділетсіздік хақындағы таным-түсініктері Ақтамберді талғамынан өтіп жыр-толғауға айналған.

Әсіресе «Күлдір де күлдір кісінетіп...» деп басталатын шығармасы [23; 67, 68] — акынның алдына қойған арманын танытатын патриоттық туынды:

*Күлдір де күлдір кісінетіп,  
Күреңді мінер ме екеміз?!  
Күдеріден бау тағып,  
Ақ кіреуке киер ме екеміз?!  
Жағасы алтын, жеңі жез,  
Шығыршығы торғай көз  
Сауыт киер ме екеміз?!  
Ор қояндай жүгінтіп,  
Аш күзендей бүгілтіп,  
Жолбарыстай шұбарды  
Таңдап мінер ме екеміз?!  
Сол шұбарға мінген соң,  
Қоңыраулы найза қолға алып,  
Қоңыр салқын төске алып,  
Қол төңкерер ме екеміз?!  
Жалаулы найза жанға алып,  
Жау қашырар ма екеміз?!*

Жыраудың шыққан тегі: Төлегетай — Қаракерей — Байторы — Мейрам — Байыс — Сыбан — Бөрі — Бөлтірік — Сары — Ақтамберді.

4. Құттыбай (Қу дауысты Құттыбай) Нарынбайұлы (шамамен 1700–1770) — би. Әкесі Нарынбай Жанбөбекұлы — би, батыр, қоғам қайраткері. Ол халыққа от ауызды, орақ тілді шешендігімен танылып, беделді болған. Сонымен бірге Тәуке ханның заманында сыртқы жауларға қарсы соғыстарда батырлығымен де танылған.

Құттыбай билік айтумен қатар, мемлекеттік саяси қызметтерді де атқарады. Ол 1760 жылы Абылай және Әбілмәмбет хандардың Цинь императоры Цяньлунге қазақ елшілігін басқарып барды. Елшіліктің сапары нәтижелі болып, Қытаймен шекарадағы аймақтарға қазақтардың қоныстануына жол ашылды. Қазақ саудагерлерінің Үрімжі, Құлжа, Шәуешек қалаларына келіп сауда жасауына рұқсат етілді [22; 538].

Құттыбайдың баласы Байғора, немересі Ақтайлақ билер де әйгілі адамдар болған. Мысалы, Ақтайлақ би 1773 жылы Әбілпейіз хан мен Болат сұлтанның атынан Ежен ханға елші болып барған.

Әсіресе Ақтайлақтың ақын ретінде, әрі халықтың ұстазы ретінде атқарған қызметі ерекше. Оның өлеңдері көбіне адам баласының жаратылысында кездесетін әр түрлі қасиеттердің сырын ашуға бағытталған. «Қадірін қашан білерсің?», «Мақтаншақ», «Достық жайында», «Жарасым жайында», «Әлімдер жайында», «Жақсы мен жаман жайында», «Аласаны атқа санама», «Өзімшілдік және әдептілік» жайындағы өлеңдері әрбір адамды жаман қылықтардан аулақ болуға шақыратын ғибраты мол, тәлім-тәрбиелік маңызы зор өлеңдерге жатады. Бидің әр жылдары жазылған өлеңдерін оқи отырып, ақынның өлеңдері халықтың рухын көтеруге, адамдардың мінез-құлқын жөндеп, әдепті болуға шақыратынын аңғару қиын емес:

*Тасыма жігіт, тасыма,  
Тасыған жетер басыңа.  
Жаттан да жақын шығады,  
Жатырқап жаттан шошыма.  
Бәрін өзім білем деп,  
Бекерге лағып жосыма.  
Үй менікі дейсіңдер,  
Үй артында кісі бар  
Білгендерің осы ма?  
Ителгідей томсарсаң,  
Кім жолайды қасыңа,  
Күлме бекер досыңа.  
Жақсылыққа қуанып,  
Жамандыққа жасыма.  
Жақсылық пен жамандық,*

*Өмірінше тұрмайды,  
Бір кісінің басында.*

Ақтайлақ бидің артында қалдырған нақыл сөздерінің көбі адамды адал еңбек етуге шақырады:

*Еріншек болма, елгезек бол,  
Еңбексіз босқа жатпа.*

*Ерегескен ел азады,  
Еңбек істеген ер озады.  
Не айту керек бұдан басқа?*

*Арамдықтан аулақ бол,  
Адалдықты жақта.*

Алысты ойлайтын болжампаз бидің адалдық пен еңбек ұштасқанда ғана адамның бақытты өмір сүретіндігін, елдің арасындағы көптеген дау-дамайдың себебі жалқаулықтан шығатынын дөп басып айтқан. Ақтайлақ бидің шығу тегі: Төлегетай — Қаракерей — Байторы — Мейрам — Байыс — Сыбан — Жанкөбек — Нарынбай — Құттыбай (Қу дауысты Құттыбай) — Байғора — Ақтайлақ.

5. Дулат Бабатайұлы (1802–1874) — атақты ақын, «Зар заман» мектебі өкілдерінің бірі. Дулат ақын шығармашылығы біз «Зар заман әдебиеті» деп бөліп қарастырып жүрген әдеби ағымның көш басында тұр. Ол жасы жағынан да, әдебиетке келуі жағынан да осы ағымның өкілдері Шортанбай Канайұлы, Мұрат Мөңкеұлы, Әбубәкір Кердері, Албан Асан, Нарманбет Орманбетұлы сияқты марғасқалардың алдында болып есептеледі. Сондықтан оны ең бірінші XIX ғасырдағы қазақ қоғамын өз билігінен айырған Ресей патшалығының отарлаушыларына қарсы, қазақ даласындағы әлі де болса дербес хандық биліктің жойылуына қарсы алғаш үн көтерген, патша билеушілерінің шылауындағы аға сұлтан, ұлықтарды ондырмай сынаған, сол дәстүрді қалыптастырушы жаңашыл ақын ретінде тануымыз қажет [24].

*Сөзімізді түйіндесек,  
Жыршының аты жыршы ма,  
Әркімнен өлең жаттаса?  
Сөз — жібек жіп, жыр — кесте,  
Айшығы айқын көрінбес,  
Өрнексіз қылып баттаса, —*

деп өлеңге жоғары талап қоя білген, қазақ поэзиясының реформаторы Дулат Бабатайұлының жырлары қашанда келешек ұрпақтың рухани қажеттілігін өтей бермек.

Ақынның шығу тегі: Төлегетай — Қаракерей — Байторы — Мейрам — Байыс — Сыбан — Жарасқұл — Қойбас — Досым — Ескелді — Бабатай — Дулат.

6. Жанкісі жырау әрі би (1772–1849) — Қоқан ханына арнап шығарған жырымен [23; 139, 140] кеңінен танылған адам.

Ақын өз жырларында езілген елді қан жылатып, ауыр салықтар жинап, ешнәрсемен санаспастан талан-таражға салушылардың жүгенсіздігін өткір сөздермен ашына айтып бетіне басады:

*Өзіңіз қосқан зекетші,  
Біздің елде Жұбай бар.  
Жұбайдың жүрген жерінде,  
Жылау менен ойбай бар.  
Және оның жолдасы,  
Қаратамыз Дадан бар.  
Еріп жүрген соңында,  
Қырық-отыз адам бар.  
Шоңмұрын деген молдасы бар,  
Төлеген деген жорғасы бар.  
Аттарына жемді салуға*

*Алты еннен тіккен дорбасы бар...  
«Келі түсім» деп алады,  
«Кеусенім» деп алады.  
«Орта зекет» деп алады,  
«Құшақ зекет» деп алады...*

Жалынды жырау қазақ ішінен шыққан жалдаптардың да елді жауға қосыла тонап жатқанын зор күйінішпен баяндайды. Ол елдің арына тиіп, халықты ауыр азапқа душар етіп жатқан Қоқан ханының зұлымдық әрекетін ашына сынады. Қойдан жуас момындарды бөрідей талап, елді бүлдіріп жатқанын айтады [25]:

*Айтайын десе ұрады,  
Ұрмақ түгел қырады.  
Қаумалаған көп момын,  
Қорлаушыдан құтылар.  
Амал-айла таба алмай,  
Қарайды да тұрады.  
Алдына салып айдайды,  
Ашулансаң, байлайды.  
Әкімі жоқ қазаққа  
Теңдік жоқ деп ойлайды...  
Ел ішінде ажарлы  
Қыз, қатынды қоймайды,  
Жақсыларды сөгеді  
Ат үстінен тебеді.*

Жанкісі жырау Қоқан жендеттерінің қолынан қаза тапқан. Ата-тегі: Бағаналы — Шөрешек — Тоңболат — Байкөнек — Игілік — Мұқыш — Сарыаталық — Жауғашты — Тілеке — Асқар — Бөрібай — Жанкісі.

7. Мұхамеджан Тынышбаев (1879–1938) — Алаш қозғалысының көрнекті қайраткері, тарихшы-ғалым.

Теміржолшы, оқытушы қызметтерін ұштастырып, ұлтжанды азамат Кеңес өкіметінің шаруашылық саласында кәсіби шеберлігін шыңдады. Сонымен бірге Мұхамеджан Тынышбаев ғылыми жұмыспен де белсене айналасып, терең зерттеулер жүргізіп, бірқатар еңбектер жариялады. «Материалы к истории киргиз-казахского народа», «Великие бедствия...», «История казахского народа» атты шығармаларында қазақ тарихының көне дәуірінен бастап қазіргі заманға дейінгі күрделі мәселелерінің түйінін шешуге талпыныс жасаған. Еңбектердің бір ерекшелігі — автор оларды жазуда ұлттық мүддені, шынайылық, тарихилық принциптерін ұстануға ұмтылған [9; 233].

Өмірінің соңғы жылдарында М.Тынышбаев Түркістан-Сібір темір жолы құрылысында қызмет етті. Осы құрылыстың жобалаушысы, негізгі маманы болды. Оның кәсіби шеберлігі Түркісіб құрылысын салу барысында айрықша танылды. Осы еңбектеріне қарамастан, ол кеңестік биліктің қуғын-сүргініне ұшырап, Түркісібіті салып жатқан кезінде 1930 жылы 3 тамызда тұтқынға алынды. Оған «буржуазияшыл-ұлтшыл» деген айып тағылды. Кейінгі жылдары да үнемі бақылауда болған ол, ақырында кеңестік саяси қуғын-сүргіннің құрбаны болды.

Мұхамеджанның жеке шежіресі мынадай: Төлегетай — Садыр — Тоң — Түгелбай — Жанатай — Жәдік — Діңгеліс — Тәуімбет — Жомарт — Тасболат — Бектау — Түйте — Әлдеке — Тынышбай — Мұхамеджан.

8. Ерден Сандыбаев (1808–1863) — Ұлытау өңіріндегі Бағаналы Найманнан шыққан белгілі қайраткер. Өз тұсында халыққа кең танымал болса, кейінгілерге де би, батыр, болыс, аға сұлтан атағымен аңыз болып қалған. 1840 жылдан бастап біраз жыл Көкшетау округіне қарасты (Атбасар округі ашылғанға дейін Бағаналылар Ұлытаудағы жер-сумен Көкшетау округіне кірген) Қызылтаз — Қоқан — Байназар болысын басқарған.

1846 жылдан прапорщик, кейін хорунжий шенін алған. Шоқан Уәлихановпен қатар дауысқа түсіп, соңында Атбасар округінің аға сұлтаны болған. Ол кісі — арнайы шақырумен Петерборда, патша сарайында болған құрметті қазақ деген дерек көзі де кездеседі.

1862 жылы 16 қарашада тіркелген деректе (345–1–1793) Е.Сандыбаевтың хорунжий шені, Анна лентасындағы Алтын медалі, «1853–1856 жылдар соғысы» ескерткіш қола медалі бар деп көрсетілген [26].

Ердекеңнің қадір-қасиетін, ақыл-парасатын сол заманда-ақ қазақтың үш жүзінің түкірігімен өрт сөндірген шешендері, аспандағы аққуды алдындағы айдынға қондырған күйшілері мен көмекейінен маржан тамған ақын-жыраулары бағалай да, саралай да білген. Солардың арттарында қалған асыл мұра арқылы Ерден тұлғасы сан алмасқан саясат ағымы қанша тұқыртып, тұншықтырса да, бүгінгі күнге өшпей жетіп отыр. Атығай-Қарауылдың тұяғы жерге тимеген тұлпары Орынбай ақын сыйлас замандасы Ерденнің тұлғасын мәңгі өшпестей, өшірілместей етіп өлеңмен сомдап кеткен [27; 222]:

*Ассалаумағалейкум, батыр Ерден,  
Кетіпті бақ-дәулетің асып елден,  
Ішінде көп қарғаның бір бүркіттей,  
Көзіме көрінесің келген жерден.*

*Сұңқардың екі мұртың жебесіндей,  
Ақылың оман-дария кемесіндей.  
Сұрасаң биіктігің мен айтайын,  
Күн шалған Алатаудың төбесіндей.*

*Иілмес қарағайдай терегімсің,  
Ақылдың көз жеткісіз зерегісің.  
Қазақтың қазақ иісі бар шағында,  
Алаштың баласына керегімсің.*

*Есілдің ұзын бойын келдің жайлап,  
Жібектей шалғынына бие байлап.  
Керек бай, керек жарлы келсе мейман,  
Алдына шығушы едің қойың байлап.*

*Елге кек, жұртқа намыс іс келгенде,  
Жақұттай жанушы едің көзің жайнап.  
Уа, Ерден, енді тумас сендей көзел,  
Ішінен Бағаналы селдей қайнап.*

Сол заманның біртуар дарын иелері, асқан өнерпаздары — Сегіз сері, Ықылас, Сайдалы Сары Тоқа, Тәттімбет, Шөжелермен де Ерденнің сыйлас, сырлас-көңілдес болғандығы жайлы көл-көсір мәлімет бар.

Қылқобыздың Қорқыт, Қойлыбайлардан соңғы шашағына шаң жұқпаған жүйрігі Ықылас Дүкенұлы «Ерден» күйін оған жағынғандықтан, бағынғандықтан емес, оның бейнесін сағынғандықтан, кемел ақыл-парасатына табынғандықтан шығарған. Аралас-құралас, қоныстас-жорықтас жатқан елдің азаматының алып тұлғасына деген кимастық, сыйластық сезімнің самалы еседі бұл күйден.

Сондай-ақ Тәттімбет Қазанғапұлының «Бес төре» күйі де осы тұста қарадан шыққан хандар атанған аға сұлтандар Жайықбайдың Ыбырайына, Шорманның Мұсасына, Өскенбайдың Құнанбайына, Естеместің Есенейіне, Сандыбайдың Ерденіне арналған [27; 223].

Ерден Сандыбайұлының ата-тек тарылымы: Бағаналы — Шәуешек — Қызылтаз — Иманәлі — Қожас — Жырық — Сарыбай — Өтеп — Төлек батыр — Сандыбай батыр — Ерден.

9. Әріп Тәңірбергенұлы (1856–1924) — ақын, ұлы Абайдың дарынды шәкірттерінің бірі. Бірнеше шет тілдерін меңгерудің арқасында мемлекеттік дәрежеде тілмаштық қызмет атқарған. 1882–1884 жылдарында Аягөз уезінде, 1884–1887 жылдарда Қытай Халық Республикасында Ресей консулы Николай Балкашиннің тілмашы міндетін атқарады. Сондай-ақ Верный, Пішпек қалаларында заң орындарында, байланыс саласында жұмыс істейді. Және жеткіншектерге жетекшілік жасайды.

Жегісу жерінде, қырғыз елінде қаншама қызықты оқиғаларды бастан кешіреді. Жамбылмен жүздесіп дидарласады. Әріп қолына қалам алған күннен бастап Абайдан көз жазбаған, Абай дәстүрін



бойына жастай сіңірген, аса ірі ақындардың бірі. Әрқашан Абайға ұқсауға талпынып, елдің мұңын мұндап, жоғын жоқтаған, Абай ағасынша «екі жаққа бірдей үңіліп» батыс-шығыс әдебиетінің озық үлгілерінен көп үйренген [28].

Әріптің шығу тегі былайша тарқатылады: Төлегетай — Қаракерей — Байторы — Мейрам — Байыс — Сыбан — Жанкөбек — Нарынбай — Құттыбай — Байқара — Байсал — Әлі — Тәңірберген — Әріп.

10. Ілияс Жансүгіров (1894–1938) — ХХ ғасырдың басындағы ұлт зиялыларының қатарынан ойып тұрып орын алған тұлға.

Жансүгіров — жан-жақты дарын иесі. Ол ақын, прозашы, драматург және фельетоншы болды. Оның кеңінен белгілі «Дала», «Күй», «Күйші», «Күлагер» поэмалары ұлттық әдебиеттің таңдаулы жетістіктеріне жатады. Оның алғашқы лирикалық өлеңдер жинағы «Беташар» деген атпен жарық көрді. Ақынның көзі тірісінде оның жиырмаға жуық жинақтары басылып шықты. Ілияс Жансүгіров өте қысқа мерзімде сөз шебері атанды.

Жансүгіров орыс классикалық туындыларын қазақ оқырмандары арасында насихаттауға көп еңбек сіңірді. Ол А.С.Пушкиннің, М.Ю.Лермонтовтың, И.А.Крыловтың, В.В.Маяковскийдің, әлемдік классикалық поэзиядан Гейнениң, Гюгоның, Петефидің шығармаларын аударды [29].

Ағартушы, әдебиетші, ақын әрі қоғам қайраткері І.Жансүгіровтің ата-тегі: Төлегетай — Матай — Аталық (Келдәулет) — Қамбар — Сүттіболат — Қайнар — Токпан — Берсүгір — Жансүгір — Ілияс.

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Р.С.Каренов

**Об этнониме «найман» и о родах, относящихся к племени найманов**

В статье описана краткая история происхождения рода «найман». Проанализированы научные исследования ряда отечественных и зарубежных ученых, посвященные обобщению исторической роли найманов в становлении и развитии казахского ханства. Обстоятельно изучены отдельные родовые подразделения племени найманов. Выделены четыре родовых подразделения найманов, исходя, в основном, из их географического расселения. Автором освещены биографии выдающихся исторических личностей, выходцев из рода «найман», сыгравших заметную роль в судьбе казахского народа.

R.S.Karenov

## About ethnonym «naymana» and about kins relating to naymana tribe

The short history of an origin of the kin «nayman» is described. Scientific researches of a number of the domestic and foreign scientists devoted to generalization of a historical Nayman's role in formation and development of the Kazakh khanate are analyzed. Separate patrimonial divisions of Nayman tribe in details are studied. Four patrimonial divisions of Nayman are allocated, proceeding generally from their geographical moving. The attention of the biography of outstanding historic figures, natives of the kin «nayman», played a noticeable role in destiny of the Kazakh people is paid.

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## Қазақ елінің болашағы үшін күрескен біртуар тұлға Санжар Асфендиярұлының тарихи мұрасы Туғанына 125 жыл толуына орай

XX ғасырдың басындағы қазақ зиялыларының ұлы өкілдерінің бірі Санжар Асфендиярұлының өмірі мен қызметі баяндалған. Оның өз дәуірінің буырқанған саяси оқиғалары арасында елеулі рөл атқарғандығы туралы айтылған. Оның қазақ мемлекеттілігінің қалыптасуында үлкен маңызға ие болған келелі үдерістерге қатысып отырғаны туралы пайымдалған. Жас республиканың білім беру және денсаулық сақтау жүйелерінің құрылуы мен қалыптасуында оның зор рөл атқарғандығына ерекше көңіл бөлінген. Отандық ғылым мен білім беру саласындағы оның сан қырлы шығармашылық қызметіне баға берілген. Санжар Асфендиярұлының өмірі қайғыға толы болса да, ол өзінің туған жеріне елеулі із қалдырғаны туралы қорытынды жасалған. Оның еңбектері Қазақстан мемлекеттілігі үшін үлкен үлес болып табылатындығы, ал ол жазып қалдырған сөздердің қазіргі кезге дейін үлкен мағына мен маңызға ие екендігі туралы ой топшыланған.

*Кілт сөздер:* көрнекті өкілі, мұра, мамандар, дайындау, оқу орны, ұйымдастырушы, тарих, деректер, қуғын-сүргін, қайраткер, есте қалдыру.

### *Kіpіcne*

Қазақ жері мен Орталық Азия өңіріне есімі мәлім болған, жарқырап жанған шок жұлдыздарының бірі Санжар Жағыпарұлы (Жафарұлы) Асфендиярұлы (Аспандиярұлы) 1889 жылы 20 қазанда бұрынғы Түркістан генерал-губернаторлығының орталығы Ташкентте, қазақ хандарының тікелей ұрпағы Сейітжапар (Жафар, Жағыпар) Асфендиярұлы мен Гуляндам Қасымованың отбасында дүниеге келген. Сейітжапар Түркістан губернаторы кеңсесінде әскери аудармашы қызметін атқарып, XIX ғасырдың 90 жылдары Ташкентке іс-сапармен алыс-жақын елдерден келген елшіліктерін қабылдау, орналастыру сияқты дипломатиялық істермен айналысқан. Өзінің жарты ғасырдан астам мерзімге созылған қызмет жолын қатардағы поручиктен бастаған Сейітжапар Асфендиярұлы туа біткен дарыны мен еңбекқорлығының арқасында Түркістан өлкесінің түркі-мұсылман халықтары үшін жоғары әскери атақ болып саналған — полковник шеніне қол жеткізеді. Сауатты, көзі ашық Сейітжапар Асфендиярұлы өз балаларына үздік білім беруге ұмтылды. Оның екі қызы (Гүлсім мен Аннель) Ташкент қыздар гимназиясында, төрт ұлы Ташкент реалды училищесінде тәлім алды.

Сейітжапардың үлкен қызы Гүлсім (Үммигүлсім) Жафарқызы (1880–1941) — қазақ әйелдері арасынан шыққан алғашқы дәрігерлердің бірі. Ол 1901–1908 жылдары Санкт-Петербург әйелдер медициналық институтын бітірген. Институтты бітіргеннен кейін Сырдария облысы Шымкент уезінің 3-учаскесінде, кейін Ферғана облысының Пап бөлімшесінде дәрігер болып істеген.

Гүлсім Асфендиярова (Аспандиярова) 1913 жылдан Ташкент қаласындағы әйелдер босанатын үйдің бас дәрігері болды. 1920 жылы Ташкент қаласында мұсылмандар ұйымының Түркістан өлкелік бюросының өтінішімен жергілікті халықтардан шыққан әйелдер үшін акушерлік мектеп ұйымдастырды, әрі сол мектептің меңгерушісі және оқытушысы болды. 1924 жылы бұл мектеп Ю.Ахунбабаев атындағы медициналық техникумға қосылды. Гүлсім Сейітжапарқызы өмірінің соңына дейін осы техникумда дәріс берді. Ол оқытқан шәкірттерінің арасынан кейін Орта Азия мен Қазақстанның көрнекті ғалымдары өсіп шықты [1; 482].

Өкінішке орай, Гүлсім Сейітжапарқызының дарынды інісі, тағдыры халқымен тағдырлас қазақтың біртуар ұлдарының бірі — Санжар Асфендияровтың (Аспандияровтың) өмір-өнегесі, қызметі мен шығармашылығы әлі толық зерттелген жоқ. Әсіресе оның ғылыми мұрасын зерделеудің қазақ тарихнамасы үшін маңызы аса зор.

*Санжардың өмір-өнегесіне қатысты қысқаша деректер*

Санжар Асфендияров — ХХ ғасырдың бас кезіндегі қазақтың демократиялық интеллигенциясының көрнекті өкілі. Ол 1912 жылы Ресейдің ең ірі ғылыми және мәдени орталығы Санкт-Петербургтегі Императорлық әскери-медицина академиясын алтын алқамен үздік бітірді. 1910 жылы Сералы Лапиннің қызы Рабиғаға үйленді [1; 481].

Жас маман еңбек жолын Амудария бойындағы Термез қаласында полк дәрігерлік қызметтен бастайды. Полк дәрігері емдеу жұмыстарымен қоса, негізінен, халық мүддесі үшін күрес жолына түседі. Бұқараның көзін ашсам, көңілін оятсам деген арман оған күндіз-түні маза бермейді. Бұл армандарын жүзеге асыруға Бірінші дүниежүзілік империалистік соғыс кедергі болады.

Санжар Жағыпарұлы 1913 жылы майданға жіберіледі. 1917 жылы тұтқынға түсіп, Германияда бір жыл азапты өмір кешеді.

Қазан төңкерісі жеңісінен кейін, ол Түркістанда Қызыл Армияны жасақтауға қатысты. Әскери дәрігер Аспандияров жалынды үгітші және саяси жетекші де болды. Бұхара, Ташкент жұмысшы және солдат депутаттары облыстық, кейін өлкелік кеңесінің мүшесі болып сайланды. Черняев полкінің қатарында ол 1918 жылы Бұхара, 1919 жылы Закаспий майдандарында шайқасқа, контрреволюциялық бас көтерулерді талқандауға қатысты. 1919 жылдың мамырында ол большевиктер партиясы мүшелігіне қабылданды [2].

Санжар Асфендияров 1919 жылдан бастап 1928 жылға дейін жоғары басшылық қызметтерде болды. Ол Түркістан Республикасының денсаулық сақтау комиссары, жер-су халық комиссары, Түркістан Республикасының Мәскеудегі тұрақты өкілі, РСФСР ұлт өкілдері жөніндегі халық комиссариатының алқа мүшесі, ВКП(б) Орта Азиялық бюросының мүшесі, Түркістан компартиясы Орталық Комитетінің жауапты хатшысы, Мәскеу университетінің профессоры және Мәскеу шығыстану институтының ректоры.

1928 жылдан бастап Санжар Жағыпарұлы Қазақстанда еңбек етті. Ол республиканың халық шаруашылығы мен мәдениетін көтеретін білікті кадрларды Қазақстанның өз ішінде дайындауды жолға қоюға, сонымен қатар республикадағы ғылыми-зерттеу жұмыстарын дамытуға орасан зор үлес қосты. Асфендияровтың ұшан-теңіз еңбегінің нәтижесінде 1928–1937 жылдары республика халқына медициналық қызмет көрсету жақсарды. Осы кезеңдерде әйгілі ғалымның Қазақстан тарихының өзекті мәселелерін жан-жақты зерттеген бірнеше оқулықтары мен еңбектері дүниеге келді.

Репрессия кезінде жазықсыз қазақ зиялыларының ішінде Қазақстан жоғары мектебі мен ғылымы, мәдениеті саласындағы көптеген көрнекті ғылым, мәдениет қайраткерлері сталиндік жендеттердің қолынан қаза тапты. Сталиндік жендеттердің қанды шеңгеліне ілінгендердің ішінде Санжар Жағыпарұлы Асфендияров та болды.

*Асфендияровтың қазақтың тұңғыш жоғары оқу орындарын ұйымдастырып,  
аяғынан тұрғызуда сіңірген еңбектері*

Еліміздің дамуында жоғары білім беру мен білікті ғылыми мамандар даярлау ісінің алатын орны ерекше. Осы орайда бұл жоғары білім өз бастауын қайдан алды және оның ошағы қайда қаланған еді деген сауалға жауап іздеу орынды сияқты.

Қазақта «қара шаңырақ» деген ұғым біреу, әрі ол аса құрметті, киелі. Ал ағарту саласындағы қара шаңырақ — бүгінгі Абай атындағы Қазақ ұлттық педагогикалық университеті. Осыдан келіп, «Неге басқа емес, осы оқу орны, дәл сол болса, ол қайда, қашан және қалай құрылған?» деген сұрақ туындайды.

1919 жылы 26 желтоқсанда Халық Комиссарлар Кеңесі сауатсыздықты жою жөніндегі декретке қол қойды. Бұл мәселемен айналысатын төтенше комиссия құрылды. Сауатсыздықты жоюдың жылжымалы бөлімшелері жұмыс істей бастады. Әйелдерді оқыту үшін «қызыл отаулар» құрылды. Білім беру жүйесінің бастауыш, толық емес орта білім, орта білім беретін мектептері қалыптаса бастады. Ересек балаларға арналған мектептер мен мектеп-интернаттар ашылды. Өндіріс орындары жанынан жұмысшы факультеттері (рабфак) құрылды. Ауылдарда кішігірім мектептер ашылып, онда қарапайым әріп таныту, санау, жазу, оқуға үйрету сабақтары жүргізілді.

Өткен ғасырдың жиырмасыншы жылдарында зиялы қауымды, әсіресе педагог мамандарды, дайындау мәселесінің ерекше маңызы болды. Мысалы, 1924 жылы мұғалімдердің 5,8 % ғана жоғары білімді болды. Мұғалімдерді дайындау үшін тұрақты және қысқа мерзімді курстар, педагогикалық техникумдар ашылды. Жоғары оқу орындарының мамандары негізінен Мәскеу, Ленинград, Ташкент қалаларында дайындалды [3].

Сондықтан да Қазақ ХКК қаулысымен 1928 жылы 1 қазанда Алматы қаласында үш факультеттен (педагогикалық, ауыл шаруашылық және медициналық) тұратын Қазақ мемлекеттік университетін құру ұйғарылды. Ұйымдастыру жұмыстарына Халық ағарту комиссариатының жанынан жеті адамнан тұратын арнайы үкіметтік комиссия жауап берді. ҚазМУ-нің ашылуына байланысты Ташкент қаласындағы Қазақ жоғарғы педагогикалық институтты жойып, институттың барлық мүлкін құрылып жатқан ҚазМУ-нің қарауына тапсыру және институттың орнына оған дейін қызмет еткен орта педагогикалық білім беру мекемесі ретінде Қазақ ағарту институтын қалпына келтіру жоспарланды. РКП (б) Қазақ өлкелік комитетінің өтінішімен құрылған ҚазМУ-нің тұңғыш ректоры болып үш жылдай Мәскеуде түрлі жауапты қызметтерде жемісті еңбек еткен Санжар Жағыпарұлы Асфендияров тағайындалды.

С.Асфендияровтың алдында қалада оқуға жарамды болатын ғимараттарды тауып, оларды аудиториялар мен лабораторияларға сәйкестендіру, білікті, тәжірибелі оқытушылық кадрларды жұмысқа тарту, қосымша қаражаттарды іздестіру және осыған ұқсас көптеген мәселелерді шешу міндеті тұрды. Ректордың өтініш білдіруімен барлық облыстық және қалалық партия ұйымдарында ең алдымен қазақ ұлтынан шыққан дарынды балалардың арасынан болашақта университеттің даярлық курстарының тыңдаушыларын және студенттерін іріктеп алу жұмысы басталды.

Тез арада жүргізілген жұмыстардың нәтижесінде 1928/1929 оқу жылының қыркүйек-қазан айларында ҚазМУ-да білім алуға ниет білдірген 124 студент (96 ұл, 28 қыз) оқуға құжат тапсырып, ұстаздар саны 9 адамды құрады. Олардың арасында 3 профессор (Санжар Асфендияров, Ахмет Байтұрсынұлы, Николай Фатов), 4 доцент (Едігей Мансұров, Халел Досмұхамедов, Әлімхан Ермеков, Василий Потапов), 2 ассистент (Борис Ровинский, Владислав Дубошин) 1-курс студенттеріне сабақ берді. Ал, студенттер құрамы болса түрлі ұлт өкілдерінен тұрып, көпшілігі жұмысшы, кедей шаруалардың балалары еді. Оның ішінде 76 қазақ, 42 орыс, 3 татар, 2 еврей, 1 неміс ұлтының өкілдері оқыды [4].

1928 жылдан ҚазМУ-дың тұңғыш ректоры болған Санжар Асфендияров 1930 жылы 25 желтоқсанда «Қазақ мемлекеттік педагогика институты» (КазМПИ) болып қайта құрылған оқу орнында (бүгінгі таңдағы жоғары оқу орны — Абай атындағы Қазақ ұлттық педагогикалық университеті) 1931 жылдың 16 ақпанына дейін директор (ректор) және тарих кафедрасының меңгерушісі болып қызмет атқарды. Оқу орнының педагогикалық институт болып қайта құрылуының бірінші себебі, кеңестік саясат бойынша республикада сауатсыздықты жою мақсатында жүргізілген шаралар тұңғыш жоғары оқу орнынан тек педагогикалық бағытта ғана мұғалім кадрлар даярлауды талап еткендіктен болса, екінші себебі студенттер санының аздығы мен материалдық-техникалық базаның әлсіздігінде еді. 1928 жылдан бергі институттың (бұрынғы ҚазМУ) өткен 3 жылы негізінен алғанда жаппай ұйымдастыру кезеңі болған. Осы тұрғыда Санжар Асфендияров 1928–1931 жылдары университет жұмысына Ленинград, Мәскеу, Киев, Харьков, Владивосток, Қазан, Ташкент қалаларынан ең таңдаулы оқытушыларды тарта білді. Олардың арасында О.Қ.Жандосов, В.А.Захваткин, Н.Л.Караваев, И.Г.Автухов, Б.Л.Кругляк, Е.В.Тарле, М.М.Маркович, В.Н.Кун, А.Х.Линчевский, Е.В.Васильева, В.Ф.Литвинов, В.М.Зимин, І.Ж.Қабылов, Т.Ш.Шонанов, М.А.Солонино, А.И.Смирнов, т.б. белгілі ғалымдар мен қоғам қайраткерлері бар еді [5].

1931 жылы 27 желтоқсанда институттан тұңғыш рет 59 студент түлеп ұшып, оның ішінде 10 қыз, 49 ер бала алғаш білім әлеміне жолдама алды. Олар институтта 5 бөлімшеде оқып мамандық алып шықса, оның ішінде тарих-экономика бөлімшесін 21 адам (18 ұл, 3 қыз), әдебиет-лингвистика

бөлімшесін 11 адам (9 ұл, 2 қыз), физика-математика бөлімшесін 10 адам (10 ұл), биология бөлімшесін 8 адам (5 ұл, 3 қыз), химия бөлімшесін 9 адам (7 ұл, 2 қыз) бітірген екен [6].

Бұлар халық ағарту саласы үшін даярланып, ҚазМПИ-ден тұңғыш түлеп ұшқан жоғары білімді педагог мамандар еді.

Үш жыл бойы Қазақстанда алғашқы жоғары оқу орнын құру бағытында қажырлы еңбек етіп, құнды тәжірибе жинақтаған С.Асфендияровқа дарынды ұйымдастырушы ретінде 1931 жылы Қазақ медициналық институтын құру тапсырмасы жүктелді.

1931–1933 жылдары Алматыдағы Медициналық институтының тұңғыш ректоры болған ол осы институтта жалпы химия, биология, физика пәндерімен бірге анатомия, қалыпты физиология, ішкі аурулар, гистология, микробиология, фармакология, биологиялық химия, гигиена бөлімдерін және хирургиялық кафедралар ашты. Ғұлама ғалым жұқпалы аурулармен күреске, аурулар мен індеттердің алдын алу шараларына, халыққа ақысыз дәрігерлік көмек көрсету жұмыстарын жолға қоюға көп еңбек сіңірді. Халық арасында жиі кездесетін туберкулез, шешек, оба, сүзек, тері ауруларына қарсы медициналық көмек ісін ұйымдастырды. Орта дәрежелі оқу орындарында, қысқа мерзімді арнаулы курстарда әр түрлі буындағы медицина мамандарын көптеп даярлауға күш салды [7].

Қорыта келгенде, Қазақстан Республикасының жоғары білімінің қара шаңырығы болған тұңғыш жоғары оқу орындарының бүгінгі таңдағы жетістіктері мен табыстарында өткеннің бай тәжірибесінің ықпалы зор екенін және мұндай табыстарға сол кездегі білікті басшылар мен ұлағатты ұстаздардың жемісті еңбегінің нәтижесінде ғана қол жеткенін естен шығармауымыз керек.

### *Санжар Асфендияровтың тарихи мұрасы*

Патша заманында Ресейде білім алған энциклопедист-ғалым, Кеңестік Ресей мен Қазақ Автономиялық Республикасының мемлекеттік қайраткері, шебер ұйымдастырушы, талантты азамат Санжар Асфендияров — қазақ елінің болашағы үшін қайраты мен күш-жігерін аямаған тарихи тұлға. Оның қайшылықты болмысын зерделеу ХХ ғасырдың 20–30-жылдарындағы кеңестік билік пен қазақ халқының тағдырын, қазақстандық тарих ғылымының қалыптасуының күрделі процестерін түсінуге ықпал етеді.

Санжар Асфендияров әр ғылымның саласынан жақсы хабардар болғандықтан, қазақ тілінде оқулықтар мен оқу құралдарын жазды. Мамандығы дәрігер бола тұрса да, тарихты, әдебиетті, өнерді, тіл білімін, биологияны терең зерттеді.

Санжар Жағыпарұлы ағылшын, француз, неміс, латын және шығыс халықтарының тілін білген. Ол 1928 жылы жарық көрген «Исламның шығу себептері» атты еңбегінде жаңа қалыптаса бастаған ислам мен кейінгі кезеңдердегі ислам арасында принципті айырмашылықтар бар екенін дәлелдеуге тырысты.

Автордың тағы бір құнды кітабы — «Қазақстандағы 1916 жылғы ұлт-азаттық көтерілісі». Бұл ғылыми еңбектің негізгі маңызы — патша үкіметінің қазақ жерлерін отарлау саясатының бет пердесін жеріне жеткізе ашқанында.

М.Қаратаев: «Ол ол ма, дәрігерлігінің, педагогтігінің, ғалымдығының, қоғам қайраткерлігінің үстіне Санжар Аспандияров жазушы, филолог еді. Ол — шығыс елдері өмірінен «Шатер мира» атты орыс тілінде повесть жазған кісі, қазақ эпосы, ұлт мәдениеті, колхоз-совхоз театрлары туралы еңбектер жазды» деген дәлел айтады [2; 64].

С.Асфендияров Қазақстан тарихын алғашқылардың бірі болып зерттеуді қолға алды. Оның тарихи мұрасы қазақ тарихының түбегейлі мәселелерін: этногенез, алғашқы қоғамдық құрылыс, ұлт-азаттық және революциялық қозғалыстар тарихы, қазақ этносы және қазақ тарихының деректерін жинақтауды қамтыды.

Шығыстағы революциялық және ұлт-азаттық қозғалыстардың тарихын зерттеуге назар аударған С.Асфендияров бұл мәселе бойынша өз пікірлерімен 1932 жылы Алматы қаласында жарық көрген «Шығыстағы ұлттық-революциялық қозғалыстардың тарихы» атты еңбегінде бөліседі.

С.Асфендияров өз еңбектерінің басым көпшілігінде Қазақстанның рухани және материалдық мәдениеті тарихының мәселелеріне тоқталып, мәдени ескерткіштерді зерттеу ісіне зор үлесін қосты. Кеңес этнографтары ішінен алғашқылардың бірі болып С.Асфендияров эпосты маңызды тарихи деректердің қатарына қосқан болатын [8, 9].

1935 жылы С.Асфендияров мәскеулік профессор П.Кунтениң басшылығымен «Қазақстанның өткені: деректер мен материалдар» атты алғашқы деректер жинағын шығарады (бірінші томы). Бір жылдан соң екінші томы жарық көреді. Бұл жинақта көне және ортағасырлық авторлардың,

саяхатшылардың, тарихшылардың шығармаларынан үзінділер келтіріледі. Құнды деректер жинағының жарыққа шығуы республиканың ғылыми өмірінде айтарлықтай орын алған оқиға болады. Осы жинақтан кейін С.Асфендияровтың 1935 жылы «Қазақ тарихының очерктері» атты мектеп оқулығы баспадан шықты. Автор оқулықта қазақ тарихын маркстік-лениндік концепцияға, тап күресі теориясына икемдейді [9].

Ғалым қазақ тарихын үш дәуірге бөліп қарастырады: 1) хандық кезең; 2) бодандық заманы; 3) кеңес дәуірі. Қазақ хандығы XV ғасырда (1456–1465 жж.) пайда болып, бұл хандық үш жүзге бөлінді деп, қазақ мемлекетінің бытыраңқы сипатын көрсетеді. Кітапта: «Керей мен Жәнібек құрған Хандық мемлекет ретінде әлсіз болған... Шын қазақ хандықтары XVII ғасырда Еділ бойын орыстар алып, Орта Азияға өзбектер орныққаннан кейін құрылды... Одан кейін де үш жүзге бөлінген Қазақ хандығы бір орталыққа бағынған емес. Біріксе де, аз уақытқа бірігіп, ыдырап кеткен... Қазақ халқының ұлт болып қалыптасуы пролетариат басшылығы мен Қазан революциясының арқасында, Патша өкіметінің құлдығынан құтылған соң жасалып отыр» [10], — делінеді. С.Асфендияровтың бұл еңбегінде 20–30-жылдардағы Кеңес үкіметінің тарихи ғылымына қатысты саясаты мен зерттеу проблематикасы көрініс тапқан.

