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Философия, мәдениеттану, саясаттану сериясы

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Философия, мәдениеттану, саясаттану сериясы. Философиялық ой және сұқбат, толеранттылық мәселесі, мәдениетті зерттеу әдіснамалары, саяси құндылық және интеграция мәселелерін қамтиды.

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ФИЛОСОФИЯ

Section 1
PHILOSOPHY

Раздел 1
ФИЛОСОФИЯ

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NARRATIVE AND CHILDREN'S GAME IN KAZAKH TRADITIONAL EDUCATION SYSTEM: UNDERSTANDING IN THE CONTEXT OF NEW REALITIES

Tools and methods of education are one of the most popular and always in demand scientific constants that constantly attract the researcher's attention. Also, importance in this process are the traditional education methods and are interpreted by the authors of the article as an intangible cultural heritage.

In this article, the authors study the role of intangible cultural heritage, and in particular narrative (folklore) and children's games in child development in traditional Kazakh society, and try to prove its significance and possibility in modern realities. This research according to the historical-systematical methods focuses on the following problem areas: age of types and genres of folklore, and their synchronization, as well as the study of children's play as a factor of socialization in traditional society.

At the same time, the authors strive to determine the role, significance and potential of educational areas of modern Kazakhstan school education in intangible cultural heritage study in general.

The goal of this article is to study the educational possibilities of narrative and children's play in a traditional society, as well as to clarify the ways of using the intangible cultural heritage of Kazakhstan in the modern educational process of a comprehensive school.

This perspective can be considered as one of the new strategies for teaching students, which can be actualized within the formal and non-formal education in Kazakhstan.

The study was carried out within the framework of the project of the Ministry of Education and Science of the Republic of Kazakhstan AR09259280 «Kazakh cultural languages as the ethnic identity base: semiotic and semantic»

Key words: narrative, children's games, traditional education, intangible cultural heritage, new realities, Kazakhstan.

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Қазақтардың дәстүрлі тәрбие жүйесіндегі нарратив пен балалар ойындары: жаңа талаптар контексінде қайта зерделеу

Тәрбиенің әдістері мен құралдары – кең таралған және зерттеушілердің назарын үнемі аударып отыратын тұрақты ғылыми құбылыс. Бұл үдерісте мақала авторлары барынша кең мағынасында материалдық емес мәдени мұра ретінде қолданып отырған дәстүрлі қоғамдағы тәрбие әдістеріне де аса зор мән береді.

Мақалада авторлар материалдық емес мәдени мұраның рөлін, соның ішінде дәстүрлі қазақ қоғамындағы нарратив (ауыз әдебиеті) пен ойындардың бала тәрбиесіндегі орнын қарастыра отырып, оларды қазіргі күнгі өмір салтында қолдану мүмкіндіктері мен маңызын негіздеуге тырысады. Сол себепті де бұл зерттеу нысаны тарихи-жүйелілік тәсілдемесі тұрғысынан келесідей проблемалар маңына шоғырланған: фольклордың жас ерекшелігіне қатысты түрлері мен жанрлары, олардың синхрондылығы, сондай-ақ, бала ойындарының дәстүрлі қоғамда әлеуметтену факторы ретіндегі алатын орнын зерделеу мәселелері.

Сонымен бірге, мақала авторлары қазақстандық заманауи орта білім беру салаларының материалдық емес мәдени мұраны тұтастай зерттеудегі рөлін, маңызы мен әлеуетін айқындауға да мән береді.

Мақаланың негізгі мақсаты дәстүрлі қоғамдағы ауыз әдебиеті мен ойындардың тәрбиелік мән-маңызын айқындап, қазақстандық материалдық емес мәдени мұраны жалпы білім беретін мектептердің заманауи оқу-тәрбие үдерісінде қолданудың жолдарын анықтау.

Ұсынылып отырған ракурсты оқушыларды оқытудың тағы да бір жаңа стратегиясы ретінде Қазақстандағы ресми және бейресми білім беру шеңберінде іске қосудың жолы ретінде қарастырған жөн.

Зерттеу Қазақстан Республикасы Білім және ғылым министрлігінің жобасы шеңберінде орындалды: АР09259280 «Қазақ мәдениетінің тілдері этникалық сәйкестіктің негізі ретінде: семиотика және семантика».

Түйін сөздер: нарратив, балалар ойындары, дәстүрлі тәрбие, материалдық емес мәдени мұра, жаңа шынайылықтар, Қазақстан.

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Нарратив и детская игра в системе традиционного воспитания казахов: осмысление в контексте новых реалий

Средства и методы воспитания – одни из самых популярных и всегда востребованных научных констант, которые постоянно притягивают внимание исследователей. Немаловажное значение в этом процессе придается и методикам воспитания в традиционных обществах, которые в самом широком смысле этого слова трактуются авторами статьи как нематериальное культурное наследие.

В настоящей статье авторы рассматривают роль нематериального культурного наследия, в частности, нарратива (фольклора) и детских игр в воспитании детей в традиционном казахском обществе, и пытаются обосновать их значение и возможность применения в современных реалиях. Отсюда, настоящее исследование с позиции историко-системного подхода фокусируется на следующих проблемных зонах: возрастное восприятие видов и жанров фольклора и их синхронизация, а также на изучении детской игры как фактора социализации в традиционном обществе.

Вместе с тем, авторы стремятся определить роль, значение и потенциал образовательных областей современного казахстанского школьного образования в изучении нематериального культурного наследия в целом.

Целью настоящей статьи является исследование воспитательных возможностей нарратива и детской игры в традиционном обществе, а также выяснение путей применения нематериального культурного наследия Казахстана в современном учебно-воспитательном процессе общеобразовательной школы.

Предлагаемый ракурс можно рассматривать как одну из новых стратегий обучения учащихся, которую возможно актуализировать в рамках формального и неформального образования Казахстана.

Исследование выполнено в рамках проекта Министерства образования и науки Республики Казахстан АР09259280 «Языки казахской культуры как основа этнической идентичности: семиотика и семантика».

Ключевые слова: нарратив, детские игры, традиционное воспитание, нематериальное культурное наследие, новые реалии, Казахстан.

Introduction

The problem of an education is almost one of the most discussed at present; scientists, teachers and education specialists are looking for various ways to its implementation. Every researcher working in the education clearly understands that the formation and accumulation of a scientific base in the area is a non-stop process that is always relevant.

In this study, the authors study the role of intangible cultural heritage, in particular, narrative (folklore) and children games in children's development in traditional Kazakh society, and try to substantiate their significance and applicability in modern realities. This research, based on the historical-systematical methods focuses on the following problem areas: age reaction of the types and genres of folklore, and their synchronization, as well as the study of children's play as a socialization in traditional society factor.

At the same time, the authors want to find the role, significance and potential of educational areas of modern Kazakhstani school education in intangible cultural heritage studies in general.

The relevance of this study, firstly, to form and accumulate a scientific, theoretical and practical

database on the traditional education system of the Kazakh (in general and the Turkic peoples) based on the modern humanitarian science and, secondly, the growing urgent need to improve and actualize educational possibilities of folk culture as a whole at different levels of cultural institutions (education, family, society, etc.).

The author's field work made a significant contribution to clarifying many aspects of this work. In this aspect, research in the Peter the Great Museum of Anthropology and Ethnography of the Russian Academy of Sciences (MAE RAS, Kunstkamera), the Russian Ethnographic Museum (REM), the funds of the Central State Museum of the Republic of Kazakhstan (Almaty) and the Regional Museum of Local History (Shymkent).

This research used the field methods due to the insufficient study of Kazakh's childhood culture, a small number of children's cycle artifacts in the funds of museums and insufficient scientific study of public education in general.

The scientific novelty of the results of this project will make it possible to make a significant contribution to the formation in modern Kazakhstani society of multilateral and deep scientific knowledge about the culture of childhood as a whole with the traditional education system as a main backbone. At the same time, the authors wanted to specify Kazakh children's folklore and educational opportunities for children and youth games as a significant part of the intangible cultural heritage.

The goal of this article is to study the educational possibilities of traditional narrative and children's play and to clarify using methods of the Kazakhstani intangible cultural heritage in the modern educational process of a general education school.

Research methodology and methods

A comparative analysis of scientific literature, cultural and historical methods, their hermeneutic potential shows more objectively the features of figurative and semantic interpretations of the narrative. The axiological method helps to identify the orientation values of modern education. Also, the authors used analytical, retrospective and comparative historical methods, including field research methods.

The role of narrative and children's play in the traditional education system of Kazakhs. Since the second half of the XIX century, Kazakh folklore has become an object scientific study. Devotion, deep personal interest and scientific research led to the research of C.C. Valikhanov, Y. Altynsarin, A.A. Divayeva, V.V. Radlov, G.N. Potanin, I.A. Castagne,

N.I. Ilminskyi and many others. Unique samples of folklore had to be collected throughout Kazakhstan, comparing, noting similarities and differences, searching a single steppe tradition.

The most important works are works of S.A. Kaskabasova (1), N.S. Smirnova (2), N. Mingisheva (3), S. Dyusembayeva (4), Z. Naurzbayeva (5), D. Sabirova (6), G.Z. Nurysheva (7) and many others, who points two main groups of children's folklore: one, the group is folklore performed directly by children, the other is folklore performed by adults for children. In Kazakh folklore – two groups. The main genres are presented in Figure 1.
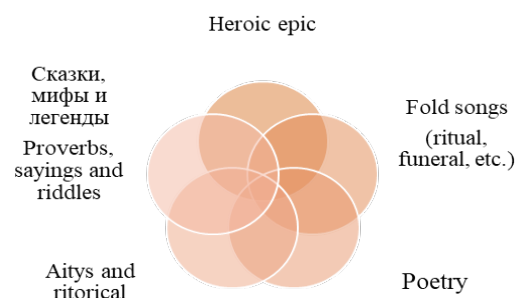
Figure 1 – Kazakh's genres of oral and poetic

From the birth the child is accompanied by folklore, called by experts the poetry of nurturing. K.S.Matyzhanov used this subject as the Kazakh context in his research (8; 9 and others), where step by step we can see the Kazakh meaning of lullabies and children's songs.

Putting the baby in the cradle-besik, the mother sang lullabies, using the "practice" that she had with her younger brothers and sisters. With songs, the mother seems following the child to sleep, helps to overcome fear. The kid, closing his eyes, no longer sees her, but continues to hear her gentle voice. These songs are coming from the ancient charm with the knowledge about the world pass from mother to daughter and are female genre. "It was believed that these songs through the melody, intonation, rhythm, and text, on the one hand, helped in mental health ("the unfortunate person did not hear the mother's lullabies"), and on the other hand, they simulated the child's future. Rituals related to the child life were with a special song. For example, many rituals such as: "til-ashar" (the celebration of the first word), "togym khagar" (the first horse ride). Unfortunately, there is no fixation and inventory work by specialists and has not been managed for a long time on the folk-didactic genre.

For children a little older, popular Kazakh folk song "Kuiyrmash" has an important educational,

and at the same time developmental importance. This is a children's game, as a song for naming the fingers in their sequence. Usually, the elders, taking the hand of a crying child, with their finger, making movements as if they are frying wheat in a cauldron, tickle his palm, saying:

> Бас бармақ,(Bas barmak)
> Балалы үйрек (сұқ саусақ) (Balaly uirek (suk sausak))
> Ортан терек (ортан саусақ) (Ortan terek)
> Шылдыр шүмек (аты жоқ саусақ)
> (Shyldyr shumek (aty zhok sausak))
> Кішкентай бөбек (шынашақ).
> (Kishkentai bobek (shynashak).

and, bending over the fingers, each gets its name. Then, starting with the little finger, each finger indicates:

> Сен тұр – қозыңа барп (Sen tur – kozyna barp)
> Сен тұр – қойыңа бар, (Sen tur – koyina bar)
> Сен тұр – жылқыңа бар, (Sen tur – zhylkyna bar)
> Сен тұр -түйеңе бар. (Sen tur – tyuene bar)
> Сен қария – үйде жат. (Sen kariya – uide zhat)

On repeat mode of this child's play expressions (which we classify as children's counting rhymes),

> Бір дегенім Білеу, (Bir degenim Bileu)
> Екі дегенім Егеу, (Eki degehim Yegeu)
> Үш дегенім Үскі, (Ush degenim Uski)
> Төрт дегенім Төсек, (Tort degenim Tosek)
> Бес дегенім Бесік, (Bes degenim Besik)
> Алты дегенім Асық, (Alty degenim Asyk)
> Жеті дегенім Желке, (Zheti degenim Zhelke)
> Сегіз дегенім Серке, (Segis degenim Serke)
> Тоғыз дегенім Торқа, (Togys degenim Torka)
> Он дегенім Оймақ, (On degenim Oymak)
> Он бір – Қара жұмбақ. (On bir – Kara zhumbak)

In the first counting rhymes, children are facing the surrounding objects. In the second they get experienced with wild animals. In general, we can say that such folklore genres for teaching to count have not yet been fully studied. But, this question goes out of this study. The tongue twisters, which are very popular in Kazakh culture called "zhanyltpashtar" (origin – "zhanyldyru – to confuse"), which also had not only teaching, but also educational function.

An important role is also a riddles – *zhumbak*. The artistic form, verbal design and functions that what are different from other folklore's genres. Riddles, often in poetic form, are short and meaningful. There are no historical and psychological plots, but

as well as the finger motor skills, helps to form the child's phonetic-phonemic base.

In traditional Kazakh culture, children's counters are called *sanamaktar*. From early childhood to adolescence, counting was and still is the child's favorite. In general, the researcher M.N.Melnikov writes: the competition in telling counting rhymes makes children learn more poems and thus develop memory (cognitive function), learn children's artistry (aesthetic factor), the right to recount – according to children's unwritten laws, this right is granted not to everyone. Only for a trusted by the rest and they are sure that he will honestly keep score, which determines the fate of the players (10, p.104).

However, in the Kazakh traditional culture, the counting rhyme (modern understanding as a clear way to keep score in the game) was out of its functional goal. It was not only to develop speech (including the correct sound's pronunciation), but also taught counting, its characteristics in various examples, i.e. helped to develop intelligence. This genre of folklore can be classified as counting rhymes with mathematical content. Here are some examples from Kazakh folklore:

> Бір дегенім – бөрі, (Bir degenim bori)
> Екі дегенім – елік. (Eki degenim – yelik)
> Үш дегенім – ұшар, (Ush degenim – ushar)
> Төрт дегенім – түлкі. (Tort degenim – tulki)
> Бес дегенім – бөкен, (Bes degenim – boken)
> Алты дегенім – арқар. (Alty degenim – arkar)
> Жеті дегенім – жайран, (Zheti degenim – zhayran)
> Сегіз дегенім – сілеусін. (Segiz degenim – sileusin)
> Тоғыз дегенім – толай, (Togyz degenim – tolay)
> Он дегенім – ор қоян. (On degenim – or koyan)

ordinary phenomena and objects are usually have shown (11, p. 6). Undoubtedly, riddles generally enrich the children's vocabulary, because they give an idea of the polysemy of a word, help to understand the second and figurative meaning of words.

In Kazakh culture, the Word generally has tremendous sacred power. C.Valikhanov noted about this: "... according to the ideas of the Kazakhs, the human language, thanks to the word, can acquire great power" (12, p. 58). For example, in ancient times, according to our informants (Karaganda region), a child who does not speak for a long time is fed with leftovers from food and bitten pieces of beef, or leftovers from rich, noble and able to speak beautifully guests.

The great educational potential is also in folk sayings and proverbs. The Kazakh proverbs and sayings has shown the worldview and model of human life, where family and family relationships are important components. For example, "Zhaman da bolsa agamyz, zhaksyny kaidan tabamyz?" ("Even if he is bad, but he is our brother, can we really find better") or another version of "Zhamandy alyp, zhaksyny kim beredi?" ("Who will take the bad and give us the good"?). Through the proverb's prism that are common among the people to this day, we see the structure of the traditional Kazakh society, where the clan/relatives as a socio-cultural part had the main place.

Another narrative folklore genre is the Kazakh fairy tale. Fairy tale is one of the ancient cultural phenomena. It has a big role in child development even now, because its potential based in the nature of culture and human essence. It has been formed in the basic "matrix of cultural meanings": the ideals, norms and values of a particular culture. In the context of this work, the authors tried to consider the fairy tale as an educational narrative, as a process of transferring and consolidating the "encoded" accumulated experience and knowledge of the Kazakh people. At the same time, we used the concept of "fairy tale" to designate a variety of stories passed from mouth to mouth that exist in Kazakh culture. For example: the tales themselves, legends, stories, epic legends, etc.

The fundamental research of this genre are in domestic studies of Academician S.A.Kaskabasov "Kazakh fairy tale" (1).

The scientists is studied the genre and style features of fairy tales and turns to their social organization and the depiction of the kinship system of Kazakh society in it. Family relationships are important in fairy tales. For example, in the "Er Tostik fairy tale the main character goes in search of nine missing brothers, but before taking a care of his parents: he prepares food for them during his absence. Er Tostik is a caring son and brother. The happy family reunion prompted the search for ten brides for ten brothers. For heroes of fairy tales, the search for a bride and matchmaking often becomes difficult due to a number of obstacles/trials and the conditions. But the hero must go through all the difficulties and find himself a beautiful bride. This seems as a certain procedureto become a young man, the transformation process from a young man into a mature man, i.e. initiation rite.

According to the Russian ethnographer I.Stasevich, "from 12-14, many Kazakh children already have been told fairy tales to their younger brothers and sisters. The Europeans, who met with the Kazakh's oral folk art, were amazed with the ability of Kazakh children and adolescents to put together a song in a short time, to recall a riddle, proverb, fairy tale suitable for the occasion, or create right there " (13, p.45). If the boys, somehow, gradually moved away from this to other entertainments, more appropriate and interesting to them, then the girls always improved their skills in storytelling, and, therefore, their intellect, babysitting with younger children. So, the girl, still as a child, was already entering the role of an "improvised" mother.

About storytelling/writing by children without the help of adults of any fairy tales researchers O.A.Dmitriyeva and E.S.Mikhailova write that such a narrative "includes the parametric characteristics of the linguistic personality of the "child", so the appeal to children's narratives allows you to clearly see the linguistic reflection of the children's conceptual sphere, starting with the plot of the narrative and characters and ending with elements of interpretation of the surrounding reality, expressed in the interpretation and rethinking folk tales, textual reminiscences and precedent phenomena built into the narrative" (14, p.55). Thus, the children's fairy tales shows the interests and values of the narrators.

In the same children's age category, a truly unique genre was used for educational purposes, which synthesizes the oral and musical creativity of the Kazakhs. This ancient Kazakh puppet art "Orteke" is one of the many facets of the unique folk educational system. During the game, the picture of the world was shown, information was sent, knowledge was accumulated, personal experience was enriched.

For children, the Kazakhs had many games, but these were not just fun, but a kind of school, a specific educational process. Indeed, during the game, the child learned to count, catch the rhythm, got coordination, developed intuition and intellect, and of course, speech skills. The moral aspect is also very important: while playing, the child acquired the fundamentals of ethics, morality, learned justice and honesty, courage and the ability to empathize, "root" for friends. There were games to learn about the world, where children were like birds and animals, studying their habits and characteristics. More details about the educational aspect of Orteke can be found in the article (15).

Another narrative, but already functioning in a different age group – adolescence, was the folk epic. The spiritual life of the ancient Turks and Kazakhs is also represented by the richest folk heritage. In the early nomads era, "secret alliances" cultivated

the cult of the aruakhs – "glorified warriors and commanders". The members of these unions were characterized by theatricality, in clothes, "strangeness and unusualness of body movements", which later served as the development of creative practice – "poets-improvisers, singers and composers of eccentric behavior" – types of sal. In the early Middle Ages, the zhyrau type was formed (16, p.172).

The zhyrau's functions were: "communication with all clans and tribes that are part of the khanate, ulus, tribal union; participation in solving important state questions in peacetime, in resolving questions of peace and war – in wartime; performance of historical songs od-maktau in honor of the fallen heroes, heroic epics to inspire the troops; and finally, the most important is divination of the future: based on their ability to "prophetic vision", the zhyrau gave instructions to the khan and the people "(16, p.172). Along with the zhyrau type (singer-storyteller), the genre of the heroic epic about the exploits of ancestor warriors, legendary heroes of the past developed.

In the performing of the epic "the most important role is played by music, sound, and not sound in general, but organized according to the laws of a unique, original vocal and instrumental tradition. The nature of the epic magic is based on a common to all genre's traditional musical culture – the sacred origin of art in general, and musical, musical-poetic in particular" (17, p.52). The performance of the epic is always the most important event, and its "core is the contact between the worlds – between our, material, today's, momentary, "profane" and the eternal, immaterial world, the world where the aruakhs, the heroes of the epic" (17, p.53).

Since the XV century, the epic, epic storytelling (*zhyr*) has dominated the Kazakh spiritual culture. One of the most important factors in the traditional music study is "not only the epic texts that come down to the present, but also the names of its creators and performers, the traditions of storytelling. Epos and epic storytelling are a unique and reserved cultural zone, a relic of high spirituality, inherited by us from our ancestors" (17, p.213). Epic tales and legends were passed from generation to generation, as a "heroic", social and household or moral and instructive orientation.

Thus, the Kazakh folklore educational potential study in the historical and cultural context has shown its inexhaustible educational potential, which is clearly traced in all its genres and types. Each type, according to periodization age (infancy – adolescence), with the rich arsenal of the Sacred Word, was used not only for pastime, but had a

clear specific educational goal. Thus, the analysis of folklore-didactic narrative in a historical context allows to see a different educational aspect of folklore in the unity and integrity of traditional ideas about the universe and the world in general.

In Table 1, we tried to show the idea of synchronization of each genre of oral folklore in the age categories context and groups of children's folklore.

Table 1 – Age synchronization and national oral genres

№	Age	Genre characteristics of oral folk art in the development of speech culture context
1	Infancy and early childhood (from birth to 3 years)	Lullabies, riddles, tongue twisters performed by adults for children
2	The first childhood (3–7)	Counters, children's puzzles, poems and other genres of children's songs performed by children Fairy tales, proverbs, sayings, etc. performed by adults for children
3	The second childhood (7–12)	Participation of children in the songs of Nauryz (zharapazan and etc.), the Ramadan holiday, calendar songs, song-wishes, lyrical and humorous songs, etc. Poems, fables, etc. Children's aitys Epics
4	Adolescence (11–16)	Participation of children in songs of Nauryz, Ramadan holiday, calendar songs, song-wishes, poems, fables, lyrical and humorous songs Children's aitys Epics, legends and traditions

Field research is very important for this work. In the Russian museum's funds, more than 70 objects related to the culture of childhood. During the fund's research (April 2019), the exhibition "The Magic World of the Doll: Play, Ritual and Theater" was held at the Russian Ethnographic Museum (REM). The Eurasian traditional dolls of the XVIII-XIX centuries were presented. Among the exhibits were also Kazakh traditional dolls dating back to the XIX century and the beginning of the XX centuries. The museum funds preserve more than 25 Kazakh dolls and about 20 dolls in the funds of the Peter the Great's Museum of Anthropology and Ethnography RAS (Kunstkamera). There are no samples of children's dolls of this period on the territory of Kazakhstan.

One of the main factors of folk pedagogy is game, which is directly related to education. Game is the greatest miracle invented by man in accordance with nature. The games in children's development is important, because they are closely related to the word, melody and action (18, p. 310). Hence, we believe that toys in general, and a doll in particular, fully and completely satisfied the children's desire to understand the world. R.Karutz writes about the Mangyshlak's children: mental studies and physical house work do not fill a child's whole day; he still has enough time to indulge in laziness, sleep and games, and in this trio they find suitable preparation for the role of an adult Kyrgyz. In games, here, as elsewhere, they learn what life will require over time: girls dress dolls, boys cut out horses (19, p.86). Thus, during the game, children learned a certain amount of culturally significant information (including folklore), a certain minimum of rules and principles of viable behavior adopted in this ethnic community.

According to L.S.Vygotskyi "play is more remined a memory than imagination, it is rather a memory in action than a new imaginary situation" (20, p. 221). If for little girls dolls were made by grandmothers, mothers or older sisters, then later they made them for themselves, getting the first skills in the home artistic crafts. "According to Kazakh traditional ideas, a girl skilled in needlework is not only hardworking: she has logical thinking, spatial imagination, a sense of rhythm, color and fantasy, since tactile sensations stimulate thought processes. Everything that was done by the girl's hands was highly appreciated, so the Kazakhs say: "Kyzdyn zhigan zhugindey" (literally: "like a luggage collected by a girl," that is, everything was done very carefully)" (21, p. 40). Earlier and even now, to become for a girl a skilled crafts master, scissors were placed under her pillow in the cradle-besik.

The game is the construction of almost all everyday scenes (and not only everyday life) of adult life, some kind of "playing" in an imaginary reality. R.Karutz writes about this: girls also make animals from rags or bones: the last are especially funny: the lower jaws, wrapped in materials, shows camels, and even with saddles and reins; they play with them in the "migration of the aul", load their luggage on them, unload it, etc. Horses are carved from either local soft limestone or wood, often even with movable legs. A piece of rag depicts a saddle (19, p.86).

Such "replaying" of adult life in children's games explains the presence in the archaeological and ethnographic research of household's items in miniature versions, qualified by specialists as children's toys. For example, a ceramic cradle no more than 6-7 cm in length, found during excavations of the Otrar settlement (stored in the South Kazakhstan Regional Museum of Local History, Shymkent). Children's toys fragments of "animal's figures, as well as miniature copies of dishes: a kettle with handles-ears, a jug, a bowl like a kese" (22, p.232) were also found during excavations of the Talgar medieval settlement and the Kultobe settlement (Turkistan). A number of children's toys set or mini-projections of large objects (a whole doll farm), especially: models of a cradle, models of a yurt and its structural parts, small embroidered and felt carpets, all kinds of korpeshek, etc. kept in the Peter the Great's Museum of Anthropology and Ethnography (Kunstkamera, St. Petersburg) and in the Russian Ethnographic Museum (REM, St. Petersburg).

Prorbablt, these toys existed in a "complete set" along with dolls depicting girls and boys, teen girls and teen boys, women and men, also children and of course animals. This made it possible to fully reproduce role-playing games, reflecting almost all aspects of a traditional nomadic society life. This is also suggested by the Russian ethnographer I.V.Stasevich: "Unfortunately, there are no children's games with dolls materials of the XIX – middle XX centuries. Apparently, the goal of the game was to reproduce scenes from the ordinary life of the family. In this case, through playing with dolls, the girls got acquainted with the basic rules of the life's social structure, the principles of gender and of traditional society's age division, the norms of traditional etiquette practiced in the manufacture and decoration of clothes" (23, p. 167).

In another work, the researcher writes that the favorite time of "girls 3-10 years old was playing with dolls", and "by the age of 5-6 they were involved in feasible housework, so caring for young brothers and sisters was the girls' responsibilities, they put them to bed to sleep, fed, taken out for walks, played with them" (24, p. 319).

In general, at this and latest ages, up to about 10-11 years old, girls already on "living" objects "tested" the skills and abilities acquired during the games with dolls. At the same time, "and the play of a child under three has a serious game character, just like the play of a teenager, in a different, of course, sense of the word; the reason of a serious game of a young child that he plays without separating the imaginary situation from the reality" (20, p.223).

From the age of 13, girls were already considered ready for marriage (according to the Kazakh

folk proverb "*on ushte – otau iyesi*", literally "*at the age of 13 the hostess/owner of the house*"), i.e. fully mastered the intricacies of housekeeping, making household handicrafts, etc. During the entire childhood and adolescence of girls, especially in their upbringing in the Kazakh traditional society, the leading role was played not only by the mother, but also by all the numerous female relatives. But, nevertheless, the most important role is *Azhe* – grandmother. Probably, because she is wise, who has seen a lot, who knows a lot and for Kazakhs is the image of the Great Mother – Umai. Perhaps it was by the age of thirteen that their own game with dolls stopped and they were already waiting for another life. But the skills they acquired while playing with the doll were fully realized in their new adult life.

In the Central State Museum's funds of the Republic of Kazakhstan (SCM, Almaty), an insignificant number of exhibits related to the research topic were found. These are a pair of material dolls (approx. the middle of the XX century), an Ashamai child seat and one interesting exhibit, a puzzle toy, with the number НВФ 5619/3. Probably, the goal of the game in a specific arrangement/entanglement of *asyks* (astragals), suspended from the radius. The contemplation of this peculiar toy prompts the idea of its shamanic origin, when it was possible to guess/predict future phenomena, events, etc. according to certain positions of the *asyki* or it was related to children's counting rhymes. It seems that the analysis of similar toys in neighborhood's cultures can show its semantics. A similar puzzle game (and toy) called "*gunsaakh*" (*milking a mare*) was preserved among the Kalmyks.

In the ancient time, young people also played *aksuyek* ("white bone"). A moonlit, bright night was chosen for the game. The game involves two teams. The plot of the game is: one of the participants in the game throws a bone in any direction, the other participants in the game are looking for it. In this case, the bone must be found and delivered to the center of the game unnoticed. Otherwise, the bone can be taken by other participants in the game. After the bone is delivered to the site, the game starts over.