1934–1937 жылдар арасында С.Асфендияров газет және журнал беттерінде республиканың революцияға дейінгі және Кеңестік тарихының өзекті мәселелері бойынша мақалалар мен хабарламаларды жариялап, түрлі тарихи еңбектерді өңдеуден өткізуге және тарихи мәселелерді талқылауға қатысты.

Сонымен, Санжар Асфендияров ауқымды ұйымдастырушылық және қоғамдық жұмыспен айналыса жүріп, өзінің ғылыми ізденістерін жүргізуге мүмкіндік тауып отырған. Көптеген жылдарға созылған ғылыми-зерттеу жұмысының заңды нәтижесі ретінде ғалымның еңбектері көпшілікке таңымал болған ғылыми еңбектері өмірге келіп, артынан өзінің бай ғылыми мұрасын қалдырған болатын.

#### *Асфендияровтың өмірінің соңғы жылдарында атқарған жемісті жұмыстары*

Қазақ АКСР-і құрылғаннан кейін ғылым, өнер мәселелерінің бәрін және архивтерді ағарту Халық комиссариатының ғылыми бөлімі немесе секторы басқарды. Ол 1921 жылғы тамыз айында Академиялық орталық болып қайта құрылды. Оның бастамасымен 1924 жылы алғашқы археологиялық карталар жасалды, қазақ халқы тарихының жекелеген мәселелері, оның ішінде халық-азаттық қозғалысы тарихы зерттеле бастады. 1926 жылы КСРО Ғылым академиясының Қазақстандағы табиғат ресурстарын зерттеу жөніндегі экспедиция құрылды. 1932 жылғы наурызда Алматыда КСРО Ғылым академиясының тұрақты базасының құрылуы республикадағы ғылымның дамуында маңызды кезең болды [11].

Санжар Асфендияров 1931 жылы ҚазАКСР-нің Денсаулық сақтау халық комиссары болып тағайындалып, елдегі денсаулық сақтау жүйесін ретке келтіру жолында қажырлы еңбек етті. Ол отызыншы жылдары КСРО Ғылым академиясының Қазақстандық базасының іргетасын қалаған ұйымдастырушылардың және алғашқы жетекшілерінің қатарында болды. С.Асфендияров 1932 жылы мамырда А.Н.Самойлович, Б.А.Келлер, О.Э.Брицке сынды академиктермен, М.Н.Төлепов, Г.Барышников сынды профессорлармен бірге қазақстандық базаның Президиум құрамына енді [8; 9].

1933–1937 жылдары Санжар Жағыпарұлы Қазақ ұлттық мәдениет ғылыми-зерттеу институтының тарих секторының меңгерушісі, КСРО Ғылым академиясының Қазақстандық базасы, артынан филиалы төрағасының орынбасары қызметтерін атқарды [1; 482].

Туған жерінің ардақты азаматы ретінде өз ғұмыры мен барлық күш-жігерін туған халқына адал қызмет етуге арнаған С.Асфендияров 30-шы жылдардың екінші жартысында жалған жаламен ату жазасына кесілген саяси қуғын-сүргіннің құрбандарының бірі болды. Атақты ғалымның Ресейдің Қазақстанды жаулап алуы жөнінде ашық айтылған, отаршылдықты әшкерелеген тарихи шығармаларын оқуға тыйым салынды.

1938 жылы 13 сәуірде А.С.Пушкин атындағы Мемлекеттік кітапханада жұмыс істеген С.Асфендияровтың әйелі Рабиға Лапина қамауға алынып, Түркістан әскери округі трибуналының шешімімен сегіз жылға сотталып, саяси тұтқындардың Қарағанды лагеріне аттандырылды.

#### *Түйін*

1990 жылдың басында Мәскеудегі КГБ-дан — КСРО Мемлекеттік қауіпсіздік комитетінен — Кеңес Одағы Жоғарғы соты Әскери алқасының көшпелі сессиясы үкімімен атылған

қазақстандықтардың бес жүзден астам алғашқы үлкен бір тобының тізімін алуға қол жеткізілді. Сол тізімнен Санжар Асфендияровтың 1938 жылғы 25 ақпанда атылғаны белгілі болды. Санжар есімі тізімде үшінші болып тұрған еді. Осы 25 ақпан күні Асфендияровпен бірге, іштерінде Қазақ Республикасының белді қайраткерлері Сейітқали Меңдешов, Ұзақбай Құлымбетов, Темірбек Жүргенов, Жанайдар Сәдуақасов, Ғабдұлхакім Бөкейханов, Шәкір Дивеев, Сүлеймен Есқараев, Тел Жаманмұрынов, Құдайберген Жұбанов, Ізмұқан Құрамысов, Қабылбек Сарымолдаев, Сәкен Сейфуллин, Қайсар Тәштитов, Ғаббас Тоғжанов бар, барлығы 39 қайраткер атылған болып шықты [12].

Санжар Жағыпарұлы сойқан нәубеттің құрбаны болып кеткенімен ұрпақ оны ұмытпады. Оның ісі 1958 жылғы 27 мамырда қайта қаралып, ғалым есімі жазықсыз жаладан аршылып, ақталды. Бірақ қайраткердің өмірі мен саяси қызметі жайындағы деректер тоталитарлық жүйе тұғыры шындап шайқала бастағанға дейін толық ашылмаған күйі қала берді. Кеңестік дәуірде ғұлама ғалымның қаламынан туған еңбектердің ешқайсысымен тікелей таныса алмадық.

Тек тоқсаныншы жылдардың басынан бастап халықтың аяулы ұлы Санжар Асфендияровтың есімін мәңгі есте қалдыру шаралары жүзеге асырыла бастады. Соңғы жылдары оның еңбектері қайта басылып шықты. Іргесін өзі қалаған Алматы медициналық институтына (бүгінгі университетке) есімі берілді. Сонда мұражайы ашылды. Тұрған үйіне мемориалдық тақта орнатылды. Алматы қаласының бір көшесіне есімі берілді. Биыл, міне, туғанына 125 жыл толуы атап өтілуде.

Алдағы уақытта мемлекет қайраткері, ғалым, педагог Санжар Жағыпарұлы Асфендияровтың есімін ұлықтайтын, әрі кейінгі ұрпаққа үлгі етіп тартатын тарихи-танымдық көп шаруа тындырылары анық.

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Р.С.Каренов

**Историческое наследие неутомимого борца  
за будущее казахского народа Санжара Асфендиярова**

**В честь 125-летия со дня рождения**

В статье описаны жизнь и деятельность одного из великих представителей казахской интеллигенции начала XX в. Санжара Асфендиярова, сыгравшего заметную роль в бурных политических событиях своего времени. Ему довелось участвовать в важных процессах, которые имели огромное значение для казахской государственности: в создании и становлении систем образования и здравоохранения молодой республики. Автором дана характеристика многогранной творческой деятельности С.Асфендиярова в области отечественной науки и просвещения. Отмечен значительный вклад ученого в развитие государственности Казахстана.

R.S.Karenov

**Historical heritage of the tireless fighter for the future  
of the Kazakh people of Sanzhar Asfendiyarov**

**In honor of the 125th anniversary since birth**

Life and activities of one of great representatives of the Kazakh intellectuals of early XX century of Sanzhar Asfendiyarov are described. It is noted that he played a noticeable role in rough political events of the time. It is emphasized that he happened to participate in important processes which had huge value for the Kazakh statehood. The special attention is paid to what role played he in creation and formation of education systems and health cares of the young republic. The characteristic of its many-sided creative activities in the field of domestic science and education is given. The conclusion is drawn that Sanzhar Asfendiyarova's life was tragic, but it left a noticeable trace on the native earth. The idea that its work became very important contribution to statehood of Kazakhstan, and many words written to them still is introduced make big.

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## **The role of the Great Silk Road in transmission of different religions in Central Asia and Kazakhstan**

In this paper we consider the influence of the Silk Road on the distribution of different religious beliefs and the pursuit of cultural exchange of ideas on the territory of Central Asia and Kazakhstan. Research covered the ancient history of the spreading of different religious cults, Zoroastrianism, Manichaeism, Buddhism, Christianity, Islam etc. along the Silk Road. The article presents the historical role of the Silk Road in establishing religious dialogue between East and West, the main centers of religious and distribution routes for Kazakhstan's segment of international trade routes. In the work have been used archaeological, historical and anthropological researches of domestic and abroad scientists.

*Key words:* The Great Silk Road, religion, cult, Islam, Sufi, Buddhism, Zoroastrianism, Manicheism, Nestorianism, Shamanism, Totemic, Tengrism, Central Asia, Kazakhstan.

There are several thousands of historical and cultural memorials and landmarks in Kazakhstan. The President of Kazakhstan Nursultan Nazarbayev spoke of reconstructing the most significant of them when he initiated the Cultural Heritage State Program (issued on January 13th, 2004). There are magnificent architectural masterpieces and cities of the Middle-Ages on the paths of the Great Silk Way. And more still, there are petro glyphs — the rock art, and ancient kurgans — the burial mounds of the rich.... More to the point, the Khoja Ahmed Yasavi Mausoleum of Turkestan City and Tamgaly petro glyphs of Almaty Province have been added to the World Cultural Heritage List of UNESCO. This is a bright proof of the world-wide acclaimed, rich inheritance our ancestors have left us. It is our responsibility to pass it on to next generations.

Not always was the Great Silk Way silky and smooth. There were times when Great Road was not very convenient for trade and cultural exchange. That is when the feuds came to replace the peace, good will, and understanding.

The Great Silk Way wasn't just a commercial flow of goods. It was a never-ending exchange of ideas, religions, philosophy, scientific and geographical discoveries, methods of agriculture, architecture and even city planning. People were bringing with them their music, poetry, song and dance, their national customs and traditions. Everyone benefited from an exchange of experience, which humanity had gained over the centuries and thousands of years.

Noisy were the bazaars with their brightly dressed people speaking different tongues, selling and buying overseas goods. No one cared where the caravans came from and which god caravan's merchants and traders worshipped. Mosques and churches, synagogues and Buddhist temples were all welcome.

And when mistrust was replacing the understanding, the caravan trails were changing its routes, by passing the aggressors. No movement — no progress. Feuding countries were left far behind in economic and cultural development. Some trails of the Silk Way were being abandoned, the others, on the other hand, were gaining greater importance.

The Way of the People had never been stagnant; it always had a steady pulse. And it is not surprising. Everyone knows that movement is life. People were setting out to travel. A great resettlement of peoples had begun. A Great Silk Way had become a major route for ethnic migrations and religious propagation. Nomadic tribes went from East to West.

By the way, this beautiful and sonorous name appeared long after the Way of People ceased to exist! Its author was a German historian Ferdinand Richthofen, who published a book named China in 1877. It was in this scientific publication that the term Great Silk Way appeared for the first time.

Great Silk Way is a special chapter to this chronicle. The longest ever-over seven thousand kilometers — and the most significant in history! Never have there been a road that meant so much for so many people on Planet Earth. Not before, not after.

The Great Silk Way was a web of caravan routes, covering the Eurasian continent from China to the Mediterranean Sea. In ancient times and the middle Ages, it served as an important connection for trade and cross-cultural relations between the East and the West. One of the longest routes lay through Central Asia,

where among other countries it crossed the territory of what is now Kazakhstan. The segment of the road, that went through Kazakhstan, was called steppe, which in Russia means the vast spaces of grass fields.

In the 6–7 centuries, the busiest segment of the Great Silk Way was the one crossing Semirechye and what is now Southern Kazakhstan. There are some reasons to that. There, the Turkic Kagans — the rules of Turks — set their camps, which controlled trade routes in Central Asia. Another reason, according to historians, is that the road to Fergana Valley became dangerous due to local feuds. And, finally, the rich Turkic Kagans and their surroundings had become major consumers of overseas goods. All of that contributed to large cities emerging and growing on the Great Silk Road. Today, many people have heard these names: Bukhara, Samarkand, Taraz, Ispidjab, Otrar, Turkistan, Talkhir, Kayalyk....

One of the most famous cities of the Silk Road is Taraz, which was not only an important trading center and was the site of many religions plexus. For example, the study of the history of this city, you can draw interesting conclusions on cultural exchange and religious dialogue on the Silk Road.

«Historical and archaeological studies of the medieval cities of the Great Silk Road of Southwest Semirechye» are devoted to the historical and archaeological study of Talas and Chui valley in the first period associated with P.Lerch [1], D.Ivanov [2], V.V.Barthold [3], N.Petrovskiy [4], V.Kallaur (1896) [5] and other prominent researchers.

The first step in the archaeological survey were recording and description of monuments found in the result of intelligence and excavations carried out by the Central Asian Committee of the Heritage Conservation under the direction of P.Ivanova, M.Masson, M.Tynyshpayev [6], who are greatly expanded the understanding of the area of Taraz and its suburbs.

More significant results for the restoration of monuments and history of Taraz and its district were obtained by expeditions of IHMC, Kazakhstan branch of the Academy of Sciences of the Soviet Union in 1935–1938, under the direction of A.Bernshtamm [7].

In 1938–1941 Archaeological Expedition of Semirechinsk (AES), headed by A.N.Bernshtamm, engaged in the study of sedentary and urban culture of the Chu Valley. In 1938–1940 expedition examined the medieval town of Silk Road Kula, Merke, Aspara.

In 1940, on the site of Taraz Jambul archaeological excavations were carried out in paragraph of G.I.Patsevich [8] with the aim of collecting archaeological material for the local history museum.

T.N.Senigova [9] identified three chronological periods of the ancient city of Taraz and its surroundings (VI-IX, X-XII, XIII-XVIII), On the basis of archaeological materials showed features of the development of the city and its surroundings in each period.

In the 1963–1965 squad of Kula-Sumbinsky, led by K.M.Baipakov, in the study of medieval towns and villages of Chui valley in the district of Kulan made excavations of the Lugovoe castle A and Lugovoe manor B [10].

In the 1978–1980 expedition of Jambul Regional History Museum (Edokov) were examined medieval towns and villages of Kazakhstan in Chui valley [11].

In 1970, the archaeological squad of archeology and ethnography of the Kazakh State University named after S.M.Kirov (UAE) examined all known fort and settlement of Chu valley.

Both old and new materials were the basis for the study of typology and medieval fortifications forts and settlements of Chu valley along the Silk Road (Eleuov M. [12]).

«Research of V.V.Barthold» are devoted to the results of his expeditions to Central Asia and Kazakhstan. His first expedition was associated with Kazakhstan. In the 1893–1894 years he was sent here by the St. Petersburg University to study the topography of ancient monuments, mainly in the south of Kazakhstan, in the valley of the Issyk -Kul and Semirechye [13]. A careful analysis of archaeological material, meticulous extraction of data from written sources provided the basis for raising the question of the historical geography of Kazakhstan cities along the Silk Road in the Middle Ages.

Becoming political hegemony over vast expanses of Central Asia, and taking control of trade along the Great Silk Road, Turkic Kagan established strong ties with Sogdiana, which not only stimulated, but also to a certain extent determined the growth of towns and villages in the Semirechye.

Records show the resettlement of the Sogdians along the Great Silk Road, where they found a number of cities. The first information about the Sogdians in the Chu- Talas rivers are contained in the report of the Embassy of Menander Zemarh to the West- Kagan Istemi (568). To this time also relates message of Nershani about the relocation of Bukhara group of Sogdian farmers and merchants who founded in the city of Hamukat (Dzhamukat) in the Talas valley [14]. In VII Taraz, Suyab and Naveket become widely known among all greatest cities of Silk Road.

Simultaneously with the Sogdian extends Turkic cultural complex. Turkic influence is clearly revealed in the study of material culture is not only the South- West Semirechye and South Kazakhstan but also in Fergana, Ustrushana, Tokharistan, Sogda [15]. Taraz and other major cities of Talas and Chui valley evolved similarly, having a lot of similarities in the historical topography [16].

Reinforced rate, in turn, served as the nucleus around which the town was formed. An important role in the composition of its international trade and multicultural and polyreligious significance has played on the Great Silk Road [17].

Thus, Taraz in the Middle Ages was a major center of cultural, religious, economic and political influence. This is confirmed by archaeological evidence [18, 19].

For example, in VIII-IX century there were found a kind of ceramic vessels which subsequently spread to other cities of Central Asia and Kazakhstan. By studying pottery of Chu Valley, V.I.Raspopova noted that «stucco pitchers appeared in Sughd, apparently, only with the arrival of the Turks Karakhanids» [20], the capital of whom was for a while Taraz [21]. Identical elements of material culture found in Sughd, Fergana, Semirechye that relate to the VI-VIII — X centuries. It can be concluded that the spreading of cultural and religious exchange on the territory of Central Asia and of several of cultural elements influenced by the Silk Road.

In the year 629, Buddhist pilgrim Syuan-Jiang or Xuanzang (born 600, Guoshi, China-died 664, Chang'an) Chinese Buddhist monk and pilgrim to India [22]. Syuan-Jiang described his travel from China to India. When he reached Taraz City, he turned south. The pilgrim reported on the cultural centers in the valleys of rivers Chu and Talas at the times of Turkic domination. A guest from Chian was astonished from the level of civilization in governance, trade, literature, religious beliefs and even the daily life of the local people. 1219, the Minister of the Celestial Empire Elyuy-Chu-Cai, while accompanying Genghis Khan in his western conquests, had left some information about the area between Ili River and Talas. It can be found today in The Works by the Members of Russian Spiritual Mission to Beijing [23].

In 1265 Nicolo and Mateo Polo, respectively a father and an older brother of legendary Marco Polo, have crossed Central Asia and Semirechye region when going from Venetia to Mongolia on trade business. Marco Polo himself reached Mongolia by going through Pamir and Kashgar.

The Silk Road was functioning in our region up to 15-th century. That is when the wars and feuds brought decline to the urban culture. The last revival of the caravan route segment was in the middle of 13th century, when trade and diplomatic embassies to Karakorum, the Mongolian Empire capital, were travelling across this region. The travel of Italian missionary Plano Carpini and Dutch Ambassador Louis de St.Guillaume de Rubruock occurred in that period of time as well. Not many realize that in 13–14 centuries BC the oriental trade was under the wardship of the Mediterranean merchants! [24]

The last of missionaries to walk this route was Giovanni Marinolo's caravan in 1357. In 1424, Yongle Emperor of the Ming Dynasty ordered to close the north-western border of the Celestial Empire. So just like that, after one-and-a-half thousand years, the road of all people and times had ceased to exist [25].

The ancient Silk Road contributed greatly to the cultural exchange between China and the West. From the 2nd century BC to the 15th century AD, splendid civilizations among Central Asia, China, India, Greece, Persia and Rome were exchanged along this famous trade route, making the route a great «Cultural Bridge» between Asia and Europe [26].

Together with the economic and political exchange between the East and West, religions of the West were introduced into China via the world-famous route. Buddhism, Zoroastrianism, Manicheism, Nestorianism and Islam were cultural treasure of the ancient west, which were bestowed upon China during the old times.

Nowadays, a project to revive the Great Silk Road had been initiated. UNESCO Former Director-General Federico Mayor said in this regard: «The Silk Road, passing through steppe, seas and deserts, provided an excellent opportunity for establishing connections and communications, facilitated the outstanding civilizations to benefit from each other. The goal of the project on Great Silk Road's comprehensive study is to encourage people to realize the need to revive communication today and, also, to use a historically important opportunity for mutual understanding and enrichment of civilizations along this route» [27].

We are lucky. We are witnessing the revival of the Great Silk Road, a Road of Peace, Understanding and Friendship between the Nations.

«Jol jurse kiskarady» — «The walking will manage the road», — say Kazakhs.

«To live through life is not like crossing the field», — says the Russian proverb.

«If you are exhausted — walk another mile», — joke Americans.

«The road goes and leads others to walk. A man leaves his trace on the Earth», — wisely notice in the East.

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Before the rise of the maritime empires of Europe, the ancient trade routes of Central Asia served as one of the world's most vital thoroughfares of religious traffic. From the goddesses of prehistoric Eurasia through the Iranian religions of Zoroaster and Mani, to the Buddhism transferred from India and the Judaism, Christianity and eventually Islam carried in from the Mediterranean west, almost all of the major religions of Asia were imported into the oasis towns that lined the route between Persia and China [29, 30]. Yet if the monks, books and relics who moved along the «silk road» point to a history of religious transmission both into and through Central Asia, important questions remain about what happened to these religious forms in their long periods in transit. Placing the question of transformation alongside that of transmission, the current series of talks excavates the neglected history of Central Asia's own contributions to the religions of the old world.

Foltz stresses that religions in general are far from «monolithic» [28; 9], and thus some of the religions that were involved in the history of the Silk Road, and that are still known and practiced today (such as Judaism, Christianity, Islam, or Buddhism), cannot be imagined in history like we know them today as when facing foreign contexts, foreign cultures and other religious beliefs, all religious traditions adjust and become enriched, change their vocabulary, and incorporate foreign ideas. That Jesus has been referred to as the Mani Buddha [28, p. 84] is just one example of the enculturation of religious ideas that the author points to. In addition Foltz shows that today's phenomenon of a «patchwork-religion», often criticized by orthodox believers, is not a modern occurrence. The Mongol rulers especially were very open to any religious idea, as long as worshipping a certain god or prophet would help them reach their short-term objectives [28; 117]. Maybe one could add to the title of the book the following sub-heading: «Premodern Patterns of Religious Pluralism».

In his book, Foltz emphasizes how the Silk Road was a forum for the spreading of knowledge, ideas, culture and religion for over 3,000 years. He stresses that today's foundations of globalization is based on the developments from many centuries ago from along the Silk Road, especially with its role in many religions' birth, evolution and death. Some of these religions are still alive today, such as Buddhism, Judaism, Christianity and Islam, and some have disappeared. Directly or indirectly, the existence of a constant trade route helped to build relationships between religion and commerce as the Silk Road's ideas reached even marginal areas in the West and the East.

In chapter four, «A Refuge to Heretics: Nestorians and Manicheans on the Silk Road» [28; 59–84], Foltz provides valuable facts about the spread of Christianity through discussing two sects, Manicheans and Nestorians, which are often neglected in historical accounts of Christendom. Many Christian theologians only refer to Manicheans and Nestorians indirectly, when talking about St. Augustine of Hippo, who was attracted to Mani's ideas before becoming an orthodox Christian, or the many church fathers who spoke about Nestorian ideas. The big influence those two groups had in Asia until the 15th century is well presented as well as their specific theology about the nature of Christ.

Zoroastrianism (Avesta religion) — one of the oldest in Mitric religions that occurred in the VII–VI centuries BC in ancient Iran. The characteristics of its ritual worship practices are that 4 elements of the universe: water, fire, earth and air are submitted.

It should be noted that in Central Asia and Kazakhstan development received a special version of Zoroastrianism different from the canonical one. It was closely intertwined with the local pagan cults — the cult of fire, kind, ancestor, animals — sheep, horses, camels etc.

As a result of the archaeological work conducted at an archaeological site in Kazakhstan, was identified complex finds, characterized generators of Zoroastrianism. Signs of this religion can be seen in the monuments of architecture and art, interior decorations of religious premises and the attributes used in ritual practice. Thanks to the images impressed on the monuments of art, you can get acquainted with the gods, to determine their iconography, hierarchical importance, solution with respect to the areas of the universe.

In order to restore the ritual and the pantheon of gods worshiped by the faithful, should be considered vessels with anthropomorphic (human-like) symptoms, most of which are found in the Talas valley and the south of Kazakhstan, and carved wood of Kuryktobe [31].

By anthropomorphic vessels are featured images of ears, made by sculpting, rarely by carving. Mouth is missing. Marked images of the nose and eyes. On some «female» vessels can be seen stylized images of the breast, on the «male» — a beard and mustache. Ornaments on the vessels are cosmogonic, vegetable, sometimes zoomorphic character.

During the ritual vessels — gods, were placed around the altar of the fire, which corresponds to the image on the wall of the Samarkand foci.

Ritual vessels depicting bulls and ducks found in the cities of Semirechye and Southern Kazakhstan corresponded to VIII–XII centuries, can also be associated with «small avestan» calendar. Soul of a bull dedicated to the day of the calendar month. Biruni writes that «on the day of Nauriz God created the world and Gayumarsa (Gayomarta — bullman). Duck and goose were regarded as symbols of unity between heaven, earth and water. They attributed participation in the creation of the earth and the earthly world» [32].

Rites of common meal had ritual significance. Their aim was to unite the faithful, the approval of their isolation from other religions. Drinking wine from the bottle container-bull refers to the remnants of primitive totems to a ceremony where people killing an animal totem, ate its flesh and drunk its blood. It was believed that during that process people received features inherent in the animal.

In cultures that have arisen among the agricultural tribes, as a ritual food were used the bread and grape wine. As such, the rite of communion carried the body and blood of the god Mithra among the fans. This ordinance is passed in Christianity too. The implication is that the believer after eating the body (bread) and blood (wine) is connected to God and became the participant of eternal life. Ritual actions «feeding deities» (filling vessels) and «drinking deities» (from vessels) are known in the ritual practices of the peoples of the ancient East.

Zoroastrianism is the palace temple in the ancient city Kuyryktobe, which is identified with Keder city — capital of the district in Farab IX — XI centuries. The palace was damaged by fire and later rebuilt Designs lower. The original, the horizon related to the construction of the palace date back to the second half of VII century — the first half of the IX century. The largest area of it (165 m<sup>2</sup>) has a central reception hall. Two doorways connecting room with a bypass gallery and living quarters of the palace. Along the walls were located sufa. During cleaning the floor a large quantity of burnt wooden floors and carved boards, decorated with ornaments and plot scenes were found.

The palace of the early medieval churches Sogda were primarily associated with the cult of dynastic rulers, performing similar functions and temple complex of the palace Kuyryktobe. So in Sughd, in the ceremonial hall of the palace Kuyryktobe performing the functions of the cult hall «daremehr», conducted ritual ceremonies marked the solemn events, which are usually timed to the days of celebrating Nauriz.

In the prospective niches on the walls of the central hall of the palace on the site Kuyryktobe been posted story boards depicting scenes made of highly artistic carvings. The nearest analogy Kuyryktobe carved wood materials are available in Sughd and Ustrushana.

The basis of the compositional structure of boards composed of three arches, decorated with four petal flowers designated center. Three semicircular arches carved on the tree of Kuyryktobe comparable with the three spheres of the universe: heaven, earth, and water.

When you consider that the board had originally been painted, you can imagine how colorful looked hall.

In Zoroastrianism, the execution procedure rites could meet during the excavation of the palace complex of VIII–X centuries. Kostobe of the Talas valley, identified with the city Dzhamakatom. Worship the fire occurred in the temple, in a special hall of the palace complex, where on the dais (the altar) the sacred fire was found.

During excavation of Kuyryktobe and Altyntobe figurines of the Zoroastrian goddess Anahita was found.

Discovery of ossuaries (clay coffins), and vessels for burial of bones of dead people belong to Zoroastrian cult too. They were placed in a specially constructed building — Naoussa. Ossuaries come in different forms. They are rectangular or oval boxes, the walls of which are decorated with relief images of fravashi — gods who guard the soul, and floral ornaments. The heads of deities are available and on the covers of ossuaries.

Numerous cults and rituals are collated with Zoroastrianism.

So many aspects of life in ancient and medieval Otrar oasis are becoming clearer by archaeological discoveries.

Common beliefs associated with supernatural properties of fire, animals, birds spread quite widely in Otrar oasis.

During archaeological excavations have accumulated a diverse collection of artifacts and, above all, ceramics. Some of ceramic products in addition to its utilitarian functions have a certain meaning. Disclosure of the semantics of the articles themselves, as well as ornaments on them allows you to better understand and appreciate the spiritual world of bygone generations. These products include the so-called foci. Now there are several types.

The custom of decorating hearth remained in southern Kazakhstan, and at a later time. Tandyrs of XII–XIII centuries investigated in a residential area on the site of Baba-Ata, decorated by firing ceramic plates with a carved and stamped ornaments in a variety of outlets, circles, cross- pieces and plant shoots. Tiles with embossed floral and geometric patterns found on tandoors in some homes Otrar XVI–XVII centuries.

Researchers who have studied the hearths, detected different interpretations of their purpose. The prevailing opinion of the hearths due to the cult of fire. Archaeologist V. Grigoriev suggested that hearths are original Zoroastrian icons, before which kindles the sacrificial fire, and in the ornamentation of hearths he saw symbols of the four elements of zoroastrizma [32; 428]. The most comprehensive cult semantics hearth was justified by G.A. Pugachenkova and L. Rempel, so to write about the great glow of the lights Mazdaism who «continued to smolder in specific hearths in the homes of the Sogdians, even those that are already established Islam and the Arabic writing was accepted» [33].

A number of researchers, in contrast to this view insist on the utilitarian function of hearths, seeing them artistically processed household hearths. However, I think, without denying their household use, we can not see in their rich decoration of the cult of fire in the reminiscences of religious and mythological concepts of the ancient population of the Syrdarya region, dating back to the era of Saks and Uisuns. The search for the prototypes of medieval altarpieces — hearths lead to the bronze fixtures of sak tribes [34].

In particular, in a roasting pan –hearth of Kuryktobe with rosettes on the bottom, probably reflected an ancient structure organized by the Cosmos in mythology.

As already mentioned, one of the most popular incarnations of the universal sign of the complex cosmos is the World Tree. It symbolizes the spatial structure of the world. Threefold division of vertically organized reflects the universal picture of the cosmos, so-called ternary model, or trigram.

In the first three areas kuryk brazier of the world — these are three of the circle, lined up vertically: the underworld, the earth, the sky. The lower sphere — is the bottom fryer with medallions filled with floral ornaments, coupled with plant shoots may have roots. Middle sphere — is the wall fryer, ornamented with plant stems, branches of trees. And finally, the third ring, the third sphere — it notched frieze, a symbol of mountains or mountain ranges, which are trees, placed on a plane stamped inside the rim of the thyroid fields.

Way which reflects the idea of the World Tree, column, movement of fire, flying upward, and other characters, as well as opposing the idea of communication spheres of the universe and the unity of the world, are the four towers on the vertical walls of the fryer. Horizontal composition scheme of the World Tree is also formed round-bottomed roasting pan with a three point and spot flickering coals, each character is opposite towers, pointing out the direction of the light. Similarly, you can decipher the structure of almost all hearths and their ornaments ornamentation.

Scientists have noted the similarity of ornamental motifs and architectural details from the real hearths of early medieval castle architecture. L. Rempel tied one of the hearth with a «house of fire» [32; 429]. This seems to be true and, in turn, allows you to search for similarities of hearth and Vary (abode of immortality), which were performed ritual function inherent fire and attached to eternity. Square Vara — a sacred fence against the forces of death, the abode of fire of immortality. Its earthly likenesses were religious, ritual sacred fire altars and funerary structures and were burned. In the Middle Ages these distant origins of religious purpose — hearth roasters seem to have been forgotten and hardly comprehended contemporaries in daily life, but the connection with the cult of fire outbreaks was alive. This is evidenced by solar signs — sockets, oblique crosses and swastikas.

Geographical factors heavily influence the character and development of the religion, myths, rituals and epics of Central Asia. While in other parts of the world, religious rituals are primarily used to promote agricultural prosperity, here they were used to ensure success in hunting and breeding livestock. Animals are one of the most important elements of indigenous religion in Central Asia because of the role they play in the survival of the nomadic civilizations of the steppes as well as sedentary populations living on land not conducive to agriculture. Shamans wore animal skins and feathers and underwent transformations into animals

during spiritual journeys. In addition, animals served as humans' guides, rescuers, ancestors, totems and sacrificial victims [35]. As a religion of nature, shamanism throughout Central Asia held particular reverence for the relations between sky, earth and water and believed in the mystical importance of trees and mountains. Shamanism in Central Asia also places a strong emphasis on the opposition between summer and winter, corresponding to the huge differences in temperature common in the region. The harsh conditions and poverty caused by the extreme temperatures drove Central Asian nomads throughout history to pursue militaristic goals against their sedentary neighbors. This military background can be seen in the reverence for horses and warriors within many indigenous religions [36].

Common shamanic practices and beliefs shared among Central Asians along Silk Road. Central Asian shamans served as sacred intermediaries between the human and spirit world. In this role they took on tasks such as healing, divination, appealing to ancestors, manipulating the elements, leading lost souls and officiating public religious rituals. The shamanic séance served as a public display of the shaman's journey to the spirit world and usually involved intense trances, drumming, dancing, chanting, elaborate costumes, miraculous displays of physical strength, and audience involvement. The goal of these séances ranged from recovering the lost soul of a sick patient and divining the future to controlling the weather and finding a lost person or thing. The use of sleight-of-hand tricks, ventriloquism, and hypnosis were common in these rituals but did not explain the more impressive feats and actual cures accomplished by shamans [37].

Shamans perform in a «state of ecstasy» deliberately induced by an effort of will. Reaching this altered state of consciousness required great mental exertion, concentration and strict self-discipline. Mental and physical preparation included long periods of silent meditation, fasting, and smoking. In this state, skilled shamans employ capabilities that the human organism cannot accomplish in the ordinary state. Shamans in ecstasy displayed unusual physical strength, the ability to withstand extreme temperatures, the bearing of stabbing and cutting without pain, and the heightened receptivity of the sense organs. Shamans made use of intoxicating substances and hallucinogens, especially mukhomor mushrooms and alcohol, as a means of hastening the attainment of ecstasy [38].

The use of purification by fire is an important element of the shamanic tradition dating back as early as the 6th century. People and things connected with the dead had to be purified by passing between fires. These purifications were complex exorcisms while others simply involved the act of literally walking between two fires while being blessed by the Shaman. Shamans in literature and practice were also responsible for using special stones to manipulate weather. Rituals are performed with these stones to attract rain or repel snow, cold or wind. This «rain-stone» was used for many occasions including bringing an end to drought as well as producing hailstorms as a means of warfare [39]. Despite distinctions between various types of shamans and specific traditions, there is a uniformity throughout the region manifested in the personal beliefs, objectives, rituals, symbols and the appearance of shamans.

Tengrism is often called as Nestorianism by Christian devices [40]. Turkish Nestorian manuscripts, that have the same rune-like duct as the Old Turkic script, have been found especially in the oasis of Turfan and in the fortress of Miran [41–46]. When and by whom the Bible or any part thereof have been translated into Turkish for the first time, is completely in the dark [47]. Most of these written records in the pre-Islamic era of Central Asia are written in the Old Turkic language [48]. Nestorian Christianity also had followers among the Uighurs. In the Nestorian sites of Turfan, a fresco depicting the rites of Palm Sunday has been discovered [49].

In Tengriism, the meaning of life is seen as living in harmony with the surrounding world. Tengriist believers view their existence as sustained by the eternal blue Sky, Tengri, the fertile Mother-Earth, spirit Eje, and a ruler who is regarded as the holy spirit of the Sky. Heaven, Earth, the spirits of nature and the ancestors provide every need and protect all humans. By living an upright and respectful life, a human being will keep his world in balance and maximize his personal power Wind Horse.

Historical Tengrism surrounded the cult of the sky god and chief deity Tengri and incorporated elements of shamanism, animism, totemism and ancestor worship. It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century [50].

It is difficult for most Central Asians today to distinguish today between that which is Islamic and that which is shamanic or non-Islamic. What we might erroneously imagine should be separate spheres share, among other things, aspects of ancestor worship. In some of the tombs and shrines below we can see this syncretism.



Buddhism in Central Asia refers to the forms of Buddhism that existed in Central Asia, which were historically especially prevalent along the Silk Road. The history of Buddhism in Central Asia is closely related to the Silk Road transmission of Buddhism during the first millennium of the common era.

In the spread of Buddhism in Central Asia, East Turkestan and China, an important role was played by the Central Asian theologians and missionaries, in particular, the Parthians, Yueh-chih, kangyuytsam, sogdians, which is particularly active began to preach the teachings of the Buddha in II–III centuries BC, which was due, apparently, to certain political objectives of the Kushan state to East [32; 447].

In the early Middle Ages, the main ascetics in the spread of Buddhism in Central Asia have Sughdians.

Buddhist relics found in a number of historical and cultural districts and cities along the Great Silk Road. As an example Buddhist monastery of Karatobe of II–III centuries in Termez, religious building in the valley Sanzar in Sughd, Buddhist monuments in Merv, a Buddhist monastery of VII–VIII centuries, AdzhinaTepe in Tokharistan, a Buddhist temple in the Cuvée (Ferghana), the temples of the Ak-Beshim and the Red River in the Semirechye (Zhetysu) [32; 447].

The influence of Buddhism on Turks in VI century shows XuanJian: he writes about the benevolent attitude towards the religion of the Western Turks Hagan. At the first half of VII century some rulers of the Western Turks became Buddhists or patrons of Buddhism, the turkologist A.Gaben connected it with the transition of Turks to settled and urban life [32; 448].

In the Semirechye — the domain of the Western Turks, Turgeshes and Karluk, the process was quite intense, as convincing evidence discovered in different years at the settlements of the Chui Valley (Ak-Beshim, Red River, Novopokrovskiy) temples, monasteries, chapels and statues and stelae with images of Buddhist characters and scenes.

Fully excavated the remains of two Buddhist temples in the city Suyabe which is identified with the city of Ak-Beshim.

According to some researchers, the spread of Buddhism followed the Silk Road from west to east through Fergana and Semirechye. The main Buddhist missionaries were Sogdians, who founded their colonies in the Semirechye. B.A.Litvinsky believes that the architectural character of Semirechye's Buddhist temples testifies to their Indian and Central Asian traditions, as well as the temple sculpture [32; 450].

A.N.Bernstamm at one time believed that Buddhism came to Semirechye through East Turkestan A.N.Bernstamm [51]. About the influence of the Buddhist traditions of East Turkestan (Shikshin, Karashahr) on one side and the north of Afghanistan (Bamiyan, Hadda) writes L.P.Zyablin. He believes that the style of Gandhara was a common source for the development of Buddhist art in other regions of its distribution, including the North- West China, East Turkestan, which formed their art schools [52].

B.Stavisky also thought that the Buddhist monuments in the Semirechye and Ferghana were more often associated with the religious activities of the East Turkestan or Chinese missionaries [32; 451].

New materials, in particular, the analysis of written sources suggest that, most likely, East Turkistan and Chinese influence on the spread and development of Buddhism in the Semirechye was predominant. For information on the construction of a Buddhist monastery in Suyabe show its construction in 692 on the orders of Wang Zheng Jian, the military governor of Besbalyk, after they had been captured Suyab.

For example, a Chinese encyclopedia, written in 778, according to the monastery Da Yuney («big cloud»), which in 750 traveler visited Du Huan on the way from Persia. There is information about the construction of a large number of Buddhist temples in the 692–705 years in China and the western states, where the Chinese garrison located. They were built by the Empress Vu Hou (Vy Jiang), which reformed Buddhism on the basis of sutras of «big cloud». Therefore, we can conclude that the Buddhist monasteries and temples were built in Semirechye from 692 until 705.

The nature of architecture as well as a clay sculpture of temples of Semirechye, and paintings testify to their close similarity with the Buddhist buildings and art of the East Turkestan (Shorchuk, Gaochang, Bezeklik, Tumchuk).

Bronze statues and plaques of Semirechye have similarities with the products of the two Buddhist centers in China — Chang'an and Luoyang Tang period, as well as Kashmir.

Analogies of Buddhist stone steles of Semirechye materials are also available in North China in the period of Tang Dynasty.

Thus, we should adhere to the opinion of the overwhelming influence of the direction India — China — East Turkestan on the development of Buddhism in Semireche [53].

Buddhism was persecuted after Bogra Khan made Islam the state religion of the Turks karahans in 940, and he was widely circulated among city dwellers and nomads of Semirechye and East Turkestan. The au-

thor of the XI century Mahmud of Kashgar is a bright line that reflected the confessional struggle of Muslims and Buddhists.

But Buddhism, like other religions existed here, has not disappeared.

New research shows that Buddhism had spread in the Semirechye and after X–XI centuries, when Islam had already established.

In the middle of XIII century Guillaume Rubruck — Ambassador of Louis IX, who was sent to Mongol Khan Mongke told us in his diaries about Buddhist temples on the north-eastern of Semirechye.

In 1253 Guillaume Rubruck out of Lyon and crossed the southern Russia and steppes of Kazakhstan, reached the South Kazakhstan and then Semirechye. In Semirechye he stayed for two weeks in Kaylak (Kayalyk), which is identified with the city Antonivka in the valley of river called Lepsy. Guillaume Rubruck seen here and described the «joss-house».

«The idolaters put their temples in the direction from east to west and north side of the suit room, projecting like a choir, and sometimes, if the house is rectangular, this room is in the middle of the house. On the northern side they make pit on the place of the choir, where they put the chest, long and wide as a table, and a chest behind it to the south, they put the main idol that I have seen in the Karakoram, the same size as the draw of St. Christopher.

One Nestorian priest, who arrived from China, told me that in this land is an idol is so big that it can be seen from a distance of two days' journey. All around they are putting other idols: they are all very beautiful gilded.

In this chest, which resembles a table, the lamps and the victim. All doors shall be opened temples to the south, opposite to the custom of the Saracens. Similarly, among the idolaters, as we have, there is a large bell... Similarly, all the priests shave their whole head and beard, their yellow robes, since they shave their heads, they keep chastity, and have to live on one or two at a time in one community...

Wherever they go, they are constantly in the hands of some kind of rope with a hundred or two hundred nucleoli, as we wear rosary, and constantly repeat the following words: «From manibavvam», that is, «My God, knowest thou», as one of the they turned to me is...» [54].

The above characterization of «shrine», a clear indication of its Buddhist character.

One of the other theories says that, in the 10th century, a Buddhist mission was on its way to the heart of Semirechye when suddenly an earthquake catastrophic power shook the earth. A huge boulder fell off the rock near the halt place at the riverbank. Deeply religious people thought the event a bad omen and decided to return to India. But, they have left a wonderful artwork on the rock as thanks for the warning from above.

There are more traces from Buddhists presence in this area — different drawings and scriptures. One of them reads: «Om mani padme hum», «Blessed be jewel in a lotus».

Buddhism entered Kazakhstan in 9th -10th centuries together with believers, who fled from persecution in their native Tibet. At the end of 19th century, Chokan Valihanov was already writing the first drafts of messages left by Buddhist monks several centuries ago [55].

Another researcher Nikolai Pantusov wrote in 1897 that «Kyrgyz nomads of this area say that the drown images and writings on the rocks left from Kalmyks». Even the name of the place — «rock with signs» — came from the people who once lived here.

The decline of Buddhism along the Silk Road was due to the collapse of the Tang Dynasty in the East and the invasion of Arabs in the West. The conversion to Islam started in the 8th century in Central Asia. Since Islam condemned the iconography, most of the Buddhist statues and wall-paintings were damaged or destroyed. Buddhist temples and stupas were abandoned and buried beneath the sand. By the 15th century, the entire Central Asia basin had been converted to Islam.

From the 7th century onward, the nomadic Turks of Central Asia started to convert to Nestorian Christianity. Mass conversions are recorded in 781–782 and later in 1007, when 200,000 Turks and Mongols reportedly became Christians [30, p. 70]. The Turkish Kipchaks are also known to have converted to Christianity at the suggestion of the Georgians as they allied in their conflicts against the Muslims. A great number were baptized at the request of the Georgian king David II. From 1120, there was a Kipchak national Christian church and an influential clergy [56].

The Kereit were converted to Nestorianism, a sect of Christianity, early in the 11th century [57–59]. Other tribes evangelized entirely or to a great extent during the 10th and 11th centuries were the Naiman and the Ongud.

An account of the conversion of the Kerait is given by the 13th century Jacobite historian Gregory Bar Hebraeus and also in Mari ibn Suleiman's «Book of the Tower» (Kitab al-Majdal) written in 1145–1150.

Among Silk Road spread another religion called Manichaeism. It originated in III century in Iran and has quickly gained a large number of devotees from Italy to China. It represented the overall synthesis of Zoroastrianism and Christianity. Of Christianity, Manichaeism borrowed the idea of messianism, and of Zoroastrianism — the idea of the struggle between good and evil, light and darkness.

Leading role in the spread of Manichaeism in Kazakhstan played Sughdians. At the beginning of the century VIII supreme head Manichaean had residence in Samarkand. Manichaeism coexisted in Central Asia with Buddhism for a long time. The latter has had a severe impact on the pantheon, terminology and even the concept of Manichaeism.

Manichaeism had its adherents in the Semirechye, and in the south of Kazakhstan. In the first place among the sedentary and nomadic populations. As found in the Turfan oasis ancient Uighur manuscript Manichaean writings, «The Sacred Book of the two principles» refers to the fact that this book was written in «The argument Talas (Altyn The argument Talasiulushe, Talasulushe)», «to awaken (faith) in the country of ten arrows». We are talking about the famous city of Taraz [60]. It is also known that the Manichaean monastery were still a number of Semirechye's cities — Balasagun, Chigilbalyke.

Among the relics should be attributed Manichean found at the site of Taraz bronze medallion with the image of women and the moon (crescent), which is a symbol of the Manichean astral deity [32; 468].

Manichaeism remained in the cities of Kazakhstan up to the end of the thirteenth century. Manichean communities had their own churches, where religious rites and ceremonies were committed.

On one of these temples, which were in the city Kajlak at Dzhungare mount was described by Guillaume Rubruck. Following the descriptions of Rubruck the church that he visited, was Manichaean.

The temple of Kajalyk had a room, serving like a choir from the north. Rubruck mentions that all «idolaters» (Buddhist and Manichaean) pray to the north. The fact that the altar of the church is not in the east, as the Christians, but to the north, consistent with the concept contained in the Eastern Manichaean texts.

According to the descriptions of Rubruck, territory, where the city Kayalyk mentioned contact with the ground of «Yugur» (Uighur), which could also have an impact on the spread of the Manichaean religion.

There is significant evidence about the historic importance of Sufi orders in the spread of Islam along the Silk Road all the way into Xinjiang and also into Northern India. Richard C. Foltz is an Assistant Professor in the Department of Religion at the University of Florida in addition to his expertise on religious traditions along the Silk Road, Professor Foltz's research interests include the intersection of Islam and ecology, as well as environmental ethics and the relationship between Iran and South Asia. To the questions «how did Islam spread on the Silk Road? What factors led to Islam becoming the dominant religion of the western half of the Silk Road?» he answered: «This can mainly be attributed to the activities of Muslim merchants operating under the protection and favoritism of local Muslim rulers. An additional factor, especially in rural areas, was the missionary activity of Sufi preachers, who often competed successfully for the authority held by traditional shamans» [61].

Foltz emphasizes three major reasons for the spread of Islam in Central Asia. The first reason is concerned with politics as «anyone contingent upon the government and have to accept its rules and customs rather than against it». The second factor was economics as the region saw the «Muslim dominance of commercial activity». After Islam spread on the Silk Road, it was easier to get in contact with other traders if you were a Muslim rather than a Buddhist. The third factor for the Islamization of the Silk Road was assimilation. The children who were born in mixed marriage family were raised as a Muslim according to Islamic law. In addition, Sufi shaykhs played an important role in the Islamization process as charismatic leaders, especially on the pastoral peoples. The spread of Islam continued with the Islamization of Turkic dynasties, such as the Qarakhanids, Ghaznavids and Seljuks, and Islam reached China through Muslim armies (when their soldiers settled in China and had their own families there) and were hired by the Tang emperor.

Foltz provides practical insights into how religion and trade have always been connected through many examples from sources; for example, when a Bulgar king was healed by a Muslim merchants and he then converted after that [62]. Another strength of Foltz's work is his pointing out that the sociological and ideological process of self-definition and the formulation of identity markers in religions starts when they are «challenged by something they could conceivably be, but, for fear of losing their identity, must demonstrate they are not. (That is why belief systems in traditional societies often appear so frustratingly flexible and inclusive to modern, description-minded observers)» [62; 59]. The Jewish identity formation process started under the Babylonian Exile but was concluded after Christianity started as a Jewish sect, and was defined in the Rabbinic tradition as a normative tool to define who and what is Jewish and who and what is not. It

should be mentioned that the author has used a large variety of sources from different times, languages and cultures to prove his arguments on the religions of the Silk Road.

We find interesting examples in the *Tarikh-I Rashidi*, a 16th century history by Mirza Muhammad Haidar, who was born in Tashkent and whose family came from the Mongol Dughlat tribe that ruled in the northwestern part of the Tarim Basin (at one point from the famous city of Kashgar). Mirza Muhammad's purpose was to provide a history of his ancestors and related contemporaries, the Chagatayid descendants of Chingis Khan. Conversion to Islam and interaction with Sufi religious orders was an important part of that story. The legacy of the Chagatayids was assumed by Tamerlane and his successors, and then, in the sixteenth century, by the Mughals, whose empire was founded by Mirza Muhammad's contemporary Babur.

There are several important Sufi «orders» each of which traces its lineage back to a particular founding teacher. In the 14th century, the Yasawiyya (founded by Ahmad Yasawi in the 12th century) was the most important Sufi order in much of the Timurid realm; thus Tamerlane ordered built in the 1380s the imposing mausoleum complex at Ahmad Yasawi's grave in Yas (now Turkestan city, in Southern Kazakhstan). Yasawi's shrine attracts many worshippers today and is a kind of Central Asian «Mecca».

By the 15th century, the Naqshbandis (founded by Baha ad-Din Naqshbandi (d. 1389 and buried near Bukhara) became the dominant one in much of Central Asia and became actively involved in Central Asian politics, especially in Bukhara. Connections between Babur's successors in India and the Naqshbandi Sufi order continued to be important, since the order spread to India. Although Islam was already well established in some regions of what is now western Xinjiang, where there were important Sufi shrines, in the 17th century the Naqshbandis became the dominant force in the region and for a time actually ruled in Kashgar.

The Silk road was only a means that let different civilizations meet, Islamic morals of the Muslim merchants was the principal factor in the spread of Islam along the countries which that road passed by.

The spreading of Islam in Central Asia in the 8th century has made a tremendous change in the religious and cultural order of the peoples of the region.

In conclusion, it can be said that religions, ideas, knowledge, as well as material goods were transported along the Silk Road for centuries. This transportation was done through language, the translation of holy texts, mixed marriages, war, the occupation of territories, and so on. As sovereignties changed hands, religion and trade inevitable changed hands too. However, Foltz's conclusion about the financial market being today's most wide-spread religion does not seem very convincing. There are various other things that are dominant phenomena in the world today which show liturgical aspects and order (for example, sports, music idols and so on). But all these phenomena do not completely substitute traditional religions in their purpose-creating, hope-providing and human-connecting powers.

The studies examined a range of historical sources, archaeological data, scientific articles, books, ethnographic materials, cultural and folklore monuments. Thus, it was concluded that allow to reveal a picture of intercultural exchange and inter-religious dialogue on the Silk Road. It was found that in the territory of Central Asia since ancient times along the Silk Road spread the many religions that have left their mark. Among them you can find temples, minarets, mausoleums, cemeteries, statues of Buddha and ancient gods, Idols, stone sculptures and drawings, etc. Today, these cultural sites have become an integral part of the culture of the Central Asian region. As shown by the data of ancient Central Asia was the center of the peaceful coexistence of different cultures, religions and civilizations. That is, the emergence and establishment of a harmonious coexistence of different religions in the region played a significant role the Silk Road. Even with the spread of Islam in Central Asia, Islam does not precede it supplanted religion, and entered with them into a kind of inter-cultural dialogue, and developed a unique system of religious beliefs of the peoples of the region, called syncretism.

The medieval towns of central Asia have evolved under the influence of various religious beliefs, as evidenced by archaeological finds. For example, one of the largest cities in the region can be found Taraz monumental memorials and religious attributes of Buddhism, shamanism, Christianity, Manichaeism, and Islam. According to information receive, all these religions have come here on the Great Silk Road. However, the most persistent was that Islam, who was able to take root in the region. This was due to the fact that the peoples of Central Asia, due to its homogeneous confessional and cultural features in the same time, one can not practice many religions. In addition, Islam was most suitable to the lifestyle of people, and also bore a resemblance to the traditional religion of the region — tengrism.

Thus, the Silk Road has laid the historical and cultural foundations for harmonious co-existence of multiple religions in Central Asia.

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А.Б.Сатанов

### **Ұлы Жібек жолының Орта Азия мен Қазақстанда түрлі діни ағымдардың таралуындағы рөлі**

Мақалада Ұлы Жібек жолының Орта Азия мен Қазақстандағы түрлі діни ағымдардың таралу мен идеялардың мәдени айналымға түсу үрдісіне ықпалы қарастырылған. Зерттеуде ежелгі діни нанымдар, зороастризм, манихей, буддизм, христиан, ислам, Ұлы Жібек жолының Батыс пен Шығыстың арасындағы мәдени байланыс, діндердің негізгі ошақтары мен таралу бағыттары көрсетілген. Талдау кезінде алыс және жақын шетелдік, отандық ғалымдардың археологиялық, тарихи және антропологиялық зерттеу жұмыстары қолданылды.

А.Б.Сатанов

### **Роль Великого Шелкового пути в распространении различных религиозных течений в Средней Азии и Казахстане**

В статье рассмотрено влияние Великого Шелкового пути на распространение различных религиозных верований и осуществление культурного обмена на территории Средней Азии и Казахстана. Была изучена история распространения древних религиозных культов, зороастризма, манихейства, буддизма, христианства, ислама, а также других религиозных течений. Представлена историческая роль Великого Шелкового пути в установлении религиозного диалога между Востоком и Западом, указаны основные религиозные очаги и маршруты их распространения на Казахстанском отрезке международных торговых путей. Автором были использованы археологические, исторические и антропологические научные исследования как казахстанских ученых, так и ученых ближнего и дальнего зарубежья.



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## **Oil sector development strategies and processes in the Republic of Kazakhstan**

In the 21st century with growing demands of oil and gas worldwide, one can observe the rising interest in resource-rich countries in Caucasian and Central Asian regions. The possession of vast natural resources and major powers' interests in it do not always guarantee successful development for a country but in some cases they have an influence on its future. For a state like Kazakhstan that is highly dependent on its production and export of raw materials, the development of oil sector plays a key role in the country's economic growth and prosperity. During the past two decades Kazakhstan was making serious decisions on formation and implementation of important projects in developing the oil industry for the country's progress. Nowadays, the Republic of Kazakhstan is getting involved in a big number of projects for purposes of oil sector development and becoming one of the international key oil suppliers. This article explains the process of oil development, its challenges in the Republic of Kazakhstan taking into account the international and domestic issues.

*Key words:* Oil, Kazakhstan, Central Asia, independence, development, foreign investment, consortiums, economy, state-building, security, oil companies, nationalization, energy politics, Russia, China.

### **INTRODUCTION**

In the early 1990s after gaining independence, the Republic of Kazakhstan began establishing friendly relations with major powers and neighboring countries as well as taking an active role in international institutions, which emerged in post-Soviet space in order to provide its own secure and stable development.

One of the greatest challenges in oil sector development is strong dependency dilemma vis-à-vis Russia with tight integration in the pipeline export system and lack of its own refineries. Efficient oil field development required all the processes that need good capital and time to establish a reliable infrastructure. Despite the evolving cooperation with the West and the signing of profitable oil agreements, the Kazakh government has always acknowledged Moscow's authority and welcomed its active participation in its oil industry construction.

The purpose of this paper is to understand development strategies and processes, and analyze the number of economic and technological challenges which are connected to structural and historical issues — For instance, inherited post-Soviet oil sector underdevelopment, which affected the early years of sovereignty when Kazakhstan's main priority was enormous oil export to cope with socio-economic challenges.

The article starts with the defining of the concept of development with one of the largest issue in the 1990s — the collapse of the USSR and the post-Soviet transition, continues with narrowing of development in Kazakhstan, the overview of the domestic processes during the formation of the state, its newly introduced development strategies designed for taking into account the country's huge potential and resource wealth, and ends with the problems faced in the process of development.

#### **1. Defining development**

The term «development» has diverse meanings with regards to different countries as each country has its own priorities in development strategy. In various countries the process of development focuses on different areas, most likely economic, political, cultural or social concerns — however, the multidirectional development for the majority of countries was challenging, controversial and not always successful.

Due to the emerging globalization in 1990s, it was essential to take into consideration internal and external factors in order to understand development processes (Scholte, 2005) [1]. In the same decade the strategies of development had experienced some modifications, where one of the basic requirements was the three-way partnerships with national governments, international donors and international institutions (Haynes, 2008) [2]. Before making an analysis of the international debates and issues in terms of development, we need to define and understand the basic meaning and nature of development.

The major meaning of the development was determined as «change». Robert Chambers (1997) [3] described the development in positive way as a «good change», although there is an opinion that development can be called «bad change» to some extent. The existence of various theories, approaches and analyses make the development purposes harder to define. In accordance with Paul Hopper (2012) [4], who stated in the book «Understanding development» that, the development can be influenced by domestic and external fac-

tors such as cultural and historical influence, economic and political stability, natural resources and in some particular cases by their development strategy that is being pursued (p12).

## **2. USSR collapse and development processes of Former Soviet countries**

In the 1990s one of the most important processes was the issue of the collapse of the Union of Soviet Socialist Republics, after which the fourteen newly established countries faced two major problems: economic weakness and political instability. The collapse of the Soviet Union opened the gates for the new development and Central Asian states were given the opportunity to grow rapidly in economic and political sphere.

Following the collapse of the Soviet Union, several integration organizations and institutions were established and the new era of international relations in post-Soviet space was born. Due to the developments in geopolitics in the past decade it became impossible to predict the shifts in the Kazakhstan investment policy making «the energy game as high as ever». After the collapse of the Soviet Union all republics became independent but remained dependent on each other, on Russia in particular. Kazakhstan's economic development was tightly integrated into the Soviet economy system.

During Soviet times, Kazakhstan was the main supplier of the raw materials, thus, due to the absence of the close cooperation between former Soviet republics in industrial sector, the volumes of raw materials produced declined in five year term of post-Soviet transition and a scarcity in the economy emerged. Kazakh SSR's economy was concentrated on extraction and production of raw materials such as coal, oil and gas and during the years of early independence Kazakhstan lacked the internal industrial connections: pipelines and refineries (Ketenci, 2008) [5]. Due to the high degree of the integration of the Soviet countries in economic structure, the former countries faced the challenges in fighting the economic issues on their own (Dixon, 1994) [6]. The oil sector suffered from several handicaps during the 1990s, the pre-existing pipelines were controlled by a Russian monopoly which discriminated against Kazakh oil (Pomfret, 2005) [7].

Despite the vast opportunities in Central Asia in the energy investment field, many foreign companies evaluated the risks that they could face in the region due to instability, before investing. Mainly, foreign investment companies concentrated on providing technology and expertise for the oil and gas fields' development, staying highly concerned with the issue of security of export opportunities (Dorian, 2006) [8].

## **3. Kazakhstan development strategy**

At the end of 1991, after the disintegration of the Soviet Union, Kazakhstan appeared on the international arena as a state without any political institutions or staff that was essential to providing further state-building; the Kazakh ruling elite were determined to get an advantage due to having abundant natural resources for establishing their country's sovereignty and further development. Therefore, in the mid-1990s the Kazakh government's main focus was the development of oil sector. Due to the absence of the economic disasters following the collapse of the Soviet Union, Kazakhstan had human capital, vast natural resources, quite high initial income and a huge flow of foreign investments which expected an experience of significantly better development but faced substantial challenges (Pomfret, 2005) [7].

After becoming independent, Kazakhstan had no choice but to follow a flexible foreign policy to attract foreign investments on the one side and on the other to stay under the influence of Russia, to achieve an efficient way of solving problems in terms of state-building and economic reconstruction (Ipek, 2007) [9]. Kazakhstan tried to produce and sell to the international market as much oil as they could for purposes of faster development, including neighboring major powers in their energy partnership and development strategy.

All the post-Soviet countries during their early stage of independence chased the individual strategies for the energy sector development; Kazakhstan chose the way of privatization and sold a significant part of their shares in the oil and gas industry to foreign companies. It is highly important to take into account the internal factors and its impact on oil and gas development as a core for state income (Bukkvoll, 2004) [10].

The beneficial geopolitical location of Kazakhstan with the advantages of vast oil reserves has raised debates in the international relations arena over the big majority of development processes in Newly Independent Central Asian states. In the period from 1991 till 1996 the initial recovery was becoming more evident after the implementation of an efficient regional policy which was based on work with foreign investment companies in oil and gas while state investment dramatically fell in all the economic sectors.

During the transition, Kazakhstan economy experienced the wave of the hydrocarbon field privatization and big percentage of the shares were bought by foreign investment companies, among them were British Gas, Agip, Chevron Texaco and Russian LUKoil (Ketenci, 2008). Because of the extreme interest of foreign companies to boost the production volumes and hence invested considerable amount of money to increase

quality of technology expecting that these funds in Kazakhstan economy would result in a high efficiency and productivity.

Luong and Weinthal (2001) in their article «Prelude to the Resource Curse: Explaining oil and gas development strategies in the Soviet Successor States and Beyond» suggest two assumptions regarding the energy development strategies: firstly, national leaders are aiming to maximize state sovereignty in order to have greater control over natural resources, secondly, they state 4 ways of oil and gas development:

1. nationalize (or retain state ownership) with indirect international involvement (N1),
2. nationalize (or retain state ownership) with direct international involvement (N2),
3. privatize with indirect international involvement (P1), or
4. privatize with direct international involvement (P2) [11].

In the Republic of Kazakhstan, the state leaders made a decision to privatize the energy sector with direct international investments, before they started to export their oil and gas abroad (P2 strategy). In 1990 Kazakhstan has introduced a privatization program which later, sold some part of the ownership of the enterprises to other international companies on a periodic basis. In terms of pipelines, Kazakhstan was convinced to follow a multiple policy and any other options for the export route to the international market were welcomed by the government (Ismailova, 2011) [12].

The privatization was adopted in order to quickly increase the income and establish the ground for developing relationships with prospect allies. Energy development strategies can be modified from time to time taking into account international factors. In the case of Kazakhstan, good maintenance of adopted strategy can guarantee sustainable development and positive economic prosperity.

In 1997 the Kazakh president Nazarbaev introduced the development strategy — The «Kazakhstan 2030: Prosperity, Security and Ever Growing Welfare of All the Kazakhstanis» with long-term objectives — it outlined seven first-priority strategic goals:

- 1) national security;
- 2) domestic stability and consolidation of the society;
- 3) economic growth based on an open market economy;
- 4) health, education, and welfare;
- 5) effectively utilizing energy resources;
- 6) transport and communication infrastructure;
- 7) the professionalization of public administration.

In this strategic document Nursultan Abishuly Nazarbayev has claimed that the basic principle of the Kazakhstan's development is that economic development is precedent over political one. He underlined the importance of concentrating on dealing with issues in economic policies and only thereafter to pay attention to political modifications. Strategists set the due date in 2030 when Kazakhstan will run out of the oil deposits and it is expected to find an alternative source of energy. The description of the third and fifth priorities further development will be detailed below. The main direction of the Kazakhstan's foreign policy is the strengthening cooperation and partnership in economic and political spheres, primarily with its neighboring countries — Russia, China and the Central Asia states.

Third priority in Kazakhstan's Development strategy is to establish an open market economy with big flows of foreign investments and domestic savings. The Strategy underlines substantial but limited role of the government in economic field; Kazakh government's aim is to create favorable climate for foreign investments in the prospect industry sectors.

The fifth priority is focused on Kazakhstan's energy resources development and is built on five points for its utilization strategy:

- concluding long-term contracts with major international oil companies in order to obtain technologies, know-how and to attract major companies to ensure that the natural resources of the country are effectively exploited;
- building a pipeline system for oil and gas exports;
- attracting investments from the USA, Russia, China, Japan, and Western Europe in Kazakhstan's oil and gas sector;
- maintaining self-sufficiency and competitive independence of domestic energy infrastructure through foreign investments;
- sensible spending of future revenues.

The importance of these points mentioned above are underlined by Enrique Palazuelos and Rafael Fernandez (2012) who stated that the oil and gas development consists of two parts: domestic (exploring new

reserves, drilling crude oil, and refining petroleum products) and outward (transport routes, main customers, sales conditions, and distributions of export revenues) [13].

#### 4. Oil sector development

If in the 1990s, the Kazakh government stressed the oil exports, in 2000s the government's efforts were directed on oil and gas processing industry and establishing a well integrated oil and gas chemical industrial complex. Kazakhstan is a landlocked country sharing borders with Russia, China, Kyrgyzstan, Uzbekistan, and Turkmenistan; its profitable geopolitical location with huge revenues of natural resources including oil, gas and uranium has led to the major powers' interests and consequently to the country's macro-economic growth. Amongst the ex-Soviet republics Kazakhstan is the second largest oil producer after Russian Federation, and in the near future is planning to join the top 10 oil and gas exporters (Zabortseva, 2012) [14].

The number one priority for the Kazakhstan president was to create a good foundation for the Kazakh control over the country, meanwhile saving the good and beneficial relationship with Russia. Kazakh oil industry's rapid growth has led to some international controversies with involvement of Russia, the United States and China. For instance, the Kashagan oil field played significant role in the controversies mentioned above due to believes that this might be the largest oil discovery in the last 35 years (US EAI, 2008) [15].

In 2005 a decision has been made to establish a sustainable development fund «SamrukKazyna» to manage the projects of economic modernization and diversification.

In recent years, Kazakhstan decided to modify its investment policy «from providing favorable incentives to foreign investors to minimizing these preferential conditions and re-enforcing national stakes in the Republic's oil reserves.» (Zabortseva, 2012, p171). One more development that we can observe in Kazakhstan's foreign relations is connected to the ties in cultural, historical and social spheres between the Republic of Kazakhstan and Russian Federation, as well as the longest international border in the world (over 4300 miles long) (Kazakhstan's Embassy in the Russian Federation, 2008, p.18) [16].

Another factor that influenced oil and gas sector development is «multi-vector» policy claimed by President Nazarbayev which includes establishing and strengthening relations with regional neighbors, Arab countries, the United States and Western countries that encourage Kazakhstan's development strategy and establish a good climate for foreign investments in the oil sector (Weitz, 2008) [17].

«The overwhelming majority of the international community seems to be primarily interested in the overall stability of the country and its smooth exploitation and shipment of Kazakhstan's hydrocarbon resources in order to secure their country's energy supply» (Olcott, 2005) [18].

Although Kazakhstan can be seen as one of the most developed countries in the Central Asian region, it has fought several challenges in order to develop its abundant natural resources and improve economic diversification. Sally N.Cummings (2012) states in the book that despite all the difficulties in development, the country has achieved some improvements in the oil and gas sector: «With huge reserves of oil, and well endowed with minerals, Kazakhstan has managed to attract large amounts of foreign investment» (p173) [19].

For the efficient oil development Kazakhstan requires to succeed in the following direction: 1) exploit the main onshore fields; 2) explore and drill Caspian fields; 3) improve refining processes to provide more and better petroleum products; and 4) build pipelines and other transport routes for crude export.

It has been accounted as a problem that when a country rich with raw materials is making attempts and has the opportunities to believe in their sustainable development — In case of Kazakhstan, it is highly unlikely that country will escape dependence on foreign investments, so Western and neighboring powers will be heavily responsible for the development of the majority of upstream and downstream activities.

In Kazakhstan oil and gas field essentially has experienced a huge progress in its development which played a great role in country's economic development. Sagers (1993) stated that the republic of Kazakhstan has signed contracts with around 40 foreign companies for oil and gas sector development. The state holding company Kazakhstanmunaigaz was in charge of oil sector in the early years of independence and moreover, it administered the pipelines, levels of exports and refineries as well as maintained partnership with Russia.

It was clear that Kazakhstan's and Russia's interdependence was extremely strong, in the oil refinery industry in particular, where oil refineries were not for processing the oil produced locally. One significant issue emerged: the need for investments in the refineries sector on one hand and the need to become an independent state on another (Peck, 2004) [20]. There are huge debates around the significance of the oil sector development for the Kazakhstan's economy progress: from one side, we can observe that foreign company's investments has led to the increase in the GDP around 4 percent in 2002 (Peck, 2004) [20]. Recently, the vast majority of the investments was from big international companies and is in the stage of new development. Russian government requests to acknowledge their national interests with a high importance.

In 2000s, with the discovery of the new oil field were followed by new opportunities and large profits for development, but new disputes about pipelines and investments occurred. By 2020, the country could sell up to 10 million barrels of crude per day to the world, and as much to Saudi Arabia (Kleveman, p75) [21]. The Kashagan is «believed to be one of the largest confirmed oil fields in the world and the only one among the top five outside the Persian Gulf» (*Dorian, 2005, p. 545*) and will be considered as the case study in Chapter 3 [8].

After Kashagan oil field discovery, the largest in the last thirty years, the world experienced the oil price increase — Added to the fact that Kazakhstan oil and gas development is highly dependent on exports which makes its economy vulnerable to Russian-controlled oil infrastructure. In accordance with one assessment, about 84 % of oil exports from Kazakhstan are passing through Russian territory to the international markets (Ostrowski, 2011) [22].

The rising dependence on raw materials along with the lack of economic variety has led Kazakhstan to a strong reliance on a pipeline controlled by Russia and this dependence became too complicated to change due to internal and external factors.

### CONCLUDING REMARKS

The opportunities for oil development in Kazakhstan are huge. As oil is one of the most crucial energy resources, Kazakhstan's impact on international and regional markets will proceed to expand up to 2020 and after, especially with the mutually profitable investment policy and the development of the new transportation routes. In two decades after gaining independence, Kazakhstan's oil sector has attracted a vast attention from powers all over the world, additionally; its geographical location at the crossroads of Asia, Europe and the Middle East will retain its strategic importance to energy markets [23].

After the collapse of the Soviet Union, Kazakhstan's petroleum sector has gone through several stages of development from the period of independence which were full of uncertainties and stagnation to the present, described by velocity growth. The next decade, Kazakhstan will keep strengthening its position in international oil market, however, due to a number of circumstances, the Kazakh government faced some complications during the development process.

Firstly, after the fall of the Soviet Union — Kazakhstan was still tightly integrated into the Soviet system and experienced economic weakness, which led to the necessity to attract foreign investments. In spite of the vast influx of investments, the development process faced several challenges, namely the constant delays, their dependence on external actors, the violence of the environmental norms. Kazakhstan national oil and gas company KazMunaiGaz did not have sufficient economic resources or technological equipment to develop its oil fields in Caspian Sea. However, it is highly likely that Kazakhstan will use its presence in the hydrocarbon sector to have an impact on the way the oil sector and export routes are developed. Foreign investment companies hold control over the oil cycle, when the state-owned company plays a minority position. International funding did not change economical or technological weakness, hence cannot guarantee the expansion of the oil production or transportation. In addition, the PSA regime is now controlling the «success story» of Kazakhstan's oil sector in terms of the volumes of oil produced and export pipeline routes.

Secondly, as it was mentioned above, two decades after the collapse of the USSR, Kazakhstan is still shaped by Soviet policies. External actors who guarantee influx of funding are seen as strategic partners and can be the best guarantor of state sovereignty. In the case of Kazakhstan, this role has been played by Russia and as Kazakhstan has close ties with Russia, which are influenced by geopolitical and ethnic reasons, the country chose the path to follow Russia on the international arena in order to grow and develop next to it instead of resisting its influence. In turn, Russia is using its authority and trying to gain as much benefits as it can and is seeking control over the oil sector and to regulate the export routes.

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## Қазақстан Республикасы мұнай секторының даму стратегиясы мен үдерісі

XIX ғасырда мұнай мен газға деген қажеттіліктің өсуіне байланысты, Орталық Азия және Кавказ елдерінің бай шикізат қойнауларына деген қызығушылықтың жоғарлауы байқалады. Табиғи шикізат қойнауларын иелену және оған деген әлемдік державалардың қызығушылығы әрқашанда табысты түрдегі дамушылыққа алып келмегенмен, кейбір жағдайларда оның болашағына ықпал етеді. Қазақстан сияқты мемлекет үшін, шикізатты өндіру және сырт мемлекеттерге экспортқа шығару, мұнай секторын дамыту, экономикалық өсім мен елдің дамуы жағдайында маңызды рөл ойнайды. Соңғы екі он жылдық ширегінде Қазақстан елдің мұнай саласында көтерілуі үшін маңызды жобаларды құру және өндіру бойынша бірнеше маңызды шешімдер қабылдаған болатын. Қазіргі уақытта Қазақстан Республикасы мұнай секторын дамыту мақсатында бірнеше жобалардың қатысушы болып және мұнаймен қамтамасыз ететін негізгі халықаралық елге айналып отыр. Аталмыш мақала Қазақстан Республикасындағы мұнай секторының даму үдерісін және оның халықаралық және ішкі мәселелердегі орнын ескере отырып, күрделі міндеттерді түсіндіреді.

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## Стратегия и процессы развития нефтяного сектора Республики Казахстан

В статье отмечено, что в XXI в., в соответствии с растущими потребностями в нефти и газе по всему миру, можно наблюдать явный интерес к богатым ресурсам стран Кавказа и Центральной Азии. Показано, что обладание огромными запасами природных ресурсов и интерес мировых держав к странам этих регионов не всегда гарантируют их успешное развитие, а в некоторых случаях оказывают влияние на будущее страны. Автором выделено, что для такого государства, как Казахстан, которое в значительной степени зависит от производства и экспорта сырья, развитие нефтяного сектора играет ключевую роль в экономическом росте и процветании страны. Определено, что в течение последних двух десятилетий Казахстан принимал серьезные решения по формированию и реализации важных проектов в развитии нефтяной отрасли для прогресса страны. В настоящее время Республика Казахстан становится участником в большом количестве проектов в целях развития нефтяного сектора и становится одним из международных ключевых поставщиков нефти. Автором объяснены процесс развития нефтяного сектора, сложные задачи в Республике Казахстан с учетом международных и внутренних проблем.

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### The concept of unilateralism in U.S. foreign policy: how useful was it?

What is the concept of «unilateralism» in American foreign policy? How useful was it to the George W. Bush administration in advancing U.S. national interests? Unilateralism has had a long history in the United States of America, but took a special place in foreign policy during the presidency of George W. Bush. Much of the unilateral approach to international security had developed from policies pursued by the Republican majorities in Congress prior to President Bush's election. It was expected that the administration of President George Bush had been pursuing a singularly unilateralist stance since coming to power — a significant change from its predecessor. This article explains the concept of unilateralism and its use in the name of U.S. national interests and investigates to what extent was this concept useful.

*Key words:* United States of America, unilateralism, Monroe Doctrine, 9/11, Iraq, national interests, George W. Bush, American presidency, war, Persian Gulf, neocons, foreign policy, national security, Bush Doctrine.

#### Introduction

American unilateralism is a distinct feature of United States foreign policy throughout its existence. It was used in different presidencies for the purposes of advancing national interests such as the pursuit of global primacy and natural resources possession. Instead of being a leader in establishing and strengthening rules and institutions that promote international peace, social justice, and environmental sustainability, the Bush Doctrine places the United States in opposition to them and hypocritically professes in adherence. This term of presidency can be seen as a most provocative, muscular, and pro-active period in American foreign policy.

The aim of this project is to explain the role and impact of concept of unilateralism in the United States foreign policy. The main hypothesis is that unilateral pursuit of national interests as a strong precedent in the George W. Bush administration gave certain advantages like an access to securing the oil in Middle East region, but in long-term perspective it has damaged international reputation of the United States.

The main argument of this project is supported by two chapters:

In the first chapter «The origin, meaning and implications of the concept of «unilateralism» in American foreign policy» the definition of the unilateralism, its role and impact on the American foreign policy is determined. Moreover, it explores the cardinal elements of the Reagan administration — unilateralism,

preemptive war and regime change. The main argument of this part is that how American presidents showed using terrorist tactics acceptable in the name of «national security» and laid the groundwork for the Bush Doctrine's unilateralism and its war on terror.

The second chapter «The George W. Bush Doctrine, his preventive war. The impact of unilateral policy on the U.S. national interests and international reputation.» explores the origins and content of the Bush Doctrine as a continuity of Reagan's policy; analyzes unilateralism as a key element in U.S. foreign policy during his presidency and highlights how did the 9/11 transform Bush's approach. All this comes from National Security Strategy of the United States of America.

The second section continues with the consequences of George W. Bush's unilateralism. It argues that in short term the United States had advanced their national interests and had a lot of benefits on controlling the access to oil; however, in long term the unilateral policy wasn't useful due to the American influence in world affairs to be weakened: the war in Iraq has added immeasurably to hostility toward the US, even among ordinarily pro-US publics.

### **Chapter 1. «The origin, meaning and implications of the concept of «unilateralism» in American foreign policy»**

One of the oldest concepts in United States foreign policy is unilateralism — a tendency to act independently in making decisions in international relations, rooted in the colonial experience of the country.

The balance of power as an instrument for maintaining stability has been rejected by the United States and this concept was accounted as one of the significant causes of conflicts. This viewpoint has remained in the present and is displayed in a huge variety of situations in international system [1; 61].

The unilateral actions are central in United States policy throughout the history and most pronounced in the 19th and 20th centuries. «The American unilateralism approach to problem-solving is rooted in the colonial experience of the nation, watered by its first encounters with European diplomacy» [1; 63]. The examples of it are the Open Door policy towards China, the Monroe Doctrine, multiple interventions in Central America and Middle East, ABM Treaty and Kyoto Protocol [2; 28].

In words of David A. Malone unilateralism «refers to a tendency to opt out of a multilateral framework or to act alone in addressing a particular global or regional challenge rather than choosing to participate in collective action» [3; 3].

Some states refuse to act in either multilateral way or unilateral way due to their preferences to avoid being subjected to the underlining principles of international rules, norms and values [3; 3].

As was mentioned above unilateralism gives a state the right to act alone for pursuing its own national interests with no necessity to take into account interests of other nations and states even in case of ally-states. Following their unilateral policy, the United States of America made decisions such as which nation will be the next ally, with the purposes and duration of that cooperation [4; 115]. The United States are convinced that they have higher purpose in serving to the global politics than other states. Their mission was «to protect liberty and to promote freedom» by American isolationist unilateral policy from the rest of the world without involving in it [2; 30].

Going to the end of the World War II, one of the most influential Japanese diplomats has claimed that «the United States pursued a policy of «unilateral globalism», providing public goods in the form of security, opposition to communism, an open global economy, aid for economic development, and stronger international institutions. Now it is pursuing a policy of «global unilateralism», promoting its own particular interests with little reference to those of others. The United States is unlikely to become an isolationist country, withdrawing from the world. But it could become an isolated country, out of step with much of the world» [5; 541].

Only starting from nineteenth century, the United States made a significant shift by involving other states in its unilateralism character politics. Many researchers account the Monroe Doctrine as a continuity of Jefferson's unilateral ideas. In other words we can say that the Monroe Doctrine eliminated existed isolationist unilateralism and substituted with completely unilateral approach [4; 118].

The first action was in 1823 when President Monroe aimed to remove the United States from European disputes thereby not taking part in it. The Monroe Doctrine modified thinking about the United States role and their responsibilities about intervention actions in the 20th century towards the neighbors in hemisphere [2; 30]. The Monroe Doctrine embodied the developing diplomatic intentions of unilateralism distinct to American nation's determination to follow their own way in global politics without other countries' participation. Even though the Monroe Doctrine made clear the American aspiration to imply independently of judg-



ment in their foreign policy, the United States did not have enough facilities to convert the Monroe Doctrine into policy in the field [1; 62].

During the Carter presidency the role of the United States was undermined. Therefore Reagan's policy was focused on stopping the fall of American power and reconstructing the United States of America as a country that cannot be walked round [6; 280]. Hence, President Reagan gives a new dimension for «regime change». His improvement of unilateral actions and preemptive wars on states with terrorist threat was a basis for the Bush Doctrine. Ronald Reagan was the one before Bush who justified anti-terrorist military interventions for the higher purposes of «national security» [7; 34].

The Reagan's unilateral policy was the basis for President Bush's administration in making decisions in the field of the national security. He accepted the staff responsible for national security issues such as Paul Wolfowitz and Richard Perle, nicknamed the Vulcans, also Reagan was the one who made the «unilateralism, preemptive attack, and regime change» active in American foreign policy. Exactly Reagan implemented tactics in struggle against terrorism and external threats [7; 37].

Both hegemonists Cheney as neoconservator and Rice as realist were convinced with the rule of power — in the regime change and in some cases penalizing the adversaries unilaterally [7; 37]. The terrorist act on 9/11 was profitable for unilateralists to modify the meaning and purposes of United States foreign policy, in which the American government claims that they are not seeking to become the new empire [7; 37].

In comparison to American policy in 19th century with seeking liberty, the United States foreign policy in 20th century was focused on promotion of democracy and making the global society safe for democracy [2; 31]. In the twentieth century the international political system has radically changed. The global politics is always seen as power and struggle for power. In comparison to Cold War era with bipolar world, modern situation is more sophisticated. Since the Washington and Jefferson presidencies Unilateralism as the underlying principle of American foreign policy has always been based on national self interest.

In the beginning of 20th century this facilities enhanced and was able to implement unilateral inclinations. For instance, the American unilateralism was pronounced during the World War I, when the United States joined and Britain, France and Russia, however decided to refuse to be with them an ally [1; 63]. During the World War II, the United States considered themselves obligated to act in unilateral way, despite the possibility of threat from the Axis aggression. The complete dimension of the issue would become more visible after 1945. The past five decades the unilateralist approach has been introduced as continuous and disputable topic in American foreign policy, particularly in case of ally states [1; 63].

After the collapse of the Soviet Union and the end of the Cold war, when the world has become unipolar the United States of America was able to influence on other countries government. During the Clinton presidency nobody wanted to pay high costs or take the risks of unilateral policy in a global society [5; 546]. In accordance with Charles Krauthammer [8; 552]: «There is now only one superpower. But that does not mean that the world is unipolar». After Soviet Union collapse being the only one superpower gave the United States the responsibility to decide what measures should be taken in global politics.