The defeated entertain the others with songs. Perhaps, the origin of the game was ritual, because *ak-suyek* for Kazakhs means the ruling elite, the steppe aristocracy. The ancient folklore layer of this game is also manifested in the song performed by the participants.

Another frequent exhibit of republican museums are astragals-*asyks*. Astragals were specially collected, cleaned, processed and ground for children in Kazakh culture. Sometimes astragals were painted and drilled from the inside and filled with lead, which gave the *alchuk* a certain weight so during the game it would become needed position for player. For Kazakhs, all facets of *asyk* have their own names. The *"alshy"* position – with a notch upward, a turned stand – "*taike*", a stand on the horns – "*ompi*", lateral positions with a bulge "*buk*", a notch inwardly "*chic*" (25, p. 26).

Asyk is usually played by boys from 5-6 to 13-15 years old. There are a lot of types of this game: *bes taban, alshy, kantalapay*, etc. There are many options for the game, but the goal is the same, is to knock out the main *alchik – saka, alchikov* other players, placed in a circle. The one who knocks out takes the knocked out *asyk*. The game continues as long as the *asyks* are at stake.

According to T.Asemkulov [26], there was a game among Kazakh nomads "*Tartikem*". Its other name is "*Turt tarap, zheti ygylym, kyryk takta*" - "Four directions (cardinal points), seven climates, forty boards, playgrounds (in a figurative sense – worlds)" or sometimes just "*Kyryk takta*" (26, p.691).

This is a game with a deep military symbols, it was played by representatives of the ruling caste of the Chingizids "*tore*" with the *asyks,* no less than two hundred thousand, sometimes up to half a million. A white *takyr,* one square kilometer was chosen as a playground. The game lasted for a day, or even several days. The site was surrounded by a chain of mounted warriors to protect from animal's disturbance the situation created in the game. The game was attended by many people, most often on foot and sometimes on horseback. The participants sometimes threw *asyks* themselves, sometimes specially trained assistants did it for them.

There were a different *asyki* in use – the talus of sheep, goats, saigaks, gazelles, argali, cows, horses, camels. *Asyks* were painted in different colors. Depending on the origin of the *asyks* and their color (unpainted white, black, red, blue, green, yellow, brown – shades of steppe henna, used as a dye), the meaning of asyk was changed.

The red *asyks* symbolized the *tore*, and the blue – the "*Shyn-Mashyn*" warriors, from China and South Asia (India, etc.). Especially, the *asyks* of argali were appreciated, brown painted and were as a cue balls. The playground was drawn into forty sections, in the center was a city called "*Bak*" ("Happiness", "Garden"). The game is a battle of several parties for this city. At the beginning, the battle was on separate squares, then on regions. There were *asyks*, messengers, as well as bribed messengers. We can see all the realities of a real battle (26, p. 690).

Thus, Kazakh toys are a unique part of the Kazakh people's childhood culture that allows a teenage child to gradually and deeply learn about the world around him, form stable connection, learn to live in a harmony and mutual respect. Later, this becomes a solid foundation for building an already "adult" reality, developing social communications and including in the collective mechanism of preserving and transmitting one's own cultural heritage to new generations.

Results and discussion

The modern reality of the school and the intangible cultural heritage. What are the educational possibilities of the traditional cultural heritage (narrative and children's game) in the modern reality of the school? How does it integrate into the modern school? In this part of the article, we will try to outline the main points of integration of the intangible cultural heritage into the modern educational process of the school, which is shown in Table 3.

Table 3 – Intangible cultural heritage and school education areas

№	Area of an intangible cultural heritage	Educational area
1	Oral traditions and expression forms, including language as an intangible cultural heritage	Language and literature
2	Customs, rituals, festivities; Oral traditions and forms of expression, including language as an intangible cultural heritage, etc.	Human and society
3	Knowledge and customs related to nature and the universe;	Mathematic and IT
4	Customs, rituals, festivities	Natural science
5	Knowledge and Practices Relating to Nature and the Universe	Art

The intangible cultural heritage and education are based on creative potential – a phenomenon that has no time, cultural, national, social, age or gender differentiation. In addition, in our opinion, it is school education that can solve many problems with the people's ability to find their place in society, successfully realizing their creative resources. This can and should be facilitated by the intangible cultural heritage, which, according to the UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage (Paris, 2002), is shown in:

(a) oral traditions and forms of expression, including language as an intangible cultural heritage;

(b) performing arts;

(c) customs, rituals, festivities;

(d) knowledge and practices related to nature and the universe;

(f) knowledge and skills related to traditional crafts.

Potential of the educational area "Language and Literature". A unique project is being implemented in Kazakhstan – the trinity of languages: Kazakh, Russian and English, which will undoubtedly give positive results in the future and will contribute not only to the country's worldwide integration, but also to strengthen cultural and linguistic diversity, providing equal chances to everyone regardless of their native language.

Interesting the long-term Kazakhstani experience of national general education schools with different languages: Uzbek, Uyghur, Tajik, German, English, etc. In addition, Dungan, Turkish, Polish, Kurdish, Azerbaijani, Korean, Tatar and other national languages are studied in the national schools of the republic. Such a purposeful language policy for preservation, development and transmit all Kazakhstani languages faces the goal of the Convention (40).

In the educational context "Language and Literature", pupil not only acquire knowledge of the language, but also assimilate a wide socio-cultural component. For example, the subject "Kazakh language and literature" of the senior school teaches the classics of Kazakh literature, and for the junior and secondary school – folk tales, myths, legends and epics.

This area's further school education's development as an intangible cultural heritage (ICH) is: – adaptation of the materials of the large-scale project "Koblandy" – by heart" (Z. Yerzhan, Z. Naurzbayeva) for the school and optional course of literature.

The educational area "Man and Society" for pupil's historical consciousness and thinking development, that connects today's society and the past. In the context of the ICH, the Kazakh oral-poetic tradition history development (grade 10), the biography of the famous akyns and zhyrau and many other aspects are studied.

New government initiatives can help preserve and promote ICH in this educational area. In this context, the special interest is "Local History" course (grade 7), which has been implemented since 2017. The course's goal is to study and research the history and culture of the native land (Malaya Rodina), where it is structurally possible the identifica-

tion, documentation and study the elements of ICH available to pupils.

The "Mathematics and Informatics" educational area's aim is to develop mathematical literacy, algorithmic, operational and critical thinking, logical, intellectual and creative abilities of students. This school's education area development on the ICN context is following: – include to school subjects the traditional elements of long distances and time among nomads; measures and units of length using human's and animal's elements of the body; – the concept and ideas about sacred numbers in Kazakh culture; – nomad's geometrical geometrical knowledge (world's classification for three components: upper, middle, lower; symmetry of ancient burial mounds, architectural structures, orientation in space, etc.); – widespread use of the traditional Kazakh intellectual game "Togyz kumalak" – the algebra of shepherds to develop logic and ingenuity.

The "Natural Science" educational area forms the students' concepts of natural phenomena and laws, opens scientific methods of cognition of nature, to see not only surrounding world, but also your place in it. Within these subjects, it is possible to update traditional knowledge on "Zheti ata" (seven generations of ancestors) and "Shezhire", gradation of life stages according to the Tengrian calendar of men and much more, as well as updating knowledge in the traditional ecological knowledge, rules and principles of using natural resources by nomads.

The "Art" traditionally belongs to arts education, which forms and develops in students an emotional, moral and sensory culture, encourages the ability to see, appreciate and create works of art, and to develop imagination and creativity. The most important means of art education in recent years has become the traditional art of the ancient nomads (musical, fairy-tale performance, arts and crafts), which has a great philosophical, aesthetic and ethical potential. At the same time, in physical lessons, it is necessary to promote national games, such as: asyk, arkan tartu and others.

Thus, the school education system has real opportunities for the implementation of some traditional education, which we consider as part of the intangible cultural heritage of the Kazakhs.

Conclusion

The systematization of scientific and fund scientific research has shown that traditional education elements have special opportunities these days, but require special "reading" through the pedagogical and scientific theories prism such as a cultural, structuralism, the theory of intercultural competence, etc.

At the same time, insufficient scientific study of the traditions game education in Kazakh culture is urgent. So, the traditional games and games with toys (dolls, asyks, etc.) showed their deep educational potential, preserved by centuries of folk wisdom.

The traditional Turkic/Kazakh children's toys and the process of playing studies in general is connected with numerous difficulties, beginning from the poor materials up to the almost loss of its use/manufacture in modern Kazakhstani reality.

Also, deep attention is analysis and interpretation of language messages and communication in traditional culture/folklore through a universal scheme prism – the language-code-sender and receiver of the message, which we consider in: encoded knowledge transmitted from the older generation to the younger (through folklore, game, etc.).

According to the above, we believe that in the near future, the domestic humanities should initiate a larger-scale study of the childhood's culture phenomenon and not only from the various scientific discipline's perspectives, but also to strengthening identity processes.

Thus, a comprehensive study of the educational possibilities of the Kazakh narrative and children's play, as well as the search of ways to use traditional methods of education in the modern education, allows us to say:

- each types/genres of Kazakh oral-poetic art, according to age periodization (infancy – youth), using the big arsenal of the Sacred Word was used not only as a pastime, but had a clear specific goal. In this context, it can be said with confidence that through folklore, the Kazakh people formed their own ideal personality;

- folk games, as well as children's games with toys, must be considered as part of the traditional education system, which combines the unique levels of the folk view.

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«МӘДЕНИ ЖАРАҚАТ» МЕТАФОРАСЫНЫҢ ОНТОЛОГИЯЛЫҚ МӘНІ

Мақаланың мақсаты «мәдени жарақат» метафорасының онтологиялық мәнін айқындау болып табылады. Авторлар тарапынан «метафора», «жарақат», «мәдениет» ұғымдарының мәні философиялық таным тұрғысынан қарай отырып талданады. «Мәдени жарақат» метафорасының құрылымдық элементтерінің мәнін анықтаудың қиындығы көрсетіледі. «Мәдени жарақат» проблемасына арналған батыстық зерттеулердің қалыптасуы мен концептуалдық мазмұнын негіздей отырып қарастырылады. Зерттеу жұмысының жаңалығы «мәдени жарақат» метафорасы туралы ғылыми білімдерді құрылымдаумен айқындалады. «Жарақат» ұғымы қазіргі батыстық гуманитарлық және әлеуметтік зерттеулерде, дәстүрлі және қазіргі қазақ дүниетанымында да менталды негізде қолданылатыны нақтылы көрсетіледі. «Жарақат» психикалық патология ғана емес, пәнаралық тұрғыда ақиқатты пайымдаудың тәсілі немесе талпынысы екені анықталады. «Жарақат» – индивидуалды және ұжымдық идеяларды құрайтын, әлеуметтік өзгерістер нәтижесінде жағымсыз, дисфункционалды салдарларды зерттейтін концепция екені негіздеп дәйектеледі. Қазақстандық қоғам контексінде батыстық зерттеулерге балама ғылыми-зерттеу тәжірибелерінің перспективалық мүмкіндіктері ұсынылады. Авторлар мұның мысалын қазақ әдебиетінде көрініс тапқан бірқатар шығармаларды талдау арқылы негіздеп көрсетеді. Алайда гуманитарлық және әлеуметтік ғылымдар бағытында қазақ мәдени мұрасында «мәдени жарақат» феноменін зерттеуден бұрын оның методологиялық аспектілерін дәйектеп алу қажеттігі арқылы пайымдалады.

Түйін сөздер: мәдениет, жарақат, метафора, мәдени жарақат, феномен, онтология.

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The ontological essence of the metaphor of «Cultural trauma»

The aim of the article is to reveal the ontological meaning of the metaphor «cultural trauma». The authors analyze the essence of the concepts «metaphor», «trauma», «culture» from the point of view of philosophical knowledge. The complexity of determining the structural elements of this metaphor is shown. The context of the formation and the conceptual content of Western studies devoted to this issue are considered. The novelty of the research lies in the structuring of scientific knowledge of the «cultural trauma» metaphor. It is shown that the concept of «trauma» is used in modern Western humanitarian and social studies, as well as in the traditional and modern worldview of the Kazakh society on a mental basis. Trauma is defined not only as a mental pathology, but also as an interdisciplinary way or aspiration to understand the truth. It is argued that «trauma» is a concept that brings together individual and collective ideas, exploring the negative, dysfunctional consequences of social change. Opportunities for the prospects for the development of similar research practices within the framework of the Kazakh society are offered. The authors, as an example of the proposed perspective, analyze a number of works of Kazakh literature. However, before studying the phenomenon of «cultural trauma» in the Kazakh cultural heritage in the field of humanities and social sciences, it is necessary to substantiate its methodological aspects.

Key words: culture, trauma, metaphor, cultural trauma, phenomenon, ontology.

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Онтологическая сущность метафоры «Культурная травма»

Целью статьи является раскрытие онтологического смысла метафоры «культурная травма». Авторы анализируют сущность понятий «метафора», «травма», «культура» с точки зрения философского познания. Показывается сложность определения структурных элементов данной метафоры. Рассматриваются контекст формирования и концептуальное содержание западных исследований, посвященных данной проблематике. Новизна исследования заключается в структуризации научного знания метафоры «культурная травма». Показывается, что понятие «травма» используется в современных западных гуманитарных и социальных исследованиях, а также в традиционном и современном мировоззрении казахского общества на ментальной основе. Понятия «травма» определяется не только как психическая патология, но также как междисциплинарный способ или стремление понять истину. Утверждается, что «травма» – это концепция, объединяющая индивидуальные и коллективные идеи, изучающая негативные, дисфункциональные последствия социальных изменений. Предлагается возможность перспективы развития аналогичных научно-исследовательских практик в рамках казахстанского общества. Авторы в качестве примера предложенной перспективы анализируют ряд произведений казахской литературы. Однако, прежде чем изучать феномен «культурной травмы» в казахском культурном наследии в области гуманитарных и социальных наук, необходимо обосновать ее методологические аспекты.

Ключевые слова: культура, травма, метафора, культурная травма, феномен, онтология.

Кіріспе

XX ғасырдың соңында «жарақат» ұғымы академиялық ортада пәнаралық контексте талқылана бастады. Ұғымның төңірегіне шоғырланған әлеуметтанушылар, мәдениеттанушылар, философтар, филологтар, психологтар, әдебиет сыншылары, тарихшылар жаңа гуманитарлық ғылыми бағыттың іргесін қалады. Сәйкесінше, «жарақат» ұғымының анықтамасы пәнаралық аспектіде өңделді (Браточкин, 2019). Сондықтан да, көптеген зерттеу құралдарын топшылайтын trauma studies пәнаралық зерттеу бағыты өзіндік қисынды мәнін ашуды талап ететін терминологиялық жаңылысты туындатты (Мороз, Суверина, 2014: 59–74).

Сонымен қатар, мәдени, тарихи, саяси және әлеуметтік тәжірибелер тұрғысынан жарақат феноменінің мәнін зерттейтін салыстырмалы еңбектер өз кезегін күтуде (Хинричсен, 2019: 256–273). Қазақстандық гуманитарлық ғылыми қауымдастықта аталған проблема мен оның методологиялық негіздеріне қатысты ешбір зерттеу жұмысы әзірге арналмаған және философияның методологиясы тұрғысынан талдаудан өтпеген.

Тақырыпты таңдауды дәйектеу және мақсаты мен міндеттері

«Мәдени жарақат» ұғымы мен метафора терминінің этимологиялық, ұғымдық тұрғыдан талдау, аталған ұғым мен терминнің мәндік сипаттамасын анықтауға және «мәдени жарақат» метафорасының онтологиялық негіздерінің құрылымдық элементтерін дәйектеуге мүмкіндік береді. Сондықтан, біз ең алдымен аталған ұғым мен терминнің әрқайсысын жеке талдаған қисынды деп есептейміз. Тек және түр ұғымдарын анықтау құрылымының заңдылықтары тұрғысынан метафора объект және құрылымы жағынан «мәдени жарақат» ұғымынан кең, ал «мәдени жарақат» метафораның құрылымдық элементі болғандықтан оның бір түрі. Олай болса, талдау жұмысын метафора терминінен бастаған қисынды.

Сөздіктерде метафора терминіне қатысты мазмұны ұқсас әртүрлі анықтамалар жазылған. Мәселен, метафора (metaphora) – дәл қолдануға келмейтін сипаттамалық фразаны немесе терминді құбылысқа қолдану (Джери Д., Джери Дж. 1999: 438), метáфора (грек. μεταφορά – ауысу) – сөз не сөз тіркесінің тура мағынада емес, ауыспалы мағынада қолданылуының ең кең таралған формасы, бір ұғымды немесе көріністі басқа ұғымға немесе көрініске ұқсатуды аңғартатын риторикалық фигура, оған соңғысының маңызды белгілері мен сипаттамаларын ауыстыру, оны толығымен салыстыру немесе функционалды интерпретацияның принципі (сызбасы) сапасында қолдану (Левит, 2007: 1292) деген анықтамалар берілген.

Бекет Нұржанов (Нуржанов, 2002: 42–54), Деррида концепциясын талдау арқылы қатаң

және ғылыми – бейметафоралық тілдің утопия екенін, тілдің мәні – әуел бастан метафоралық сипатқа ие болатынын пайымдайды. Тіл өзінен метафораны, яғни өзінің бастауын өзінен қаншалықты өшіргеніне немесе сақтағанына байланысты жазылады, дамиды. Метафора – тілдің бастауын анықтайтын шекара деген қорытындыға келеді.

Философия дамуында метафора терминінің (Акишена, Мартишина, 2009: 10–13) функциясына қатысты бірнеше шартты көзқарас қалыптасқан. Олар келесі сипатта тізбектеледі: біріншіден, философиялық пайымдау қызметінде метафораның рөлі мен мәні толығымен терістеледі; екіншіден, философиялық мәтіндерді өндіру барысында метафораны және метафоралық тәсілдерді пайдалануға әртүрлі тыйымдар мен шектеулер қойылады; үшіншіден, онтологиялық құрылымдарды өңдеу үшін метафораны қолдану функциясы қажеттілік концепциясына орайластырылып жүзеге асырылуы керек; төртіншіден, метафораның тиімділігін рационалды пайымдаудың алғашқы кезеңінде ғана мойындау керек. Мұндай көзқарас тұрғысынан метафораның функциясы интерпретациялау немесе көзқарасты дәлелдеу формаларына жатқызылмайды, метафоралық пайымдаулар құбылыстарды түсіндіруде жаңашылдық пен теориялық зерттеулерге бағыттайтын көптеген себептерге түрткі болады.

Философиялық қауымдастықта, метафораны (Тарасова, 2010: 26−30) онто-гносеологиялық категория ретінде түсіндіретін көзқарас та қалыптасқан. Метафораның онтологиялық негізі адам мен әлемнің жаратылыстың басынан бір-бірімен үйлесімділігі, заттардың бір-бірімен байланысы, тұтастығымен анықталады. Метафора тұрғысынан болмыстың мәніне деген мұндай қатынас субъект пен объектінің тепе-теңдігін, олардың қарым-қатынасын және дүниеде барлық заттардың біртұтас екенін сезінуден тұратынымен сипатталады. Метафора – көркемөнердің қайнар бастауы арқылы әлемді таниды. Сондықтан, метафора – болмысты тану барысында процесс ретінде мән-мағына тудырушы және мән-мағына ұғынушы онто-гносеологиялық процедура. Анри́ Лефе́вр (Лефевр А. 2015:146−147) метафораның онтологиялық мәнін мазмұндайтын мынадай тұжырымдар шығарады: 1) метафора – риторикалық фигура болып табылмайды, метафора – қоғалыс, акт. Қозғалыс, акт тілдің-фигураның құрылымы неден тұратынын анықтайтын терең мәнді шығарғаннан, оның ықтимал мағыналарының

өзін-өзі пайымдай алуымен ерекшеленеді; 2) метафора – әрдайым ауыспалы, көшпелі, абстрактілі мағынада. Рәміздер метафора арқылы анықталады, фигуралар көпқырлы мағына сипатында пайымдалады; 3) метафора – өзіндік логикаға ие, метафора дискурсының логикалық формасынан ауыспалы дүниенің менталды және әлеуметтік архитектурасы пайда болады; 4) метафора – күрделі процесс ретінде алуан түрлі байланыстарды құрайды, сондықтан визуалды, абстрактілі және танылуы қиын кеңістіктің генезисін әрдайым саралап отырады және оларды өңдейді.

Біздің ойымызша, метафора тіл қабілеті мен тілдік коммуникация моделінің табиғатын, сипаттамасын түсіндіреді. Метафоралық құрылымдар кез келген әлеуметтік қауымдастықты ұйымдастыратын құрал ретінде коммуникациялық актілерді, контекстердің тұтастығын қамтамасыз ететін функция атқарады. Метафора – таным формаларының қалыптасуына қажет жалпылама механизм процедураларын мазмұндайды. Әлеуметтік және физикалық реалдылыққа антропологиялық сипат береді, субъект пен объект арасындағы айырмашылықты мүмкіндігінше қысқартады. Ғылым немесе философия парадигмаларының ауысуына маңызды қызмет атқарады, тіл билігінің қатаң ұғымдарынан шыға отырып, болмысты менталды феномен тұрғысынан танудың шарттарын ұсынады. Олай болса, метафора (Юсупова, 2015: 89–94), (Кондакова, 2005: 111–114) – адамзат мәдениетіне, ойлау мәдениетіне тән феномен, метафора (Галушко, 2010: 23–33) – аяқталған ойлау жүйесі немесе танымның үлгісі емес, ол фрактал сияқты үлгілі ойлау стиліне қарама-қайшы, кез келген үлгі нұсқаларына танымдық сипаты ашық. Метафораның фракталды сипаты оның когнитивті құрылымы ретінде ойлаудың фракталдылығымен анықталады, метафора (Сяо Л. 2015: 386–389) – ойлаудың қажетті құралы, ғылыми ойлаудың формасы (Х. Ортега-и-Гассет), метафора (Маслова, 2015: 24–28) – шығармашылық концептуализациясының ауқымды механизмін мазмұндайды, эстетикалық тәжірибені бекіту, құрылымдау, қайта құрылымдау және репрезентациялау іс-шараларында маңызды қызмет атқарады.

«Мәдени жарақат» метафорасы екі ұғымнан тұрады: «мәдениет» және «жарақат». «Мәдениет» ұғымының мәніне қатысты концептер алуантүрлі және бір арнадан шыға бермейді. Олардың негізін: біріншіден, мәдениет ұғымының тұтас зерттеу парадигмасында қарас-

тырылатын әмбебап анықтамасы жоқ (Чуань-ци, 2001–2010), екіншіден, «мәдениет» адам дүниетанымынан негізгі орын алған ең күрделі ұғымдар қатарына жатады (Eagleton, 2000), үшіншіден, мәдениетті зерттеудің ғылыми сала-лары мен мәдениетке қатысты анықтамалардың саны күн сайын артып келуіне байланысты қазіргі әлемде «мәдениет» ұғымын мазмұндайтын әмбебап анықтама беру мүмкін емес (Нуржа-нов, Ержанова, 2011: 14–15). Мұның көпқырлы мысалын, Т.Г. Галушко (Галушко, 2010: 23–33) мәдениетті метафора ретінде талдау арқылы анық көрсетеді.

Ғылыми зерттеу әдіснамасы

«Жарақат» – «мәдени жарақат» пәнаралық зерттеу бағытының мәнін анықтайтын негізгі ұғым. Энциклопедиялық, шетел сөздері, анық-тамалық, түсіндірме сөздіктерде «жарақат» ұғы-мына қатысты бір-бірімен мәндес түсініктемелер берілген:

– жарақат (trauma грек тілінен аударғанда – жара, дене зақымы; зақымдану сөзінің синонимі) – сыртқы әсер нәтижесінде (мүше) тінінің тұтастығы мен қызметтерінің зақымдануы (По-кровский, 2005: 1219−1220);

– жарақат (trauma грек тілінен аударғанда – жара, зақым болу, зақымдану) – 1) сыртқы әсерден мүшенің, тіннің зақымдануы; 2) шок, жүйкенің күйзелісі (Егорова, 2014);

– жарақат (trauma грек тілінен аударғанда – жара) – сыртқы әсерден (ең алдымен механи-калық, термиялық) туындаған адам немесе жа-нуар ағзасы тіндерінің тұтастығы мен қызмет-терінің зақымдалуы. Психикалық жарақат – психикалық зақымдануы – психогенетиканы туындататын қуатты эмоционалды әсер ету (Гу-сев, 2000);

– жарақат – сыртқы себептер ықпалымен болған физикалық немесе қуатты эмоционалды күйзелістің салдарынан болған зақымдалу (Кор-дуэлл, 2000);

– жарақат – сыртқы әсер нәтижесінде дене мүшесінің, тіннің зақымдалуы. Жарақат алу, кел-тіру. Өндірістік жарақат (техникалық қауіпсіз-дікті бұзу салдарынан алынған жарақат) (Оже-гов, Шведова, 1997);

– жарақат – контузия, коммоция, күйзеліс, зақымдалу (Абрамов, 2008: 3−5).

Сөздіктерде берілген анықтамалардан шыға-тын қорытынды, жарақат – физикалық, психика-лық, механикалық, химиялық, термиялық т.б. сияқты зақымдалу факторларының түрле-

рімен; жіті жедел жарақат, созылмалы жарақат сияқты зақымдалу факторларының ықпал ету мерзімімен; тұрмыстық, өндірістік, спорт т.б. сияқты зақымдалу жағдайларымен ерекшеленеді.

Қазақ тілінде «*жара*» сөзі ауыспалы мағы-нада *күйік, шер, қайғы* мағыналарын білдіреді. Абай тілі сөздігінде «*жара*», келесі сөз тір-кестері ретінде кездеседі: «*Бітпес жара – орны толмас қайғы, шер*». «*Ескі жара – өткен реніш, көңілдегі қаяу*». «*Жаны жара – қайғылы, күйікті*». «*Жара басу – қайғы жеңу, шер тар-ту*». «*Жара түсу – қайғы басу, күйік түсу*» (Ахметова, Болғанбаев, Жанұзақов, Жәркешева, Ибатов, Қайымова, Сейлханов, Тәжімұратов, 2011: 206).

«*Зақым*», «*залал*» сөздерінің мағынасы да «*жара*» сөзінің синонимі болып табылады («*зақым*» *мен* «*залал*» *жараның пайда болуының себептері болуы мүмкін*). *Зақым – кесір, за-лал*, ауыспалы мағынада *зиян, зардап; кесір, залал* мағыналарын білдіреді. **Зақым болды.** *Жаралы болды, жарақаттанды.* **Зақымға ұшырады.** *Жарақаттанды, жараланды.* **Зақым етті.** *Жаралады, зақымдады.* **Зақым келтірді.** *Жарақаттады, мертіктірді, жара-лады.* **Зақым келтіру.** *Жеке адамға қарсы қылмыс түрі, адамның денсаулығына зиян келтіру.* **Зақым қылды [жасады].** *Жарала-ды, жарақаттады, зиян қылды.* **Зақым тарт-ты [шекті].** *Жарақаттанды, зиян тартты, залал шекті.* **Зақым істеді.** *Зиян келтірді, за-лал жасады* (Қоңратбаева, Қалиев, Есенова, 2011: 59–60). Зақымет – 1) азап, бейнет зәбір-жала, әуре; 2) жаралы, зақымды (Қайыржан, 2013: 176). Жарақатқа қатысты аталған сөздер мен сөз тіркестерінің қолданылу аясы қазақ әдебиетінде біршама деңгейде қолданылған. Алайда гуманитарлық және әлеуметтік ғылыми бағыттар зерттеулерінің методологиялық аспек-тілерінде ғылыми зерттеу объектісі ретінде қарастырылмаған.

«Жарақат» зерттеулері батыстық акаде-миялық қауымдастықтың қол жеткізген ғылыми бағыты екені сөзсіз. Лиза Хинричсен «жарақат» ұғымы әдепкіде физикалық дене зақымы, инвазивті мағынаға ие болғанымен, қазіргі заманғы ғылымда физикалық қана емес, мен-талды мағынаға ие болып, жеке тұлғамен қатар ұжымдық процестерді де аңғарта бастағанын пайымдайды. Сондықтан, жарақат «кезеңдік ам-незияны» бастан кешірді, себебі субъект туды-ратын қайшылықтардың күштілігі соншалық, ол ықпалды анафемаға айналады, әлеуметтік және саяси қозғалыстармен бірге қоғамдық санадан

өз орнын табады (Хинричсен, 2019:). Ғалымның пікірінше, «жарақат» ұғымы батыстық модерн дәуірінің қол жеткізген өнімі. Оның тарихы медициналық ойлаудың төрт негізгі бағытынан өріс алады: англо-америкалық сот медицинасы, француздың истерия зерттеулері, немістің әлеуметтік медицинасы және қазіргі заманғы соғыс психиатриясы. Ал жарақат жайлы модерндік түсінік XIX ғасырдың ортасында теміржол апатынан зардап шеккендердің эмоциялық есеңгіреуінен кейінгі жарақат белгілерін атап көрсеткен ағылшын дәрігері Джон Эричсеннің еңбектерінен бастау алған. Берлин неврологы Пол Оппенхейм аталған психикалық күйге «жарақаттық невроз» деген атау берген. Алайда, жарақат жайлы ертеректегі зерттеулер Ж.-М. Шарко мен П. Жаненің, кейін З. Фрейд пен Й. Брейердің «Истерия туралы зерттеулер» (1895) атты еңбегінде пайда болған (Хинричсен, 2019).