For better understanding of unilateral actions and pressure on other countries 12th Deputy Secretary of State Strobe Talbott said in address to the issue of American power: «In a fashion and to extent that is unique in the history of Great Powers, the United States defines its strength — indeed, its very greatness — not in terms of its ability to achieve or maintain dominance over others, but in terms of its ability to work with others in the interests of the international community as a whole... American foreign policy is consciously intended to advance universal values» [5; 542].

## **Chapter 2. «The George W. Bush Doctrine, his preventive war. The impact of unilateral policy on the U.S. national interests and international reputation»**

The second chapter examines the background, essence and the controversial role of «Bush Doctrine». Many argue that there are four main factors that shape George W. bush Doctrine: «preventive war, confronting the nexus of weapons of mass destruction and catastrophic terrorism, regime change for rogue states and democracy promotion» [9; 16]. It was highlighted in the public speeches and variety of publications during Bush's first term of presidency.

Clinton's foreign interventions, nation-building and missions in the aims of peace-keeping were declined by Bush in favor of advancing the United States national interests. During the first term of Bush Jr many claimed that he is going to continue his father's business from 1991 in Iraq, and 9/11 was more convenient way to act than the response to terrorism threat [10; 81].

The main role in the Bush Doctrine was the Middle East region with a big quantity of natural resources, which created a range of regional issues [11; 114]. Robert Zoellick [12; 68] claimed that United States for-

eign policy principle during Bush presidency «is premised on power, being neither ashamed to pursue America's national interests nor too quick to use the country's might». Krauthammer [8; 556] thinks that his viewpoint has become stronger that «the United States is now more powerful than any other power in history but this world is unlikely to be safer, however, as new threats emerge from rogue states armed with weapons of mass destruction».

Many argue that after 9/11 a lot of new United States Doctrines have come and the first one states the «with us or against us» ultimatum in address to any state which will try to help, abet or harbor terrorists [8; 11].

Unilateralism in post-9/11 has activated for the unipolarity system the first crisis. In relations to that Secretary of Defense Donald Rumsfeld [13] with regards to the war in Afghanistan and other wars on terrorism with the universal principle claimed that «the Coalition Must Not Determine the Mission». Hence the United States «take our friends where we find them, but only in order to help us in accomplishing the mission. The mission comes first, and we decide it».

The new form of unilateralism determines their interest much broader in terms of national security and defense than previous. Particularly, it distinguishes two basic United States interests: promoting the global peace by implementing democracy and protecting the peace in global world [8; 15].

After George W. Bush was accused in constant intensions to intervene in Iraq, he responded [14]: «prior to September 11, we were discussing smart sanctions... After September 11, the doctrine of containment just doesn't hold any water... My vision shifted dramatically after September 11, because I now realize the stakes, I realize the world has changed».

The preventive war deliberate need is very close to the unilateral actions of the Bush Doctrine. The origin of unilateralism is deepened in Reagan's administration and is based on traditions of American foreign policy and has been the significant part of Bush viewpoint. Robert Jervis argues that «the strong opposition of allies to intervening in Iraq was an advantage as well as a disadvantage to Bush» [15; 372].

Stephen Burman [10; 81] has pointed two reasons «to believe that the invasion of Iraq was premeditated. First, in contrast to the first Gulf War, when George Bush Sr. took great care to build a multilateral coalition through the United Nations, and developed a model for post-Cold-War policing that was genuinely non-imperial, prior to the second war, the United Nations was manipulated and treated with contempt, and the USA acted much more unilaterally and imperially. The second reason is that, while both interventions had a common principal motive — securing supplies of oil — it has become apparent that overthrowing Saddam was only the first step in a plan to transform the Middle East».

After establishing unilateral policy in post-9/11, the anti-Americanism influence has been observed to increase and closely connected to Bush's actions in the global politics. The event of 9/11 has made the Bush's administration to re-evaluate the role of United States as a «reluctant sheriff». The treaties that were accounted as an injury to the US national interests were abandoned or withdrew by the American administration or in another case just left with no participation of United States.

In accordance to Schlesinger [16; 49], unilateralism does not have completely the same meaning as «isolationism», however it is accounted as a form of internationalism and therefore represents «the oldest doctrine» of all in United States foreign policy.

The military actions in Afghanistan were seen as a war on terror, when intervention in Iraq in 2003 showed the Bush Doctrine preemptive war supremacy [11; 116]. George Bush in his post-9/11 speech presented his administration's status: «Our nation will continue to be steadfast and patient and persistent in the pursuit of two great objectives. First, we will shut down terrorist camps, disrupt terrorist plans, and bring terrorist to justice. And, second, we must prevent the terrorist and regimes who seek chemical, biological, or nuclear weapons from threatening the United States and the world» [17].

John Ikenberry [5; 567] in his book has argued that «Since the Gulf War could not have taken place had the Soviet Union remained a major force in the Middle East, it could be interpreted as the United States assuming the role of armed policeman of the world in those instances when its national self-interest or security are involved — in this case, oil — but not in other parts of the world. To fight for freedom and stability in an area of the world that has yet to experience either».

The National Security Strategy [18] of the United States starts with: «The great struggles of the twentieth century between liberty and totalitarianism ended with a decisive victory for the forces of freedom — and a single sustainable model for national success: freedom, democracy and free enterprise». The spread of these values opens the path to «make the world not just safer but better, a path that is not America's alone. It is open to all».

The American foreign policy formed a coalition to start the war in the Gulf in purposes of protecting the access to the oil justifying it in the name of Kuwait freedom.

The main feature of the Bush administration such as regime change has led to significant concern in the Middle East region [11; 116]. Robert Singh [9; 26] focused on three key problems in the Bush Doctrine: «First, and despite its commonsense logic, preventive was posed more problems than it solved. Not only did the Doctrine risk forfeiting the legitimacy of American action through its manifestly unilateral character, but it also risk spreading wars through its wider appropriation. Second, regime change raised profound questions about the limits of state sovereignty that neither Bosnia nor Kosovo in the 1990s, nor Iraq in the 2000s, resolved. Third, the embrace of American pre-eminence was deemed problematic. For some critics, this was simply the «arrogance» thereby implied. For others, the case was one of both «overstretch» and excessive demands that could more plausibly be met by a more equitable international balance of power».

The two modern coercion instruments that United States is using nowadays are military intervention and economic sanctions. The economic sanctions work effectively only in case of international support of other countries. Therefore there are two ways of scenario: the United States implements the sanctions unilaterally and damage their relations with their allies or they do not implement sanctions what can be seen as weakness of United States on international arena. The United States actions lead their country to become alone in the world due to speaking and making decisions on behalf of «the international community» [5; 548].

Unilateral both ways of coercion: sanctions and interventions are the causes of United States foreign policy disasters. Many critics argue that American leaders should withdraw from their «unipolar world hegemon» role, which will serve in positive way for United States interests and other countries all over the world. The United States should choose the path of using their superpower and resources in unipolar world in aims of providing efficient cooperation and unity amongst other countries to cope with global threats in ways that answers the American national interests but not injuring their image on the international arena [5; 549].

### Conclusion

The unilateralism is one of the oldest concepts in the United States foreign policy and has been practiced throughout the American history. The unilateral policy involves the independent actions on international arena without taking into account any other ally states. The most distinct period of presidency is the presidency of George W. Bush with his unilateral war on terror after 9/11. This term of presidency can be seen as a most provocative, muscular, and pro-active period in American foreign policy.

During the Bush presidency the line between national security and defense was almost erased, which is not new for the United States practice, however, broadening the limits of «preemptive action» and strong belief in its higher purposes in war against terrorism were innovative.

All the features of American unilateralism in global politics has undermined the image of the United States and has led to the loss of their closest partners, but during the intervention in Iraq, the United States had the access to securing oil, which satisfied Bush administration during that period.

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### **АҚШ сыртқы саясатындағы бір бағыттылық концепциясы: бұл қаншалықты пайдалы болды?**

АҚШ сыртқы саясатында бір бағыттылық тұжырымдамасы дегеніміз не? Бұл концепция қаншалықты Джордж Буш әкімшілігіне ұлттық мүддені алға тартуда көмек берді? АҚШ тарихында бір бағыттылықтың ұзақ уақытты құрайтын тарихы бар, әсіресе екінші Дж.Буш перзиденттігінің уақытында оның сыртқы саясатта орны ерекше болды. Халықаралық қауіпсіздіктегі бір бағыттылық ықпалдың үлкен бөлігі Буш президент болып сайланғанға дейін, Конгрестегі республикалықтардың өңдеген саясаты еді. Көпшіліктің болжамы бойынша, Дж.Буш билікке келгеннен кейін оның әкімшілігі бір бағыттылықты сингулярды түрде қолданады деп күткен болатын, бірақ өзіне дейінгі басшылармен салыстырғанда біршама маңызды өзгерістер енгізді. Бұл мақала мазмұнында бір бағыттылық концепциясы мағынасы түсіндіріліп, оның пайдалы деңгейі анықталған.

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### **Концепция односторонности во внешней политике США: насколько полезным это было?**

Автором показано, что такое «концепция односторонности» в американской внешней политике, насколько эта концепция помогла администрации Джорджа Буша в продвижении национальных интересов? Отмечено, что односторонность имеет долгую историю в США, но особое место она занимала во внешней политике во время президентства Джорджа Буша-младшего. Определено, что большая часть одностороннего подхода к международной безопасности была разработана с учетом политики, проводимой большинством республиканцев в Конгрессе еще до выборов президента Буша. Объяснено, что от Джорджа Буша ожидалось, что его администрация будет преследовать сингулярно одностороннюю позицию после прихода к власти (значительное изменение по сравнению с его предшественником). Автором выделена концепция односторонности и исследовано, в какой степени эта концепция была полезна.

**В.И.Карипбаев, Р.Т.Алимбаева***E.A.Buketov Karaganda State University (E-mail:karipbaev@mail.ru; alimbaeva\_21@mail.ru)***Educational formats of modernization or some words about philosophy**

In this article attempt of world outlook judgment of problems of education on the former Soviet Union is carried out. The special attention is paid to questions of humanitarization of education. Authors convincingly prove need of formation for an education system of the complete personality which is capable to make not only professional solutions, but also actively to join in a sociocultural picture of the world.

*Key words:* Education, humanitarization, society, person, profession, morals, philosophy, science, outlook, sense.

Modern world with its numerous ‘-tions’ (modernization, globalization, transformation, etc.) resembles a child who got out of parents’ absolute control. He does not know yet what is good or what is bad, what is important and what is minor. Intoxicated with freedom he welcomes positively all the novelties. He begins living not for something but despite... Despite fixed stereotypes, aggressive standards, outdated norms. The freedom turned into an all-forgiving decoration. Freedom of speech, freedom of religion, freedom of enterprise, freedom of freedom, freedom of relations, freedom from... Here we come to the most terrible thing. The man in his throes of postmodern interpretations ‘cognizes’ the freedom from responsibilities. He gets the opportunity for uncompromising self-actualization (Maslow). The man hesitates to admit that in his indiscrimination he was gradually caught in a mesh of freedoms. What is to be done? Who is to blame? –these questions do not seem so archaic in these circumstances. In this connection we would like to share some ideas of ours. These ideas were caused by the current processes in our educational sphere. Nowadays it is undoubtedly important to realize the role of science and education in formation and development of human capital. We have to answer the universal questions: What person is able to join in the high-speed train of civilization — reasonable, pragmatic, utilitarian, cynical to some extent, or are we aimed at the portrait of an intellectual who has keen senses of the peculiarities of modern anthropogenic civilization, and is able to oppose to it with the delicate notions and spiritual symbols? This opposition is obviously aggressive and pointless. It is necessary to understand that the excessiveness of one or another part leads to either the triumph of indulgent pragmatism or the occupation of social impressionism. The answer to this question depends largely on the system of education and our attitude. It is not a secret that the basic worldview attitudes of the youth are formed at the age of 16–18. Here our pedagogics can serve as a forming factor. Modern system of education is mobile, dynamic, updated and productive. It gives many opportunities for those students who want to get knowledge and skills. Great emphasis is laid on the self-guided work, which makes it sort of advance in independent intellectual effort. Moreover, a young man can choose his own educational path, he chooses the most necessary subjects to his opinion, shows his good attitudes to the teachers and professors, and has the possibility to receive some extra-curriculum knowledge (with additional credits).

Nowadays a number of social factors affect the necessity to revise the system of education. Further development of higher education is now a strategic direction for many countries, including modern Kazakhstan.

The concept of development of education is changing to meet the demands of the time. Its paradigm is an active person who is both a condition and a means of training the modern specialist who can meet the demands of social, scientific and technical progress.

The new paradigm of higher education in Kazakhstan can be implemented only on the principles of personal activity, humanization, integration of education, science and production, consideration of national and regional components of education, correspondence of higher education with social goals, personal plans, social and market need for higher education. But today the process of knowledge acquisition takes a considerable and growing part of the specialist's personal life. This tendency appeared as a result of complication of professional activity, the necessity to acquire a great deal of knowledge and information on the one hand and the limited capacity of human brain on the other.

The humanitarian training of specialists is a constituent of training process. Social and Humanities, in particular Philosophy, History of Culture, Religion Studies, Social Science and Political Science play an important role. Therefore, certain changes in the system of education occur in teaching Social and Humanities. To begin with, it is a substantial innovative improvement of the contents of the subjects of Social and Humanities in accordance with social practice. Second direction is connected with the adoption of new approaches to the organization of the learning process, its individualization, when the learner becomes a key figure of the learning process. These opportunities appear with the transfer to the credit technology in educational process. The third direction involves the ergonomisation of education and learning. It is connected with the development and implementation of the most effective methods which considerably improve the quality of teaching with the highest possible minimization of their time and intellectual efforts. Further development and use of problem-solving teaching is also of great importance. One of the fundamental directions today is the use of the new technologies of teaching, its computerization, use of training and monitoring programs in Social and Humanities.

Unfortunately, nowadays the teaching of the subjects of Social and Humanities is carried out mainly with the help of reproductive method (explanation and illustration). This does not allow to solve effectively the problems that the higher school faces.

The interest to social sciences and their authority cannot be provided automatically, without the students' understanding of their theoretical and practical value in their activity. The practice of work with the students shows that it is fully provided when the social scientists use the problem-solving teaching in higher education institutes. Still, to our opinion, we can consider it as a long-drawn transition to the problem-solving teaching. This long-drawn transition was stipulated by several objective and subjective reasons: 1. introduction of new subject into the universities curricula, 2. substantial revision of the contents of previous disciplines, 3. insufficient training of many teachers in the sphere of scientific methods of teaching, 4. fixed teaching stereotypes, 5. overestimation by teachers of their own experience and underestimation of the new achievements of pedagogical and psychological science as a scientific and psychological basis of teaching methods.

The problem-solving teaching and explanatory-illustrative teaching used in our universities have common features (educational aims, didactic and psychological principles, forms and means of learning) as well as considerable differences in the methods of knowledge acquirement, types of thinking, character of information and results of learning.

Theory and methods of the problem-solving teaching are not well-developed in respect to the contents of the new subjects of Social and Humanities.

It is known that the problem-solving teaching has ideological, methodological, social, pedagogical and psychological grounds. Their implementation in the learning process allows the teacher to form creative, cognitive and civil activity of the students and the future specialists.

The problem-solving teaching is the most correspondent with the modern aims of education and teaching the subjects of Social and Humanities. In order to successfully implement the problem-solving teaching, it is necessary to develop its theory and methods for all the forms of learning process and for new or renewed disciplines of social science. The problem-solving teaching is not a goal in itself, but a didactic means encouraging a deeper and more creative acquirement of subjects of Social and Humanities by students and the use of their theoretical and practical potential.

I have been teaching philosophy at the university for over 20 years. I like my job, it assumes the constant intercourse with the youth. However, it is clear that old teaching formats and old methodological constructions don not work anymore, and the new ones are difficult and slow to create. Unfortunately, we must admit that today only the form is actively changing — the new interactive boards, electronic textbooks, etc. But the content is still the same, veiled under the new forms. It is obvious that neither the teachers nor the students, who are sceptical about our subject due to triumph rationalism and utilitarianism, are satisfied with this situation. We can be mistaken, but every year there are fewer students who like our subject. Many of

them wonder why they need Philosophy if they study at the Law or Economics departments. The teachers' task is to change the situation in such way that our confident presence in the classroom would be the answer to these seemingly tactless questions. Philosophy is a necessary constituent, it bears the reasonable academicism, classical idea of education. And we should always illustrate it, understand it and keep it in mind.

We can remember the Kazakh philosophical school that reverberated all over the country. The maîtres of Kazakhstan philosophy A.N.Nyissanbaev, A.Kh. Kassimzhanov, Zh.M.Abildin, T.S.Anzhanov defined largely the prospects of development of philosophical thought in Kazakhstan. The new wave of philosophers — G.Essim, T.Gabitov, B.Nurzhanov, Zh. Altaev, B.Kolumbaev, V.Baturin, M.Izotov and many others — are carrying out research investigations and thus continue the great traditions.

Still, we think that our today's success in this sphere is far too modest, although we have many opportunities. What is the problem? Firstly, it is the common tendency of dehumanization of education. We shift to the educational formats of pragmatic character. Soul, spirit, and meaning of world-view constituent — we place these concepts into the sphere of secondary, accidental notions. Secondly, to our opinion, we moved to the level of world outlook anarchism, methodological uncertainty explaining it as a freedom of interpretations. Is there the way out of this situation? Is it possible to return to the original status of philosophy as the Queen of the Sciences? Are we still able to be surprised? (Aristotle) How to teach philosophy in the modern educational coordinates? There are many question and they deserve a deeper look, comprehension and discussion. We think it is necessary to develop a unified position in this question, a position which still does not reject the diversity. It is also important because the concept of 12-year secondary education is being actively developed and introduced in Kazakhstan. This model implies the including into the school curriculum certain themes and problems of humanities that previously were taught only at the higher schools (the author of the article is one of the authors of the program on the subject 'Human. Society. Law').

In this connection we offer to organize a congress of Kazakhstan philosophers where we can discuss these urgent problems, share our experience, develop the unitary methods of teaching philosophy, define the state educational standards, etc. It would be symbolic to organize the congress of philosophers on the International Day of Philosophy, proclaimed by UNESCO, every third Thursday of November. We hope to find the support from our colleagues.

Б.Ы.Кәріпбаев, Р.Т.Әлімбаева

### **Модернизацияның білім беру форматтары, немесе философия туралы ойлар**

Мақалада кейінгі кеңестік кеңістіктегі білім мәселелерін дүниеқозқарастық тұрғыдан түсінуге талпыныс жасалған. Білімді гуманитаризациялау сұрақтарына ерекше назар аударылды. Авторлар кәсіби шешімдерді қабылдаумен қатар, әлеуметтік-мәдени әлем суретіне белсенді араласатын біртұтас тұлғаны қалыптастыру керектігін дәлелдеуге тырысты.

Б.И.Карипбаев, Р.Т.Алимбаева

### **Образовательные форматы модернизации или несколько слов о философии**

В данной статье осуществлена попытка мировоззренческого осмысления проблем образования на постсоветском пространстве. Особое внимание уделено вопросам гуманитаризации образования. Авторами убедительно доказана необходимость формирования в системе образования целостной личности, которая способна принимать не только профессиональные решения, но и активно включаться в социокультурную картину мира.

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## **Television as a factor of social and cultural transformations**

The phenomenon of television as the media is studied from different angles in journalism, history, philosophy, sociology, political science, psychology. This leads to the emergence of new concepts, such as «screen culture», «Philosophy TV» paves the way for new areas of research. Between nature and man emerged Wednesday to some intermediary, which eventually turns into a self-sufficient reality, substitute the reality as it is. Technically produced «screen reality» no longer to belong exclusively to the field of man-made phenomena and becomes a «metaphorical reality», that allows to talk about television as a factor of social and cultural transformations.

*Key words:* TV, screen, information, culture, stereotypes, values, education, myth, consciousness, communication, technology.

Ways and means of information communication is always carried a distinct social charge, and their evolution is determined by the growing social needs and interests. Currently, multimedia — information technologies evolve with ever-increasing intensity, causing changes in all spheres of human activity. Despite this TV channel, which became part so rapidly in the life of all mankind and was on his development as a comprehensive impact of what has become the most widespread means of information these days.

The phenomenon of television as the media is studied from different angles in journalism, history, philosophy, sociology, political science, psychology. This leads to the emergence of new concepts, such as «screen culture», «Philosophy TV» paves the way for new areas of research. Between nature and man emerged Wednesday to some intermediary, which eventually turns into a self-sufficient reality, substitute the reality as it is. Technically produced «screen reality» no longer to belong exclusively to the field of man-made phenomena and becomes a «metaphorical reality», that allows to talk about television as a factor of social and cultural transformations.

These days, most people take TV as electric appliance, the purpose of which — to enable easy monitoring of all that is happening in the world. Television in the public mind is not only an important source of operational daily information on current events, but mostly, in fact, a source of knowledge about the world in general and ideas about life. It is even ahead of such traditional institutions of socialization, knowledge translation and cultural values, as the family and the education system.

Magic Screen creates a new mythology, with which are approved models of human behavior in culture, placing the individual being in a new system of social and cultural origin. Culture is overloaded today screen of information where visual image has become almost the sole carrier of ideology. A specific feature of screen culture is a dynamic interactive and often confidential nature of the relationship between the text with the consumer information. Dynamic visual contact, as the basis of performance art, clearly represented the ancient Greek theater, in which the main components were costumes, masks, setting mythical scenes in different genres. Theater played an enormous role in the life of every Greek, collected thousands of spectators and was treated like a school of citizenship, courage and wisdom.

Modern, the society quietly replaced the educational, humanistic model of culture and mass entertainment.

«Screen» surrounds everywhere: TV, digital technology — computers and telephones, advertising on monitors. Through the «screen» got the expression form of social activity. For example, communication by means of computer programs, it is the most familiar and accessible to our lives. The foundation of such communication originated and developed in the depths of live television. Of course, these are different forms of screen interactivity — from text messaging, online conferencing, talking on Skype and e-learning to multiplayer online games.

Any genre art consists of two parts — a conversation and shows that embodied on television talk shows. It's no secret that popular culture will inevitably become a global culture. However, popular culture, basically designed to meet the tastes of the majority, it is leveled to the «average» person, individual, often devoid of any personality traits were. Modern technologies for production and processing of information, methods of transferring it to the public, suggest the targeted pressure on the mind and instincts of people.



However, be wrong to emphasize only negative telecommunication technologies, their problem — not so much mind control as human psychological adaptation to the new changes in modern society. Global modernization has allowed human civilization to speak of «technotronic era» (3. Brzezinski), the «technological society» (J. Ellul), the «post-industrial society» (D. Bell), of the «information age» (Castells) ie of a society that is determined by social and cultural rather than economic factors.

An example of such an assertion can serve as a general introduction to the education system, including Kazakhstan, distance learning. It is successfully implemented, as there may be a long-range, flexibility and efficiency. Of all the methods of distance learning were particularly popular teleconferencing and telepresence.

The image on the screen as the basic element of screen culture, is at the same time it determines, normalizing start. Screen culture itself promotes intense diversity and increase sources of education, especially in the context of liberalization of public life: in the past the only source of knowledge about the world speaking teacher representing science or divine truth, and now for this role began to claim numerous media representatives.

This implies that education in the prevalence of screen culture ceases to be a means of mastering ready knowledge. Education becomes a way of information exchange rights with the society, the exchange that takes place at every step of his life. It is clear that this exchange involves not only mastering, but also returns the generated information in the cultural field. Thus, a change in the structure of social and cultural space, and hence in the consciousness of modern man.

Modern means of mass communication, mixing may cause and effect, to become, as it were above the socio-cultural space and time. There is the possibility of transferring the correct version of events necessary accents. Drawing attention to the fact that it was, according to the audience about the end result. This creates the illusion in the minds of individuals that demonstrate the action itself leads to this result. The individual is thus unconsciously accepts and agrees to understand the structural cultural ties imposed by his screen image. Although the efficiency of information perception affect human experience, memory, his attitudes ultimately any consumer screen image ceases to link information from the outside with their beliefs.

Onscreen images begin to act in the human mind as the root cause which determines reality. There is a reconstruction of reality mythological space, as Myth is the essential way of perceiving the world. The next stage of the impact of «screen» to the consumer — to generate awareness among consumers of screen culture as the main reliable source of information, a comprehensive, adequate and necessary. User «owns» this means information imbued with its exceptional understanding of enlightenment, knowledge of all aspects of the case, the expert permeability. Of course, the «screen» will strongly support such a conviction consumers, plunging it into their virtual space in which to create the ability to manipulate the human mind, the masses. Onscreen images create essentially a new world with new values and realities, the ability to «sculpt» the right of the individual sample understanding of the «I». «People increasingly organize their meanings are not around what they do, but on the basis of who they are, or their perceptions of who they are. Meanwhile, on the other hand, global networks of instrumental exchanges selectively connected or disconnected individuals, groups, regions, even countries according to their importance for the purposes of being processed by the network in a continuous flow of strategic decisions. This implies a fundamental split between abstract, universal instrumentalism, and historically rooted particularistic identities. Our societies are increasingly structured around a bipolar opposition between the Network and the «I» [1; 17].

Today a person is under the powerful influence of the media. Mass media, in fact, become the fourth power, dramatically affecting the whole of civilization. Many researchers, analyzing the state of modern society, stress state of deep crisis in all spheres of human spiritual life, noting lying on the surface signs of dehumanizing culture, technology life growing alienation and reification of human relations. However, they also note the ever-growing mythological consciousness of civilized man. Fundamentally closed, the myth claims to universality interpretations of social events.

The unique historical situation today is that the development of the economy, politics, science, and even the right to converge the information field of the society, in which there is a new mythological foundation. Information society puts on a pedestal no knowledge creators, owners and their equivalents — money and information. In the political sphere, there is a shift of priorities from the national to the global, and social — social kvazikulturnym substitution, resulting in a stable relationship are destroyed and replaced with the values of social norms, criteria which can be quite relative.

The information itself is easily falsified, in the virtual space are issued senseless texts, clothed in the correct grammatical form. Because of the fragmentation of the information society grows technologization life with the growing role of individual deprived of fairness preferences.

What danger lurks in these processes? First, modern society has become too «mobile», deprived of strong relationships and foundations. Second, the very nature of social life, not focused on the production and transmission of information on the rule, the movement of characters and the priority of entertainment in human existence. Third, replicating the practice of technology use in the media world destroys stable rules and regulations, giving place to the ever-changing rules of the «game». This society puts itself beyond criticism and analysis, as becomes impossible to determine the object of analysis. In the information society are mixed all the traditional categories that confuses people and subjects it to the action of soulless, nasty personality forces, which are hidden in the ideology of technological order.

Inseparable factor of socialization is the impact on his mythological consciousness of the socio-cultural information. The consequence of this effect is the formation of the individual consciousness of the system of socially constructed categories, bearing the elements of myth. Considering the myth as a sociocultural phenomenon as a distorted reflection of objective reality can be said of subjectivity is inevitable and ever-present in the system of social relations, and the myth serves as a product of human creativity. These abilities are directed, first and foremost, to compensate for the effects of social relations is not relevant human nature, is an integral feature of life by virtue of man's awareness of the dissonance of their lives and the lives surrounding reality.

«Symmetry and the inviolability of the premises of logical scientific ideology serves as an indicator of its theoretical soundness. But if this or that ideology into a false consciousness, this does not mean that its creators refuse logical assumptions, the theoretical findings. Social mythology operates not only emotionally-shaped complexes, it also tends to be complicated motivation, acquires various justifications, and there is often found a paradoxical relationship: the illusory nature of the construction is, the more is the work of thought, giving this error visibility unfolded the truth» [2; 97].

Strengthening the mythologizing of consciousness and the individual and society as a whole due to the transit periods of social development, a period in which there is a new structuring of the existing reality. There is a break-up of established subject-subject and subject-object relations as a myth even in symbolic form remains socially relevant information and translates se from one generation to the next. Carried out the dialogue of cultures in time and space, since the myth is a living, functioning and evolving phenomenon associated with all social subsystems, which has its roots and causes in the existing reality.

The most important areas of social life filled with mythological content, therefore considering the problem of the influence of social consciousness in the mind of the individual, it is necessary to consider this aspect of the mass consciousness, and the fact that the mythological component, of course, is present in the mind of any man.

The process of mythologizing people at different levels of consciousness is largely carried out through television, audio-visual manifestation mythologized part of the socio-cultural information. In this case, the most aggressive part of the incoming information — advertising not only reinforces existing stereotypes in society, but also promotes the formation of new active. This is because through advertising embedded in the consciousness of not only the standards of consumption and behavior patterns that are possible in a given society, but also promoted the new social, economic, legal, political options being.

The phenomenon of social and political mythologizing of social and individual consciousness has attracted the attention of many researchers: «Mythology is replaced by the organization of society, like, rational structures. In the quiet, peaceful times, during periods of relative stability and security, the rational organization of society is set in a natural way. It seems that it is able to withstand all attacks, but in politics is never complete peace of mind. There is always a dynamic rather than a static equilibrium. In politics, we always live like a volcano, and should always be prepared for the unexpected explosions and catastrophes. In all critical moments of social life rational forces to successfully confront this reproduction of the ancient mythological ideas, can no longer feel as confident. ...Myth, always with us, and only hides in the darkness, waiting in the wings. This hour comes when all other forces, cementing social life, for whatever reason lose its power and can no longer control the demonic and mythological elements» [3; 58].

In general, periods of transit changes in the existing political and social space characterized by the desire of people to go into the world of illusions, in mysticism and religion. At times when there is a loss previously preached the values that many people can not find their place among their own kind, and trying to find peace of mind, more willing to surrender to the power of myths.

Hannah Arendt notes that often people do not believe the current realities of his own life. «... They do not believe my eyes, my ears, but believe only your imagination... no facts convince the masses and even fabricated facts... the masses possessed a desire to escape from reality, because thanks to its essential rootlessness they are no longer able to comprehend its occasional strange aspects» [4; 464].

Mythologizing of consciousness largely destroys the inner freedom as the pursuit of illusory ideals leads to restriction of freedom, even if it is a freedom only imaginary. Utopian view of an idol, worship, which can lead to manilovism — empty and baseless dreams, or to intolerance and loss of moral criteria.

People in this state are able to positively accept and immerse yourself in any ideology, any doctrine, however inhumane it is. This kind of ideology is capable of, even in words, give them a better life. However, the mythologizing of social consciousness is not confined to periods of totalitarianism or transit states of society. With the emergence of new technologies, the development of communication structures, creating a «world wide web» — the Internet, there are opportunities for «brainwashing» that never dreamed of totalitarian regimes of the past.

The rapid development of the information society with its media culture speeds up the process of mythologizing of consciousness as an individual, and society as a whole. Advertise with artistic movies, serials and TV shows have played a decisive role in the formation of the ideological stereotypes, which are called «modern mentality», a way of life, or perhaps the «American dream». Essentially a set of patterns of consumption, mindsets, behaviors taken throughout the «civilized» world as desirable standards. Have rushed to the 90 — ies of XX century in the post-Soviet space information they contributed to the reorientation of the motivations, especially the individual in the direction of total individualism. During this period, television carry out a psychological function for the vast masses of consumers who perceived it as a series of visual arrival of a new, spontaneously emerging ideology.

The devaluation of the old values, helped to increase the assimilation of new ideological actively imposed by the mass media, which have helped to perpetuate an image of a business, a successful man, «decisive» any problems, deftly avoiding disaster, but having a recognizable stereotypical style. Thus, a person will certainly meet the emerging needs of a particular style, which «... allows a person to switch their personal perception of a real social system of coordinates in the art space games, dreams and illusions. Not to continually assess the human condition, and an interest in the specifics of the individual. Style suggests that people do not characterize its financial condition and area of expertise, but his artistic passions, expressed in the design of his life and himself» [5; 89]. In the calls that sound from the TV screens, potential consumers of goods and services is constantly calling to find or create a «unique style».

At the same time, the media are constantly trying to develop patterns of behavior in humans, in accordance with prescribed standards. As society and consists of people who are strictly complying with the regulatory parameters of consumption in its class, behavioral norms, social life, they should ideally be much less prone to «non-routine» social and political transformations. Mythologizing the public consciousness, you can create a new hierarchy of values to justify any aggressive and destructive acts against people, social and political groups, sovereign states, and entire political systems that do not meet universal stereotypes. However, a series of broadcast audiovisual media is not enough. The fundamental functional changes in society are not possible without a common ideological ground, so that the system of education is involved in the formation of the ideology through the effect on the man himself: by changing picture of the world, the introduction of only the «right» — the rational method of learning, scholarly thinking, through the creation of a new language.

The new mythology of screen culture, culture of television in particular, determined by a complex of social and cultural norms, appeals to the collective experience (social memory), simulates a system of values. The phenomenon of existence of contemporary screen culture is complex and contradictory. There are intertwined: a variety of conditions associated with its own logic of development of art, a certain level of scientific and technological potential of the society, a specific type of socio-economic relations [6; 23].

Today, the culture is becoming the new TV communicative paradigm that complements traditional forms of communication between people — a culture of direct communication and culture written: screen culture originates with the cinema at the end of the XIX century and during the XX century becomes the main mechanism for the formation and transmission of norms, customs, traditions and values that form the basis of both individual cultural communities, as well as popular culture. As the theorists of film and cultural studies, based on the traditional aesthetics of cinema at an early stage of development of audiovisual culture lay the reality effect. However, one of the features of modern screen culture is generated by its distortion of reality, until the strain of cultural values. The myths that generates screen culture, become a threatening fac-

tor for the culture as a whole. Modern Screen, still fragmentary or globally capture iconic experience of mankind and thus deform it, adapt to the world mythologized onscreen everyone who stops on it your full attention.

Contemporary screen culture, with its total penetration into all areas of human life creates an effect that we would call the effect of a new mythology associated with the emergence of virtual worlds. This occurs thanks to the Internet. In humans, there is a kind of imaginary space where he can stay for a long time — a virtual space. That it embodied all the achievements of modern globalization processes, as the Internet — is, first of all, the system is based on the principle of unification and replicated. Becoming a secondary modeling system, screen culture structures virtually all areas of human activity. The creation of new meanings, processing reality today screen creates the illusion of co-creation in the new reality for consumers on-screen products. It would be better to say, «former customers» because today they feel technically educated taxidermist reality. In fact, we are dealing with a type of manipulation, by which the «necessary cultural» myths seize the public consciousness.

The new aesthetic system, which is being actively implemented in modern screen culture, still has not received the «fixed» version of the culture, but we have clear turn toward the collective unconscious, somehow masked. This are the potential positive outlook and some risk of manipulating a potential consumer of contemporary screen culture. Screen Culture, in its most aggressive form — television, actively deforming person: a modern approach to life and human thought and action are facing two major trends: a reification, to personify. Is the undisputed fact is that each of the pre-existing culture was characterized by a greater extent this or that trend, for example, in the so — called «primitive» cultures was more pronounced tendency to personify «the ants — little people». In the currently known techniques of manipulating the consciousness to the forefront of human tendency to reification.

The consequence of this, a typical modern screen culture trend is constant mass' declining status of a person. If the original manipulations were deliberately targeted at «plebs», now handles win the so-called «elite society», which is not aware of the transition moment: all of a sudden it turns out that has successfully manipulated and the most «elite» too [7; 14–26]. In this sense, the separation of screen culture to the mass and elite comprises the danger: the modern screen manipulations are built on the principle of a clear division between «prestigious» or «elite» social groups or individuals, on the one hand, on the other — «the oppressed social environment». Manipulation of consciousness «excluded» has long since there is no difficulty, its techniques are known by the «outcast» and manipulative technologies with respect to the «elite» are improving day by day. Thus, the beginning there is a symbolic play on the desire to belong to high society, a kind of «going to the gods», and later is the threat of sanction of belonging to this or that is «reified», a prestigious social group.

Contemporary screen culture in society and provokes another division: on the one hand, a minority are manipulators, on the other — the majority of those who manipulate, transforming their rights, freedom and a sense of his own «I» in the article [8; 43–46]. This product is sure to be well sold, which requires compliance with the «right» style and status, which imposes information, bursts from the screen into the life of almost every person. In this sense, we can say that the mind control «man — consuming» products the screen — one of the social functions of screen culture. But sooner or later, is the realization of the process, and then the «silent majority» understands the real price of their choice.

It is worth noting that television, as well as all information culture — is part of a common culture, although specific, is an important aspect of cultural activity at all. So TV has features that are common to the whole culture. It is inextricably linked with the social nature of man, is both a product of human activity and the result of active people's attitudes to society and to each other.

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### Теледидар әлеуметтік мәдени өзгерістің факторы ретінде

Мақалада теледидар феномені бұқаралық ақпараттың құралы ретінде жан-жақты журналистиканы, тарихты, философияны, әлеуметтануды, саясаттануды, психологияны білуді қажет етеді. Бұл жаңа салаларды зерттеу үшін құрылған «экрандық мәдениет», «теледидар философиясы» жана түсініктердің пайда болуына жол ашады. Шындық, шынайы шындыққа айналатын адам мен табиғат арасында дәнекер-орта пайда болды. Әлеуметтік мәдени өзгерістің себебі ретінде теледидар туралы әңгімелеу нақты техногендік феномен саласына жататын техникалық өнімділік «экрандық шынайылық» статусын жоғалтып, «метафоралық шынайылыққа» айналды.

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### Телевидение как фактор социокультурных трансформаций

В статье отмечено, что феномен телевидения как средства массовой информации изучается с разных ракурсов журналистикой, историей, философией, социологией, политологией, психологией, что приводит к появлению новых понятий, таких как «экранный культура», «философия телевидения», создающих почву для новых областей исследования. Автрами показано, что между природой и человеком возникла некая среда-посредник, которая со временем превращается в самодостаточную реальность, замещающую реальность как таковую. Определено, что технически продуцируемая «экранный реальность» утрачивает статус принадлежащей исключительно сфере техногенных феноменов и становится «метафорической реальностью», позволяющей говорить о телевидении как о факторе социокультурных трансформаций.

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### **Spirituality of word tradition in sagacity of nation**

As the spiritual mediator role of generation sequence which gained the sagacity of the thousand years experienced nation. It did not just surprised with a help of wise and attentive ability of the nation in foreign lands, but also it believed to the happy future of nation which jumped to the new level of its history in spare country. The action of great figures which concerns the necessity of the nation could put conscious opinions to everybody who brought wide scope to the national perception and to the spiritual life. Civil history of our nation is researching according to national aims from ancient times till nowadays and could take significant researches.

*Key words:* national spirit, national values, national mind, folksy wisdom, being, self-mind, tradition, moral values, material values, history of folk, their moral values, ethics.

It is necessary to praise the national spirituality in order to keep spiritual values of our ancestors keeping national peculiarities. Here, the source of nation existensy renews from ancient times as a factor which determines the national values and its actuality. And it is one of the main factors which begins from national foundation.

The thing that defines and establishes the complexed history of our nation is the national consciousness. In order to define and analyze the values which purposed to the national existense and consciousness is — the active and influential role of correlational generation which can flock, inspire and unite people's values and nowadays it becomes relevant.

Perpetual monument which is dedicated to the aged history, to our ancestors, to the great sons of our nation and to their honorable ideals comes out similar. Indeed, the revelation of deep historical heritage's content testifies historical justification. Spiritual heritages of our nation include relativity of generation and time harmony. This is a indicator which teaches generation to respect the spirits of our ancestors and to be patriots of your fatherland. The world civilization keeps going forward, that is why it is really important for the future generation.

«Kazakh nation could take the opportunity to realize the individuality, national dignity of each person. But this is only opportunity: it should be established in consciousness of every kazakh citizen» The Leader of Nation — N.A. Nazarbayev's statement has sense [1; 3].

A life that takes its beginning from the national history and the responsibility to the ancestors and their spiritual heritage stlil remain important. That is why there is a constant traditional tendency in the individual pictures of national spirituality which correlates with the history of nation. Traditional tendency forms in the national consciousness, and the national consciousness forms in in the national culture». In any cultural society it is possible for them to implement their strivings and purposes. Values and dignities of national consciousness measures in the levels of culture. National traditions of culture arise from: the capacity to work, habbits and politeness of societies, living together in peace, respecting memory of ancestors, preserving cemeteries, monuments of ancestors, reationship between parents and children, striving to the best, struggling for happines and justice. The problem of national culture is complicated and allusive. National culture is a factor which passes on moral values and national spiritual experience. It means, national culture — is a core of the antional consciousness [2; 62].

First of all, a quality that must be in a man is individuality — through the man there can be seen its spiritual quality and through the consciousness its culture. It means that the man and the culture develop in close connection. The man is a core of culture because it is a spiritual existence of the man. The culture on the base of spiritual formation, historical developepment of the human should not be differentiated between them. The individuality of the a man is defined by his inner world. The spiritual existence of the man, i.e. developing his culture comes out the meaning of his world.