З. Фрейд пен Й. Брейердің «Истерия туралы зерттеулерінде» (Freud, Breuer, 2013:) жарақат неврозында аурудың себебі физикалық жарақаттан емес, қорқыныш, *психикалық жарақаттан* келіп шығады және психикалық жарақат көп жағдайда истерия симптомдарының пайда болуына қызмет етеді. Кез келген қорқыныш, ұят, жан ауруын қалыптастыратын оқиғалар зақымдалушының қабылдауына және болған оқиғаның мағынасына байланысты жарақаттық ықпал етеді. З. Фрейд пен Й. Брейердің пікірінше, әдеттегі истерия барысында бір ауқымды жарақаттың орнына бір-бірімен байланыса зақымдаушы ықпал ететін оқиғалар тобын құраушы бірнеше парциалды жарақат анықталып жатады және олар қайғы-қасірет тарихының үзінділерін қалыптастырады. Психикалық жарақат немесе оны еске салатын жады адамның санасында әрекет етуші фактор ретінде бөгде дене сияқты ұзақ уақыт ықпал етеді. Сонымен қатар, истериялық симптомдар мен оларды бастайтын аффектілер жад арқылы қайта қалпына келтіріліп егжей-тегжейлі сипатталғаннан соң адамның санасынан біржолата жоғалғаны анықталған. Ал аффектіден айрылған естелік ешқашан адамның санасына ықпал етпейтіні дәлелденген. Яғни, патогенді есептелетін естеліктер ассоциациясы әртүрлі әдіс-тәсілдермен ығыстырылмайтын болса, әдепкі күйін мен аффект күшін сақтайды. Истерия барысында жинақталған жарақат жиынтығы таза соматикалық симптомдарға айналады. З. Фрейд пен Й. Брейер истерияның осындай ерекшелігін психикалық ауру ретінде мойындайды.

Әйткенмен, Лиза Хинричсен (Хинричсен, 2019) «Қанағаттану принципінің арғы жағында» (Freud, 2014:) «Мұса және монотеизм» (Freud, 1967: 178) сияқты Зигмунд Фрейд еңбектерін талдай отырып, соңғысының методологиялық тұрғыда жаңа тәсілді мазмұндайтынын пайымдайды. Себебі бұл зерттеу еңбегінде Фрейд жарақатты түсінудің бастауларын жеке тұлғалық емес, ұжымдық феномен ретінде дамытады.

АҚШ-та жарақатты зерттеу бағыты (Николаи, Кобылин, 2017: 115–136) XX ғасырдың 70-ші жылдары Вьетнамдағы соғыс пен «вьетнам синдромымен» байланысты біржақты академиялық дискурстан пәнаралық зерттеу алаңына көшті. Бірқатар психоаналитиктер мен психотерапевтер Вьетнам соғысы ардагерлерінің соғыс тәжірибелерінің артикуляциялық ерекшеліктері мен мемлекеттің формальды, яғни Президент Ричард Никсон мен республикашылдардың әлеуметтік-саяси бағытын сынау қозғалысын тану үшін оларға қолдау көрсетеді. Нәтижесінде, аясына «поствьетнамдық синдром» термині енетін жаңа психиатриялық классификация DSM-III (Diagnostic and Statistical Manual of Mental Disorders) өңделіп шығады. Аталған бағыттағы ғалымдар мұнысымен қоймай прагматикалық және теориялық ойларын жүзеге асыру мақсатында стресс теориясы, холокост зерттеушілері, отбасындағы зорлық-зомбылықты феминистік сынау және queer studies белсенді жақтаушылары сияқты реформаторшыл академиялық қауымдастықтармен ынтымақтасады. Мұндай ынтымақтастықтың қорытындысынан жарақат симптомдарының ауқымды өрісін сипаттайтын және 1978 жылы қабылданған «постжарақат күйзелісті бұзылуы» ұғымы пайда болады. Кейін, 1980 жылы «постжарақат күйзелісті бұзылуы» ұғымы DSM-III соңғы нұсқасының құрамына енеді. Әйткенмен, бұл кезеңнің ғалымдары жарақат зерттеулері дискурсын Вьетнам соғысы үшін саяси және этикалық жауапкершілік, Вьетнам соғысы ардагерлерінің жадысының трансформациясына медианың ықпалы, психиатрия саласында институционалды реформалардың қажеттілігі сияқты күрделі кешенді проблемалардың бөлігі ретінде есептеді. Сонымен қатар, XX ғасырдың 70 жылдары басталған жарақат және жады концептілерінің идеялық сипаттары бір-біріне қарама-қарсы тұруының әлеуметтік-саяси астарлары басым еді. Дегенмен, америкалық жарақатты зерттеу ғылыми бағыты әдепкі формасында тұйықталып қалмады, арнайы зерттеу

жұмыстарын талап ететін эволюциялық даму сатыларын басынан өткерді.

Лиза Хинричсеннің (Хинричсен, 2019:) жазуынша, 1980 жылдардан бастап Американың психиатриялық ассоциациясы «Жарақаттан кейінгі стресс бұзылушылығын ресми түрде мойындайды». Ал жарақат зерттеулері пәнаралық гуманитарлық бағыт ретінде 1990 жылдардың басында айқындала бастады.

1990 жылдары батыстық академиялық ортада Кэти Каруттың еңбектері жарақат феноменін зерттеудің дәстүрлі тәсілдерін радикалды түрде өзгертті. Ғалымның зерттеулерінде жарақат концепция ретінде гуманитарлық ғылымдардың талдау объектісіне айналады. Кэти Карутты (Caruth C. 1996:) жарақат патология ғана емес, ақиқатты пайымдаудың тәсілі немесе талпынысы ретінде қызықтырады. Жарақатты образдар мен қайталаулар реалдылықты бұрмалаудан туындамайды, олар болған оқиғаның шектен тыс көрінісінен келіп шығатын салдар болып табылады. Сондықтан әлеуметтік тәжірибе мен жарақат ұғымының негізінде мынадай күрделі әрі күн тәртібінде тұрған сұрақтар жатыр: жарақат психологиялықтан өзге ақиқаттың қандай түрін жеткізгісі келеді? Жарақат тарихтың қандай куәгері болып табылады, дәлірек айтқанда тарихты пайымдаудың басқа формаларына қарағанда оның ұсынған нұсқасы несімен ерекшеленеді? Бұл Кэти Карут жауап іздеген жарақат концепциясының іргелі сұрақтары еді.

«Жарақат» зерттеулеріне қатысты континенталды ғалымдардың көзқарастары өзіндік мазмұнымен ерекшеленді. Мәдени жарақат (Alexander, Eyerman, Giesen, Smelser, Sztompka, 2004:) жобасын жасауға қатысушы Джеффри Александердің пайымдауынша (Резаев, 2011: 5–19), мәдени жарақат – психологиялық емес, әлеуметтік теория болып табылады. Рон Айерман (Eyerman, 2013: 41–53), мәдени жарақатты индивидуалды және ұжымдық идеяларды құрайтын концепция ретінде дамытады. Басқаша айтқанда, жарақаттың жеке, ұжымдық және мәдени ұғымдарын айшықтап беруге тырысады. Петр Штомпка (Sztompka, 2000: 449–466), жарақат жаңа парадигмасының гуманитарлық және әлеуметтік ғылым салаларына біртіндеп ену тенденциясын пайымдайды. Ал мәдени жарақат концепциясын қолданудың бірден-бір саласын әлеуметтанушы маңызды әлеуметтік өзгерістер нәтижесінде жағымсыз, дисфункционалды салдарларды зерттеу екенін айтады.

Батыстық зерттеулерде жарақат феноменін пәнаралық сипатта ұғыну оның өлшемдері мен бірқатар білімдер жиынтығын сипаттауға мүмкіндік береді (Рождественская, 2017: 87–114). Мәселен, біріншіден, жарақат – субъект тарапынан өткен тарихтың тереңінде қандай оқиға болғанын когнитивті тұрғыдан өңдейтін және уақыттық-кеңістіктік өлшемдер заңдылығына бағынбайтын тәжірибе, екіншіден, жарақат – толық танылмайды, алайда «естелік», «қорқыныш» және осы сияқты «басқалай қайталанатын құбылыстар» формасында адам мен қоғамдық санаға қайта оралады, үшіншіден, репрезентация тарихи феномен белгілерін немесе фактілерін қайта баяндау ретінде әрқашан әралуандық формада жүзеге асады. Жарақат ұғымы аталған белгілер мен фактілерді еске түсіру, ұмыту немесе мойындау сияқты әлеуметтік кеңістік түрінде қолданылмайды, қайталау және қайта қарастыру сапасы да жүзеге асады. Осылайша, тыйым салынған естеліктер мысалында әлеуметтік-тарихи жарақаттар феномен ретінде адамның әмбебап тәжірибесінде қайта өзгеріске түседі, қайта өңделді.

ХХ ғасырдың соңында мәдени жарақат феноменін зерттеуші ресейлік әдебиеттанушы ғалымдар жарақат ұғымын метафора ретінде қолданады және антропологиялық тәжірибені талдау мақсатында құрал сапасында пайдаланады. Негізінен антропологиялық тәжірибенің объектісі мен пәні, стратегиялық миссиясы мен мақсаты кеңестік өткен шақ пен орыс мәдениетін тұтынушы посткеңестік қазіргі шаққа бағытталған (Брейтман, 2015:76–82). Жарақат феноменін концепциялизациялау процесінде ресейлік ғалымдар ұсынған тәсілдер мен методологиялық негіздер жарақатты зерттеудің батыстық методологиясынан мазмұны тұрғысынан өзгешеленбейді. Алайда, жарақат зерттеулерінің объектісіне алынған әлеуметтік-тарихи кеңістіктің жергілікті өзгешелігімен құндылығы арта түседі.

Ресейлік ғалымдардың төлтума «жарақатты шок» (Парфёнова, 2017) ғылыми бағытында қол жеткізген тәжірибелік-методологиялық негіздерін саралаудың да ғылыми маңызы құнды. «Жарақатты шок» проблемасы ХХ ғасырдың бірінші жартысынан бері ғылыми өміршеңдігін жалғастырып келеді. Алайда аталған бағытта жүргізген ғылыми-зерттеу жұмыстарының нәтижелері көбіне жеке адамның физикалық жарақатын емдеуге қатысты (медицина саласында) және қолданбалы сипатқа басымдық берілген. Мәселен, «жарақатты шок» проблемасын медициналық-тактикалық тұрғыдан болжау концепциясын жасау, жарақат аурулары

туралы қызмет құру, шокпен сүйемелденетін қосарлас және көп реттік жарақаттар барысында қазіргі медициналық көмек көрсету жүйесін ұйымдастыру құрайды.

М.Г. Шрайбер, Е.И. Вольперт, Н.В. Уханова (Шрайбер, Вольперт, Уханова, 1959: 49) «жарақатты шок» ұғымын ағзада ауыр жарақаттың ықпалына қарсы дамитын патологиялық фазалық процесс деп анықтайды. Шок барысында екі фаза анықталады: 1) эректильді фаза ми қыртысында, әсіресе мидың қыртыс орталықтарында қозу процестерінің басым түсуінен туындайды және ағзаның өмірлік маңызды функциясының күрт өсуінен көрінеді; 2) торпидті фаза орталық жүйке жүйесінде терең тежелумен түсіндіріледі, бұл ағзаның өмірлік белсенділігінің төмендеуінде көрініс табады. Ғалымдардың жазуынша, шок – жарақаттың ауырлығына және дененің реактивтілігіне тәуелді динамикалық процесс. Эректильді фазаның симптомологиясы сананы сақтау кезінде қозғалыс пен сөйлеу қызметінің қозуымен анықталады. Науқастар ауруға қатты шағымданады, жарақаттың қаншалықты екенін бағалай алмайды. Көп ұзамай жарақатты шок эректильді фазадан торпидті фазаға көшеді. Ал торпидті фазаның симптомологиясы зақымданған ағза жүйесінің көптеген қызметтерінің зақымдалуымен сипатталады. Жалпы күйі ауырлайды, психика тежеледі, пульс әлсірейді, тыныс алу төмендейді. Сонымен қатар, шоктың торпидті фазасының клиникалық көрінісі тұрақты емес.

Өзгерістер сипаттамасы шок барысында пайда болған зақымдалудың *компенсациялануына, тұрақталуына* немесе *декомпенсациялануына* байланысты. Ағзаның қор күштерін жеткілікті түрде жұмылдыру мен тиісті емдеу тәсілдерімен шоктың дамуын тоқтатқаннан кейін ғана шок *тұрақтанады*. Егер ағзаның өзі немесе емнің әсерінен әдеттен тыс жағдайларды жеңіп шықса, шоктың кері дамуы пайда болып, *компенсацияланады*. Ал ағзаның қорғаныс күшінің төмендеуінен шок құбылысы өршіп, *декомпенсация* жүреді.

Сонымен, «жарақатты шокты» емдеудің мынадай жалпы ережесі ұсынылады (Шрайбер, Вольперт, Уханова, 1959):

1) жарақатты шок терапиясы шоктың фазасы мен деңгейі, жарақаттың сипаттамасы, ағзаның индивидуалды ерекшелігі, қоршаған ортаның жағдайларына байланысты патогенетикалық және дифференциалды болуы керек;

2) патогенез жағдайының күрделігі және патологиялық процеске ағза жүйесінің бөлшек-тері мен мүшелерінің тартылуына байланысты кешенді тәсілдерді пайдалану керек;

3) шок терапиясы салдармен ғана күреспейді, шок терапиясы алдын алу, яғни профилактика элементтерінен тұруы керек;

4) шок профилактикасы мен емдеу шаралары ерте, бірізділікке келтірілген және кешенді сипатта болуы керек;

5) жарақаттан зардап шеккендерге көмек көрсетудің кезеңдік принципі арнайы орындарда жүзеге асырылуы керек;

6) компенсация, тұрақтандыру немесе декомпенсация процестерін ескере отырып, емдеу кешенін таңдау шоктың фазасы мен деңгейіне байланысты жүзеге асырылуы керек;

7) жарақатты шоктың деңгейі мен ауырлығы үнемі бағалау процедуралары арқылы сипатталуы керек;

8) шок терапиясы зақымдалған ағзаның индивидуалды ерекшеліктеріне сәйкес жүзеге асырылуы керек;

9) жарақатты шоктың қайта даму қаупіне және торпидті фазаның созылу ағымына байланысты шокқа қарсы іс-шараларды жүзеге асыру мен бақылау жұмыстары ұзақ мерзімді болуы керек.