The culture — is defined as an initiation of existence quality which is in the inner world of the man. It means, humanity, genteelness and existence of the man can be seen through the spiritual creativity and activity or in a one word, through the culture. In other words, the man's existence can be defined by its cultural sensitivity, creative possibilities, talents or other specific capabilities.

In this case, the spiritual existence which developed in high level is — an evidence of cultural sensitivity of individuals.

Through the enormous qualities of the humanity and the spiritual existence of the intelligent men we can see their cultural sensitivity. That is to say, it proves that their cultural sensitivity locates in high position. The width of outlook, spiritual image and whole life are full of humanity, intellectual heritage of upbringing come out as a valuable treasure. Nowadays, writings of great men that teaches us to be humane and cultural is the main phenomenon which helps us do not lose our existing origin.

The thing that was the basis of forming philosophical opinions of unique individuals is a heritage of ancestors. It is known that ancient literary-cultural heritage makes nation to be nation, people to be people. The basis of oral literature that comes from ancient time influenced to the culture that changed to world outlook.

There is a notion «interrelation» in the stream of history which spread orally during many centuries and keeps continuing this tradition. The periods which passed developing the wise examples during many centuries never were forgotten.

The continuation of generation which absorbed millenarian wisdom of the nation is important as a spiritual dealer. The nation which not only surprised other nations through its capabilities, but also believed to the future of his nation. Activities of great persons who contributed many wise opinions to the interest of nation, influenced to the national belief and to the spiritual life. Civilian history of our nation is researching since ancient times till nowadays and with a help of this, there was made big research.

Spiritual reins of the nation did not lose its unity and national consciousness, now it moved to the reign of artistic words. Ancient heritage which helped to save its spirit and motivated to the future made nation to be intelligent. The burden of national spirit was on these leaders. It is obvious that ancient heritages play significant role, raising spirituality of the past history. Because it was the lesson which encouraged the power, braveness of ancestors and our national spirit. Tradition of artistic ornaments, social opinions, and philosophical attitudes of activists that show their accomplishments — was formed according to demands of this time. If you look to not only what he has said, but also what he has done for people's goals, anyway it will be looked unique.

The existence of wisdom showed its influence in each work of great person through the meaning of person's past life and the excitement about future life. In order to make individual person to be intelligent, it is necessary to let him feel the soil of his native land, breath of the living and the meaning of this life. Under the each problem's conclusion that was discussed, there are observant, philosophical and deep rooted thoughts. It means that their real world view secret is connected with it. Individual — is not common person, he must be unique who can possess the language skillfully and is able to put his trace in his own writings.

Great persons are conciliators who can join together state with state, nation with nation and civilization with civilization. It is known that great person is a wide reaching notion in human existence and consciousness.

The beginning of high-minded merits of men is based upon spiritual heritage. Noble minded spirit of any Kazakh who can contemplate every situation was a guarantee of the state intactness.

All these things showed its importance in philosophical, social and political ways which were formed in different times. The existence of human, civilian merits was originated from the traditions of ancestors.

Today, the new wave teaches young people not only to be efficient, intelligent, but also to be patriot who can help to his Motherland in the future is the spirit of our nation which spread its influence everywhere. Through spiritual search and historical connection we know the historical core of our nation that was formed during many centuries. Of course, persons who have wide world outlook and high ability to learn always show his intelligence.

The system of logical perception can be seen through the concept of summarizing the thoughts that was taken from the life experience. Description of logical, significant meaning of thoughts can be defined from the content of dialectical and existential samples. Historical tradition lessons, educative advises play its part to develop spiritual world of human.

If we consider history lesson within a framework of today's standpoints, destinies of activists can be under the base of complicated world outlook. Big ideas that were originated from these traditions and bright scenes which raised nation freedom — were appeared from the understanding people's dreams and interests.

We can see the forms of philosophical living of any nation and its historical periods of philosophical thoughts. The thinking development of Kazakh nation was shown in consistent scene. Because philosophical thoughts can be given through wise sayings, morals, proverbs, legends and poetries. Craftsmen of artistic

words could show life phenomenon, the relationships between people through traditions, spiritual life, dreams and interests that were formed during many centuries on the base of people's world outlook. These philosophical thoughts, wise suggestions were concerned to society, world, nature phenomenon, important event which happened with someone.

Their one more direction is that the wisdom of consciousness about the values in a human being is interrelated with the great desire and long-cherished goals. The art of eloquence and spiritual poetry flowing like a mountain stream which became as spiritual benefit of a human being stem from the very ancient world history and became a valuable treasure of the peculiar world view of the folk wisdom. Folk wisdom gave life to national being and the spiritual legacy that have been continuing ancestral traditions from generation to generation. Life manner and spiritual legacy of any people which formed in days gone by are the by-gone way of living's evidence of that people. We need only to be able to understand and distinguish it. All of them are in the depths of history. That is a history period or a history example. Consequently, understanding the interconnection of the cultural and spiritual legacy which continue up to the present day is a task of philosophy and its history, history, literature and the other sciences.

«By narration of antecedent the history serves to the present time and future life». The valuable treasures, the latent secrets retained in the memory of the people are only just becoming welfare of the people. The history of our nation, taking stocks, is a history of struggle on the way towards living in peace. As M.Kozybayev said «...Kazakh people is a nation which came through trials of history... History of Kazakh nation is very long and large, its homeland at one time was deserted. Today we have our courageous dzhigits who worthily outlook from afar, immense recourses and rich soil» [3; 42], our three great bis (in ancient times — judges) — *Tole bi*, *Kazybek bi* and *Aiteke bi who lived in XVII-XVIII centuries*, ruled the country and showed the way of powerful and smart eloquence to their descendants, and who became the motto of wisdom and gifted nature were such personalities. This time was a period when along with total formation and strengthening of Kazakh khanate the devastating offensive blows of the foreign enemies became strained too much, and when their fate was tried at those rugged times the silver-tongued speakers sent out and directed the leaders in order to put fresh heart into their people and support them, it was time when the art of speech was of paramount importance. As the phrase goes, each person is a descendant of the time at which he lives, the wise men of that period were advisably estimated as the statesmen.

Ability to sense this life is always come through by breathing of the epoch. With respect to the different social problems taking place in the nature an individual cannot remain neutral against dictates of times, we every when see in their creations social, philosophical motives of the period. Because a person always develops according to the unique objective laws. In this connection, we bear in mind the works, services done for the benefit of destiny of the people and dear land of the great names of history who soared up to the high-water mark of oratory by their spiritually pure being, and who lived in the troublesome diverse times. Such historical and cultural continuity of generations who follow the example of ancestors, on the whole, facilitate to clear up the steady future of our national culture. Because only by means of looking narrowly into the national ideological views of each people it is possible to understand depth of the level of requirements of that people.

Kazakh man in his spiritual life strived to recognize and learn the endless and immense universe and this earth observing them mentally. He tried to learn and recognize himself owing to the whole world. Therefore a Kazakh person resigned himself to wisdom, beauty and refinement and venerated their power.

Consequently, in connection with revealing the truth of life, in philosophical sense its range with implication of the world truth, which is connected with the present life, shall be very considerable. Thanks to the ability of the beautiful view of the great steppe mental outlook of national being, dignity and merit, talent and ability is developed, sense of art of speech is «lighted up» and originality of world outlook's existence became clear. General spiritual intellectual wealth, great mentality, ability to sense by means of his inner world helped to understand the immense mental outlook of artistic consciousness that will continue for many centuries. Moreover, we can realize spiritual search enriched and inspired by influence of feelings, and experience of life. Here first of all it is revealed sharp necessity of good soul which can be felt by the inner world, thoroughly understanding the secrets of life according to their explanations, also that is analyzed by mind and, pondering over, the conclusion is drawn.

It seems that skills of thinking in the form of considering the fact of matter and understanding as a peculiar feature of cognition talking about changes of world phenomenon by the reasonable and justified words, inspired and formed personal views.



Consequently, tradition of using the intelligence of our bis and spokesmen who were men of wisdom and leaders of eloquence, heroes, and bis whose fame spread all over the whole Kazakh people is known since olden times. Here only sober mind, spiritual value in due time could lay the basis to form the system of thinking by logical method, bright intelligence and which solves the problems with the help of lateral thinking, weighting up each idea in mind, and which especially can feel everything by the inner world. The following brilliant thoughts of the great philosopher al-Farabi seem to be told concerning to that: «Quick wittedness is a good quality of humanity»... To be faithful to his honor and to be sincere emerge because of the person's good quality towards himself, and his good deeds» [4; 11, 12]. These are benefaction, innocence, the qualities which occur through a person's knowledge, his edification gained from another one, highness, wealth of his mental world, and good sense. «Knows not the one who studies, but the one who learns» say Kazakh people. Wise persons are plentiful for a character of noble frame; a man is humane, ethical, in a word, for him in developing of brilliance, being noted for his wisdom, along with influence of his own environment, he himself, his intelligence, understanding, above all things, his sense of conscience is a number one concern for him. Experience of a wise man that he comprehended from his life is various and diversified. In other words, each event happening in the world is analyzed, shown up, summed up and is formed as his life experience. Wise men hand around this wealth for the others, use it to the benefit of the people. Only mastering the diversified variety of wisdom's secrets, its words magic is power, generous spirit. All of them eventually were considered in close connection with education of the future descendants, and conscious life which is based on such distinguished qualities as honor, intellect, courage, knowledge and learning. If a cherished dream is silly, can be seen in unbeatable might it comes into being and becomes the people's benefit.

That is to say, it is a natural regularity. History independently recognized vitality of the national spirit from long ago. Only by virtue of learning, and analyzing the great individuals of their days can be given an unbiased assessment by their people. «Really objective, dialectical and scientific views towards history means worthily appreciation of the individuals who made an impact on development of history» [5; 11]. The idea of nation is great by his youth. Continuance of such proverbial wisdom — it shows accordance, harmony, sympathy of a man and his people.

As A.Kekilbayev said, wisdom — it is «a rare talent which is met as a fine gold,...the child of the Earth Motger whom she weeping over and feeling sad by a narrow margin, eventually, finds». For this reason, in the foodful flat land among Kazakh brilliance of the broad plains like Saryarka the grand names of history like Alatau are the rarity in our nature who can be noticeable. Among them there is Kazybek bi who is high and mighty, from either side doesn't concede misstep and courageous and strong-willed as a great ruler [6; 295].

One of the main qualities of the individuals with the great character and high spirit is evidence of their heroism. It would be appropriate if we compare our people's specific being, which is different from the others, with the following M.Auezov's philosophical comparison of a man's evolvment into the hero with hardening of extra-fine steel. «When blue steel is cooled in the water after flame heating, than tempered in the flame after cooling it is hardened and becomes extra-fine steel. At first when it exits in its sharp acute spike there is bluish-brown rust, it was its very cold power which his hot and cold origin gave for the battle-front. Undergoing examination, being tried and tested, cutting the hard, chafing your hands, once its glittering spike and its sparkling steel body will be revealed. White extra-fine steel of different origin is clearly noticed at that time» [7; 60]. The great land hereby realized harmony of power and courage. Eloquence of the individuals, their courage and sense are well-spreaded all over Kazakh land. There are many recollections that are treasured up in memory of the people. We can see that in proceedings of Shokan Ualikhanov estimation with respect to that Abai said is succeeded those recollections, this is an example for that. Along with controversy decision of youth in the disputes among people, the attending to the moments when they compensated people's losses is very appropriate. It is known for all of us on the basis of which story there is a powerful truth. Consequently, it can help us fully understand the truth of epoch, events in the capacity of significant and most reliable stories. Both historical and cultural sense of the legends and the stories is meaningful. They on their side help us learn deeply and in detail the truth of those hostile times in the XVIII century. Such legends and storied which do not very much deviate from the historical written data are used instead of the valuable recollections which can contribute to study the real look of certain events and people. The legends describe actions of the distinguished people of that time, the memorable words which are passed on from mouth to mouth among people, concluded and processed are very valuable as the people's reminiscences [8; 55, 56]. ...Then these data undoubtedly can become description of the heroes which are not fixed on paper but help to learn the truth [8; 59].

The estimated folklore data on the basis of comparative source study method amplify the general sphere of cognition. In due time E.Bekmakhanuly in his investigations paid attention to these problem too, and comparing lagans with historical data, he drew his attention to necessity of their advantageous usage [9; 37-39]. Because in the course of comparing the circumstances among themselves for lack of correspondence to each other of written data and verbal data which are preserved among people or showing some moments too impressively and so, we should know as a natural phenomenon which is characteristic for folklore, and pay attention to that it is very important to use the patterns of the national folklore profitably which are the source of abundant data in the process of investigation of our people's history. The great poet of Kazakh people Sh. Ualikhanov considered the folklore as a means of understanding not only artistic world but also history of the people [10; 76]. Consequently, the legends are the people's legacy which gives information about national history and the notion cognition. Summing up abovementioned, we got to now that the legends are based on a certain event, than artistically describes it by traditional folklore pictures, changes and all over again manifest it with the new meanings. The legends as ethnical works which eulogize and describe life of the known heroes and individuals, and their activities widely use romantic praising and complex artistic collection at describing the image of a character. S.Kaskabasov wrote about that the following one: «The event or information described in the legend doesn't give rise to doubt, because their base is historical truth. This is firstly. Secondly, there are mentioned the names of the lands, famous figures or name of season as the data which confirm content of the legend. Thirdly, the manner of legend retelling is steady, it is always narrated in third part and in the past tense. The basic and core meaning of the legend is a well-known fact of life» [11; 121]. It concerns to all legends and stories about the individuals which took pride of place in pedestal of history.

Kazakh people are nomadic nation who beginning from the early world history have been correlated sustainability of values and achievements of the individual cultural civilization in their development path. Our national culture is an interlink which connects to each other the dignity systems of the national characters' being which have been formed for many centuries. Kazakh brought to birth spirituality and world view which are characteristic to their own existence. This is a quality which is inherent to Kazakh set of mind, in other words, it is a form of world cognition peculiar to Kazakhs, peculiarity of life perception in their own way. It, in its turn, is the picture of national consciousness. Its «mentor and interlink» is historical influence. Peculiar characteristic, from the time our people formed as a nation, exists along with sense, consciousness and feelings which were developed together with national quality individualities of our nation.

Our ancestors never forgot taking care of growing generations even for a moment. The evidence for that — our ancestors even in the early ages made the young generations to memorize the legends, tales, sagas, and remarkable eposes. In such a manner, they influenced on spiritual development and mastering the wise philosophy and cultural and ethical consciousness of the people. On this basis ability of a Kazakh person to survive, recognize and understand life formed since olden times. They could learn the folk songs, tales, and heroic epos from very young ages. Oral historiography, national legacy — oral literature was the source which formed its own worldview, and spiritually supported it from the first cradle song to the great way of wisdom. It is the truth of events and historical fates which are in harmony and draw up with the legends about dear land, motherland which develop in a person the most heart-blood benevolent qualities with mother's milk that passed over people's despondency, pleasure and troubles, hope for future and dreams. Consequently, each of the works which peculiar to many oral literatures by which a son of an outstanding bi satisfies his thirst from very childhood, paved the way for his future life. All of them are welfare which were the support for wisdom in the way of becoming the great bi who made wise suggestions, and spokesman, the heroes who came out against enemies for the benefit of the dear land, the leaders who settled a dispute. Consequently, to gain knowledge from the oral literature which is a source of art for each of us from the childhood is a natural phenomenon.

As said M. Auezov «Wisdom of Kazakh people which they gather and develop from the earliest times gain very much knowledge from the people's oral literature», thereby thanks to the quick-witted and clear-sighted inner world there were formed genius and oratory skill. Cradle song and a large number of the tales of Kazakh people, also heroic eposes go in path with unquenchable inherent talent of that nation. Probably this is wisdom — people's legacy. National philosophy is based on wisdom. In the history each of the wise person is contemporary, prominent individuals in the words and deeds, humane and mode of life there were not any divergences. They by existence and being spent their whole life, talent and might, own possibility, duty and responsibility to designate their very civil duty. In consequence, first of all individual qualities of our distinguished personalities with generous spirit who reached the peak of wisdom made a major impact on formation and development of their philosophical views. Wisdom is seen in the words, actions and in whole

existence of a person. Consequently, wisdom is harmony and correspondence of the words and deeds of individuality. Their purpose set is to understand people's wish and desire, their essence and to spiritualize them. It is clear that historical looks of the individuals who were able to present the concept of spirit, which deeply took roots into our history, are the direction that indicates the way to the future.

They also possess professional psychological skills to recognize the inner world, character and nature of a person at the first time of seeing. In other words, they strived the each word to be told whole hearted and to reach the heart. They did not get tired of blessing and to pass their education and instructions, allocutions to the purposeful youth who shed tears over for beggar hood, poverty of the indefensible people who suffered violence of well-heeled people, and the youth in the eyes of which there is a blaze, and the hearts have the light of hope. It is a picture of our ancestors' wise which was an excellent mentor corresponding to assembly of individual peculiarities of our ancestors. We can see in all of them wisdom which was improved by experience of years. The thoughts, evaluation preceptor and instructive edification of which is unlimited is manifestation of its wisdom. As regard not only to their words, but also actions performed for the sake of the people's wish — a wise man stands out by his individualism.

The evidence of that is proximity of nature of the great individuals in the nomadic world, the main wonders of the principal idea which commoved the inner world of logical train of thoughts, traditional education, the fact that the great heritage will always be the everlasting program. Their existence, fundamental objective for which they devoted whole life, dreams are the future of humanity, future of our generations, their amiability and national identity.

Birth and dying of the great people is historical phenomenon. They still exist not only in our genealogy but also in memory of all human being. Fate of the great individuals whose names are in memory of people has become the heart and amiability. Sovereignty did not come out of a clear sky. The great individuals who embody independence, heritage having moral powers which were created by tradition of ancestors recorded as target people's freedom.

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### **Халық даналығындағы сөз дәстүрінің рухы**

Ұлттық ерекшелікті сақтай отырып, ата-баба дәстүрінен рухани құндылықтарды баянды етуде ұлттық рухты дәріптеу шарт. Бұл жерде ұлттық құндылықты айқындаушы фактор ретінде, әрі оның өзектілігін айқындауда халқымыздың тыныс-тіршілігінің көзі — ұлттық таным алыс замандар қойнауынан қайта жаңғыруда. Бұл өз кезегінде халқымыздың ұлттық негізінен бастау алатын басты факторлардың бірі екендігін әйгілей түседі.

А.С.Сағатова

### **Дух словесной традиции в народной мудрости**

Статья посвящена особенностям сохранения национального духа, традиций предков, духовных ценностей. Рассмотрена роль национальных ценностей, которые актуализируют ряд факторов, определяющих источник существования народа. Отмечено, что к одному из таких факторов относится национальное сознание, которое на протяжении длительного периода времени раскрывает сложную и долгую историю народа, его духовную и бытовую жизнь. Автором сделан акцент на национальных бытии и сознании как основах существования народа, определении его духовных и материальных ценностей, которые, вплоть до современного поколения, играют важную роль в самоопределении нашего народа.

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### **Philosophic premises of the social-and-legal government**

The article considers of scientific views and thinkers worldview since old orient and ancient culture. The author analyzes the social-and-legal issues in detail of government (state hood) along with the philosophical problem of the state. The author notes that he life's origins of modern society begins with the mythical representation, which reflects the human's first understanding his treatment to the world and the society. The author pointing out of the fundamental bases of state principles of social development regulation defines the urgency of the theme in the correspondence with interaction on the different period of human being and government.

*Key words:* legal government (state hood), social and low, social and philosophic basis, world view of human (out look human).

Since the times of humanity worldview establishment until present times different governmental models have been investigating. From concerned problems the most important were social and legal questions. As we know, law is a mechanism that controls relationship between people. This controlling mechanism has its own achievements and shortcomings. Of course, we always aim at idealism. The thing that is often seems to us easy often became as a complicated process.

The formation of the social-and-legal government is a long and complex process. The problem of law and human being freedom was important in Renaissance, but the problems of authoritarianism and totalitarianism system were arised in bourgeois state when the capitalist relationships had been set.

Questions about nature, world and humanity had been increased with the emergence of mankind. Regarding these problems the questions about government were under discussion. Since early time the notion about government was mythological. Concerning zoroastrianism the government is an earth sighn of Ormuz kingdom in the heavenly world. They had the notion such as monarch, he is a cleark of Ormuz and he must protect his people from harm and stand against the evil in the government and make good things be more.

The ideology of early Indian period was started from 17<sup>th</sup> century BC. The thoughts of Vede was the origin of socially philosophic idea. In order to understand the philosophic, legal, social and political viewpoints of early Indian people we have to pay attention to their public existence. From 15<sup>th</sup> century BC till our time it was important for them to classify the members of society to Varna. Therefore the problem of social equality have been discussing in philosophy, literary works and movies. With such terms as «Arkhat», «Atman», «Brakhman», «Budda», «Dkharma», «Nirvana», «Sansara», «Karma» in Indian ideology the term «Karma» has the greatest value. Karma comes from actions. According to good and bad sights of actions sooner or later we will see the results. As a result of good actions the human life will be full of kindness and bad action leads to heavy experiences. According to this in the Indian philosophy the life is full of hardship, but they always look for getting rid of that and seek the meaning of life.

Early Chinese philosophy was arised from 8<sup>th</sup> century BC with a history of 5000 years. Chinese society is full of materail and spiritual values. That's why Chinese is one of the earliest civilization in the world. When one countries were appearing and the others were dissappearing how did Chinese society develop? From the 3<sup>rd</sup> century BC untill 15<sup>th</sup> century emperor was the head of government. This fact is surprises the humanity. What is the magic of Chinese government stability? Of course, there is no magic. The meaning was written in Confucius book named «ShiJing». This book contains all the rules of relationship of society and Chinese people still follow that rules and esteem them. The first and the special type of relationship is the relationship between the emperor and nation. Imperor must take care of the nation as own child. And the problem is how does the father take care of his child. From this the second relationship was arised. It is relation between father and his family members. The duty of father is to provide his family with the social side and protect them. The members of family must execute orders and must be dependant. This relation creates kindness. And the 3<sup>rd</sup> type of relationship is the relation between young and grown man. The 4<sup>th</sup> is the relation between husband and his wife. The 5<sup>th</sup> is the relation between friends. For Chinese people this is a «dogma», a rule that everyone must follow them without a doubt.

On of the distionction of Chinese philosophy is the importance of social implication. The worldview of Chinese people aim at policy. And the nature of people is to serve to society.

The Confusius philosophy played main role in Chinese worldview. From his point of view the main thing in worship are rules. In his social and philosophic view moral values are the most important. That's why people call him as a great moralist. He thinks that government is a big family and considers that each member of government should have a position according to rules. The power to emperor was given by heaven, that's why the orders of emperor must be performed. For Chinese people the relationship is often goes from up to down. For Confusius the ritual «Li» is the beginning of government building and the main part of it. If we loose the ritual the disorder will appear. In his work «Lun Yu» he wrote that «people can consider sun as a kindness, and the others always round the sun. If the emperor of the government rules by law and supports the discipline, nation will try to avoid bad things and will not fell conscience. But if the imperor governs with the kindness then the nation will fell conscience» [1;45]. He thinks if all the people in front of the law aims the principle of equality using violence against the person, then the basis of country governing will be destroyed and the harmony of relationship will worsen.

In order to have respectful, faithful people with fervor, the leader must be sincere and kind as parents, rising artistry and teach uncultured people. Also make people be attached and faithful to the leader it needs to rise clever people and don't allow villain people to work.

The main social and philosophical concepts of Chinese world view are to love people, it means to set love through communication. The Notion of Golden environment is the main concept. To propagandize moral principles of communication. In spite of the type of communication, rules of humanism stand in the middle of it. The notion of honorable or saint person. The person who digests all rules of humanistic theories is as an example to other people, to promulgate good qualities and help people who are seeking it.

One of the particular named direction in Chinese social philosophy is — Dao. It was based by Lao-tze who lived in VI-V century B.C. Dao, it is a way, the way of life. According to Lao-tze Dao is primary initiative, substance. It means the things which exist are archer. Dao as the way of life is the root of moral laws, therefore it is the right way. All good sides of relations depend on Dao. There are a lot of notions about Dao. According to Lao-tze it is not only substance having ontological importance and concerning nature it is ethic view connected with the nature, society and itself. Therefore it is absolute.

The founder of Maoism school and the man who criticized Confucius's teaching was Mao-tse who lived in (B.C.479-391) and was know by his idea about «love of fellow men» in Philosophy and Ethics science. Thinker knew that the basis of the indiscipline and confusion in society are the disrespect and dislike of each

other. Goodness of each person outgrows to whole society. Inequality between people is seen from poverty. He sought the way of getting rid of poverty. He saw happiness only in labor. Mao-tze as Confucius raised questions such as constancy of the state. According to his opinion overall quality in labor and in communication is at the main place. The basic aim is to serve to the common prosperity.

Therefore in the views of Chinese thinkers the notion of paternalist is superior. Of course we can not say that it is social-and-legal country, but there is a basis of it.

In searching the answers to the main questions about appearing of the world and organized peoples' community thinkers of ancient age paid attention to the problems in politics, authority, state, legislation and government.

In comparison with the Eastern thinkers, the social philosophical view of Ancient culture thinkers about questions like state, model, just society, law and morality were deep and scientifically settled. The thinkers of that period paid attention to the sense cognition and rationalistic cognition. Intellect and thinking turned into essential equipment. Religious and mythological views were under criticized. The process of observing what is happening in the environment begins.

The first is the development of social life; the second is the changing of process of cognition. It is divided as Natural Philosophy, humanistic, classical, Hellenistic and Roman periods. The world-views of ancient culture include thinkers of Natural Philosophy Miletus School as Tales, Anaxia and Anaximan. They were interested in the foundation of the world i.e. in substance. Heraclites (B.C. 544-483) founded basis of spontaneous dialectic and considered the fire as the foundation of the world. Democritus (B.C. 460-370) was one of the known thinkers of ancient culture. Democritus connects the appearance of society and nature with space legislation and considered that knowledge is taken from experience. Therefore human society is born from necessity. From that, the necessity of state is higher than men's interest. For philosophy the initial is common prosperity. People who live in community should follow to this well-being. Democritus said the world appeared from atoms. The atoms make the world to move. His theory about atoms was the stem of materialistic thinkers for a long time.

In early Greece the first thinker who paid attention to the state, community and person, of course, was Socrates. He created not only the basis of anthropological philosophy but also the basis of social philosophy. Socrates said it is possible to solve questions concerning nature, society through examining person. He puts his principle «I know that I don't know anything, but the others even don't know it» «you should know yourself» on the main place. It means you should know yourself not through other people, through yourself. The object of research is yourself. Socrates was not habitual creature of that period, but he kept the notion that the way of reaching truth is to examine person.

In the peculiar conditions of society of Ancient Age the Greek philosopher who achieved advanced rank was Plato (B.C. 427-347). Plato was a follower of Socrates, therefore his works were written in the form of dialogue. Plato was born in the family of a rich landowner, got a good education, traveled a lot, later opened philosophical school in Athens. Plato is famous as a father of political science. By his ideology he was an objective idealist. He said that the world consists of ideas. It is possible to learn the world of ideas by the help of intellect. So, he criticized the previous philosophers' opinions. He considered, it is impossible and wrong to find facts by observing some real things. For this purpose, it is important to reach the world of ideas passing over the world of property. He also made an accent on the world of ideas during investigating the problems of state, society. He investigated a lot in the structure of State, interaction of State and society. In his book «A State» Plato pointed the State as a means of dissemination of ideas and possibility of realizing polyesters-maximum ideas in the public-political life [2;73-82.].

He wrote: «A State is appeared when we are dissatisfied by ourselves, need more things». Many politicians and philosophers made new concepts on the basis of Plato's views about State [3;73]. They saw Plato as a founder of communism, fascism, development of organic, biological, social, racial theories of State and historical method. Karl Raymond Popper was fully confident in his political demands were against real totalitarianism and humanism [4;66.].

In the history of political, scientific studies Plato's Utopia is considered famous. He criticized many discontents sides of Greek polyesters, and offered an ideal type of society. An ideal state of Plato is just governing by people of integrity and honest-minded people. Plato's idea of fair and ideal State is Utopia. Not everybody can be happy in the State. But one can be happy at the expense of others.

Plato pointed out the following types of city-states of Ancient Greeks:

1. Monarchy-governing by one person and the opposite of it is tyranny;
2. Aristocracy-governing by honest people and the opposite of it is oligarchy;

3. Democracy-governing of nation. For philosopher democracy is the lowest possible type of government.

Plato emphasized four types of vermin to State's nature. They are: timocracy, oligarchy, democracy, tyranny. In comparison with ideal State, each of this type has its own disadvantages and opposite to the type of ideal State. Describing negative types of State, he stressed avidity instead of justice, exceeding commissions by governors instead of aspiration for higher values of society. In Plato's opinion, timocracy is the first negative type of State. It is a governing by selfish governors. At the first stage of timocracy, governors are respectable, free from military obligation, tillage, fancy-work and well-to-do. Military training and gymnastics are prospering. Later, during gathering material values, especially gold and silver, peoples' social life will change. There will be appeared new demands and needs in State governing and policy. That's why timocracy governing will be changed into oligarchy governing, i.e. few people will govern many people. Such governing is based on rich peoples' governing; poor people don't take part in governing. In the form of oligarchy governing of state, basic law of public life is not realized. According to Plato, in such society each person must live in his private area. A notion «general» passes into «private». In oligarchy, first of all people are occupied with tillage, needle-work, war. Secondly, people sell all their property. It brings people to poverty, i.e. such person turns into useless member of society. Further development of oligarchy passes into the lowest type of state-democracy. The reason of forming democracy is worsening of social condition of people. It brings to conflicts between rich and poor people, and this conflict ends with popular uprising. If this uprising ends with victory of poor people, they will abolish half of rich people, expel the rest part of them, and then take state governing and machinery into their guidance.

According to Plato, one of the worst kind of deviated from ideal state is tyranny. Tyranny is a government in which all power belongs to one person. Tyranny appears as other types of state government. For the first time he «smiles, hugs everybody and does not say people that he was a tyrant, promise to do well to one and all, frees from debts and allocates the land to people and to his loved ones trying to be compassionate» [4; 860]. The main purpose of the tyrant is war. Continuous war needs a commander. It means people require that the tyrant came. On the other hand, on the consequence of continues war people are exhausted and begin to change their minds about the tyrant. With the onset of such an event, to retain the power tyrant tries to destroy all rivals. The idea of thinker about the approximate just state is based on types of benevolence. Therefore four types of benevolence are mentioned. As people have different qualities, their possibilities are not identical. The problem of inequality in society comes from this. Based on this situation, Plato creates a model of the ideal state. Revealing the concept of state, Plato gives the following description.

Appropriate for space (for a man of an ancient culture space is the basis of existence of life, so according to that meaning Cosmo centric world view appeared) and the human soul the government must be divided into three classes. Basic, smart, supreme ruling class must be the philosophers (in ancient times all the people who were engaged in intellectual work called philosophers); representatives of the second class were warriors; representatives of the third class were the handlers of the soil and handicraftsmen. Moving from the lower to the upper class was considered as a grave crime, «to do the work and do not disturb others is justice». One of the achievements of Plato is to use the division of labor to maintain order in the country. To do the work and do not disturb others is basis of sustainability. Plato gives such description to justice — justify inequality in society, that is, to refer people to the upper and the lower class from the birth.

In an ideal state the work of teaching and education is in the correct direction, this allows the proper development of the three classes. To study philosophy and mathematics is one of the basic requirements. Though people were born in inequality, their duty as members of policy is to live in unity, harmony and responsiveness. An aristocratic power is considered to be the best and the beneficent form in the state management.

According to Plato, the basic rule of ideal state is justice. Justice provides a comprehensive benefit and inner harmony to member of society. Plato considers that an aristocratic state must be in character of humanity and the political organization. This character should allow solving important problems of the state. Such state should, at first, be self-organized and defend from enemies, fight back; second, systematically ensure all members of society with material goods; third, lead the great spiritual creative activity. Fulfillment all of these requirements is considered the implementation of the highest ideas of beneficence.

In general, in Plato's ideal state to society, the necessary conditions for its development, the division of labor between people creates harmony in society. As the basis of the division between citizens Plato takes household labor. The foundation of the structure of state and society Plato saw in the division of labor. Plato's basic idea is the different demands of citizens making society and limited ability to respond all this re-

quirements by private person: «Every man is not enough to himself and he has demand for many things». So there comes the possibility of appearing the society or «the city». Plato in his work characterizes the basis of origin of society in such a way: «to meet our own and others requests, if to live together, it will be called the city» [5; 860]. Thinker saw the cause of appearing the society in material necessity. This Plato's opinion leads to that the division of labor is a fundamental rule of the state. On this basis, Plato says that the exchange or sharing things requires the need of market and money.

According to Plato's opinion exacerbation in society occurs because of private property. The interest to material value is the main cause of pushing man to misdeed. Therefore, in an approximate just state should not be private property. Labor process should be divided equally between the residents. Philosophers in the state and military personnel can not be private owners. People, who are engaged in peasant farming, can be small, private owners. Material prosperity is contradictory to four types of humanism. The lack of an ideal state of Plato is:

First, Plato recognizes every good deed in general. The unity and universality is absolute. But to the state the unity is not so necessary, the state supports varied process.

Second, Plato considers that the aim of the state is to support general kindness, and thus, take away somebody's possibility to be happy, including warriors. But if warriors lose happiness, then who will be happy? Certainly, not handicraftsmen and it is well known that not all the sum of slaves. It is not benevolence for Plato himself to be happy.

Third, Plato criticizes private property as source of social atrocity. Prosperity of an approximate just state is not being a private property. To renounce private property is to deny the structure of the state.

The significance of Plato's idea of perfect and just state is that he propounded the vision that the ruler should govern the state based on the most available and effective mechanism to reach the common welfare of all the citizens. Despite the fact, Karl Popper and other thinkers of XX–XXI centuries condemned Plato's philosophy, his works are invaluable in the historically of social-philosophy and political philosophy. His ideas greatly contributed to the establishment and development of different sciences of these days.

The first great classic of political science is a Greek philosopher Aristotle, born in Stagirus in 384. He had many interests, and many think that the myriad of his interests shaped his political views and government structure. Aristotle's «Ethics», «Politics» and «Oratory» remain three of his most relevant works. He believed that society is a unity of noble and policy, and the law is the mechanism of its establishment. He regarded the state as a broad form of political and social relations regulation. Family as the most basic unit should take an active role in running the state. As the government is the main part of this family. Participation in a community is the natural end of the human. Aristotle's support of slavery as an institution is not surprising. Keeping in line with his teleological reasoning, he believes that slaves are simply meant to be ruled and used as tools or property. The work as a whole has been criticized for being disorganized and disjointed. According to Aristotle, Plato's the ideal state model was rather raw. There was one mistake that he advocated a social equality. Of course, it will lead to the limitedness. For example, if we consider the labor process, there are various works as well as different results, but social product is equally separated. It is the matter of common private property. The property is under governmental control, the community dependence the legal institutions will increase and may lead to totalitarian or authoritarian rule.

The philosopher also noted different forms of governmental authorities and showed their merits and demerits. He supposed that the wealthy middle class must be at the head of the government. And on the other hand he explains that it is impossible. This could be explained by the fact that in Ancient Greece socially differentiation of society was very obvious, that's why the people of wealthy middle class were rarely met.

Aristotle describes the government as the image of mercy. The government must be merciful to all classes of the community. In addition, education is regarded as another fundamental element for the success of citizens. Morality and wisdom are qualities of the upper class. Aristotle strongly believed that the state as a human has its integral part, such as the military and sacerdotal classes representing the body of the citizens. Artisans, laborers and slaves are contributory organs. They fail to be great rulers by their nature. To sum up, Aristotle's belief that there are many hierarchies in nature, as well as his belief that those who are lower in the natural hierarchy should be under the command of those who are higher. For he is a slave by nature who is capable of belonging to another — which is also why he belongs to another — and who participates in reason only to the extent of perceiving it, but does not have it. What is more, the economies of those times rested on slavery, and without slaves to do the productive labor, there could be no leisure for men to engage in more intellectual lifestyles. People of Antique culture questioned the world from physic-philosophical stance; they regarded themselves as physical objects of nature. But the objects had its distinctive qualities.



For them, slave is an object of minor qualities. That is why selling, exchanging or hiring them was a typical thing.

Aristotle has viewed 'a property meet human needs and therefore it is important to equal them' [5; 358]. The property is the primary tool of governmental power that should meet the community interests.

The thinker begins «Politics» with a discussion of the city-state. He prefers this smaller unit to a national state because his ideal government must allow all citizens to meet in a single assembly. The most basic unit is actually the family, and households join together to form villages. Villages join together to form a city-state, which is the ultimate form of association because it can be self-sufficient. 'The development of the city-state is natural, and moreover this kind of association is the natural end for the individual' [5; 376]. His famous concept says that a human is social and naturally political animal.

The government is a social community in its broad sense and regulator of political relations. He believes that three institutions must obtain in a state to perform the three main functions: deliberative, executive and judicial [5; 378].

After studying a number of real and theoretical city-state's constitutions, Aristotle classified them according to various criteria: the most perverted and the less perverted, rich and poor, slaves and non-slaves, mercy and non-mercy. Aristotle's classification is both quantitative and qualitative. In the case the state is determined by the number of persons who enjoy political power in the state, the second basis makes the distinction between the pure and perverted forms of state.

The state is a composite whole made up of many parts—the citizens who compose it. A citizen in the proper sense of the term is one who shares in the administration of justice, and in offices. The citizen may be different under each form of government. It is the holder of a definite office who legislates and judges. To sum up, the citizen is the one who can run deliberative or judicial offices, be a military or representative in community meeting.

Aristotle divides political forms of the power into numeral, qualitative and accumulated signs. According to numeral quality the state's form reveals. On whose hand state's power — one person or the majority, in spite of it, it is possible being correct or incorrect. They will be rich and poor. The state is divided into the rich, the wealthy and the poor. The large amount of the poor, the less amount of the rich people and division according to the possession sign and quantity has influence on the forms of governmental authorities. There are six types of political structures: the monarchy, the aristocracy, a polity are the correct forms of government. They are individual power of the person, power of aristocrats. The correct form of the power despite of people's participation number leads up to the general wellbeing. The form of the power which opposes to the power nature is a tyranny, oligarchy and democracy. These types of management, in spite of the amount of people participating in the authority, don't give the good results. Certainly, when Aristotle was describing the forms of the state authority he mentioned the purposes of ruling class. The welfare depends on how the head of the authorities sets the purposes.

Monarchy is the most ancient political structure. Aristotle divides the monarchy into patriarchal and absolute monarchy considering the types of power. Monarchy is based on one person's power. Such kinds of people are seldom met in life. The main feature of such person is not recognizing the state laws and putting themselves above others. It is impossible to make them obey the laws.

The aristocracy is the good type of the state's power. The aristocracy has little power; it is in the hands of people who differ with their individual qualities. Therefore it is possible in society where people appreciate the individual qualities of a man. The majority of aristocrats differing with their individual qualities was noble men.

Polity (republic) — a majority rule. The majority's general support is the army, therefore «the republic consists of armed forces», «if the state's power passes to the armed forces which obey the laws of the government then the functions of the government power leaves to the poor, of course, if they are ready». Do they know the minority in the majority? Aristotle gave the right answer to this question. If the one of the majority is less than aristocrats, they are worse than their members, and the entire majority is better than small amount of people: «a lot of things is good, if all of them pay attention to one thing then all of them see it», but the majority is widely developed, many people from the majority aim to get the power, the most rich man is the best, therefore the power of the rich, of the good and of the suitable is not constant, mostly in such cases the power does not appears as benevolent [5; 387.].

Aristotle is against the tyrannies: «tyrannies power doesn't coincide with human's nature,» «it is not honor to kill the thief, it is honor to kill tyranny» [5; 390.]. The oligarchy is like the aristocrats, it is a little power of the rich but not of the suitable.

The democracy is based on the law. «It is the worst and the main type of political structure». When the question of democracy was raised, Aristotle subordinated the numeral principle to the people's principle, in many cases such power is devoted not only to the rich but also to the poor. Only the democracy as the representative of the highest power can be the majority.

There is a close interconnection between the types of state structures. Oligarchy is not the majority's power, but it forms like someone's power, turns into severity and forms the power of majority in the democracy. The power barns in aristocracy or in the policy, one directs to oligarchy, the other to tyranny and tyranny directs to democracy.

The state «is the inhabitants measure, it use itself to satisfy life's requirements». Many people replace them with material conditions, why they should serve to each other. But it is not the state's purpose. It isn't keeping these people from mutual disagreement. The state carries out economic, legal functions and forms life conditions but «... the human being's living together means not only to live, mostly to live happily and therefore the purpose of the state is happy life», «the state is the kind of majority life and its purpose is to increase and provide happy life», «the state is the society of all members equality, and they are joined together to live a happy life».