М.М. Рожинский (Рожинский, 1970: 116), «жарақатты шок» диагноз немесе патологиялық процестің тәмамдалған анықтамасы сияқты қабылданбауы керек, «жарақатты шок» – дабыл белгісі, шұғыл емдеу іс-шараларын жүргізу ісіне үндеу екенін айтады. Себебі, жарақатты шок ең алдымен барлық мүшелердің, жүйелердің және процестердің қызметін ұйымсыздандырумен сипатталады.

Нәтижелері және талқылама

Қорыта айтқанда, «жарақатты шокты» емдеудің жалпы ережесін гуманитарлық және әлеуметтікғылымдарда«жарақат»зерттеулерінің методологиялық негіздерін дәйектеу қызметінде қолданудың маңызы зор. Әсіресе, «жарақатты шок» ұсынған жеке адам зақымдалуының алдын алу және емдеу шараларының механизмін ұжымдық жарақат процестеріне бейімдеу дербес ғылыми концептуализацияны талап етеді.

Қазақ әдебиетінде көрініс тапқан «жарақат» феноменінің мотивтері мен идеялық көріністері пәнаралық тұрғыда зерттеудің бірден-бір алғышарты болатыны қисынды. Мәселен, Бауыржан Момышұлының «Ұшқан ұя» (Момышұлы, 2020) (1974) повесінде адамның өнер жолында тапқан тауқыметіне, жарақатына

қарамастан өнер үшін өлімге де бас тігетінін көркем тілмен жеткізгенін аңғарамыз. Сайын Мұратбеков «Жабайы алма» (Мұратбеков, 2020) (1972) повесінде тылда қалған ауылға Екінші дүние соғысының түсірген ауыртпалығын, аштық-жалаңаштық, жетімдік-жесірлік, сау адамның кемтар күйге түскенін көрсету арқылы оның балғын балалыққа жара салғанын, балалардың күтімсіз өскен жабайы алмадай ащы болуын суреттейді. Мұхтар Мағауин «Бір атаның балалары» (Мағауин, 2020) (1973) повесінде ұлдары Екінші дүние соғысының майданында қазақ тапқан ата-ананың жан жарақатын жетім қалған балаларды бауырына басумен жазғанын көрсетеді. Шерхан Мұртазаның «Жүз жылдық жара» (Мұртаза, 2020) (1976) әңгімесі де Екінші дүние соғысының зардабы дәстүрлі қазақ дүниетанымында киелі саналатын Байшынар ағашына балта жүзінің салынуы арқылы мазмұндалады. Байшынардың балта шапқан жарасы мен тылда қалған халықтың психологиялық көңіл-күйі бір-бірімен ассоциацияланып, көркем тілмен сипатталады. Белгілі зерттеуші Мақсат Тәж-Мұрат (Тәж-Мұрат, 2009: 138–153) «Кәбиса жыл» (2009) зерттеуінде репрессияға ұшыраған интеллигенцияның артында қалған ұрпақтарының «күйік қаққан» ауыр тағдырын бір отбасының шежіресі арқылы жан-жақты талдау арқылы қиыстырады. Автор «күйік қаққан» ұғымын адамның құсаға бой алдыруынан болатын ауытқу екенін пайымдайды.

Алайда, жоғарыда атап өткеніміздей, гуманитарлық және әлеуметтік ғылымдар бағытында қазақ мәдени мұрасында «мәдени жарақат» немесе «жарақат» феномендерін зерттеуден бұрын оның методологиялық аспектілерін дәйектеп алу қажеттігі туындайды.

Қорытынды және тұжырамдама

Қорыта айтқанда, зерттеу барысында «мәдени жарақат» метафорасы мынадай білімдер жиынтығын құрылымдайтыны анықталды:

Біріншіден, қазіргі гуманитарлық және әлеуметтік зерттеулерде «жарақат» менталды мағынаны білдіреді;

Екіншіден, «жарақат» психикалық патология ғана емес, пәнаралық тұрғыда ақиқатты пайымдаудың тәсілі немесе талпынысы;

Үшіншіден, «жарақат» – индивидуалды және ұжымдық идеяларды құрайтын концепция; әлеуметтік өзгерістер нәтижесінде жағымсыз, дисфункционалды салдарларды зерттейтін концепция.

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ҚИЯНАТСЫЗДЫҚ ІЛІМІНІҢ
ПӘРМЕНДІЛІГІН ЗЕРДЕЛЕУ МӘСЕЛЕЛЕРІ

Мақалада қиянатсыздық ілімінің заманауи қоғамдағы пәрменділігі аясындағы мәселелер зерделенуде. Барлық кезде, бүгін XXI ғасырда да өмірдің барлық салаларында, жердің әр түрлі аймақтарында жергілікті қақтығыстар, азаматтық соғыстар орын алуда. Ауқымы жағынан соғыстар азайғанымен, олардың зардабы нақты қоғам үшін зор негативті әсерін тигізуде. Онымен қоса, соғыстың дәстүрлі тәсілдерінен гөрі қазіргі таңда жаңа технологиялардың әлеуеті барынша қолдануда. Қару-жарақ пен ықпал ету формалары түрленіп, күрделенуде. Яғни, ашық соғыстар азайып, шартты түрде бейбіт заман орнағанымен, адамзат қауымдастығы жалпы дағдарыстық күйді кешіп отыр.

Үздіксіз күрес пен бәсекеге, менменшілдікке салына беру адамзаттың болашағына айтарлықтай күмән келтіреді. Бүгінгі күні адамзат баласы бірқатар көкейкесті мәселелерді сана-сезімнің жаңа деңгейіне көтеріліп, қайта бағамдауы тиіс. Әр түрлі қоғамдар мен қауымдастықтардың жүйелі және сапалы дамуы олардың қиратушылық емес, шығармашылық жолмен дами алу мүмкіндіктеріне байланысты.

Қиянатсыздық ілімінің негізі сонау көне заманда қалыптасқанымен, қоғамдық және саяси өмір тарихында қолдану мысалдары көп емес. Дегенмен, заманауи зерттеулер қиянатсыздық қағидаттарын нақты мақсаттарға жету жолында қолдануға болатындығын және күш қолдануға қарағанда қиянатсыздық тәжірибесі әлдеқайда пәрменді екендігін байқатуда.

Түйін сөздер: қиянатсыздық, пацифизм, бейбіт әлем, күш қолдану, жаһандық әлем, адам.

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Issues of implementing the effectiveness of nonvolence philosophy

The article examines the issues of the effectiveness of the use of non-violence in modern society. At all times and today in the 21st century, in all spheres of life, in different regions of the globe, clashes, crises, and wars occur. Despite the fact that the overall scale of wars has decreased, this carries significant negative damage to any society. At the same time, the potential of the latest technologies is being increasingly used instead of traditional means of war. And, although a peaceful situation prevails in the world as a whole, humanity is in a deep crisis.

The endless struggle calls into question the future of humanity in general. Today, humanity needs to rise to a new level of consciousness and re-evaluate a number of vital issues. The qualitative and systemic development of society and various institutions depends on the ability to develop creatively, not destructively.

Despite the fact that the philosophy of nonviolence was born in antiquity, there are few examples of its application in the history of social and political life. Modern research shows that the principles of non-violence can be used to achieve specific goals, and the practice of non-violence is much more effective than the use of force.

Key words: violence, pacifism, peaceful world, violence, global peace, man.

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Вопросы осмысления эффективности философии ненасилия

В статье рассматриваются вопросы эффективности применения ненасилия в современном обществе. Во все времена и сегодня, в XXI столетии во всех сферах жизни, в различных регионах земного шара происходят столкновения, кризисы, войны. Несмотря на то, что в целом масштабы войн сократились, это несет значительный негативный урон любому обществу. Вместе с тем,

все шире используется потенциал новейших технологий вместо традиционных средств войны. И, хотя в в целом в мире преобладает мирная обстановка, человечество находится в глубоком кризисе.

Бесконечная борьба ставит под сомнение будущее человечества вообще. Сегодня человечеству необходимо подняться на новый уровень сознания и заново переоценить ряд жизненно важных вопросов. Качественное и системное развитие общества и различных институтов зависит от способности развиваться творчески, а не разрушительно.

Несмотря на то, что философия ненасилия зарождалась еще в древности, в истории социальной и политической жизни имеется немного примеров ее применения. Современные исследования доказывают, что принципы ненасилия могут использоваться для достижения конкретных целей, а практика отказа от насилия намного эффективнее, чем применение силы.

Ключевые слова: насилие, пацифизм, мирный мир, насилие, глобальный мир, человек.

Кіріспе

Қазіргі кезде бүкіл әлем жаһандану үдерісін кешуде. Бірі бұл үдерісті сынап жатса, бірі қоғам дамуы үшін жаһанданудан артық ештеңе жоқ деген пікірді қолдайды. Бірақ кез келген қоғам үшін бейбітшілік деген негізгі құндылық болып табылатындығымен келіспейтіндер жоқ десек қателеспейміз. Жаһандық үдерісінде бейбіт-шіліктің ролі қандай? Бейбітшілік деген нақты белгілі бір жайт па әлде күй ме? Оны сақтау, ары қарай дамыту қандай мәселелермен бай-ланысты? Осы сұрақтар аясында талдау жасап көрейік.

Осы мәселелер аясында зерттеу жүргізуші-лердің бірқатары бейбітшілік дегенді күй деп сипаттауға келіседі. Ал бұл күйдің сақталуы мен дамуы қиянатсыздық қағидалары арқылы жүзеге асырылады (George, 2012). Барша адамзаттың аңсайтыны бейбіт ғұмыр болса, оның кілті күш қолданбай, ешкімге зиян тигізбей әрекет ету қабілетіне байланысты деп түсінеміз. Жаһандық үдерістер әлемдік нарықтың қарқынды дамуы мен әр түрлі технологиялардың адам өмірінің ажырамас ұстындарына айналуына ықпал тигізуде. Үдемелі дамып отыратын нарық тап-жылмай бәсекеге қабілетті болуды талап етеді. Үздіксіз бәсекелі жай-күйде ешкімге ешбір зиян тигізбей өмір сүру мүмкін бе? Әлбетте, бұл риторикалық сұрақ.

Заманауи демократиялық, құқықтық мемле-кеттер экономикасы капиталистік заңдылықтарға негізделеді. Жаһандық нарық пен жаһандық саясат әуел бастан бәсеке мен күрестің іргелі қағидаларына құрылып келген. Қиянатсыздық қағидалары ондай күресте орынсыздау деп қабылдануы ғажап емес. Бұл адамзат санасын-да күш қолдану қағидаларының бекіп қалуының нәтижесі деп айтуға болады. Бірақ бүгінгі күні адамзат баласы бірқатар көкейкесті мәселелерді сана-сезімнің жаңа деңгейіне көтеріліп, қайта

бағамдауы тиіс. Үздіксіз күрес пен бәсекеге, менменшілдікке салына беру адамзаттың бола-шығына айтарлықтай күмән келтіреді.

Әр түрлі қоғамдар мен қауымдастықтардың жүйелі және сапалы дамуы олардың қирату-шылық емес, шығармашылық жолмен дами алу мүмкіндіктеріне байланысты. Бейбітшілік үстем еткен қоғамда ғана шығармашылық дамуға қолайлы жағдайлар қалыптасады (Абдильдин, 2014: 118). Бейбітшілік күйінің баянды болуы қиянатсыздық қағидаларының қатаң заңдылық деңгейінде қоғамда бекуімен қамтамасыз етіледі. Яғни, қиянатсыздық қағидалары демократиялық институттардың нығаюына, қоғамдық құрылымдардың сапалы жетілуіне тікелей әсер ететін күш. Мәмілеге келіп ұжымдаса алуда, күдікке емес, өзара сенімділікке құрылған еркін қарым-қатынастарда адами әлеуеттің де үдемелі артуы анық.

Өкінішке орай, адамзат баласы күшпен әсер етуді, «жұдырыққа» жүгінуді әдетіне айнал-дырып келген. Ал, қиянатсыздық қағидалары утопиялық армандар деңгейінде қалып, тиісінше бағаланбай келеді. Жаһандық нарық пен саясат «бірінші бол!», «мықты бол!», «бәрінен де Сен күшті бол!» деген ұрандармен өзара бәсекені, сәйкесінше, күресті өршітуде. Жеке тұлға бол-са, жаһандық алып механизмге қарсыласуға қауһары жетпейтіндігіне сеніп, қиянатсыздық қағидаларына жүгінуге, олардың пәрменділігін тәжірибеге айналдыруға қорқақтайды.

Қиянатсыздық ұстанымның спецификалық пәрменділігі әуел бастан адамдар арасындағы, адам мен табиғат арасындағы, адам мен Жа-ратушы арасындағы қарым-қатынастардың үйлесімділігіне құрылғанын ескерген жөн. Адам-зат баласы қиянатсыздық қағидаларын тиісті деңгейде қабылдамағанша түрлі дағдарыстардың репрессиялық қыспақтарында шыр айналып жүре береді. Сондай-ақ, керісінше, бүгінгі күнгі жеке саналы адам қиянатсыздық қағидаларын

ұстануды өзіне-өзі міндеттей алса, әлеуметтік өмір де сапалы трансформацияланады, қоғамдық өмірдің әр түрлі салалары жанданады, рухтанады, белгілі бір шығармашылық формаға ұласады. Демек, сапалы даму шығармашылық қатынаспен, бейбітшілік күймен байланысты. Ал, қиянатсыздық қағидалары абстрактілі елестер емес, аталмыш сапалы дамуды қамтамасыз ететін нақты құрал деп бағалануға лайық.

Тақырыпты таңдауды дәйектеу және мақсаты мен міндеттері

Бейбітшілік – қоғамның сапалы дамуының іргелі күйі

Адамзат тарихында сонау ерте заманнан бері әр түрлі соғыстар мен қантөгістер, зұлымдықтар, қиратулар туралы деректер мен дәлелдер жеткілікті. Бірақ өткен жиырмасыншы ғасырда адамзат баласының кейбір қауымдастықтары жүзеге асырған, ал басқалары бастан кешкен қайғы-қасіреті айрықша зұлымдықпен ерекшеленеді. Бір ғана ғасырда бір емес, екі дүниежүзілік соғыс барысында тұлға атаулының ар-намысын таптап, абырой төгуде адам баласының қиянатшылдығы өз-өзінен асып түскендей болды. Екінші Дүниежүзілік соғыстан кейін Біріккен ұлттар ұйымының құрылуы көпшіліктің жүректерінде берік сенім ұялатқан еді. Енді адамзат қоғамы гуманизация жолында дамиды, қарым-қатынастарда әлеуметтік және этикалық өзгерістер орын алып, әлемнің саяси және құқықтық ландшафтында трансформациялар жүзеге асырылады деген үміттер орын алды. Алайда, көпке ұзамай адамзат баласы ядролық қаруды ойлап тауып, әлем шартты екі лагерьлерге бөлініп, «суық соғыс» бейбітшілік атаулыны сағымға айналдыра одан әрі алыстатты. Екі лагерьдің арасындағы теке-тірес адам баласы тарихқа өзгеріс әкелетін саналы тұлға ғана емес, Жер бетіндегі тіршілікті мүлдем тоқтатуға қабілетті екендігіне көз жеткізді. Бұл жайтты сезіну саяси көшбасшыларды дер кезінде келісімге келуге, «суық соғысты» тоқтатуға, салыстырмалы тұрғыда ортақ бейбіт қауымдастық құруға мәжбүрлеген.

Бүгін біз кешіп отырған XXI ғасырда да Жердің әр түрлі аймақтарында жергілікті қақтығыстар, азаматтық соғыстар орын алып жатыр. Ауқымы жағынан соғыстар шигерілгенімен, олардың зардабы нақты сол қоғам үшін елеулі екендігі белгілі. Онымен қоса, соғыстың дәстүрлі тәсілдерінен гөрі қазіргі таңда жаңа технологиялардың әлеуеті барынша қолдануда.

Қару-жарақ пен ықпал ету формалары түрленіп, күрделенуде. Яғни, ашық соғыстар азайып, шартты түрде бейбіт заман орнағанымен, адамзат қауымдастығы жалпы дағдарыстық күйді кешіп отыр.

Сонымен, бейбіт әлем мен қиянатсыздық қағидаларының байланысы туралы мәселелерді талқылауды жалғастырайық. Бұл тақырып аясында ізденіп жүрген заманауи зерттеуші Роберто Манчини адамдардың бейбітшілікті әдетте келер шақтағы абстрактілі мүмкіндік ретінде қарастыруын сынға алады (Mancini, 2017). Оның ойынша, саяси көшбасшылар қарапайым халықты соғыс трагедиясын әдейі өршіген күйде ұсынып, бойларында үрей ұялатады. Осыдан келіп, халық мойнына бейбітшілікті сақтау туралы моральдік жауапкершілік жүктеледі. Ал, мемлекеттер өз тараптарынан аталмыш бейбітшіліктің сақталуын қамтамасыз ету үшін әскери салаға жылдан-жылға миллиондаған қаржыларды бөледі. Осылайша халықты бейбітшілік күйді сақтап отыру үшін әскери қуатты күшейту қажеттілігіне сендіреді. Іштен-сырттан әр уақытта жау келуі мүмкін деген ұстанымдармен бейбітшіліктің тұрақсыздығы, нәзіктілігі туралы көп айтылады. Міне, сондықтан мемлекеттер миллиондаған қаржыны диабет, қатерлі ісік сияқты ауруларымен күреске, экологиялық апаттардың алдын алуына емес, әскери салаға бөлу қажеттілігін өздігінше дәлелдейді. Зерттеуші Манчинидің пайымдауынша көбінесе мұндай стратегия салыстырмалы тұрғыда бейбіт қоғамдарда ұтымды жүзеге асырылады. Себебі, халық бейбітшілік күйінен қол үзіп қалу қорқынышынан әскери саланың мықты болуына көп сенім артады (Mancini, 2017).

Манчини келтіріп отырған аргументтермен келісе отырып, бейбітшілікті сақтау, қамтамасыз ету үшін әскери қуаттың айтарлықтай күштілігі ақыр соңында қандай нәтижелерге алып келуі мүмкін деген сұраққа тірелеміз. Бейбітшілікті қаруының күшімен ғана қамтамасыз етуге бола ма?

Әуел бастан бейбітшілік адамзат өміріндегі маңызды құндылықтардың бірі болып табылады. Ежелгі кезден діни ілімдерде бейбітшіліктің Жаратушыдан дарыған игілік деп түсіндірілуі белгілі. Ежелгі діни мәтіндер мен заманауи әр түрлі ілімдерде бейбітшілікті сақтау адам баласының борышы екендігі туралы көп айтылады. Қиянатсыздық ілімінің классигі Махатма Ганди «Адам осы дүниенің жалғыз иесісі немесе тіпті авторы ретінде емес, бұл әлемдегі тіршіліктің «қамқоршысы» ретінде әрекет жа-

сауы керек» деп жазған (Ганди, 2016: 72-75). Шынымен де, әсіресе, соңғы кезде уақыттың айрықша тез өтуі оқиғалардың да шапшаң өзгеруіне ықпал етеді. Үнемі уақытын жеткізе алмай, үлгермей жүретін заманауи адам алға қойылған мақсаттарына асығып, борышы мен жауапкершілігі туралы ойлануды кейінге шигереді. Бірақ заман үдерісі адамды күтіп тұрмайды. Заман адамның өз борышы мен жауапкершілігін толықтай өтеуін ертең емес, бүгін талап етуде. Ал, бұл деген, қайталайтын болсақ, қиянатсыздық қағидаттарына жүгіну арқылы жүзеге асырылатын құбылыс.

Жоғарыда келтірілген зерттеуші Манчини қоғамның бейбітшілік күйі мен қиянатсыздық қағидалары арасындағы байланысты зерделей келе, философияның классикалық тілінде қолданылатын «форма» ұғымын пайдаланады. Форма деген біріктіруші принципке негізделеді. Манчини бейбітшілікті қоғамның формасы деп қарастыруды ұсынған. Тіпті бейбітшілікті қоғамның әлеуеті, оның конституциясы деп бағалаған да артық болмас. Демек, қоғам гуманизация жолында дамыған сайын, форма өзінің пішіні мен өлшемдеріне сәйкес келеді (Mancini, 2017).

Зерттеуші пікірін ескеріп, бейбітшілікті қоғам дамуының формасы дегенге жүгінсек, әр түрлі қоғам институттарының әрекеттерін, олардың шынайылығын бағалауда бейбітшілік үлесін маңызды өлшем ретінде қабылдауға болады. Яғни, қоғам институттарының әрекеттері бейбітшілікті нығайтуға бағытталса, олар формаға сәйкес келіп тұр деген сөз. Олай болса, қиянатсыздық қағидаларын «әдіс» деген ұғыммен қарастыра аламыз. Бейбітшілікті сақтау мен дамыту жолында ешкімге зиян тигізбей, қиянат көрсетпей, зұлым күш қолданбай әрекет етілсе, форманы жүйелейтін әдіс дұрыс таңдалды деген қорытындыға келуге болады.

Дегенмен, айналып келіп, бүгінгі заман, яғни, жаһандық үдеріске назар аударсақ, шартты түрде барша адамзаттың басын біріктіріп отырғандай көрінетін бұл жүйе шынында бәсекеге негізделген. Бірақ бәсеке атаулыны сынап қана, оның көптеген сапалы өзгерістер мен жаңалықтарға ықпалдасу әлеуетін ескермей кетуге болмайды. Сондай-ақ, жаһандық үдерісті тоқтату енді мүмкін болмаса, сәйкесінше, бәсекелесу үрдістері де қарқынды жүре береді. Олай болса қиянатсыздық қағидалары қазіргі кезде дәрменсіз болып қалды ма? Жоқ, әр заманда да өз олқылықтары болған, бар және болады. Бірақ бейбітшілікті сақтау, соғыстарды тоқтатуға қатысты түрлі тәжірибелер адамзат тарихы мен мәдениетінде, ойлау жүйесінде әр кезде де орын алып келген.

Ғылыми зерттеу әдіснамасы

Пацифистік қозғалыстардың бейбіт қоғам орнату мен дамытудағы үлесі

Ғылыми айналымда және жалпы интеллектуалды ортада қоғамның шығармашылық әлеуетіне тосқауыл қоюды, бейбіт даму жолына кедергі болатын соғыс пен қантөгістерге, қиратушылық акцияларына қарсы бағытталған көзқарастар, бастамалар, әрекеттер жиынтығын пацифизм деп атау дәстүрі қалыптасқан. Адамзат тарихындағы сонау заманнан бері елеулі орын алып келе жатқан түрлі соғыстар сияқты пацифизмнің де тарихи жасы ежелгі дәуірлерден бастау алады (Энциклопедия ИФ РАН, электронный ресурс).

Әдетте батыс әлеміндегі пацифистік қозғалыстардың алғаш көріністерін христиан ілімімен байланыстырады. Ол туралы деректер ортағасырлық Ориген, Тертулиан сияқты діни ойшылдарының еңбектерінде сақталған. Онда Иса Пайғамбардың ешбір адамға ешбір жағдайда да күш қолдануға болмайтындығын этикалық қағида ретінде тыйым салғаны жан-жақты әрі тереңнен талқыланады. Христан ілімін заманауи тұрғыда жан-жақты зерттеп жүрген Жан Мишель Хорнус христиан апологеттері тіпті жеке адамның, белгілі бір қауымдастықтың өзін-өзі қорғауы да күш қолдануды талап етеді, олай болса әскери қызметтен де бас тарту қажеттілігі туралы ұсыныстар білдіргеніне тоқталады (Hornus, 2009: 372). Бұл Иса Пайғамбардың адамзат үшін азап шегуі туралы христиандық сакральді идеямен байланысты болуы мүмкін. Оның күреспей азап шегуі христиандық дүниетанымның рухани идеалы екендігі белгілі.

Зерттеуші Хорнустың ойынша Константин императоры христиан дінін қабылдағалы шіркеудің ресми беделі өсті. Саяси күш-қуатты дәлелдеу, билік аймақтарын кеңейту мақсатында «дінді тарату», «барша адамзатқа ақиқатты жеткізуді» сылтауратып соғыстар жүргізу қажеттілігі күн тәртібінде тұрды. Ортағасырлық христиан ойшылы Әулие Августиннің «әділетті соғыс» концепциясы жаулаушылық жорықтарын ақтап шығуға ұтымды қолданғаны тарихтан белгілі. Кейін ғана Аквиниаттық Фома еңбектерінде соқыр сенім қантөгістерге әкелетіндігі, Құдайға деген құлшылық қантөгістерді талап етпейтіндігі

қисын заңдылықтарымен дәлелденген болатын (Hornus, 2009: 163).

Уақыт өте келе, ортағасырлық католик шіркеуінің шексіз үстемдігін сынға алған анабаптисттер, квакерлер, меннониттер сияқты радикалды протестанттық ағымдар қалыптасып, өздерінің соғыс атаулыға түбегейлі қарсылықтарын басты ұранға айналдырды. XIX-XX ғасырларда батыстағы негізгі пацифистік қозғалыстарды осындай діни топтардың өкілдері басқарғаны белгілі (Hornus, 2009: 202).

Негізінен, мазмұнына сүйенсек, пацифистік қозғалыстар әр заманда барлық діни жүйелерде көрініс тауып отырған. Айталық, шығыс өркениеттерінде христиан діні пайда болғанға дейін сан ғасырлар бұрын джайн, индуистік, буддистік діни жүйелері пацифистік ұстанымдарға жақын келген. Мысалы, Махатма Ганди джайндық діни жүйенің барлық мазмұны өмірдің құндылықтық мәнін айрықша бағалауға құрылғанына бала кезінен ерекше таң қалатындығымен бөліседі. Сондай-ақ, индуистік жүйенің негізгі шығармашылық туындысы саналатын Бхагават-Гита да ойшылға бала кезінен елеулі әсер еткен екен (Ганди, 2016: 66-68). Осындай идеяларға негізделген мәдениет аясында тәрбиеленген Ганди батыстық білімді игере отырып, өз өмірін үнді халқын ағылшын бодандығынан азат ету күресіне арнағанын білеміз. Гандидің өмірі мен жүзеге асырған әрекеттері күш қолдануға қарсы мызғымас қарсылықтың үлгісі деп айтуға болады. Ойшыл әрі қайраткер соғыс атаулыға қарсылығын әрдайым ашық білдіріп, онымен барынша «күрескен». Ол барша адамзаттың бейбіт жолмен дамуы, бейбіт қоғамда өмір сүруі үшін жанын берген тұлғалардың бірі.

Кезінде фашистердің еврейлерді қудалауын Ганди «адамзат тарихындағы зұлымдықтардың айрықша қасіреті» деп сынап, «егер соғыс атаулыны ақтап шығуды мүмкін десек, ол фашизмге қарсы соғыс болғаны абзал» деп пікірін білдіріпті. «Бірақ мен соғысқа қарсымын. Мен соғысқа сенбеймін» деп түйіндейді Ганди (Ганди, 2016: 83).

Сонымен, пацифистік қозғалыстарды саяси тәжірибеде көрініс беретін бейбіт қоғам құрудың идеологиялық тұғыры деп айтуға болады. Зерттеушілердің көпшілігі пацифистік қозғалыстардың қайнар көзін діни ілімдермен байланыстыруды жөн көреді. Алайда, кейбір ізденушілердің пайымдауынша пацифистік қозғалыстар діни ілімдерден ғана бастау алмайды. Мысалы, зерттеуші Д.Р. Вилла Рим республикасында I ғасырда плебейлер патрицийлерге ықпал

ету мақсатында азаматтық мойынсұнбаушылық акцияларын тұрақты түрде жүзеге асырып отыратындары туралы мәліметтер сақталғанын келтіреді. Сондай-ақ, адамзатқа танымал ойшыл Сократ та «саяси өмірде қауіп төндірмейтін әрекеттерге жүгінуді» ұсынған болатын (Villa Dana Richard, 2001: 76-88).

Сонымен, пацифистік қозғалыстардың тарихи мұрасы ұзақ және қайнар көздері әр түрлі деген тұжырым жасай аламыз. Бірақ саяси идеология тұрғысында пацифистік қозғалыстар әлсіздігіне де талай мысалдар келтіруге болады. Айталық, либерализм, республиканизм, социализм, коммунизм, фашизм сияқты идеологияларды миллиондаған адамдар қабылдағаны туралы дәлелдер жетерлік. Оларды пацифизммен салыстырғанда миллиондаған адамдар тезірек әрі ұзаққа қабылдап келген. Шын мәнінде, пацифистік аргументтер әлемнің басым көпшілігін өзіне қарата алмай келеді. Керісінше, сапалы саяси өзгерістерді күш қолдану арқылы ғана жүзеге асыруға болатын ұстанымдар қоғамдық санада әлдеқайда күштірек бекіген. Қоғамның басым көпшілігі соғыстарға жақтасады, оларды ақтап шығуға дәйекті дәлелдерді де тауып отыратындығы шындық.