There is a management theory in Aristotle's treatise about state. That's why the thinker emphasized: 1. A state structure is identical with the state management's order, and it is characterized with a supreme power in the state and the Supreme power is in the hands of one man, of a small group or in the hands of majority. If this man, a small group or majority rule the country considering social advantage, then, of course, such types of state management will be correct. But if they rule considering their own interests it won't be preferable. Every second must recognize it. Those who participate in the state relationship shouldn't be the citizen of the country or they should be involved for the common benefit. 2. The monarchy management which involve a common benefit we call the Royal power, the power of small group which consists of more than one person is called Aristocracy, (it must be either because only the best must govern, or the main welfare of the state may be involved there).

When the majority rule for a common benefit such type of all state management is called a polity [5; 130, 131]. Therefore, the form of government depends on the people who do it. The thinker noted that every capable man cannot be involved into the power. They are very useful for the state, but they don't have any possibility to make a decision themselves.

A variety of political structure is understood by complexity of state and a unity of different classes. Each of the class has their own notion of happiness and the ways to get it. One class wants to be ruled by king, and others dream about free political life. No matter what kind of state it is there is main reason about «contradictions of right» and «contradictions of interests» in each state, therefore the noble, the free, the rich people want to rule. That's why various political structures appear by taking a place of the other's.

Aristotle's works wasn't directed only to policy and social life. He is a patriot. The state is the one way to get to happiness for the philosopher. According to Aristotle, the state is a life style equal for all; social life is on level of the well-founded life «a happy life environment» [5; 392]. The state serves just for the majority. According to Aristotle, justice is a general and total concept for everyone, it is good everyone, but it may be only in the political life. Justice is a purpose of policy. The power and policy is a correct form to govern the state in the aristocracy, because power's aim is a common benefit, that's, it serves to people's desire. Tyranny and oligarchy aren't correct types of state power. They serve only their interest. Each person as a member of society must be engaged into their own business.

In the conclusion, first of all Aristotle gave a comprehensive definition about a society, a right and a family in the history of social philosophy. Secondly, he saw the idea of a sample, just state in mutual communication between equal and free people.

We said that Aristotle is a patriot that's why the state is natural and a lawful process to him. The person is a political slave inborn. And the state promotes political abilities of the person. Besides, the thinker defined right and wrong types of the state power.

We meet the words as a state, a right, a society in Epicure's works. Epicure's (341–270 B.C.) wrote in his book «Principal Doctrines» about concept of justice. Epicure's philosophical outlook is directed to human education and ethics. Too have the person as a nature's achievement it is not an aim for a man to research the nature. He came to a conclusion that man researches the nature in order to save his internal spiritual world. What for? The aim of each person is to find happiness and it could be achieved only by fighting own fear of natural phenomenon. That's why Epicurus offered as a measure of welfare being blissfully happy. Taking

pleasure is limited. The wise man should look at a person, at a society, at the state with favor but he must be restrained.

The philosopher had the opposite view to the life. He thought people should get rid of political grip and live free. That is why, Epicurus paid special attention to the liberty. According to Epicurus the liberty comes from the intellect's ability to choose. Liberty — is the necessity. Epicurus considers a right as a public agreement. The main purpose of public agreement is a general security, where the overall safety of the people provides the state power. The main function of the state is determined from this. As well as the right, Epicurus considers justice to social harmony. According to Epicurus, fair and exemplary nature of society it is a quiet life and being secluded from everything.

Sceptics. Pyrrho (365–275 B.C.). was the founder of scepticism. According to Pyrrho the only aim for a man is to find mercy. So he denies knowledge and truth. He considers that it is a vain pursuit for a man. Pyrrho raises theory of doubts on the first place. All kinds of knowledge are relative. Truth does not exist. All this he bases upon ethics.

Political researches of Ancient Greece thinkers weren't allocated as a separate subject and were connected with philosophical and ethical ideas. In the history of social philosophy the man who was trying to exempt political and legal thinking from religious and mythological pressure and trying to consider it from the philosophical point of view, was the Roman thinker, politician Marcus Tullius Cicero (106–43 's. BC). In ancient Rome the law appeared as a separate science. During this period the complex of political-legal problems in the sphere of the theory of state and right was developed.

Cicero's works played a significant role in development of all Roman political opinion. His views were dedicated in such works as «On the Republic» and «On the Law». The state, for Cicero is a special spiritual and social unity of the people. Justice for them it is a general opinion and the principle of the public, where the state is the achievement of the right.

Cicero defines State (republic) as a treasure, property of all the people (rest papule). At the same time, he emphasizes that «people are joined together because of the natural need to be together and they are connected with the right and common interests». Cicero sees the reason of state formation in the need of people to live together. Saving property ownership is the reason of state formation. In Cicero's interpretation «fulfilment of the right must be given to one or several selected people, or citizens must take responsibility on themselves». In this regard Cicero designates such state functions as — royal society, civil society and people society. Thus, Cicero was at the origin of the state legitimating concept.

Social and legal views the ancient eastern and western countries philosophers of were certainly the foundation of modern civilization.

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Д.К.Құсбеков

**Әлеуметтік-құқықтық мемлекеттің философиялық алғышарттары**

Мақалада Ертедегі Шығыс ойшылдарының көзқарастарынан бастап Антика мәдениеті ойшылдарының дүниетанымы қарастырылды. Мемлекеттің философиялық мәселелерімен қатар, әлеуметтік және құқықтық сұрақтары кеңінен талқыланды. Заманауи қоғамның болмысы адамзаттың «балалық» шағынан қадам алғандығы және сол дәуірдің дүниетанымы алғышарт ретіндегі бастамасы болғандығы зерттелді. Автор мемлекеттік құрылымның фундаменталдық негізін және қоғамдағы қарым-қатынас реттеу қағидасының дамуын атап өтті. Сонымен қатар әр түрлі кезеңде мемлекет пен адам арақатынасының аспектілерінің өзектілігіне тоқталды.

Д.К.Кусбеков

**Философские предпосылки социально-правового государства**

В статье рассмотрены научные взгляды и мировоззрения мыслителей начиная с Древнего Востока и античной культуры. Наряду с философскими проблемами государства автором подробно проанализированы социальные и правовые вопросы государственности. Отмечено, что истоки бытия современного общества начинаются с мифологического представления, которое отражало первоначальное миропонимание человека, его отношение к миру и обществу. Остановившись на фундаментальных основах государственного строя и принципах регулирования общественного развития, автор подчеркнул актуальность темы в аспекте взаимодействия на разных этапах человека и государства.

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*E.A.Buketov Karaganda State University (E-mail: dusalynova\_b@mail.ru, p\_soloschenk@mail.ru)***The problem of communication in the context of national consolidation**

The article examines the historical and philosophical approaches to the problem of communication. Its actuality is connected with the Kazakhstan national identity as a defining factor of social status. The idea of open and confidential dialogue constructibility in communication process is being founded as well. The research task of building forms that serve as the language of communication in different social, political and cultural systems is also being actualized in the article.

*Key words:* philosophy, communication, dialogue, mutual understanding, national consensus.

Communication is of special interest for philosophy as forms of thinking and activity, universally valid category and subjective intentions of individuals are concentrated in it. Difficulties in communication are explained by definitions of this phenomenon as direct and indirect, direct and mediate. In direct communication people interact «face to face». The direct collectivity of human activity is carried out within this form. But neither activity is reduced to the direct compatibility nor communication is to the direct contacts.

There are various subject and symbolic means that provide indirect communication between human individuals, relations of various human activities in social evolution process. The problems of social and cultural development are largely determined by its increasing role in people's lives. Taking this fact into consideration prevents the opposition and breaking concepts about activity and communication, communicativeness and productivity, compatibility and separation of people's social life of people. The activity concept focuses attention on the realization of human strength and the communication concept attracts it to the direct and indirect connections of that strength. Both concepts reveal forms of movement, cooperation, translation of human strength and abilities in social space and social time from different sides. The development of domestic social science within dimensional approach in which the principle of labor division prevailed over ideas of social processes have led to the simplified interpretations of communication and activity, i.e., com-

munication was reduced to intersubject interactions and activity was reduced to the person's influence on things. According to said above different forms of communication were reduced to the ideas of direct contacts between people. The objectivity and problematical character interfaced to it were replaced from communication and interdependence of people and social qualities of human subjects were replaced from an activity as well. Although the philosophical and methodological analysis gave every reason to understand the complexity of communication problem, the stereotypical interpretations of communication as a direct human interaction in ordinary and scientific consciousness dominated and continue to operate in fact.

However, the modern reality is that there are social systems that are at different stages of economic and scientific technical development being in a social time and space and in situations of close contacts as well. The situation of communicating naturally becomes wider than direct contacts between human individuals. It brings out the task of building forms that serve as the language of communication in different social, political and cultural systems.

During the XX<sup>th</sup> century problems of communication and social communication have become one of the central and actual philosophical themes in which thinkers of different branches took part, i.e., from transcendental phenomenology of Edmund Husserl and analytic philosophy to existential philosophy, philosophical hermeneutics and contemporary postmodernism. The study of different informative and communicative processes, «practice» symbolic speech, the problems of understanding the «other» forms of social interactions, the methodology of social and historical knowledge, «the theory of communicative action», versions of «discourse ethics», the philosophy of language are just some of many theoretical directions where general tendency of philosophical understanding of communication was realized. It is well-known that the development of communication as an essential and sometimes predominant subject was one of the specific tendencies and getting philosophical thought only in the last century, whereas most of these problems in classical European philosophy either didn't attract attention or were on the periphery of the philosophical research. It was the development of the subject area of communication that has created premises for overcoming «epistemological Robinson Crusoe» natural classical philosophy of learning subject. In the second half of the last century new tendencies were created in social philosophy that actualized a philosophical problem of communication in even bigger degree. The ideas of interpersonal symbolic interaction processes as the fundamental bases of social reality construction formulated earlier by Alfred Schutz have gained a wide recognition and specification [1; 344–351]. In philosophical hermeneutics by Gadamer G.G. the meaning of the word «the other» (as in the previous hermeneutics) got the status of human existence's ontology where social historical reality has been understood as self-interpreted being [2; 11–18]. In the communicative theory of society by Habermas J. the meaning of communicative actions' mechanism in the context of «communicative reason» is presented as a basis for the existence and reproduction of social life. One of the central ideas in the theory of Habermas is that the communication itself and communicative actions are not a means but end of public life in itself [3; 112–124].

Such interest of philosophy to a problem of communication is quite justified. The history of mankind represents history of people's communication with each other. «The very human's being is the deepest communication. To be means to communicate» Bakhtin M. M. claimed [4; 312]. The communication is a part of human culture in any society and in any historical period. The study of philosophical and historical roots and traditions of communication, its forms, means and functions can promote the improvement of people's mutual understanding in all spheres of human activity and can influence on the formation and development of personality as well.

The problem of communication was tried to be analyzed at the earliest stages of human civilization's development starting with doctrines of the ancient East, China, India, Socrat's conversations, Platon's dialogues. The foundations of logic and dialectics were laid in these doctrines which in the Middle Ages, the Renaissance and during the subsequent historical periods have become the subject of further reflection and analysis. Aristotle in his works was one of the first philosophers who attempted to develop a theoretical problem of communication. In Europe the representatives of German classical philosophy of the late XVIII<sup>th</sup> and early XIX<sup>th</sup> centuries Gegel G. and Feuerbach L. gave a new impetus to the development of theoretical problems of communication. Feuerbach L. created the concept of love toward the person accepted by him as the highest form of communication. «The certain person as something isolated doesn't include human existence in himself. The human existence is available only in communication» — he told [5; 203]. Philosophical and ideological ideas and concepts make possible to define the essence of communication, to relate spiritual and moral values and philosophical view of the world from the point of the present which in its turn determines the essence of communication.

Spiritual and material interaction of human activity is reflected in the process of communication and on the dialogue of cultures as well. The characteristic feature of any culture is that it is an element of set of existing cultures and its fall with other elements of the system can lead to degradation of the nation's development. Berdyaev N. A. wrote: «Greek culture, Italian culture during the Renaissance, French and German cultures in the era of prosperity are the ways of world culture of the whole mankind and they are all deeply national, individual and peculiar. All great national cultures are universal in its significance» [6; 298].

One of the first Russian philosophers who dealt with the problem of communication and dialogue between cultures was Chaadaev P.Y. He offered to divide peoples conditionally into original and unoriginal or historical and unhistorical. The thinker related such people to the historical nations who meet the following requirements:

- 1) people's memories, poetry, ideas should be the basis of the society's foundations;
- 2) idea and vocation should be realized by society;
- 3) society has to be in communication with other people and make a contribution to world history;
- 4) getting knowledge must go through thinking rather than borrowing, society must have strong mental skills and accept only the authority of mind and God;
- 5) people's history should have the duration and continuity, go on developing as spiritual interest must prevail over the material and they should draw firmness and confidence in its past;

Chaadaev P.Y. considered nations of Europe historical. He thought unhistorical nations are as follows:

- 1) have no bright memories and therefore have no memory;
- 2) do not know their recognition;
- 3) are isolated from the general humanity, i.e. do not perceive its traditions and ideas, do not communicate with other people, do not give the world anything and take nothing from the world;
- 4) are imitative people;
- 5) are indifferent to the good and evil; live only present and in this present there is only crime and slavery for them.

Chaadaev's division of peoples into historical and unhistorical turns into antithesis of West-East nations. He points out the following features that characterize peoples of East: subordination of spirit to secular beginning, historical dominance of law, life invariance, moral hierarchy.

The need of openness of cultures was obvious for Chaadaev P.Y. It is important for people of a certain culture to interact with other culture, to weaken or strengthen their own culture and as a consequence to have the possibility of their existence [7].

Danilevsky N.Y. introduced the concept of cultural identity of the people. He defined the meanings of the words «cultural historical type», «continuity», «stagnation». Danilevsky N.Y. developed his worldview toward the concept of «cultural historical type». Cultural historical type is formed as a result of interaction of people and their cultures. The more independent and original the elements of cultures' community are, the richer and more varied is the community of cultures. The thinker divided world history into periods in accordance with the cultural historical type of people. The activity of any nation who belongs to a particular cultural and historical type is positive. The development of features of its spiritual nature and life goes independently making contribution to human values. The historical type of all European culture which is characterized by consisting of many different cultures of different peoples may serve as an example. «Right and corresponding to the natural system's laws the group of historical phenomena leads us to the conclusion that the development of humanity came not only through distinctive cultural historical types, corresponding to the great tribes, i.e. through distinctive ethnic groups» [8; 117].

The communication between peoples often led to the merging of cultures while preserving valuable elements of national traditions. It is difficult to compare the culture of one nation with the traditions and customs of another nation. Cultures participate in the dialogue according to their level of development. As the role of culture in the dialogue varies according to the historical evolution, so the problem of understanding and mutual understanding between cultures raises. To solve this problem there have always been two ways: absolute impossibility of understanding foreign culture and a basic possibility of understanding this culture. The first way means locality of cultures, the lack of communication between them because they put an emphasis on originality and uniqueness. The second way which arose as a reaction to the first suggests the possibility of mutual understanding between cultures in their own categories on the basis of community.

Famous Soviet philosopher Batishchev G.S. while analyzing communication writes that people have disadvantages because of the shortage of close communication. He believes that there is a deep disharmony between the spheres of culture because of lack of close communication. Especially it has an influence on the

lowest layer «where culture turns into non-culture, into its self-abnegation and is replaced by its surrogates» [9; 15]. Especially ontological objective process of close communication differs from simple communication that onto communication has poor vocabulary of expressive words and therefore is not for civilization. It can only be met outside symbols in participation of «not giving disobjectification contents. Unlike usual communication with its partiality, a person fully addresses himself in onto communication. Batishchev G.S. points out the following categories of close communication: a) world approval is an acceptance and approval of the universe absolute primacy and priority as a world of all possible worlds; b) co-participation is a participation of everyone for all in the universe and all for everyone; c) there is a priority of an absolutely valuable attitude toward the world; r) there is a dominance on the others; d) there is a preceding dignity of each other in implicit layers of his being; e) there is a creativity as a free meeting; f) there is a co-creation [9; 46].

In order to communicate successfully you need knowledge in communication process, its functions as well as learning of people's interests and needs who take part in communication. The interest in solving problems that arise in communication process and a detailed explanation of certain matters are also necessary, etc. Communication includes not only the giving of information but involves the establishment of favorable interinfluence as well. «The dialogue differs from the monologue in that we not only hear but we listen to the voices of other people getting used to a principally different way of communication in which the main thing is not unambiguous and final truth but considering of all opinions, interested discussion of opposite points of view and finding consensus» — the philosopher Nysanbaev A.N. emphasizes. Our society is opened now for internal discussions, even for discussion of forbidden matters that were prohibited earlier with all interested organizations and wide masses of people [10; 24]. And it is possible only if one refuses the logic of dogmatism. The philosopher considers mutual trust of people, the desire to concede each other essentially important conditions for organizing this kind of discussion when a sincere vision and adoption of common goals and objectives are achieved. There is an acknowledgement of each other thanks to trust, sincerity, mutual interest and respect where the dialogue grows into close and mutually beneficial cooperation in achieving certain common goals.

Citizens with their needs, interests and values in democratic society are able to agree with each other about general laws of the state, its enforcement and penalties for their violation. People are able to be rational trying to follow the nondisjunction their words and actions and are able to take responsibility. You need knowledge of the communication process, its functions as well as study of people's interests and needs involved in communication to make such mutual understanding and mutually organized communication successful. You need an interest in solving problems that arise in the process of communication and a detailed explanation of certain matters, etc. Therefore philosophically understood communication includes not only information transfer but also involves the set of favorable interference. «There is a concept of bidirection, reciprocal communication having reply and responsibility for the reply in dialogue. Unlike the directed linear classical communicative scheme, it includes the equality of each other, the ability to concede a part of his freedom and independence to another, a willingness to give him part of his completeness and self-sufficiency. The dialogue does not help the situation analytically simplify mutual communication but, on the contrary, promotes the situation with mass of meanings and ontological, personalistic, existential, ethical connotations» — said Russian philosopher Nazarchuk A.V. [11; 52].

Philosophical perspectives of understanding communication said above are of particular importance for public awareness of modern Kazakhstan. Such an actual task for the Kazakhstan society as a statement of the Kazakhstan national identity as a main factor of social status requires serious ideological justification. From our point of view, determination of analytical approaches to understanding the national consciousness in terms of social transformation based both on the objectivity existence of a nation and its attributes, and on the fruitful creative activity of people, public institutions on its formation and development as well. In modern Kazakhstan the status of national consciousness is inseparably connected with efforts to strengthen the new community, i.e., the Kazakhstan people and the formation of national identity as a result of cooperation of all citizens. Gradual social and national policies of a strong state, widespread approval and development of democratic principles of self-organization and self-interest, objective study of history and culture of Kazakhstan as time and space interaction of Kazakhstan people with different ethnic communities will afford to achieve national reconciliation step by step. Therefore, it is the approval of the integration model «The unity in variety» which will lead to ever greater unity preserving their ethnic specificity of the peoples of Kazakhstan. Certainly, we shouldn't think that transition to the understanding of the nation by citizens and ethnic movement from policy to the sphere of culture will automatically stop various contradictions. The point is not just to proclaim the multinational people of Kazakhstan as «Kazakhstan nation» but to create fair and

equal conditions for personal development of every citizen improving the system of social welfare in which the natural ethnic differences will not be used as contrast of one nation to another and human rights of any ethnic origin will become an immutable law. It is no doubt that a systematic and balanced view on ethnic relations should be established at the state level to make the design and implementation of state national policy a norm on scientific analysis and prediction taking public opinion and consequences of adopted solutions into account. And this requires a large-scale cultural and educational activities worked out for long-term strategic perspective primarily in the education and formation of young Kazakhstan citizens to change not only the varieties of interethnic intensity, everyday nationalism and tolerance as a norm of social relations available in society but mutual respect and solidarity of Kazakhstan people as well. An important factor of prospects and effectiveness of such policy is, from our point of view, the formation of strong relations of the proposed ideas within usual everyday life of Kazakhstan people, i.e., moral and family values and ideals, public culture of behavior showing the importance and social need of positive interethnic relationship. The aspiration of Kazakhstan citizens to become a civilization with all attributes of the democratic society which originality consists in joint historical memory, various cultural traditions, solidary participation in achieving new social and economic progress in the present and future has to become a spiritual core of the Kazakhstan national identity. High complementarity, freedom of conscience, multiculturalism, susceptibility to all new and advanced, that is, those essential qualities that form the basis of any person's enrichment through the perception of cultural diversity are typical for many citizens of modern Kazakhstan. Kazakhstan declared and implemented in practice the principle that Kazakhstan is a country of equal opportunities for all people which form a united nation. It is necessary to fix in the minds of people a deep belief that the quality of the national area in which they live depends on their knowledge, position, actions in various ways. You can agree with the Russian philosopher Mezhev V.M. who told that «nation unlike ethnic group is what is given not by birth but by their own efforts and personal choice... Nation is a state, social and cultural belongings of the individual but not his ethnic and anthropological belonging» [12; 16].

The historical experience of the majority of states that have undergone social economic and political transformation shows that it is impossible to achieve strategic goals without national unity. It has become a necessary condition to deepen reforms, stabilize the economy and advance forward. The national consolidation which is both the state of society and the process for its unity and consolidation is an essential condition of the sustainable development of the Republic of Kazakhstan. The policy of national consolidation is based on such principles as the Kazakhstan patriotism, an interethnic and religious harmony and civil peace. After all, the logic suggests that the way of creation of new society lies not through opposition but through consent.

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Б.К.Дюсалинова, П.П.Солощенко

### Ұлттық бірігу контекстіндегі тілдесу мәселесі

Мақалада тілдесу мәселесіне қатысты тарихи-философиялық жағдайлар қарастырылды. Мақаланың өзектілігі адамның әлеуметтік мәртебесін анықтаушы фактор ретіндегі Қазақстанның ұлттық бірегейлігін қалыптастыруымен байланыстырылды. Авторлармен тілдесу барысындағы ашық және сындарлы түсінік негізделді. Әр түрлі әлеуметтік, саяси және мәдени жүйелер үшін тілдесудегі ролін атқаратын формаларды құрастырудың зерттеу міндеті өзекті қырынан сипатталды.

Б.К.Дюсалинова, П.П.Солощенко

### Проблема общения в контексте национальной консолидации

В статье рассмотрены историко-философские подходы к проблеме общения. Их актуальность связана с утверждением казахстанской национальной идентичности в качестве определяющего фактора социального статуса человека. Авторами обосновано представление о конструктивности открытого и доверительного диалога в процессе общения. Актуализирована исследовательская задача выстраивания форм, выполняющих роль языка общения для разных социальных, политических и культурных систем.

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### **Synergetic principle in the study of culture**

The modern world — a world of culture created by human hands. Due to large-scale human activity is a world which has become largely artificial, symbolic, symbol, in its development is far gone from savagery naturally pristine. Where are we going? Why? What is culture? Burning questions. The author presents his own point of view on the cultural phenomenon that has become a hot topic of contemporary philosophical discourse. The main idea is that the study of culture demands new paradigms of research — namely, the principle of synergetic study, since human society is a complex non-equilibrium open system, which largely no linear connection.

*Key words:* social relations, contemporaries, culture, society, human, criterion, philosophical, postmodern, synergetic.

XX–XXI century — the period of tremendous innovation in the fate of the world in general and the individual in particular. We live in a period of acceleration of social time, which led to a natural change in the social space. In addition, the trend in the brewing usual social relations of time and space under the influence of a high level of information technology (being here and now, to chat over a huge area, including past and future). The present century has acquired many epithets data thinkers — contemporaries: «post-industrial society», «information society», «postmodern society», «postmodern society «and represents a qualitatively and quantitatively new education compared to us known in the history of mankind.

Unaware of what awaits us in the future, we are already seeing a lot of extraordinary, both charming and frightening us phenomena, paradoxes in almost all areas around us and present us in reality. This finding with the discovery of the theory of relativity layering, ambiguity, multilevel nature, new, unknown to science anomalous and paranormal, sometimes mystical, phenomena in the person that personally indicates unexplored mysteries of the human mind and the world as a whole.

Therefore, thinking minds of modern humanity sharper pose the problem of man and its performance — culture. It is no coincidence therefore philosophical knowledge in a special section — cultural studies, which is at the origin of the name of an American scientist called Leslie White (1900–1975 gg.). This indicates an awareness of the crucial importance of culture in human life, society and the world in general. Extensive material accumulated by mankind indicates that culture affects all aspects of social life. She undoubtedly determines the dynamics and direction of social processes.

The essence of culture is impossible to exhaust unambiguous definition. In the philosophical literature, there are many different formulations of them, each of which exposes only certain aspects of this multifaceted phenomenon. But among the major aspects of culture, undoubtedly, the one that the culture is artificial, created by thought, spirit and man-made world, distinct from «nature» (nature). This aspect emphasizes the contrast between «culture» and «nature», indicates that the existence of man and society is fundamentally different from the natural, is a special world in which the decisive factor is the spiritual side.

Antithesis of nature — culture written much. But for all their opposition culture is nevertheless a kind of add-on nature. This means that it is a continuation of nature, reflection and its manifestation on the other, the human level, the level of the mind, and therefore, I think, can not be countered by nature, its main mechanism of existence — the instinct of self-preservation. Only this is a different kind of self-preservation, or, more precisely, self-preservation of another species, species *Homo sapiens*, which requires its own characteristics, being dictated by the mind, without which human existence is impossible. This is a certain freedom, and creativity, and values, and goal setting, and more, combined with human life. Therefore, the study of culture legitimately use synergetic principle allows to learn complex the nonequilibrium systems, to which human society is certainly true.

Culture expresses the degree of development of intelligent design, objectified in the course of history in religion, morality, law, art, science, philosophy, etc. According to the Kazakh culture expert Nurzhanova B.G. [1; 57], customs, rituals, traditions, ideas, theories, arts, crafts, science and other social institutions — all of this together is culture. Essence of the culture it brings to that it supports all of these institutions, and sets them in motion. Thus, the essence of culture is to establish and maintain order in the hu-

man community. This is one of the primary values of culture as a cult of veneration and careful preservation of traditions. And in this sense, culture is identical to religion as a set of rituals. It was the result of the transition from a nomadic to a settled way of life. In this sense, the nomadic lifestyle is completely different from the agricultural. Thus, culture is literally as «the cultivation of the earth» arises from the sedentary lifestyle. Cultivating the land, changing it, people involuntarily transforms your inner world.

Then there is a legitimate question : what in the nomad is not in principle impossible culture? No customs, beliefs, poetry, music, philosophy? In connection with the production of such a question seems that sedentary life — a characteristic not only and not so much a person's lifestyle, but rather the image of his thoughts — sedentary life in the human mind. Our minds are designed in such a way that we are always looking for support in life, rod, center, «home» in the broadest sense of the word. Without it, we feel the utter confusion, bewilderment. Search of their roots — is to overcome their homelessness, orphaned, the meaninglessness of the world, this is the meaning of human existence. We need confidence in everything. In the human mind does not fit the idea that the world is eternal, infinite. We always come to the idea that infinity, eternity too have boundaries, invisible man beginning and end. This explains why, after the Renaissance, Giordano Bruno gave the theory of an infinite universe, Johannes Kepler said that it covers horror at the thought that we wander to infinity, and there is no center to which you can perch oneself.

Yes, the human mind is designed so that all the time we want certainty, order, harmony, what we see criterion of perfection, but again the order of human structured around a beautifully — sketchy. Probably because it is easier, more convenient, more understandable. Kant wrote about it in the «Critique of Pure Reason» trying to describe the features of cognitive abilities and capacities of the subject, drawing our attention to the possible presence of a priori forms of sense and sensibility. Hence sedentary mean wider and deeper, it is a priori knowledge, and, therefore, is not devoid of a nomad «strains» of culture.

Analyzing the development of culture in history, we can identify its basic maxims corresponding to features of human development in this era, its forms of action aimed at functioning in specific historical conditions. For example, in antiquity kulturosozidayuschaya activity is centered around the idea of education, but brought up the ranks of the space. Human setting is the natural continuation of establishing natural (fyusisa). Once a culture of openness it identified itself as a «second reality» antiquity turned to criticism artificial. Criticized the excesses associated with the names of Socrates, Plato, Antisthenes, Seneca and other philosophers of antiquity kosmotsentrichnoy. Prerequisites for folding idea of culture as an artificial entity arise when there is an idea of specifically human, is fundamentally different from the nature of what is possible with the distance from the human nature and the advent of more advanced forms and spheres of human activity (in the Renaissance). Thus, people of antiquity — a realist, naturalist, and a recipe for self-preservation is looking in the surrounding natural reality, which does not yet know, and before that worships (nature — Temple), while experiencing fear.

In the Middle Ages as a phenomenon of culture, self-created man, could not be considered. This era construed beheld already available and in fact nonhistorical attitude, although expressed in historical form. Huge space culture, which claimed antiquity, gradually declined. Scholastic orthodox language was intended to preserve inviolable must build the entire creation of Jehovah, all the variety of material and spiritual entity. At the same scholastic science hid deep inexhaustible sense of divine truth, which required an individual interpretation and personal experiences. In various interpretations, various additions, contradictory and intractable, slowly disappeared human ability to reach a comprehensive sense of Being, and thus became blurred dimension of human existence. Chained dogmas and rituals in an independent understanding of Jehovah, in the spiritual sensibility, personality was doomed to keep yourself in your own thoughts, experiences and feelings. Hence the human mind was declared final, while faith is infinite. Faith is one, it eradicates doubt, excludes them, and the mind is paradoxical and always doubts. Faith Revelation seeks nothing, while the mind is doomed to search. In other words, the Middle Ages are not drawn to nature, in which the person so found nothing, and the fact that it is outside him, that may perfect natural reality — to the supernatural, which is the guarantor of man's salvation.

Reaction to the idea of learning becomes Medieval Renaissance idea of humanism. Man ponders his double purpose. On the one hand, he was still preparing for eternity, and on the other, and corruptible «world» tries to live safely. Consistent with similar worldviews coming new era — capitalism (from the word «capital»). Human values begin to «overestimated». And not finding salvation in God, humanity returns to Earth, thereby reviving the antique way of thinking, but look for salvation in the very person (anthropocentrism) — the person — the Creator, the inventor, the individualist, the hero. Hence, humanism, humanist culture flourishing.

If we compare this with modern culture, then, as the Ortega y Gasset, today again dehumanized culture of her people again falls [2; 408]. This was clearly evidenced by the appearance of symbolism, abstractionism, surrealism in painting, music tehnokratizatsiya virtualization interpersonal relations, etc. Modern science is rapidly changing environmental reality, and here we are on the threshold of a completely different, unknown culture — on-screen, virtual, which came willingly, fleeing from the living reality.

In other words, humanity slowly «creeping» of history, as it were «groping» of the path of self-preservation, rushing from one extreme to another, and the way this looks swift, contradictory and even absurd. Beginning with the New Age, mankind builds its reasonable scale of values, which are then objectified and opposed the same. So in the end there is postmodernism as an opponent of all previous cultural values.

By textbook postmodern texts include the work of Leslie Fiedler «Cross the ditches fill with border», in which the author clearly points out that the value orientations of classical culture completely different than today. Postmodernism inherent in the idea of democratization of culture, reducing the upper values, the rejection of transcendental ideals. Reducing the upper values, according to Martin Heidegger, who is considered one of the fathers of postmodernism does not come from some passion to blind destruction, not from the busy updating; it came from want and need to give the world a meaning which does not humiliate him to the role of passage court in a certain otherworldliness [3; 26]. According Zh.Bodriyara, «We are doomed to replay all the scenarios, precisely because they had once been played — still actually or potentially. Modern culture is oversaturated, mankind is unable to clear the accumulated debris, many cultural phenomena are in a state of trance (frozen, impracticability [4; 83]. He writes that modern culture is weak, that mankind is unable to find at least some positive momentum in its development.

Of course, in the previous history of mankind, too, has undergone substantial changes, «perestroika», radical innovations in all spheres of life, which is also caused by her contemporaries, confusion, despair, fear, unwillingness to respond to all the time, «digest» within themselves. Examples of this history gives us enough. Recall spiritual torment of Confucius, Lao Tzu, Plato, Aristotle, Augustine, Rousseau, Kant, Nietzsche, Schopenhauer, Abaya, Berdyaev, and many others about their time, they put another unknown problem, looking like a challenge to humanity.

In this regard, can be very useful concept of cultural studies recall the famous «Challenge — answer» British historian, Arnold Joseph Toynbee culturologist. According to this concept, any civilization formed attains viability, if she manages to give answers to the challenges that throw it creates conditions. Thus, the process of draining the Nile Delta, the Tigris and Euphrates was a challenge, the answer to which was the emergence of Egyptian and Sumerian civilizations. The Minoan civilization was a response to the constant «calls Poseidon», the sea, and the Maya civilization — the answer to the call of the rainforest. Thus, the «challenge-response» — a mechanism for the appearance and development of civilizations, the same favorable conditions do not create incentives civilization. (However, it also happens that the call is so strong that you can not give him an adequate response. Then civilization dies).

If in primitive societies the main mechanism of their functioning is to preserve and imitation, the sustainability, the mature stages of sustainability can only be achieved flexibility, dynamism, constant development and improvement. And this is because the mature stage of development of human society associated with maturation of humanity and the discovery of human ambiguity.

Seemingly improving economic opportunities dictates increasing opportunities for spiritual growth. But as practice suggests, this is definitely not happening. For example, in the provision of logistic families often antisocial children grow, swell the «army» of alcoholics and drug addicts. Obviously, the material needs is not a sufficient condition for a person to be able to develop harmoniously. At first glance, technology postindustrial society allow a person to get rid of hard labor in the name of creative work, but in real life this does not happen. This trend is not new in human history. But in the twentieth century, it is more clearly loomed on the background of scientific and technical progress and made a number of existential philosophers ponder direction follows. Man — this drama, he has always lived under the threat of losing their humanity, being himself. Of the 50-s of XX century, H.Ortega- y Gasset warns us all: human history is a series of crises, retreats, and the risk of downgrades regression still exists [5; 480].

Man «ripped «from his own existence. In accelerating the time he lives or past, yearning for him and calling him often «good», or future, laying on his big high hopes. He does not live here and now. He all the time just to prepare to live. Therefore, the end perceives as a surprise.

This is reflected in the nature of relationships between people. Person's life, according to post-structuralism, as part of a pre-industrial society was a game between man and nature. While people worked in small groups and were dependent on nature. In industrial society, the nature of the machine is replaced.

The main type of interaction is the interaction between man and man. But this interaction does not imply communication-oriented communication. During this communication people act only in certain social roles. It is about the relationship between actors in the society, that is, relations with purely practical value, not for the sake of dialogue communication. There is a situation in which the duration of human relations growing, people are rushing to our lives as things and places. Things can be thrown away and replaced with a new one. Similarly, people come from, if they are considered only as a carrier of social roles. Therefore, from the standpoint of the American sociologist D. Bell «people must learn to live with each other» [6; 91]. Becoming increasingly apparent «game into society». People who have become subjects of state officials, suddenly begin to isolate themselves from the masses of people, alienated from them and become «one-dimensional» in the words of Herbert Marcuse. They cease to be part of the human community, becoming a superhuman being, a sort of «leviathan». A natural question arises: Can a man at all just live without playing?

The price that humanity is forced to pay for something in order to gain the conquest of civilization, is too high. It is not just that the person ceases to orient their behavior on moral values. As noted by several researchers, the existence of the whole person becomes spiritless. As its main signs listed striving for success and pleasure (at any cost), insatiable lust for possession, and that is particularly frightening, conformity, willingness to submit to the dominant organization, the desire not to be, but to seem. Live one day, and be merry while you can — this is the setting that is confessed in the postmodern condition.

What is this? Crisis deadlock, the end? Hopefully, the survival instinct of humanity will not fail us now and always will put out of this difficult situation. One such way of salvation — Globalization, which is another maxim in the genesis of culture, apparently supporting the idea of self-organization in the social system, dictates the need for a synergistic approach of research.

Within the framework of modern social synergy to develop new paradigms of social cognition. According to the Russian philosopher T.H. Kerimov, «... architectonic modern public life today is seen not one-dimensional, homogeneous, but multidimensional and multifaceted. Each of its faces is approved in their world, taking into account other possible worlds.

Society has always been heterogeneous, but now it was not just heterogenization fact, but also a critical challenge» [7; 3]. Thus, we come to a very important milestone in the philosophical reflection of society, which was scheduled in another socio-humanities H1H — beginning of the century (Nietzsche, Spengler, Heidegger, Adorno, Gadamer, and others), and more than ever in demand nowadays. According to the Russian philosopher V.E. Kemerova modern «social peace somehow drawn into interaction, requiring a new, multi-dimensional and yet sufficiently definite idea of the standards of life of the human community, about the rules by which a community can be described, possibly understood and prepared for the subsequent stages of its evolution... One human community ceases to be an abstraction and becomes a reality. And this principle for its evolution, it changes the shift of communication and orientation of their cultural, scientific, and other subsystems, exposes their dependence on changes occurring with people» [8; 7]. The scale of this interaction is difficult to overestimate — we are entering an era of globalization inevitable. And this claim of modernity, which could not conceive of classical sociology.

Classical paradigm in the study of society in the XX–XXI centuries began to lose its relevance in many of its provisions. She found largely metaphysical, straightness, idealization, in many aspects of opportunistic, certain lifelessness. And this is not surprising. Classical social paradigm absorbed sound facility in the knowledge society and the world in general. But at the turn of 19–20 centuries in all areas of knowledge in the natural sciences and the humanities, revealed a whole new trend in the development, suggesting a more complex functioning of the world of nature and society, the presence in it of such factors as relativity, subjectivity, irrationality, chance and even uncertainty. Modern science ceases to qualify for universal universalism and objectivism. And for the first time about the uncertainty in the development of the world talking physical scientists in 1927 when Heisenberg was opened principle uncertainty relation in the order of development of the principle of complementarity of Niels Bohr. In quantum physics came the discovery of the antiproton, proving the existence of two forms of matter — particles and antiparticles. This has led to fundamental changes in both the natural sciences and the more social view of the world. And it was further aggravated by dramatic changes in the world of human activity caused primarily grandiose scientific discoveries.

In an era of scientific and technological revolution the world has changed society in many ways — it is a quantitative change as the acceleration of social time with dialectical inevitably led to a big qualitative transformation. We are on the «threshold» completely unknown reality that is largely frightens us. For example, currently it is found that nature also socialized. Due to large-scale human activities, penetrated deep into its structure, nature changed. Now she is not what it was up to the individual — pristine, untouched. At

the same time it changed its quality relations with society. Objective confrontation of nature and society is mediated by a man, his influence on her. Nature is so humanized pictures, anthropomorphic, that unlike the myth-making, it becomes evident reality. Nature is actively involved in human space, thus expanding the social reality. As it turns out, nature also has its own history. But more precisely, under the influence or pressure of, human nature gets its own history. And now, already changed, which in turn completely new, unknown to us, affects society.

This situation creates a strong incentive for the development of social philosophy. The Company specifically refers to social philosophy when not know how to develop further when development prospects are vague when it feels the need for new reforms vital for its operation, in the system of social relations caused by a widespread and heterogeneous social system as a whole, heterogeneity. «Heterogeneous society dramatically increases demands on the philosophy that studies the social processes. Traditional ways of thinking in the face of new challenges are unsatisfactory. There is a need to overcome stereotypes in philosophy. This need is realized by changing and deepening theoretical and methodological foundations of social and philosophical knowledge [9; 5]. This is due to the discovery of the fact that the apparatus of modern social sciences and humanities is inadequate to meet in front of us now embarked social problems. It turns out that the science used to explain society and man, but in the field of social research that was not enough, so unexpectedly to identify the problems of compliance of science on society within the meaning of social demands.

But here there is a new, terrifying postmodern trend «inflation truth» when offset by the possibility and importance of social cognition in connection with the discovery of the relativistic concept of truth. Hence a special relevance in the holistic study of society nowadays through general sociological and philosophical approaches.

Modern social cognition largely changed perspective on the object of knowledge and cognitive process. Object-subject paradigm with its clear demarcation between the object and the subject is no longer working. Formulated in 1927 Heisenberg uncertainty principle of quantum mechanics puts a new interpretation of the actual problem, the permutation of emphasis in the relationship of subject and object of knowledge. Wave-particle duality of the microcosm physics erases a clear distinction between the concepts of matter and radiation, which further argues for raising the status of the actual uncertainty of scientific and philosophical problems.

Starting with Heidegger, receives no consideration of the relevance of certain objective things, but that vague «background», which allows you to see things. Relevance of uncertainty in human being becomes even clearer if we consider its existential dimension. Person's position, its very existence is largely uncertain, open and unresolved incomplete. «Transcending beyond itself» [10; 7] uncertainty makes one of the primary philosophical problems.

Acute problem of uncertainty is indicated in futurology, often creating an existential state of terror («futuroshok» Toffler [11; 7]), the more so for such foresight are now many reasons. It appears due to the instability and volatility of accelerating social and cultural processes, bringing the future of social systems becomes open and uncertain. This makes the problem of special relevance.

Great importance in the study of problems of uncertainty belongs to the synergy and the theory of dissipative systems. In these disciplines uncertainty is thought of as one of the main characteristics in the processes of self-organization inherent in the human world in the first place.

Many puzzles and challenges put before us postmodern society, thereby revealing the multidimensionality of life. One thing is clear, that live in it by the old rules of the game will not work. Postmodern people based on the norms of behavior that are at the base of the technological criterion, as we would not have fought this. This is the application of time that reverse mankind still can not. And whether you want? Is this another attempt to human error?

Our mind must learn from nature to create even artificial, but harmonious, perfect, does not tolerate emptiness and distraction human world — the world of Culture.

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### Мәдениетті зерттеу жолындағы синергетикалық қағида

Қазіргі әлем адамның қолынан туған мәдениеттің әлемі болып табылады. Кең масштабты адамзат қызметінің арқасында бұл әлем көбінесе жасанды, символикалық, шартты бола отырып, өзінің дамуы барысында жабайылықтан, табиғилықтан және өзінің алғашқы сипатынан әлдеқайда қол үзген. Біз қайда қозғалып бара жатырмыз? Неліктен? Мәдениет дегеніміз не? Осы сұрақтар ауқымды болуда. Мақала авторы қазіргі уақытта философиялық пікірталастардың өзекті тақырыбына айналған, мәдениеттің феноменіне қатысты өзінің жеке көзқарастарын ұсынды. Мақаланың негізгі идеясы мынада: мәдениетті зерттеу зерттеудің жаңа парадигмаларын, оның ішінде зерттеудің синергетикалық қағидасын қажет етеді, себебі мұнда көбінесе желілік байланыстары жоқ адамзат қоғамы күрделі тепе-тең емес ашық жүйе болып табылады.

Б.Ж.Жусупова

### Синергетический принцип в исследовании культуры

В статье отмечено, что современный мир — это мир культуры, созданный руками человека благодаря широкомасштабной человеческой деятельности, во многом ставший искусственным, символическим, условным, в своем развитии он далеко ушел от дикости, естественности, первозданности. Куда мы движемся? Зачем? Что такое культура? Вопросы животрепещущие. Автором статьи изложена собственная точка зрения на феномен культуры, который стал актуальной темой современных философских дискурсов. Выделена основная идея статьи — изучение культуры требует новых парадигм исследования, а именно — синергетического принципа изучения, так как человеческое общество представляет собой сложную неравновесную открытую систему, в которой во многом отсутствуют линейные связи.

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## Национализм как предпосылка сепаратизма

В статье рассмотрен феномен национализма как предпосылки сепаратизма. Дан подробный анализ природы возникновения национализма, его теоретической базы и эмпирического воплощения как в прошлом, так и в настоящем времени. Приведены различные подходы к определению национализма, сравниваются его марксистская и западноевропейская трактовки. Особое внимание уделено рассмотрению негативных и положительных характеристик современного национализма, его места и роли в развитии современных обществ и способам разрешения негативных сторон этого феномена.

*Ключевые слова:* национализм, сепаратизм, этнический конфликт, фашизм, расизм, национальное чувство, патриотизм.

Кто бы и как ни оценивал национализм с точки зрения морали, большинство ученых все же признает его огромную историческую роль в становлении многих наций и государств. Многие исследователи указывают на тот кажущийся им очевидным факт, что только на протяжении последних полутора–двух столетий благодаря национализму была консолидирована Франция, объединены Италия и Германия, восстановлена политическая независимость Польши, Финляндии, Чехословакии и Греции, завоевана независимость многими народами Азии, Африки и Латинской Америки, стали независимыми бывшие советские республики. Считается, что именно национализм подорвал и стер с карты Земли такие великие мировые империи, как Османская, Австро-Венгерская, Российская и Британская. Необходимо отметить, что многие великие успехи в науке и технике, литературе и искусстве были в значительной мере обусловлены национализмом. Даже великие религиозные учения — христианство, ислам, буддизм, хотя и были интернациональными, на деле, как считают немало исследователей, служили, прежде всего, если не прямо националистическим, то, по меньшей мере, национальным целям.

Национализм был мощным оружием жесткого режима Италии, Германии, Испании и Португалии. В переплетении с фашизмом и расизмом национализм нанес сильнейший удар по многим народам мира.

Задачу притягательности национализма пытались решить многие умы. Проблеме национализма, поискам его корней и истоков, раскрытию природы и сущности этого явления посвящены сотни книг, и, тем не менее, нельзя утверждать, что эта загадка раскрыта.

В конце 90-х годов XX в. – начале XXI в. национализм был наиболее ярко выражен в политической и социальной жизни большинства стран мира. Актуальность проблемы неоспорима, так как в настоящее время взрыв национальной нетерпимости приобрел новую силу и нашел отражение в сепаратистских движениях, националистических партиях и агрессивных молодежных группировках.

Охватить определения национализма невозможно да и не нужно, так как по существу они повторяют друг друга. Но можно выделить две группы, различающиеся по своему подходу.

Первая делает упор на чувственно-эмоциональную сторону национализма. Ее представляют главным образом западные исследователи.

Вторая рассматривает национализм как идеологию и политику соответствующих классов, и прежде всего буржуазии. Это преимущественно представители марксистской школы.

Рассмотрим первую группу. В работах американских ученых середины XX в., таких как Г.Кон, Ф.Нортон, В.Эбенштейн и другие, восхваляется дух свободы, терпимости и компромисса, будто бы свойственный англо-саксонскому или американскому национализму. В ряде зарубежных теорий национализм служит основой для анализа исторического процесса. В них он выдвигается на первый план в качестве движущей силы истории, в противовес классовой борьбе, взаимоотношениям и борьбе между нациями.

Американский профессор Б.Шейфер определяет национализм («групповую лояльность»), выдвигая несколько положений, которые описывают базовые атрибуты национализма.

1. Определенная территория, населенная каким-либо народом или желаемая им.



2. Народ, называемый нацией, имеющий общую культуру и способный к свободному общению внутри себя.
3. Любовь к общей земле, языку и исторической культуре.
4. Общее независимое государство или стремление иметь таковое.
5. Разделяемая всеми вера в общее происхождение и историю.
6. Предпочтительное и более уважительное отношение к соотечественникам, нежели к иностранцам.
7. Присущее всем чувство гордости за прошлые и настоящие достижения, равно как разделяемая всеми скорбь при бедах и несчастьях.
8. Безразличие или враждебное чувство к другим народам.
9. Преданность ассоциации, называемой нацией.
10. Разделяемая всеми надежда на будущее процветание нации и ее членов [1; 6].

Джон Хейс, «отец» американских академических исследований национализма, рассматривал последний как «современный эмоциональный сплав двух очень старых явлений — национальной принадлежности и патриотизма» [2; 18]. Ганс Кон определял национализм как «состояние ума», «акт сознания преобладающего большинства какого-либо народа», признающего «национальное государство в качестве идеальной формы организации народа» [3; 5]. Для Кона национализм включает в себя веру в то, что человек должен проявлять «высшую преданность» своему народу.

Рассмотрев определения национализма некоторых американских исследователей, можно сделать вывод, что для них национализм — это национальное чувство. Стоит отметить, что это чувство неотделимо от культуры предков и любви к родине; можно сказать, что это чувство — патриотизм. И если национализм тождествен патриотизму и национальному чувству, то он присущ всем временам и народам, и бороться с ним или осуждать его было бы равносильно борьбе с другими свойственными человеку чувствами. Но нельзя не сказать, что национализм — это явление социальное и непостоянное, которое порождает народ в какие-то периоды своего развития. Он связан с какими-то событиями, поворотами в его социальной жизни. Именно поэтому национализм, хоть и связан с социальным чувством того или иного народа, не тождествен ему.

Рассмотрим второй подход к определению национализма. Марксистские взгляды на проблему национализма связаны с классовой борьбой, составляющей для марксистов главную движущую силу общественного развития. Рассмотрим некоторые определения национализма:

1) реакционная буржуазная и мелкобуржуазная идеология и политика, направленные на разжигание национальной вражды под лозунгом защиты своих национальных интересов, национальной исключительности и практически служащая интересам эксплуататорских классов;

2) в поработанных и зависимых странах — движение, направленное на борьбу против империализма, за национальную независимость и создание «своего» государства.

Таким образом, национализм — буржуазная и мелкобуржуазная идеология и политика, а также психология в национальном вопросе, противоположные пролетарскому интернационализму. Основа национализма — идея национального превосходства и национальной исключительности, трактовка нации как высшей внеисторической и надклассовой формы общности. В условиях развитого капитализма — идейное знание буржуазии в борьбе против феодализма и национального гнета, в эпоху империализма — орудие империалистической и колониальной политики, сближается с расизмом, приобретает антикоммунистическую направленность. Такое определение национализму дают марксисты.

Здесь национализм рассматривается как идеология и политика класса буржуазии в сфере национальных отношений. Отличительная черта этой группы определений от предыдущей заключается в том, что в последней национализму приписывается идея национального превосходства и национальной исключительности, что сводит национализм к одной, крайней форме его выражения — типа фашистской идеи нацизма. Стоит отметить, что большинство исторических форм нацизма в прошлом и настоящем не всегда были связаны с идеей превосходства. Последняя больше связана с расизмом. Именно расизм — это совокупность антинаучных концепций, основу которых составляют положения о физической и психологической неполноценности человеческих рас и о решающем влиянии расовых различий на историю и культуру общества, об исконном разделении людей на высшие и низшие расы, из которых первые, якобы, являются единственными создателями цивилизации, призванными к господству, а вторые не способны к созданию и даже усвоению высокой культуры и обречены на эксплуатацию. Выдвинув первую расистскую концепцию, француз Ж. А. Гобино объявил арийцев «высшей расой» [4; 32].

Рассмотрев и проанализировав два подхода к национализму, можно вывести одно общее определение: национализм — это идеология и политика государств, партий, иных союзов, организаций и групп, которые в качестве главного средства для достижения своих целей используют как национальные, так и патриотические чувства. Необходимо отметить и цели национализма как идеологии или политики. Они могут быть самыми разными:

- борьба против реального или предполагаемого национального угнетения со стороны других народов;
- консолидация народа с целью оформления его в самостоятельное государство;
- мобилизация общества против реальной или предполагаемой внешней угрозы (военной, экономической, политической и т.д.).

Всякая идеология требует наличия противника, и национализм без такового не может существовать. Такой противник составляет питательную почву национализма.

Как политика, национализм, опираясь на соответствующую идеологию, стремится решить цели конституирования и политического самоутверждения народа, защитить национальные интересы. Где бы национализм ни проявлял себя, он всегда делает это в форме, соответствующей идеологии и политике.

Многие исследователи утверждают, что национализм есть идеология и политика, активно использующая в своих целях национальные чувства и эмоции. Для того чтобы убедиться в этом, рассмотрим классификацию Снайдера и Хейса. Снайдер различает четыре типа национализма.

1. Интегрирующий национализм (1845–1871). В этот период, по Снайдеру, национализм представлял собой объединяющую силу, которая способствовала консолидации феодально раздробленных народов (Италия, Германия).

2. Разъединяющий национализм (1871–1890). Успехи национализма в деле объединения Италии и Германии стимулировали борьбу за национальную независимость народов, входящих в Османскую, Австро-Венгерскую и другие империи, что привело к их распаду.

3. Агрессивный национализм (1900–1945). Первая половина XX в. стала свидетелем острого конфликта противоположных национальных интересов, вылившегося в две мировые войны. В этот период национализм становится идентичным империализму.

4. Современный национализм (1945 – наше время). Новый национализм заявил о себе главным образом путем антиколониальных революций. Этот период отмечен распространением национализма в глобальном масштабе [5; 44].

Хейс выделяет следующие типы национализма:

- 1) якобинский;
- 2) традиционный;
- 3) либеральный;
- 4) интегральный;
- 5) экономический [2; 37].

Обе классификации ничего не объясняют и только служат подтверждением тому, что национализм есть политика и идеология, использующая национальные чувства для достижения своих целей. Э.А.Поздняков предлагает более широкую классификацию и выделяет следующие виды:

1. Национализм этнический — это национализм угнетенного или поработанного народа, борющегося за свое национальное освобождение. Это национализм народа, стремящегося к обретению собственной государственности. Ему соответствуют своя политика и идеология.

2. Национализм державно-государственный — это национализм государственно оформленных народов, стремящихся к проведению в жизнь своих национально-государственных интересов перед лицом таковых же других наций. Нередки случаи, когда большие нации играют роль угнетателей малых народов внутри и вовне. Политика и идеология таких наций получила в политической литературе название великодержавной. В этом случае державно-государственный национализм входит обычно в конфликт с национализмом этническим.

3. Бытовой национализм — это проявление националистических чувств на уровне личности и малых социальных групп. Он обычно выражается в ксенофобии, во враждебном отношении к иностранцам и представителям других этнических групп. Его связь с идеологией и политикой не всегда носит прямой и открытый характер, но, тем не менее, она существует. Бытовой национализм — важное средство в руках этнического и державно-государственного «национализма». К нему прибегают для реализации своих целей, на него опираются и в случае необходимости умело его разжигают; его

вспышки редко бывают спонтанными, как правило, за ними стоит соответствующая идеология и политика [6; 22].

Э.А.Поздняков отмечает, что чем ближе к бытовому и этническому национализму, тем в большей мере проявляются в нем психологические моменты, и наоборот; но ни в одном из этих случаев национализм не перестает быть явлением социальным. Это его коренное качество [6; 39].

В итоге стоит отметить, что национализм есть не что иное, как политика и идеология в их неразрывном единстве. Убрав одно и другое, мы получим достаточно безобидное чувство привязанности к своему народу, преданности родине. Само по себе оно не представляет движущей силы. Но если добавить к нему соответствующую идеологию и политику, мы получим национализм, разжигающий вокруг сепаратистские настроения, вражду, ненависть и конфликты.

В современном мире восприятие национализма двойко. С одной стороны, его осуждают, считая агрессивной идеологией, с другой — поддерживают, нередко в агрессивной форме (например, скинхеды в России, «бритоголовые» в странах Западной Европы).

Национализм был ядром политики и идеологии известных политических партий и движений, его исповедовали их лидеры и идеологи. В Италии таковыми были Д.Гарибальди, Д.Мадзини, К.Б.Кавур, Виктор Эммануил; в Германии — Г.Гегель, И.Г.Фихте, Р.Вагнер, О.Бисмарк и, конечно, А.Гитлер. Идеологическими стараниями и упорной политической борьбой, в которой решающую роль играла сила, были национально объединены Германия и Италия.

Агрессивный национализм гитлеровской Германии использовал в своей политике свастическую символику, которая имеет место в националистических молодежных организациях в настоящее время. Для того чтобы рассмотреть символику нацизма и ее роль в современном обществе, необходимо обратить внимание на идеи ариософов, ярким представителем которых был Гвидо фон Ланц.

Ариософы, начавшие свою деятельность в Вене, незадолго до Первой мировой войны, соединили народнический немецкий национализм и расизм с оккультными идеями с целью предсказания и оправдания грядущей эры немецкого мирового порядка. Они утверждали, что существует враждебный заговор антигерманских сил (евреи, все неарийские расы), стремящихся разрушить идеальный немецкий мир.

Ариософы были культурными пессимистами. Их фантазии фокусировались в идеях элитарности чистоты, в тысячелетних образах золотого будущего нации.

Политические корни ариософов уходят в народническую идеологию конца девятнадцатого столетия. Их консервативная реакция на национальные проблемы и на современную действительность (Германия и Австро-Венгрия отставали в экономическом развитии) имела в виду образ общегерманской империи, в которой негерманские национальности и низшие классы были бы лишены всех прав представительства и возможностей саморазвития. Но если теория арийского превосходства, антилиберализм и озабоченность социальным и экономическим прогрессом имели место в народнической идеологии, то оккультизм не был ей свойствен и представлял собой нечто новое. Задача оккультизма состояла в том, чтобы подтвердить живой смысл устаревшего и хрупкого социального порядка. Идеи и символы античной теократии, тайные общества, мистические знания были втянуты в орбиту народнической идеологии с целью доказать, что современный мир основывается на ложных принципах зла, и описать ценности и законы идеального мира.

Ариософы стояли в стороне от практической политики, но их идеи и символы проникли в отдельные антисемитские и националистические группировки Германии, из которых после Первой мировой войны в Мюнхене возникла нацистская партия.

По мнению Листа, древние тевтонцы обладали гностической религией, позволяющей людям проникать в тайны природы. Вотан занимал место главного бога в немецком пантеоне. Основными источниками для древней религии служили руны и Эдда. Эдда представляет собой запись мифов и верований древних германцев. В Эдде Вотан почитался как бог войны и покровитель умерших героев Валгаллы. По легенде Вотан был ранен копьем и, беззащитный, привязан к дереву на девять ночей без еды и питья. На вершине страданий к нему внезапно приходит понимание рун. Спустившись с дерева, он составляет восемнадцать рунических заклинаний, заключающих в себе тайну бессмертия, способность к врачеванию себя, искусство побеждать врага в бою, власть над любовными страстями.

Руны общеизвестны как форма древнего северного письма — выразительные, отделенные друг от друга знаки, написанные или вырезанные на дереве, но они также высоко ценились за их магические свойства, способность служить амулетами и заклинаниями. Каждая руна имела имя и собственную символику. Лист выступил пионером оккультного чтения рун. Он сопроводил каждый стих Во-

тана особой руной, присоединив ее оккультный смысл. Основные оккультные смыслы были таковы: «Познав себя, ты познаешь мир!», «Брак — корень арийской расы», «Человек — одно с богом!» [7; 41].

Вотанизм подчеркивал мистическое единство человека с миром и его магическую власть над ним. Человек оказался неотъемлемой частью единого космоса и был вынужден следовать простому этическому правилу: жить в согласии с природой. Расовая чистота выглядела естественным следствием верности природе.

В своей анонимной статье, опубликованной в «Der Scherag», Лист утверждал, что свастика является священным арийским символом, поскольку происходит от огненной метелки, вращением которой космос был переведен к бытию. В статье исследуется мистическая космогония, фазы которой иллюстрируются иероглифами. Здесь Лист впервые упоминает о бессмертии, перевоплощении и кармической принадлежности. Он пишет о неограниченной власти, которую посвященные имели над обычными людьми в древней Германии. Этой статьей Листа отмечен первый этап в истолковании германской оккультной религии, где главной заботой выступала расовая чистота [8; 59].

Листом были разработаны проекты новой пангерманской империи. Они предполагали безжалостное подчинение неарийцев арийским мастерам в жестко организованном иерархическом государстве. Определение кандидата на образование или должность в общественных службах опиралось исключительно на принцип расовой чистоты. Героическая арийская раса освобождалась от всякого наемного труда и прочих унижительных занятий для того, чтобы управлять в качестве просвещенной элиты рабскими кастами неарийских народов. Лист сформулировал систему политических принципов нового ордена: должны были строго соблюдаться расовые и брачные законы; культивировалось патриархальное общество; только мужчина, глава дома, обладал правами, и только арийцы пользовались свободой и гражданством; каждая семья должна иметь генеалогическую запись, подтверждающую ее расовую чистоту; новый феодализм должен был формироваться через создание крупных сословий, которые были наследственными, но правом наследия обладал только перворожденный мальчик. Эти принципы, опубликованные еще в 1911 г., невероятно похожи на Нюрнбергские расовые законы 1930-х гг. и нацистский образ будущего. Лист создал иерархическую структуру германского общества, опиравшуюся на каббалическое Древо жизни. В этой системе ариец есть богочеловек [8; 78].

Таким образом, идеи ариософов привнесли в нацистскую Германию оккультные смыслы и свастическую символику.

Вальтер Шнее (отделение социологии университета штата Колорадо, США) отмечает, что национализм является одной из наиболее фундаментальных характеристик современного мира. И хотя современные западные государства рассматривают его как болезнь, поражающую слаборазвитые общества, и связывают с ним сепаратизм, геноцид, ксенофобию, войны, кровь и насилие, однако национализм остается фундаментальным аспектом всего современного общества. Подобно тому, как в предшествующие эпохи доминировала религия, так наша эпоха отличается доминированием национальной идеи. Национализм как переживание и способ социальной связи функционально оказывается ближе к религии, чем к идеологии. Как и религию, его нельзя считать однозначно «плохим» или «хорошим». Националистические доктрины могут использоваться самыми разными способами, как во зло, так и во благо [9; 12].

Большинство теоретиков упускают из виду эти его характеристики в пользу более наглядных и «объективных» факторов, которые проще сделать объектами анализа, таких как язык, история, территория или экономика. Но при этом упускают самое существенное, потому что названные факторы являются инструментами национализма, но не выражают и не определяют его сущность. Сами по себе они имеют вторичное значение. Существенно же то, в каких дискурсах и каким образом они оформляются. Национализм есть определенный способ думать и говорить об окружающем социальном мире и организовывать его. Характерные дискурсы национализма служат выделению некоторой группы среди других. Национализм противопоставляет данную группу другим, чтобы тем самым добиться ее признания. Члены группы надеются благодаря этому получить то, на что, как они считают, они имеют право, но оказываются обделенными. Массы не просто идут за националистическими лидерами — они надеются в результате что-то получить для себя. Речь не обязательно идет о государственной власти. Существует много националистических движений, которые не требуют для себя отдельной государственности. Но все равно их участники чувствуют себя в чем-то обделенными и надеются заставить признать их права. Нельзя изучать национализм на примере отдельной нации или национального государства. Нации — это не сущности, рождающиеся и пребывающие сами по себе. Национализм — это всегда реакция на другую группу. Поэтому любое исследование должно прини-

мать во внимание, как минимум, отношение между двумя группами. А поскольку и эти две группы не существуют в изоляции, лучше учитывать взаимную ситуацию нескольких групп или национальных государств. Например, нельзя понять развитие немецкого национализма без достаточно глубокого анализа отношений Германии с ее соседями. Эти отношения имеют в данном контексте более принципиальное значение, чем внутренние процессы, протекавшие в германских государствах с XIX в.

Национализм считают одной из мощных сил современности. Его идеи по степени влияния сравнивают с идеями либерализма и демократии. Национализму посвящены, особенно на Западе, многочисленные работы политологов, антропологов, политических и социальных психологов. Внимание к нему было связано с сепаратистскими настроениями, антиколониальным движением, ростом этнического самосознания в развитых индустриальных странах, с национальными движениями, в том числе на постсоветском пространстве. Среди политиков, ученых, общественных деятелей, вовлеченных в национальные движения, идут споры. С одной стороны, нельзя не признать справедливым стремление людей сохранить целостность своего народа, его язык, культуру, с другой — многие считают, что ориентация на сохранение культурной специфики этносов часто перерастает в требование определенных преимуществ для них, служит целям обоснования неравенства в гражданских правах, а поиски традиционных корней, ведущие к архаизации, препятствуют процессам модернизации и демократизации.

Можно отметить, что проявление националистического характера в 90-е годы XX в. и в начале XXI в. в современном мире достигло большого размаха. Национализм смог найти себе место как агрессивное явление и в политике, и в социальной сфере большинства стран. Иногда национализм выступает как патриотическое чувство, иногда как агрессия против другой нации, как ее дискриминация. На мой взгляд, проявление национализма зависит от того, с какой политической идеологией его соединяют, в каком свете он выступит, зависит от того, какую политику проводит государство.

Возникновение этнических конфликтов и столкновений стали частым явлением для современного мира. Определив причины острых национальных проблем «ущемленных народов», важно сделать вывод, что национализм, как правило, возникает при низком уровне жизни, при сильной дифференциации общества и, проникая в различные слои общества, способствует возникновению агрессивно настроенной молодежи и появлению политических партий националистической направленности.

В целом в настоящее время непосредственная угроза для демократических свобод, исходящая от радикально настроенного националистического движения, представляется несущественной. В то же время существует возможность постепенного сдвига режима в сторону более радикальных форм националистической идеологии в силу некоторых экономических и социальных причин.

В итоге следует отметить, что решение проблем, связанных с этническими конфликтами, столкновениями, основанными на национальной вражде, не безнадежно, и выход из этих проблем возможен при последовательной политике государства. Необходимо подчеркнуть, что люди разных национальностей вполне могут уживаться друг с другом, если одна нация не ставит себя выше другой, или национальная принадлежность человека не выпячивается, как главная и основная характеристика, если язык и культура каждой нации могут свободно развиваться, если люди разных национальностей уважительно относятся к обычаям и традициям друг друга.

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### Ұлтшылдық сепаратизмнің алғышарты ретінде

Мақалада ұлтшылдық феномені сепаратизмнің алғышарты ретінде қарастырылды. Ұлтшылдық табиғатының пайда болуы, оның теориялық базасы және эмпирикалық түрде бұрынғы және қазіргі уақытта іске асырылуы толық талданды. Ұлтшылдықтың әр түрлі тәсілдермен түсінігін анықтауға, марксистік және батыс-еуропалық түсіндірмелерді салыстырмалы талдауға талпыныс жасалған. Автор заманауи ұлтшылдықтың жағымды және жағымсыз сипаттамаларына ерекше назар аударып, қазіргі қоғамда орны мен дамуындағы рөлі, осы феноменнің жағымсыз жақтарын шешу құралын қарастырды.

O.R.Bulumbayev

### Nationalism as a precondition of separatism

The nationalism phenomenon as preconditions of separatism is considered in this article. Here is given the detailed analysis of the nature of nationalism, its theoretical base and empirical implementation both in the past and in the present. Various approaches to nationalism definition are represented, its Marxist and West European interpretations are compared. The special attention is paid to consideration of negative and positive characteristics of modern nationalism, its place and a role in development of modern societies and to ways of solution the negative sides of this phenomenon.

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### Some aspects to teaching philosophy

Seemingly humanitarian knowledge freed from ideological oppression. But to overcome the stereotypes much more complicated. Our paper is devoted to the modern reading and teaching the history of philosophy. We relied on the experience of the famous Russian philosopher Merab Mamardashvili humanist. In particular, in his lectures on the history of modern European and ancient philosophy. The history of philosophy is a living form of philosophizing. It allows you to not just memorize the test, but with the help reconstruct the birth of philosophical thought.

*Key words:* Philosophy, history, existentialism, communication, intellect, mind, mentality, nostalgia, folk, emotions.

Our article is devoted to a problem of research of philosophy today. After the Soviet Union all republics search a new way of development. But this way was very long and so hard. People need to material things, they need to job, to broad, to warmth. But also they want to know how they must to life and how they must to think about their life.

Post-soviet period began published those authors whose philosophical position went beyond Marxism-Leninism. One of these authors was Merab Mamardashvili. He was called Georgian Socrates. His ideas are very familiar for us because they tell us about familiar things. May be it's nostalgia. For me the principle thing in philosophy of Mamardashvili is independent. He is not afraid to voice their opinions. He was very much alive and he lived the philosophy and not just studied or taught her. Nostalgia, as a special existential experience, can be used as a hermeneutical method for transferring a «past».

Situation of transition, opening — always fraught with the statement of something new. It is related to space (transition). And it is the media wanderers without his specific, limited space. Therefore, they are available new places and in front of them are open all borders. Exploration and development of space-time — two types of single cultural activity. At certain stages, and in certain cultures one predominates. In any culture, anyway, the sequence of generations actualizes connection times, providing the transmission of cultural meanings — tradition. When this sequence is disrupted or interrupted, disturbed and for individual life cycle, which is deeply rooted in the cycle of generations. Appearing in a certain space and time in a particular individual is necessarily involved in a cultural environment. As in a traditional society and modern, is the determining factor of origin. In traditional society, when an individual goes to a predetermined path, he rarely thinks about his roots. They securely hold it in this world. But is it worth it to break away from its source, the loss of previous historical roots as a problem of the origin inevitably arises as a reflection on the lost continuity of the past, etc.

Change of eras, cultural paradigms, generational change entails the loss of the ancestral image. Unprotected power generations past people left alone with time. Inheritance communicative field is destroyed, which raised the issue of creating and expanding new communicative space. Cycle of generations not only offers a certain certified image but also provides a basis for overcoming personal limitations. Included in the movement cycle of generations individual is a carrier and an extension of their representative values that bring it beyond the end of existence.

Thus psycho-history provides access to the communication processes in the cultural tradition as such. Communication in today's world expands its boundaries, which leads from one side to the loss of previous, tribal roots and familiarizing wider community on the other. There is a wide, almost unlimited scope for any framework to create new communication links. The only point which is important, this is the direction in which to make the transition when creating new subektsy.

In the 1978–1979 y. Merab Mamardashvili Cinematography students read a course of lectures on modern European philosophy. They formed a basic of book *Essay of modern European philosophy* [1]. These lectures have been created over twenty years before perestroika. But if you are reading lecture about existentialism you will understand present time. For example, he wrote that in existentialism important role played the concept borderline extreme situation. Extreme situation may arise in the psychological life and in the social life. Extreme situation for person is a situation when familiar world lost familiar values, communication and stereotypes.

He did not say about collapse of USSR. He talked about situation in France 40-y. but we can see that these historical situations are very similar. Existentialism is a philosophy of action with no hope of success. For Mamardashvili the border and critical time is Second World War. For our generation is a time of restructuring and post-Soviet period. Important quality of a person in a borders period it is a responsibility. And honor. Existentialism is not philosophy of individualism and egoism and it is very important. On the contrary existentialism is a kind of existence buyout allows a person to go beyond the person relation to culture and society. A man is measured by his effort. Existence is not in the man. She is in the world. So this is way out beyond the human person.

Returning to the subject of restructuring and transition, it should be noted, that it is the ability to be responsible, courage to answer is the superior quality of human. In other words it can be called civil position. When the post-soviet period came, Merab Mamardashvili and other philosophers are not left behind. He became famous and many want to interview him.

Merab Mamardashvili wrote that philosophy has no national boundaries. All Kazakh intellectuals took to the level of universal problems. Of course they are Abay, Chokan, Shakarim.

We know that philosophy was started in Greek. One may ask whether there is a contradiction here? Contradiction will not if we will remember that ancient Greece was a multi-ethnic state. Geography of Greece cities was large. Asia Minor, Ionian and Italic coast, Athens and Alexandria. Every philosophy of Greece represented his country. Therefore it is difficult to talk about national outlook. Diogenes Laertius wrote about Greece philosophies and always says their relationship with the Egyptian or Indian or other

Eastern teachings. Of course Greeks spoke of the superiority of the Hellenic culture. Intellectual life of ancient Greece really admired.

Program of the history of philosophy at universities is made up in such a way that each historical period criticizes previous. For example, Age of Enlightenment criticizes Middle Age. History of philosophy is philosophy of philosophy. Because all philosophers after Greeks wondered how there was a philosophy. We know that Greeks very loved the wisdom and wanted to approach it as soon as possible.

Bright representative is Epicurus. He urged to study philosophy at any age. Yes, it is not like mortal man living among the immortal blessings! This statement can be interpreted in a different way. We can say that the immortal creations of man closer to immortality. And you can say that a person creates a world of illusion, not to think about the finiteness of the world. Reading Epicurus clearly feel the connection of Indian philosophy and Schopenhauer. Especially when Epicurus writes about suffering. Limit of the elimination of all pleasures there suffering. And where there is pleasure there until it is, there is no suffering, or sorrow, or both together [2].

Philosophy is a way of familiarizing the eternal present, this place where we are up to date with all the people — past, now living in the future living. It is delineated by the same things. All people want to exist, abide — this is the main man's passion. And this is the eternal problem of man. Of course, if you reduce the history of philosophy and texts she may lose the fundamental question of philosophy, but also to reduce it to the entire history of philosophy is not to meet the very philosophy. Becoming the subject of teaching philosophy loses personal principle. There is a parallel reality in the form of stamps and clichés.

In an interview Merab Mamardashvili said that philosophy is best understood by those who first encounters with her. Senior pupils ideal audience for teaching philosophy. Based on his own experience of teaching philosophy. We can say that the understanding of the philosophy is closely linked to the perception of literature and history. This is not an easy skill to decipher. It is the ability of a specific vision. As it was at Shpengler.

Even Georg Wilhelm Friedrich Hegel wrote about Greek philosophy. His studies of Greek literature gave him an enthusiasm for Attic culture which remained with him when almost all other enthusiasms had died away. Interesting to read Hegel's early works where he writes about modern philosophy and features teaching of philosophy at the University [3]. Despite the fact that Hegel often criticized his views heard modern and contemporary. The principle of philosophy based in the spirit and south of people. We can find the same idea from Merab Mamardashvili. He thought that every person has the attitude to philosophy.

Other germen thinker wrote major work *The Birth of Tragedy from the Spirit of Music* [4]. His name, of course, is Friedrich Nietzsche. It is psychological interpretation of history. That book purports to be a study of Greek tragic drama of the fifth century B.C. But even this examination proceeds subjectively, for the aim of the book is really to harness these classics to the chariot of Nietzsche's cultural hero, Richard Wagner, whose opera-dramas drew upon German myth. Great advances had been made in the knowledge of ancient Greek life, society and art, but Nietzsche arrogantly dismisses them as the pedantry of scholars.

Nietzsche's thesis is that there are two forces in the human mind, or two kinds of mentality, the Dionysian and the Apollonian. The Dionysian is closely responsive to nature, instinctive, irrational, passionate, primitive and tragic. It is the folk-wisdom. It expresses itself in and creates myth. It creates music and lyric poetry, which are the instinctive forms of art. The Apollonian is a reflection of the life through thought, transforming life into a dream of lucid, harmonious form and sculpture. The Dionysian is fundamental truth, ever-present in the mind. The Apollonian illusion, however, is necessary so that man can continue to live in the face of the tragic truth of life, which is suffering and death.

If we compare the rock concerts with the Dionysian festivals and submission of the first tragedies followed by productions of the operas, one can only imagine that the passions and strong emotions that accompanied the mystical action, which created no less mystical transfiguration of those who became their partner in the role of spectator and joined the of a community of like-minded. Sound refers to one of the active forces, the nature of which could know only favorites.

The search for material on the issue of formation of nomadic culture led us to the field of music and social relationships. We are interested in the social aspect of the origin of music and vice versa, the music as a factor shaping sociality. Quite by accident in the book «Modern progressive philosophical and sociological thought in the United States,» we came across an article R.Dale «Towards a Social History of the musical scale» [5]. For the author of the history of music goes back to the chime of primitive societies, when the music and we were inseparable.



Two-tone sound R.Dale associated with the dichotomy outlined in society, the reason for that could serve, on the one hand, the sexual division of labor, and on the other hand, with the first ideas about the soul and its body shell. According to him, the further rationalization of music entailed rationalization of society itself. The first sign of civilization can be associated with the appearance of scales, which in turn reflects social differentiation. For example, the development of Greek civilization on the basis of a competitive economy, the emergence of private property gradually destroyed the old unity of the individual and society. In fact voiced by the gender dimension and two-tone sound reasons for further differentiation of society, but rather to follow the established notion of social evolution.

We would like to make a number of additions to the proposed R.Dale scenario of historical development. If you consider the fact that the individual and society in question is the relationship between the individual and his ilk, as it is about the ancient Greek culture, the phenomenon of alienation is explained quite naturally as a result of rupture of the existing blood- kinship. At the present stage rational music survive his demise and rebirth. Western musical culture demonstrates denial gamut atematizm and atonality. According to R.Dale explanation of this process can be found by referring to the contemporary social structure of the Western world as a whole.

Here is a small episode « of cultural scenario «proposed Nurzhanov B. It is the emergence of the issue of new forms of life — for example, the urban culture of the Greek polis. The highest value of the polis system is primarily the foundations of the policy itself and its representatives, which became more and more, and they have gained economic and political weight. Problem of the city, there is the process of development of the territory and space, as participatn in a global process of man's awareness of his place in the world, the process of signification as a kind of creating characters and different labels. Defining architecture as the original man conquest of space as a space of their habitat, specifically objectified method «expressions of human sociality» [6; 15].

B.Nurzhanov connects the city with a safe place of human habitation, read — male. «Notwithstanding that the human world as the establishment of social order hidden always directed at winning mostly not» urban», the external man of the world» [6; 17]. Unlike the usual formation approach, which is opposed to the generic class, B.Nurzhanov contrasts nomadic lifestyle-city policy. The most important thing in the city is the hidden codification transcendent city of outer space.

Perhaps the emergence of the medieval city embodied the idea of the transcendent, for example, in the Gothic style, according to its internal program. Presuming urban man as a fighter for the ancestral, matriarchal foundations who found a way to overcome the dependence on the chthonic forces of Mother Nature, Mother Earth, man becomes a master creator. Now he does not need the patronage of the Earth, he can become a patron and protector, and most importantly the owner, is in town to get your visibility as a fundamental building: «The House as a private space habitat and the city as a social space it begins with the construction of the walls... And the only person in the city felt the first man, a free being» [6; 19].

Citizens — primarily citizens, their unity determined by the membership to the city. Hence was born the idea of citizenship, civil rights, non- aristocratic inheritance law, this principle of belonging to the genus. This change was accompanied by brutal power struggle, of which we can be judged by the irreconcilable clashes not only on the battlefield, but on the pages of books and thinkers of that era. Not surprisingly, the ideas of freedom and equality turned heads not only the lower strata of the Old, and then the New World. The idea of freedom and the need to determine the status determination and gave women the most oppressed sections of society.

The very existence of the tone indicates the presence of social inequality and social institutions based on coercion. According to him, we can talk about new forms of collectivity and the processes occurring in philosophical reflection and the latest trends of musical life, they reflect the current processes of socio- historical practice. As a confirmation of the idea of a possible link, which takes place between the specificity of the social structure and instrumental music can bring the existing similarity rhizomes proposed by Deleuze and Guattari as the symbolic personification of nomadic culture and graphic pictures deployment kui. Execution kui is the same kind of reticulation system, the growing breadth. Such whirling creates employment effect one thought, and generalized abstract information creates the paradox that the text creates an internal information kui listener, acting on his fantasy.

Artwork oral culture differs significantly from similar works written culture in the first place that involves direct contact as visual and auditory perception. Between the performer and the listener is set two-way channel of communication, which supplies information and the response of listeners. Opposition by —

listener rather conventional, because it is a unity of two creative principles expressed in a kind of communicative union website and listener.

Performance and reading occur at the same time, as a kind of intervention plan and plan specific theme perception that creates the effect of self-expansion of information. Mining music on the one hand shows a strict canon, and the other is constructed as a free improvisation. Traditional storytelling eventually worked out their laws improvisation caused by a special form of communication. The main load on the system by — student falls on long-term memory resources.

Comparison of fixed and floating written forms of existence of musical cultures revealed a fundamental difference in the ratio of part — whole. Preliterate culture is a monolith, a single functional entity in which a specific mechanism acts against part — whole, where the branch is part of the whole culture. Many patterns of one branch found in other. Monolithic works reflected in the fact that the plot and thematic variety of topics, there was clear type transpersonal consciousness. In addition, these themes are repeated in endless variation. Kui structure is such that the performance of these subjects performed in a circle, each new topic is played with unfailing repeated reproduction of the previous topic.

We assume that such an extension is not only the structure of a musical work, but also the entire structure of a nomadic society, if it is not considered in the familiar Western-style genealogical «tree», but as the rhizome and matrimonial system remain unchanged in its generative basis. Matriarchal system and have the same monolith, with no place for the hierarchy, each new baby this is a new variation of a topic. Music, myth and epic as a special key understanding of human culture contains the huge potential that has been accessed representatives, perhaps, all areas of philosophical thought and the very presence of music in philosophy.

We have already had the opportunity to observe the presence of a musical theme, Schopenhauer and Nietzsche, musicality philosophical text is also a feature of Ernst Bloch (1885–1977) — German philosopher, sociologist, writer and musicologist, known in the history of philosophical and social thought as the author of a three-volume works «principle of hope.» According to E.Bloch «music is the subject of a possible meeting place with himself. It is listening for the coming appear «music devoted half of his work,» The Spirit of Utopia. «The specificity of the subject by Bloch expressed by the formula, «I am. But I have myself» [7; 90].

Between the subject as it is actually and how it is represented by the surrounding, there is a significant difference. I am — that's the beginning and end of the philosophical way. «I am» in the beginning — this feeling, this fermentation is internal, it's the eyes, not seeing himself is darkness itself of lived moments, «I am» in the end — is a fusion of subject and object, it is the world and the Motherland «I «in himself and in the world as in a cozy house. It finally held a meeting with the subject itself.

In a statement, the primary self no analogy with the Cartesian dictum «I think therefore I exist». Rather, it is about bodily self and the primacy given to the affective rather than cognitive human existence. «I am» means I am here and now with the inherent paradox that the closest is at the same time the most distant from us. Living in the moment makes us close to themselves, this intimacy impossible for us to experience, because there is no required distance for awareness and understanding of themselves. Bloch makes a distinction between the act and the act itself life experiences. In our opinion, this conclusion may, at its Bloch shed light on the emergence of archaic notions.

We shall talk about music, because music forms spiritual world. All Greek philosophers told about music and harmony. They thought that Cosmos is harmony. So they tried to live in harmony. Perhaps it means to be beautifully on the outside, speak beautifully and think beautifully. Therefore we admire Greek culture. They tried change yourself and to make yourself better. That's the reason why is so important today to study Greek literature and Greek philosophy. But we need a new look to history of philosophy.

English justice has a different meaning. It means a struggle, confrontation. History of Greek philosophy in the people and there is a battle. With whom they fought and why? Answering this question, we can understand how there was Greek philosophy. There is culturological version of this historic episode. Philosophy reflects the experience of settlement, reflecting the transition from a nomadic to a settled way of life. Philosophy becomes Settlement Institute. Settlement philosophical experience forms the philosophical vision of the world. Philosophy claims to be the supreme judge.

To understand the real extent of this struggle in the form of confrontation of ideas, we present an excerpt from the work of Lev Shestov «What scares people now saying Protagoras: man is the measure of all things. And what efforts did the human mind to kill and Protagoras and his teachings. Stick at nothing, even, apparently, to the deliberate slander — and people like Socrates, Plato, Aristotle, who loved with all my

heart and uprightness, and truthfulness and sincerely wanted to serve only one truth. They were afraid that if we take Protagoras, you have become haters of reason, perform on a spiritual suicide» [8; 85].

Shestov trying to expose the myth created by rationalism and positivism. This all feature Russian philosophy of the last century. As for Mamardashvili for Shestov there are no borders and national stereotypes. He is surprisingly free of any pressure from the authorities.

When we talk about Russian philosophy, we of course mean and Russian literature. It is quite natural. Every philosophy as it grows in literary works. We talked about music. Literature is an attempt to verbally describe her mysterious destiny. Until the moment when literature becomes an art, it was the reality in which people live. Why literature should be treated very carefully. Especially in ancient literature. Our research in practice, we are faced with a situation mystical. Many years, we were looking for a method of studying nomadic cultures. When our search led us to certain results we found Nikolay Zabolotskiy verse in which he described the culture of nomads.

We got used to think of historical science as a fully reliable knowledge, based on data of archeologists and chroniclers. But here characters of a long ago parts rise from nonexistence before us. Occur at a critical stage of transformation processes of social life inevitably raise the question of subjects update social forms.

In the era of crisis experienced by society, the convergence of literary and aesthetic activity and the actual social processes explained: when fall rigid structures of sociality, and the latter appears as an uncertain balance of power struggle between different trends and probabilities, natural for artistic and aesthetic consciousness is an appeal to the images of the game to the usual methods of wrapping forms to shuffling of social roles and masks. Aestheticized sociality is experienced as absence standards and benchmarks, and modernity makes itself felt primarily as a problem as unclear contours of social time and space.

Thus studying philosophy should be alert to the issues that will be far more questions than answers. Question means to experience a huge effort. May be this is the reason that so hard to teach philosophy today.

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Д.А.Жақыпбекова

## Философияны оқыту жолындағы мәселелер

Қазіргі заманда гуманитарлық білім идеологиялық басымдылықтан арылған сияқты. Оған қарамастан, стереотиптерге қарсы тұру оңайлыққа соқпас деп ойлаймыз. Бұл мақала философия тарихын қазіргі заманға сай оқу әрі оқыту мәселесіне арналған. Өткен ғасырдың атақты данышпаны Мераб Мамардашвили антика заманындағы философияны өз оймен «тірілткен» сияқты. Сонымен қатар ол еуропа философиясын зерттеген. Философия тарихы адамның ойына тікелей әсер етеді, сондай-ақ философиялық ойлаудың өзіндік жолдары бар. Сол жолға түскендер басқалардың іздерін көріп отырады.

Д.А.Жакупбекова

## К вопросу о преподавании философии

В статье показано, что хотя гуманитарное знание избавилось от идеологического гнета, преодолеть устоявшиеся стереотипы оказалось гораздо сложнее. Исследование посвящено проблеме современного прочтения и преподавания истории философии. Автор в работе опирался на опыт известного российского философа-гуманиста Мераба Мамардашвили, в частности, на его курсы лекций по истории современной европейской и античной философии. Подчеркнуто, что история философии — это живая форма философствования, позволяющая не просто заучить текст, но с его помощью реконструировать рождение философской мысли.

UDC 101.1: 345

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## The Problem of Perfection: Reflections on Heaven and Human Nature

In the present paper analyzes the current issue of improvement of human nature and is closely associated with the presence of all sorts of evil in the world. Without going into the history of the subject, the author examines two different points of view, trying to find something in common that unites, links and unites them. However, the point of view — religious, where God is regarded as the most perfect being, but a person only his likeness. Another stresses the need for the infinite perfection of human nature, the development of it as a spiritual and moral being. However, as the author concludes that a person should not rely solely on the heavens, and count on myself, objectively assessing their own strength and to set realistic goals.

*Key words:* existence, transcendent, human, experience, nature, problem.

A well-known challenge to belief in God's existence is the problem of evil: the charge that it is irrational to believe that the world was created by a being of infinite wisdom, power and love given the terrible things that happen in this world. I will not, however, be discussing the traditional problem of evil in this essay; rather, I bring it up only as an avenue of approach to a problem that might be seen as the reverse of the problem of evil. My subject in this essay is the charge that belief in an omni-natured God (a creator whose wisdom and power and love are without limit or defect) and the promise of heaven held out by such a being, stand at an uneasy angle with respect to human nature and the values and moral practices that inform and constrain our lives on earth. As a contrast to the problem of evil, the general concern that I have in mind here might be called the problem of God, or perhaps the problem of transcendent goods, or, if alliteration is our aim, the problem of perfection. It is the reverse of the problem of evil in that the concern is not whether belief in God can survive our measured intuitions about human nature, morality and moral responsibility given the abundance of evil in the world; rather, the concern is whether belief in a heaven of perfect and everlasting fulfillment can survive our measured intuitions about human nature, morality and moral responsibility.

Really, the problem of perfection is a group of distinct issues that cluster around this theme. One of the problems that a transcendent realm of perfection poses is what might be called *the problem of denigration*; i.e., the temptation to think of the goods of this world as of utterly no account by contrast with the infinite good of communion with God in an afterlife. A second problem is *the problem of motivational impurity*; that is, the danger that a promise of infinite personal reward for doing God's will might lead one to do what is right only out of self-interest, and not because it is morally correct. Though these are both interesting and complex issues, they are not the problem I will address herein. The problem of perfection I focus in this paper is what I call *the problem of heaven*. By *the problem of heaven* I have in mind worries about whether the traditional conception of heaven — as a realm of perfect and everlasting fulfillment — is actually at odds with some of our deepest convictions about human nature and what actually is able to fulfill human nature.

There appear in C.S.Lewis's, *The Great Divorce*, two characterizations of heaven that appear to be at odds with each other. The first depicts heaven as a realm of perfect and everlasting fulfillment. It is expressed by one of the blessed in heaven who asks, «What needs could I have... now that I have all. I am full now, not empty» [1; 113]. The second, which portrays heaven as a realm of unending spiritual development and growth, is evident in a remark made by the narrator's own spirit guide, George Macdonald, another member of the blessed whose place in heaven is already secure. About himself and the other blessed who have come to meet the busload of the unsaved, the George Macdonald character remarks; «Every one of us lives only to journey further and further into the mountains. Every one of us has interrupted that journey and retraced immeasurable distances to come down today on the mere chance of saving some Ghosts» [1; 72]. Juxtaposing these accounts of heaven may cause one to wonder what further journeying can be expected to accomplish for a being that has «all» and is «full». Assuming that these characterizations are in fact inconsistent, one might be tempted to explain this inconsistency as a product of Lewis, a Christian apologist, a) wanting to be true to an orthodox Christian account of heaven while b) recognizing at some level that the traditional view is an uneasy match for human beings whose nature seems best-suited for an environment in which goods unfold over time. Contemporary philosopher Richard Taylor is one who advances this latter criticism, arguing that human beings find fulfillment in challenge and change and thus would find tedious a realm of perfect and everlasting fulfillment. Such a heaven, Taylor observes, is a «picture of infinite boredom» [2; 331]. Moreover, he contends that the meaning we find in this life «far exceeds in both its beauty and permanence any heaven of which men have ever dreamed or yearned for» [2; 334].

Now Richard Taylor does not go to any great lengths to specify why he thinks the picture of heaven would be one of infinite boredom. Indeed, much of the force of his case rests upon the metaphor for heaven. Taylor develops his metaphor for heaven, by modifying the Myth of Sisyphus, Taylor imagines Sisyphus to be rolling boulders to the top of a hill in order to build a temple. He further modifies the myth by imagining that Sisyphus is successful. Instead of having the boulder roll back down the hill and thus having Sisyphus' efforts remain futile — as happens in the original myth — Taylor supposes that Sisyphus actually succeeds in building a temple that he can then contemplate for eternity. And it is this, the contemplation of a temple for eternity, that serves as the analogue to heaven in Taylor's modification of Sisyphus' plight. It is, of course, hard to disagree with Taylor given the picture of heaven he presents. The idea of eternally contemplating a temple — even one born of one's own laborious effort — is not a particularly enticing prospect. By the same token, a person who took seriously the promise of heaven might rightly fault the extent of Taylor's imaginative reach. Surely Taylor could conjure a more enticing view of heaven than a temple eternally contemplated. Nonetheless, even though he does not do so, I think it is not hard to reconstruct a more detailed and compelling account of what is behind Taylor's worry about heaven.

Taylor's worry about heaven is something like the following: to be fulfilled, human beings need at least some variation in their experience and some opportunities to strive for specific goals, where the latter involves overcoming difficulties and obstacles, and includes the chance for failure as well as other risks. At the very least, the thrill of achieving fulfillment requires a prior lack or deficiency or want in a person that is then overcome or fulfilled. We derive, that is to say, a great deal of fulfillment and satisfaction from change and challenge. This is not, of course, to say that we don't also appreciate consistency and security. It is not to deny that we can find fulfillment in the familiar; however, a life that was all of a piece and included no goals for which to strive is one that seems a poor fit for the kinds of beings we experience ourselves to be. If we think, Taylor might say, of times in our lives when we have experienced the greatest degree of satisfaction, we see that many of them are occasions on which we have been engaged in activities or circumstances that presented us with a rich variety of experiences. Many others are occasions on which we have achieved some end of great value, at great personal risk, with an investment of significant effort and energy, and with signif-

icant chance of failure. And even if one would not count the risk or potential failure as requisite to the future fulfillment, at the very least a prior lack or want would seem to be required. Moreover, the fulfillment we experience when we have achieved some goal in the face of difficulty and/or danger has three further components. First, one's sense of fulfillment is intimately tied to factors that involve change, temporality and evil or imperfection. Second, its ability to satisfy one is inversely proportional to the length of time elapsed since it was achieved. Third, future instances of achieving the same goal against the same odds tend to diminish the sense of satisfaction one experiences.

So it is, for Taylor, in conceiving of heaven as a realm of perfect and unending fulfillment, we have fallen prey to an illusion, a natural and understandable illusion, but an illusion all the same. We find and encounter much that is good and valuable and fulfilling in life, but also much that is wretched and disturbing and dismaying. It is natural, then, to think that we would find much more fulfillment, if only we could have the good and the valuable without limit or qualification, and have it without the bad, including the bad that is found in the good's coming to an end. Hence we construct the ideal of heaven, a realm of perfect and — unending- fulfillment. But it is in this, if Richard Taylor is right, that we fall prey to an illusion. To convey the nature of the illusion, one might draw upon a beautiful metaphor used by Immanuel Kant to describe metaphysicians who attempt to use reason to go beyond the bounds of experience. To convey the illusion to which such metaphysicians are subject, Kant imagines a.

«... light dove, cleaving the air in her free flight, and feeling its resistance, might imagine that its flight would be still easier in empty space» [3; 8, 9].

Kant's point, of course, is that the dove needs the resistance of the air in order to fly at all, just as human reason needs information from the senses to achieve any knowledge at all. Using the metaphor of the dove to express Taylor's criticism of heaven, we might note that want and lack and change and challenge are an essential part of the atmosphere of human endeavor and human fulfillment. To imagine a realm in which these are absent — a realm of perfect fulfillment — is to imagine a realm void of that gives lift to human life.

This, then, is the *problem of heaven*. Taylor himself is not troubled by the problem since he does not believe in a personal afterlife or heaven. But what should a theist who does believe in heaven make of it? Though the challenge it poses is significant, I believe that the traditional view of heaven can survive this challenge. Below I sketch two avenues by which it could do so.

The first response explains the human thirst for challenge and change in this life as largely a function of the fact that we encounter only finite goods that are incapable of supporting complete or lasting fulfillment. The good of heaven, by contrast, is the infinite good of loving union with an infinitely perfect being. The second response is to argue that one can consistently hold both of the following propositions: a) the blessed enjoy complete fulfillment; i.e., they no longer have needs waiting to be filled, and b) the blessed are capable of experiencing further enrichment. The suggestion here is that one can have no unfulfilled needs in one period and then, in a subsequent period, acquire additional needs that are immediately fulfilled, and in a later period still, acquire yet more needs that are immediately fulfilled and so on. In this way, one might be constantly experiencing new sources of fulfillment without ever experiencing one's current fulfillment as in any way lacking or imperfect. Quite the contrary, at that moment, one's current nature is perfectly fulfilled. As an analogy to convey what I have in mind, I suggest that we could conceive of a seven-year-old child being perfectly fulfilled even though he or she has not enjoyed the fulfillment of romantic love. Such love is not a need found in a young child's nature; nonetheless, in adulthood, such love might well constitute an important part of her or his fulfillment.

I will close this essay by noting that in responding to Richard Taylor thus, I am put in mind of a remark by Norman Maclean from his novella, *A River Runs Through It*. On an afternoon on which he was landing all the fish and his much more talented brother was having no luck, the narrator muses: «When I was young, a teacher had forbidden me to say «more perfect» because she said if a thing is perfect it can't be more so. But by now I had seen enough of life to have regained my confidence in it. Twenty minutes ago I had felt perfect, but by now my brother was taking off his hat and changing flies every few casts» [4; 88].

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Джеймс Петрик

### **Кемелдік мәселесі: Құдай және адамзат табиғаты туралы ой-толғамдар**

Мақалада адам табиғатын жетілдіру өзекті мәселесі және осы мәселемен тығыз байланыста болатын әлемдегі әр түрлі қастық сарапталды. Сұрақ тарихына терең үңілмей, автор бір-біріне қарама-қарсы көзқарастарды қарастырып, оларды біріктіретін жалпы жақтарды іздеді. Бірінші көзқарас — діни, Құдай — кемел, ал адам — тек оның ұқсастығы. Екінші көзқарас бойынша, адам табиғатын үнемі жетілдіру, оның рухани жағын дамыту керектігін көрсетеді. Бірақ, автордың пікірінше, адам толығымен Құдайға сүйенбей, сонымен қатар өз күшін объективті түрде бағалап және нақты мақсаттарды қойып, өзіне де сенуі керек.

Джеймс Петрик

### **Проблема совершенства: размышления о Боге и человеческой природе**

В статье проанализирована актуальная проблема совершенствования природы человека, тесно связанной с наличием разного рода зла в мире. Не углубляясь в историю вопроса, автор рассмотрел две различные точки зрения, пытаюсь найти нечто общее, что объединяет, связывает и роднит их. Показано, что одна точка зрения — религиозная, где Бог рассматривается как самое совершенное существо, а человек — лишь как его подобие, другая — подчеркивает необходимость бесконечного совершенствования человеческой природы, развитие его (человека) как духовного и нравственного существа. Определено, что человек не должен всецело полагаться на небеса, а рассчитывать на самого себя, объективно оценивая собственные силы и ставя реальные цели.

Б.И.Карипбаев, П.П.Солощенко

**Культура – цивилизация – постмодерн  
в современном социогуманитарном дискурсе**

В последнее время в современном научном сообществе, занимающемся социально-гуманитарными исследованиями, с заметной частотой начала звучать тема перспектив культурного и цивилизационного развития. Проблематика различия и сходства классического, неклассического и постнеклассического научного мировоззрения, характерных для них методов познания, а также наличие оснований для диалога между ними, стала актуальной для многих научных семинаров и конференций, в том числе и для состоявшейся в Карагандинском государственном университете им. академика Е.А.Букетова международной научно-теоретической конференции «Культура. Цивилизация. Постмодерн», которая объединила ученых-гуманитариев из Казахстана, России, Беларуси, Азербайджана, Кыргызстана, Чехии, Ирана, США. Конференция была приурочена ко Всемирному дню философии (World Philosophy Day), который отмечается в третий четверг ноября с 2002 г. по регламенту ЮНЕСКО. Идея учреждения Всемирного дня философии была связана с необходимостью найти общую платформу обсуждения происходящих в обществе глобальных социокультурных преобразований, приобщить людей к философскому наследию, приоткрыть сферу обыденного мышления для новых идей и стимулировать публичные дебаты мыслителей и гражданского общества по поводу вызовов, встающих сегодня перед обществом. Как сразу же хотелось бы отметить, участникам конференции во многом удалось реализовать указанные принципы в ходе своей совместной работы. Так, большинство докладов касалось темы перспектив социально-гуманитарного знания как методологической основы выработки социумом эффективной стратегии нелинейного и многовариантного пути развития культуры и цивилизации. Общеизвестно, что большинство государств мира неоднородны в этническом и конфессиональном плане, а регулирование разнообразных культур — важнейший вопрос для всех них. Признание культурных различий весомым компонентом цивилизационной среды и обеспечение равных возможностей для всех групп в социально-политической жизни — задачи, от решения которых зависит успешное функционирование общества. В условиях глобализации все нации, государства и цивилизации активно взаимодействуют друг с другом, правила и нормы, которыми руководствуются экономические и политические системы, сближаются, но всякая цивилизация высоко ценит культурные устои, на которых зиждется ее идентичность. Даже в экономической сфере институты и правила, разработанные одной цивилизацией, могут оказаться в целом более эффективными, чем те, которые присущи другой цивилизации.

В ходе заинтересованного обсуждения представленных в докладах концепций цивилизационного развития участники конференции пришли к выводу, что взаимодействие реализуется не какими-то абстрактными цивилизациями, но людьми — носителями различных культурных и цивилизационных ценностей. В этом отношении возрастает роль представителей социогуманитарного знания, способных предложить рекомендации по преодолению отчуждения, непонимания, враждебности между людьми, особенно опасных для судьбы мира.

Участники конференции констатировали, что сила все еще остается основным аргументом в политике, но ее значение как фактора мировой стабильности и устойчивости сокращается. Мир един, все в нем взаимосвязано. Вражда и нетерпимость в условиях глобализации перестают быть частным явлением, они вольно или невольно приобретают глобальный контекст, вырастая в угрозу всему ми-



ру. Отношения между цивилизациями не могут сводиться к противостоянию и конфликту. Напротив, они давно развиваются как взаимодействие в областях высокой культуры и благосостояния, как знакомство друг с другом, признание и обмен достижениями. Не столкновение цивилизаций угрожает миру, но ослабление цивилизационных принципов в современной жизни различных народов.

Работа конференции была открыта докладом профессора кафедры философии и теории культуры КарГУ им. Е.А.Букетова доктора философских наук Б.Е.Колумбаева, который предложил обратить внимание на роль и значение постмодернизма как новой попытки человеческой культуры преодолеть ограниченность эпистемологического опыта отношения к миру. Речь идет о пересмотре кардинальных предпосылок европейской культурной традиции, связанных с прогрессом как идеалом и схемой истории, разумом, организующим вокруг себя весь познаваемый мир, либеральными ценностями как эталоном социально-политического обустройства, экономической задачей неуклонного прироста материальных благ. При этом выступающий не только обозначил свои теоретические приоритеты в философском дискурсе, но и предложил отказаться в практике преподавания философии от «тотализующих моделей», пересмотреть позиции субъекта как центра и источника системы представлений.

Заведующий кафедрой философии и теории культуры БашГАУ доктор философских наук, А.И.Столетов (Уфа, Россия) в своем выступлении обозначил проблему стремительной трансформации мировоззрения человека в современную эпоху. В этой связи за философией сохраняется важная задача — утверждать онтологический аспект человеческого существования, обуславливающего собой систему мировоззрения в целом. Эта задача предполагает рассмотрение вопроса о соотношении индивидуальности, личности и мировоззрения. Очевидно, что эти понятия связаны с социальной активностью субъекта и основаны на диалектике субъективного и объективного, если под объективным понимать социальные связи. Если говорить о взаимоотношении личностного и социального, то социальное органично, наряду с индивидуальным, входит в структуру личности. Личность по сравнению с индивидуальностью отличается и большей активностью, нравственным акцентом, ответственностью за последствия своей активности. Выступающий также отметил, что активность личности, учитывая указанные выше характеристики, должна с необходимостью иметь творческий характер, тогда как активность индивидуальности может быть и деструктивной.

Но личность определяется не только (и не столько) в плане социальном, но и в онтологическом. Поэтому сутью личности, на наш взгляд, является не всякая активность, а та, что порождает духовную деятельность самосозидания, результатом которой становится формирование мировоззрения личности. А.И.Столетов определяет это соотношение так: личность есть индивидуальность, творящая собственное мировоззрение. Или, другими словами, это самосозидающая индивидуальность. Это определение содержит в себе несколько принципиальных моментов: уникальность, целостность, онтологическую укорененность, приоритет духовного вектора развития, творческий подход и принципиальную незавершаемость процесса самосозидания.

Доклад заведующего кафедрой философии и теории культуры КарГУ им. Е.А.Букетова доктора философских наук Б.И.Карипбаева был посвящен актуальной теме влияния процесса глобализации на национальное сознание. По глубокому убеждению ученого, архиважным вопросом современности является поиск собственной идентичности. В этом поиске человек, обремененный различного рода коммуникациями, социальными ролями, стратовой принадлежностью, хочет остановиться и задуматься над собственной единичностью, уникальностью, определить свои базовые смыслы и значения. Актуальность этой проблеме придает шествующая по планете «глобализация», которая может собственным «катком» унификации лишить человека его микрокосмической целостности. Главный смысл глобализации, на взгляд Б.И.Карипбаева, определяется онтологической универсализацией, созданием единого планетарного формата жизни. В этом разрушении границ уникальности присутствует некая неизбежная потеря смысла единичности, особенности. Человек, «одухотворенный» стандартом, становится не интересным, но чрезвычайно полезным миру. Вот именно в этих тисках и происходит решение проблемы идентичности, глобализации, поиска новых смысловых брендов.

Одним из наиболее деликатных вопросов в этом проблемном пространстве является национальный вопрос. Практически нет ни одного социального конфликта в современных условиях, который бы не подавался под «соусом» национального. Именно поэтому национальная идентичность, национальное сознание, патриотизм при неверно расставленных акцентах могут стать деструктивной силой, способной к агрессии, разрушению. Так, национальное сознание может стать сознанием собственной национальной исключительности, патриотизм превратиться в снисходительность к иному

и т.д. Опираясь на данные социологического исследования, проведенного на всей территории Казахстана, Б.И.Карипбаев приходит к выводу о том, что в обществе должно царить понимание невозможности лишь указами и слепым администрированием решить проблему национальной монолитности. Национальное сознание, способствующее реализации позитивных ценностных смыслов, формируется, становится в общем социокультурном контексте. И это очень долгая дорога к правильной идентификационной матрице нашего бытия в рамках многонационального государства.

Обстоятельный анализ логики развития постсоветских государств в контексте деятельностного парадигмального видения был представлен в докладе профессора кафедры философии и теории культуры доктора философских наук В.С.Батурина. Ученый полагает, что обращение к фундаментальным вопросам, связанным с методологией социального познания, сегодня во многом обусловлено не только тенденциями развития самого обществознания, но и практическими потребностями развития современных социальных реалий, поскольку молодые суверенные государства, избрав для себя совершенно иной вектор своего правового, социально-политического, экономического и духовного развития, переход к нему стали осуществлять традиционно, по команде сверху и при полном игнорировании подготовленности их населения к осуществлению намеченного. В.С.Батурин убежден в том, что без активного, деятельностного участия именно подавляющей массы населения страны в реализации всего задуманного вряд ли можно рассчитывать на успех осуществляемых преобразований.

Как известно, напоминает ученый, классики марксизма, исследуя закономерности развития капитализма, пришли к выводу, что существующая в нем гипертрофированная приоритетность индивидуального — это, прежде всего, следствие безраздельного господства частной собственности в сфере общественных отношений. Ими же был обоснован и вывод, что будущее человечества — за кардинальной сменой данного состояния, оказывающего негативное влияние на проявление логики взаимосвязи между всеми важнейшими сферами жизни общества. При этом ими была разработана теоретическая модель, демонстрирующая собой логику в иерархии наиболее значимых сфер жизни общества, следование которой позволило бы обществу достичь подлинно справедливого сочетания соотношения индивидуального и общественного в любом типе социального сообщества. Экономика — право — политика — такова данная логика взаимосвязи и приоритетности по отношению друг к другу данных жизненно важнейших социальных сфер. В.С.Батурин констатирует, что весь современный демократический мир на практике живет в рамках требований логики приоритетов между экономикой, правом и политикой, определенных еще Марксом, не желая это не только признавать, но, похоже, даже не ведая об этом. Хотя, ради справедливости, следует отметить, что все же понимание приоритетности экономики в этой логике уже дает о себе знать.

На важность сохранения в стремительно меняющемся мире фундаментальных человеческих ценностей обратил внимание участников конференции профессор кафедры философии, социологии и педагогики БашГАУ доктор философских наук Р.Ю.Рахматуллин (Уфа, Россия). Подчеркивая тот факт, что жизнь подавляющего большинства современных людей протекает в мультикультурном пространстве, ученый убежден в том, что умение воспринимать и понимать другую культуру является важнейшим условием сохранения стабильности и мира. Поэтому, анализируя в своем выступлении мусульманское видение брака и семьи, Р.Ю.Рахматуллин доказывает, что именно крепкая семья является основной социальной ячейкой общества. Обращение же к исламскому дискурсу при рассмотрении проблем брака и семьи обусловлено тем, что мусульманские семьи традиционно считаются прочными, многодетными, в них ярко выражено почитание старших, забота о детях и стариках. Семья в исламе рассматривается как важнейший институт, с помощью которого создается нормальное общество. Она выполняет не только функцию продолжения рода, но и является главным фактором успешной социализации личности.

Философские аспекты социальной модернизации Казахстана были рассмотрены в докладе доцента кафедры философии и теории культуры кандидата философских наук Ф.М.Жармакиной. Согласно ее выводам, обращение к проблемам, поставленным модернизационной теорией, преследует решение вопроса, имеющего для судьбы казахстанской модернизации практический интерес: куда мы движемся в процессе модернизации, в какой цивилизационный ряд мы войдем, каково место Казахстана среди постсоциалистических обществ, есть ли возможности перехода страны в высшие эшелоны модернизации? И вообще, можно ли рассчитывать на цивилизованный капитализм там, где отсутствуют такие признанные предпосылки генезиса капитализма, как протестантская и конфуцианская трудовая этика? Специфика казахстанской модернизации состоит в том, что она представляет собой вариант постсоциалистической трансформации, общие закономерности которой, характерные для

всех бывших социалистических стран, проявились в Казахстане в уникально-специфической форме. Для адекватного ответа на вызовы глобализации Казахстану предстоит сейчас дальнейшее движение — сначала в направлении зрелой модернити (т.е. завершение задач индустриальной модернизации), а затем и постмодернити, важнейшими атрибутивными признаками которой являются такие базовые институты современности, как рыночная сервисная экономика, состязательная демократия, социальное государство и массовое потребление.

Много вопросов у участников конференции вызвал доклад кандидата философских наук, доцента Высшей школы финансов и управления Владимира Пророка (Прага, Чешская Республика), в котором он проанализировал понятие о политической культуре в современном гуманитарном знании. Основная мысль ученого заключается в том, что знание ценностных ориентаций населения позволяет предсказывать вероятное поведение граждан на более длительный период, оценивать деятельность специалистов политического маркетинга с точки зрения ее эффективности, а также предсказывать вероятные повороты в политической деятельности отдельных субъектов.

Отличительной особенностью конференции стал свободный дискуссионный формат работы, позволивший обсудить наиболее актуальные проблемы и наметить перспективные направления их решения. В результате заинтересованного обсуждения такого спектра вопросов, как онтологические, гносеологические, исторические и этико-эстетические проблемы современного социокультурного развития; проблемы и перспективы цивилизационного развития в условиях социокультурных трансформаций; Восток-Запад: особенности современной социокультурной интеграции; осмысление путей укрепления этнических отношений и проблем интеграции, поиски духовных ценностных ориентиров в современном обществе, постмодерн как транскультурный и мультирелигиозный феномен участника конференции, отмечая значение усилий современного социогуманитарного научного сообщества для выработки стратегии социокультурного и цивилизационного развития, пришли к следующим выводам:

1. В обществе все больше осознается тот факт, что без опоры на научное видение проблем, сущности и перспектив дальнейшего развития тех процессов, которые происходят в современном мире, уже нельзя обойтись.

2. Для обсуждения происходящих в обществе глобальных социокультурных преобразований необходимо приобщать людей к философскому наследию, приоткрыть сферу обыденного мышления для новых идей и стимулировать публичные дебаты мыслителей и гражданского общества по поводу вызовов, встающих сегодня перед обществом.

3. Преобладание в современной культуре утилитарно-прагматической позиции ведет к тому, что в практике общественной жизни сохраняют свое доминирующее положение мистицизм, цинизм и нигилизм. Необходимо восстановить права духовности в человеческой жизни, утвердить онтологический статус высших ценностей. Следует культивировать во всех сферах общественной жизни причастность к высшему миру разумных ценностей, составляющих смысл всех законов совместного бытия людей. В сложных обществах, заслуживающих право называться цивилизованными, всегда существует состояние духовной напряженности для рационального разрешения противоречий. Формы разрешения этих противоречий становятся отправными пунктами в цивилизационном устройении человеческого общества.

4. Дальнейшие перспективы гуманизации процессов социального развития связаны с признанием укорененности человека в природном бытии, а также значения диалога как глубинной структуры человеческой экзистенции. Духу новой цивилизации соответствует концепция экологически обоснованного гуманизма, основанная на идее «нового диалога с природой». Это должен быть диалог особого рода — универсальный, охватывающий интересы выживания человечества как единого целого и постоянно обращенный в будущее. Это диалог, который представляет собой процесс совместного творчества новой социальной реальности.

5. Основная задача современного образования должна заключаться не только в обеспечении высокого качества знаний, сохранении их фундаментальности и соответствии актуальным инновационным потребностям общества и государства, но и в приобщении человека к высоким образцам культуры, в личностном развитии нового уровня рациональности и критического мышления, учитывающего сложность, неоднозначность, неустойчивость миропорядка.

6. Вражда и нетерпимость в условиях глобализации перестают быть частным явлением, они вольно или невольно приобретают глобальный контекст, вырастая в угрозу всему миру. Отношения между цивилизациями не могут сводиться к противостоянию и конфликту. Напротив, они давно раз-

виваются как взаимодействие в областях высокой культуры и благосостояния, как знакомство друг с другом, признание и обмен достижениями. Не столкновение цивилизаций угрожает миру, но ослабление цивилизационных принципов в современной жизни различных народов.

Участники конференции выразили удовлетворение работой конференции, плодотворностью состоявшихся дискуссий и высоким организационным уровнем и посчитали необходимым выразить благодарность руководству Карагандинского государственного университета имени академика Е.А.Букетова в лице ректора Кубеева Еркина Киноятовича за создание всех необходимых условий для научной работы.

### СЛОВО О КОЛЛЕГЕ

#### К юбилею доцента кафедры археологии, этнологии и отечественной истории кандидата исторических наук Людмилы Ивановны Зуевой



Людмила Ивановна Зуева родилась 24 декабря 1953 г. в г. Комсомольске-на-Амуре Хабаровского края Российской Федерации. Когда ей было 2 года, семья переехала в г. Караганду. С тех пор вся жизнь Л.И.Зуевой связана с этим городом.

Отец, Иван Ефимович Федоров, был кадровым военным. Мать, Людмила Яковлевна Федорова, всю жизнь проработала в торговой сфере, долгие годы была директором хозяйственно-расчетного куста. Людмила и две ее сестры — Тамара и Ольга — учились в СШ № 8 им С.Орджоникидзе, которая находилась в Старом городе.

По окончании школы Людмила Ивановна недолгое время работала библиотекарем в своей школе, а в 1972 г. поступила на исторический факультет Карагандинского государственного университета им. Е.А.Букетова, который закончила в 1977 г. по специальности «Историк. Преподаватель истории и обществоведения». По окончании университета работала в средней школе № 4 с/за Осакаровский, затем — в СШ № 19 Кировского района г. Караганды.

С 1983 г. и до настоящего времени Л.И.Зуева работает на историческом факультете Карагандинского государственного университета им. Е.А.Букетова, прошла все ступени педагогической деятельности в вузе — от преподавателя до доцента кафедры. В 2001–2005 гг. была заместителем декана по учебной работе.

1 июня 2009 г. под руководством д.и.н., профессора Р.М.Жумашева успешно защитила диссертацию на соискание ученой степени кандидата исторических наук по теме «Развитие школьного исторического образования Казахстана в контексте мировых тенденций обучения истории. 1985–2000 гг.».

Сегодня Людмила Ивановна является ведущим специалистом кафедры по актуальным проблемам методики преподавания в школе и вузе, методистом и руководителем педагогической практики. Ею разработаны и внедрены в учебный процесс курсы по базовым и профильным дисциплинам всемирной и отечественной истории, а также элективные курсы — «Методика преподавания истории», «Методика преподавания истории в высшей школе», «Традиционная материальная культура казахов», «История духовной культуры казахского народа», «Историография», «Историография истории Казахстана», «Методология истории» и др.

Материалы диссертационного исследования Л.И.Зуевой нашли отражение в многочисленных публикациях: статьях, дипломных исследованиях, методических пособиях и школьных учебниках.

В настоящее время ею опубликовано более 80 научных и учебно-методических работ по читаемым курсам (статьи, тезисы докладов, положения по организации профессиональной практики, монографии, методические указания и учебно-методические пособия).

Только за последние 3 года ею опубликовано 45 работ, из которых 2 монографии, 3 типовые программы по истории Казахстана, 6 учебников и 6 учебно-методических пособий на русском и казахском языках, 4 хрестоматии для 12-летних школ под грифом МОН РК, 7 научных статей в изданиях, рекомендованных КНОСОН МОН РК, 17 докладов и статей в сборниках и материалах научно-теоретических и научно-практических конференций разного уровня.

Ее научные интересы связаны с изучением состояния школьного исторического образования в Республике Казахстан в разные временные периоды. Много внимания уделено противоречиям в организации учебного процесса по всемирной и отечественной истории. Особое внимание обращается на проблемы содержательного компонента школьных программ, учебников нового поколения. Значительное место занимают статьи, посвященные истории развития методической мысли в Казахстане в XX в. и вкладу отечественных педагогов в изучение школьных курсов, проблемам эффективного использования новых инновационных технологий обучения и подготовки учителей «новой формации». Большое внимание Л.И.Зуева уделяет сохранению исторических традиций и национальной культуры, краеведению, что нашло отражение в ее научных публикациях, посвященных истории Шахтинска, Музея памяти жертв политических репрессий.

Среди самых значительных работ Людмилы Ивановны следует отметить второе издание учебно-методического пособия на русском языке по курсу «Методика преподавания истории в средней школе» (Караганда, 2013), в котором обобщен 30-летний опыт работы педагога. Пособие выпущено в соавторстве с к.и.н., доцентом К.С.Ускембаевым в печатном и электронном вариантах и является весомым вкладом в развитие отечественной исторической и методической науки.

Л.И.Зуева активно сотрудничает с Национальной академией образования РК, экспертной группой Республиканского центра «Учебник» и Национального центра информатизации.

Как высококвалифицированный специалист, методист Л.И.Зуева неоднократно привлекалась к экспертизе ГОСО, типовых программ и учебников и дидактических материалов. Три последних года Людмила Ивановна является членом авторской группы по написанию экспериментальных школьных учебников и УМК по истории Казахстана для 8–11 классов 12-летних школ. Эта работа дала ей возможность выйти на новый уровень, трижды в год проводить обучающие семинары для учителей-экспериментаторов Республики Казахстан, получить акт внедрения школьных учебников для 8,9,10 классов 12-летних школ, готовить проверочные работы для учащихся экспериментальных классов.

Доцента Л.И.Зуеву отличают стремление к профессиональному росту, желание внедрять инновационные технологии обучения. Она успешно работает по кредитной технологии обучения, ежегодно разрабатывая УМК и тестовые задания по читаемым дисциплинам. Уделяет большое внимание разработке электронных курсов лекций. На высоком научно-методическом уровне читает лекции и проводит научно-исследовательскую работу со студентами, магистрантами, докторантами. Ежегодно под ее руководством 8–12 студентов и магистрантов публикуют свои исследовательские работы в сборниках материалов конференций различного уровня, в сборниках научных трудов студентов, магистрантов и докторантов.

Людмила Ивановна — влюбленный в свою профессию, неравнодушный человек, патриот и «душа факультета». Ее неравнодушие проявляется и в том, как она работает со студентами, каким чутким и внимательным куратором является. Ее кураторские группы несколько лет подряд на протяжении всего периода обучения являются лучшими на факультете по учебной, общественной и научной деятельности. Очень много она делает для популяризации традиций исторического факультета, сохранения бесценного наследия ведущих ученых исторического факультета. С этой целью к 75-летию факультета и 45-летию традиционно проводимого на факультете первоапрельского «Ералаша» ею выпущен единственный в своем роде поэтический сборник, в котором собраны сценарии праздников, юбилеев, выступлений команды преподавателей на «Ералаше». В книге много стихов — портретов студентов и преподавателей факультета почти за полувековую историю. И их автор — Людмила Ивановна Зуева.

Среди учеников Л.И.Зуевой много талантливой молодежи, активно участвующей в научно-исследовательской деятельности и общественной жизни факультета и университета. Среди них победители предметных олимпиад: Максименко Никита — 1 место, победитель номинации «Лучший оратор Республики Казахстан», г. Туркестан; Пильник Ольга — 1 место в предметной олимпиаде, проводившейся в КазНУ им. Аль Фараби, г. Алматы. Мария Шушкова — одна из ее любимых учениц занесена в Золотую книгу талантливой молодежи Карагандинской области, что стало результатом кропотливой каждодневной работы студентки и ее наставника, Учителя — Людмилы Ивановны

Зуевой. В 2012 г. Мария Шушкова приняла участие в республиканской конференции «Жуасовские чтения – 16», посвященной 40-летию Карагандинского государственного университета им. Е.А.Букетова с докладом на тему «Концепция этнокультурного развития Республики Казахстан: развитие национальных школ» и заняла 3-е призовое место. В том же году за научный проект «Виндзорский кодекс Леонардо да Винчи как источник по истории развития средневековой медицины в Западной Европе», представленный на конкурс Инновационных проектов молодых ученых и студентов КарГУ имени академика Е.А.Букетова, М.Шушкова была награждена сертификатом. Среди побед учеников Л.И.Зуевой есть и творческая победа на музыкальном конкурсе — лауреатом конкурса бардовской песни является Вадим Ким. И таких побед ее учеников много, в каждой есть часть труда Л.И.Зуевой, часть ее сердца.

Людмила Ивановна не ограничивается только учебной и воспитательной работой, она выполняет большой объем общественной работы. Она председатель методической комиссии исторического факультета, член городского методического объединения учителей истории, координатор научного и учебно-методического центра КарГУ им. Е.А.Букетова.

Одной из самых значимых для себя наград Л.И.Зуева считает получение премии имени К.Ж.Жуасова за 2011–2012 учебный год. Также высоко ценит и юбилейную медаль «40-лет КарГУ им. академика Е.А.Букетова», которой была награждена за большой вклад в развитие родного университета.

К любой выполняемой ею работе Людмила Ивановна относится предельно ответственно, с душой. Невозможно себе представить, чтобы она резко ответила отказом на просьбу помочь, поддержать в профессиональной или просто в житейской ситуации. Ее интеллигентность, умение слушать, постоянная готовность прийти на помощь, постоянное стремление к самосовершенствованию, желание быть лучшим в своей профессии не могут не вызывать уважения и восхищения.

Людмила Ивановна, мы от всей души поздравляем Вас с днем рождения и желаем крепкого здоровья, успехов в профессиональной деятельности, новых творческих побед. Желаем семейного благополучия, счастья Вашим двум сыновьям и маленькому внуку Максиму, в котором Вы души не чаете. Пусть Ваш дом всегда будет полон света, добра, тепла. Пусть Ваши родные будут всегда рядом. Пусть исполняются Ваши самые дерзкие мечты!

*Коллектив исторического факультета*

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## АВТОРЛАР ТУРАЛЫ МӘЛІМЕТТЕР СВЕДЕНИЯ ОБ АВТОРАХ

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