Дегенмен, соғыс пен бейбітшілік тақырыптарын жете зерттеп жүргендер пацифистік идеологияның абсолютті жеңіске жетуі мүмкін болмаса да, бұл ұстанымның пәрменділігі бәрібір өз нәтижелерін байқатуына назар аударады. Зерттеуші Дастин Элс Хаус пацифистік идеологиясын ұстану қатаң талаптармен шектелмейді деген көзқарасты ұстанады. Яғни, адам пацифистік көзқарастарды қабылдай отырып, белсенді қоғам қайраткері, саясаткер, т.б. болуы әбден мүмкін. Мәселе оның барлық бастамаларында қиянатсыздық қағидаларына жүгіну қабілетіне негізделеді (Howes, 2013). Яғни, адам барлық әрекеттерінде қиянатсыздық қағидаларына жүгінсе, ол пацифистік идеологияның таралуына, күшеюіне үлес қосады. Әлемдегі қақтығыстарды, соғыстарды түбегейлі тоқтату мүмкін болмаса да, қиянатсыздық қағидаларының пәрменділігі қоғамдық болмысқа елеулі әсерін тигізуде. Бұндай пікір білдіруінде Д. Хаус саясаттану, әлеуметтану сияқты ғылымдардың эмпирикалық зерттеулеріне жүгінеді (Howes, 2013).

Осыдан келіп, зерттеуші Д. Хаус қазіргі кезде қоғам және бейбітшілік мәселелерін талдауда «прагматикалық пацифизм» ұғымын қолдануды ұсынған (Joshua, 2012). Таза күйінде пацифистік идеологияның адал жақтаушысы болу қиын. Ол жеке тұлғаның мораль қағидаларын берік

ұстануын талап етеді. Қазіргі заманда адам қарқынды өзгерістерге икемделуге мәжбүр. Жаһандық үдерістер одан үнемі бәсекеге қабілетті болуын қажет етеді. Ондай жағдайда адам мораль қағидаларымен әрдайым санаса бермейтіндігі белгілі. Осыдан келіп, таза күйінде пацифизм сәтсіздікке ұшырайтыны ғажап емес. Зерттеушінің пайымдауынша адам саналы түрде өзі жеке қиянатсыздық қағидаларын ұстанып, пацифистік идеологияны түгел қабылдамауы да мүмкін. Оның ойынша, әлем тарихы мен мәдениетінде қиянатсыздық қағидаларын ұстанғандардың барлығы дерлік пацифист болған емес.

Сайып келгенде, зерттеуші өзінің жұмыстарында қиянатсыздық қағидалары негізінде пацифизмнің жаңаша брендін қалыптастыру туралы пікірлерін білдіреді. Прагматиканы бірінші орынға қойып, ол қоғамдық және саяси қозғалыстарда пацифизмді қиянатсыздық ұстанымға деген беріктілік деп түсіндіреді (Howes, 2013).

Қоғамдық өмірде әр түрлі келіспеушіліктер, күресті талап ететін жағдайлар орын алып жатады. Ондай кезде күшке жүгіну, «жұдырыққа» еркіндік беру арқылы нәтижеге тезірек жетуге болады. Бірақ мұндай жеңістің ғұмыры ұзаққа бармайды. Қиянат стратегиясына жүгінетіндер көп жағдайда ақылға сыймайтын идеологиялық міндеттерді мойындарына жүктеп алады. Нәтижесінде ертелі-кеш тағы күресу, тағы күш қолдану қажеттілігі туындап отырады. Керісінше, қиянатсыздық қағидаларына жүгіну жолы жеңіске жетуде ұзақ уақытты, сабырлықты талап етеді. Бірақ нәтижесі де баянды әрі берік болмақ.

Сонымен, дәстүрлі көзқарастар тұрғысынан пацифизм деген соғысқа қарсы болу ұстанымына негізделген идеология екендігін білеміз. Ал, заманауи прагматикалық пацифизм дегенді қоғамдық-саяси өмірдегі нақты бастамалар мен жобаларда, әрекеттер мен іс-қимылдарда қиянатсыздық қағидаларына тұрақты әрі жүйелі жүгіну тәжірибесі деп түсінуге болады.

Нәтижелері және талқылама

Қоғамды демократияландыру жолында қиянатсыздық қағидаларының үлесі

Адамзат тарихының соңғы бірнеше ғасырларында әлем мемлекеттерінің басым көпшілігі демократиялық даму жолын құптауды жөн көруде. Демократиялық мемлекетті әрбір жеке адам өмірі құндылық ретінде қарастырылып, барлық азаматтардың еркіндіктері мен құқықтары қамтамасыз етуге бағытталған жүйе деп түсінуге

болады. Әлбетте, әр түрлі мемлекеттерде демократия дегенді түсіну, оны орнату мен дамыту әркелкі жүріп жатады. Бұл мәселе саясаттанушылардың зерттеу алаңы деп түсінген жөн болар.

Өзіміздің зерттеу мәселемізге оралсақ, соңғы кездері демократиялық қоғамды орнату мен дамытуда пацифистік идеологтар тарапынан жетілдірілген әдіс-тәсілдер әлемнің көптеген мемлекеттерінің саяси бағдарламаларында қолданып жүр (George, 2012).

«Халық билігі», «азаматтық тұрғыдан қарсыласу» тәжірибелік бастамаларына соңғы кездері көптеген зерттеулер арналуда. Олардың ішінде Эрика Чиновет және Мария Стефан зерттеушілерінің 2011 жылы жүзеге асырған жоба нәтижелерін новаторлық деп бағалауға болады.

Аталмыш ізденушілер 1900-2006 жылдар аралығындағы әлемде орын алған ереуілдер мен көтерістерді (барлығы 323 оқиға) зерттей келе, қиянатсыздық ережелерін ұстанған топтардың күш қолданған топтарға қарағанда жеңіске жету мүмкіндіктері айтарлық зор екендігіне назар аударады. Олардың пікірінше қиянатсыздық қағидаларын қолдану тәжірибесі тіпті авторитарлық режимдерді құлатуда өз пәрменділігін дәлелдеген. Яғни, авторитарлық жүйелердің өздері қиянатсыздық қағидаларын қолдануда әлсіздігін көрсетті. Сондай-ақ, зерттеушілер «қиянатсыздыққа негізделген саяси кампаниялар кейіннен демократиялық институттардың дамуына зор әсер етеді» деп түйіндейді. Бұнымен қоса, олардың пайымдауынша жылдан жылға қиянатсыздық кампаниялардың жиілігі мен жеңіске жету мүмкіндіктері артып келеді (Erica Chenoweth, Maria J. Stephan, 2011).

Әлбетте тәжірибе жүзінде әлемнің әр түрлі мемлекеттерінде жағдай түрліше қалыптасып дамиды. Бірақ Ченовет пен Стефанның келтірген зерттеу нәтижелеріне қарасақ, қиянатсыздық ұстаным демократиялық құндылықтардың кеңінен таралуына зор әсер еткен. Әр түрлі эмпирикалық әдебиеттерде қиянатсыздық қозғалыстардың пәрменділігіне қатысты құнды ақпараттармен қатар күш қолданудың тиімсіздігі туралы сансыз дәлелдерді кездестіруге болады. Айталық, халықты бақылауда ұстау үшін үкімет тарапынан күш қолданудың тиімділігі күдік туғызуда. Джон Дж. Донохью мен Джастин Вулферс зерттеушілері өлім жазасын қолдануға қатысты жылдар бойы жүргізілген зерттеу нәтижелері ондай жазаның қылмыс жасауды төмендетпейтіндігін жазады (John J. Donohue,

Justin Wolfers, 2006). Шынымен де, азаптау немесе қинау тиісті ақпарат алудың ең тиімді жолы деп айта алмаймыз. Қиналған кезде адам одан талап етілетіннің бәріне көніп, кез келген нәрсені айта беруі, келісе беруі мүмкін. Сондықтан, күш қолдану емес, қиянатсыздық қағидаларына жүгіну, бір жағынан, ешбір тірі жанға зұлымдық көрсетпеуге негізделсе, екінші жағынан, көзделген мақсатқа жетуге айтарлықтай үлес қосады.

Қиянатсыздық қозғалыстардың жетістігіне/ жеңісіне қатысты тағы бір оптимистік пікірлерді зерттеуші Джошуа Гольдштейн ұсынады. Оның пікірінше, соңғы жылдары соғыстар неғұрлым сирек басталып, тезірек аяқталуда. Гольдштейн мұндай үдерістерді халықаралық ұйымдар мен үкіметтік емес ұйымдар әрекеттерімен байланыстырады. Бітімгерлік миссияны жүзеге асыруда Біріккен ұлттар ұйымының ықпалы зор деп пайымдайды зерттеуші (Goldstein Joshua, 2012).

Зорлық-зомбылықты күшпен тоқтату керек деген пікір қоғамдық ортада әлдеқайда кең таралуда. Қиянатсыздық қағидалары арқылы айтарлықтай өзгерістерді жүзеге асыру бірден елестету мүмкін емес. Бірақ таза қиянатсыздық қозғалыстары шеңберінде қалыптасып, дамып отырған әдістер олардың күш қолдануға қарағанда пәрменділігін анық байқатып келеді.

Қиянатсыздық ұстанымдағы адами фактордың орны

Соңғы уақытта теориялық ғылымдармен қатар эмпирикалық салаларда да қиянатсыздық қағидаттарын тәжірибеге айналдыру мәселелері қызығушылық тудыруда. Әлбетте, күш қолдануға қалайша қиянатсыздық әрекеттермен пәрменді төтеп беру мүмкін деген орынды сұрақ туындайды. Егер, шынымен де, қиянатсыздық қозғалыстар нәтиже беретін болса, қоғам, адамдар арасындағы қарым-қатынастар, саясат мәселелерін қайтадан түбегейлі қарастыру қажеттілігі бар.

Жоғарыда келтірілген Ченовет пен Стефан зерттеу нәтижелеріне сүйенсек, қиянатсыздық ұстанымдарын қоғамды демократияландыру жолында қолданудың бірден-бір тиімділігі оған әр түрлі адамдардың қатыса алу мүмкіндігімен байланысты. Олардың пікірінше, күш қолдану акцияларына қатысу үшін белгілі бір дәрежеде физикалық дайындық қажет. Керісінше, қиянатсыздық акцияларына қосылу үшін арнайы дайындықтың қажеті жоқ. Күш қолдану акцияларына негізінен жас, еңбекке қабілетті азаматтар қатыса алса, қиянатсыздық акцияларына ондай талаптардың қойылуы шарт емес. Сондай-ақ, зерттеушілердің пікірінше

жария ұжымдасқан қиянатсыздық акцияларында қауіп минимумге жетсе, күш қолдану акцияларына қатысу үшін тәуекелге бара білу керек. Және де мәселе моральдік барьерлермен тығыз байланысты. Күш қолдану акцияларына қатысу адамды өзінің жеке санасында белгілі бір моральдік ұстанымдарды баса өтуді талап етсе, қиянатсыздық акцияларында ондай өз-өзімен күрес мәселелері айтарлықтай мәселе туғызбайды деп пайымдауға болады (Erica Chenoweth, 2011).

Қоғамдық өмірде, саясатта орын алатын конфликтілерде материалдық ресурстар, экономикалық мүдде, бюрократиялық құрылымдар сияқты факторлар ерекше орын алатыны белгілі. Қиянатсыздық ілімді эмпирикалық тұрғыдан зерделеу негізінде ақылға салынған үйлесімді әрекеттер саясатқа айтарлықтай өзгерістер әкелуі әбден мүмкін деген түйін жасауға болады. Демек, саясатты жүргізуде әскери қуаттың маңыздылығы мен қатар адами фактордың үлесі зор деген пікірге келеміз. Билік мәселесін адами фактормен тығыз байланыста қарастыру қадамдары саяси теориядан орын алып келеді. Айталық Ханна Арендт және Джин Шарп еңбектерінде бұл ойлар жан-жақты талқылануда (Арендт, 1958) (Дж. Шарп, 1973).

Ханна Арендт қиянатсыздық ілімінің негізгі идеялары ықпалында болғанымен, Ганди қолданған мұндай әдістердің экстремалды жағдайларда нәтиже беретіндігіне күдіктенген. Дегенмен, ол өзінің көзқарастарында саяси категорияларды жүйелеп, билікті «келісілген әрекеттер» деп қарастыруды ұсынады. Аренд үшін «әрекет ету» деген жасырын емес, өзгелердің қатысуымен жұмыс жасау дегенді білдіреді (Арендт, 1958, беттер 335-337).

Билік дегенді келісілген әрекеттер деп қабылдауға келісек, олар табиғатынан плюралистік болуы керек және оларды қатаң болжап қою да мүмкін болмай қалатындығын да ескеруіміз қажет. Билік пен күш қолдану бір-бірімен үйлесе алғанымен, олардың байланысы қарапайым ережелерге құрылмайды. Күш пен күш қолдануға келсек, ойшыл Арендтің пікірінше олар феноменологиялық тұрғыда біріне-бірі қарама-қарсы болып келеді. Күш қолдану деген өзге біреуді қорқыту немесе жою үшін қолданылатын инструменттермен байланысты. Күш қолдануға арқа сүйеген режимдер өзінің жақтастарына сенгенімен, қоғамдағы барлық әлеуметтік топтардың белсенді қолдауына үміт арта алмайды.

Бұл нені білдіреді? Күш қолдануға сүйенген

әрекеттер, ұстанымдар арқылы билікті қолда ұстап тұру мүмкін, бірақ оның сапалық жағы әлсірейді. Демек, қиянатсыздық ұстанымдардың заманауи демократиялық құндылықтарды нығайтуда пәрменділігі өзінің нәтижелілігін тағы аңғартуда.

«Қиянатсыз әрекеттер саясаты» еңбегінде Джин Шарп жалпы теория тұрғысында саяси биліктің қайнар көздері билеушінің беделі (авторитет), адами ресурстар, дағдылар мен тиісті білімдер, материалдық ресурстар мен санкциялар сияқты өлшемдерге негізделетіндігімен келіседі (Дж. Шарп, 1973: 120-122). Оның ойынша биліктің нәтижелілігі аталмыш элементтердің үйлесімді қолданылуымен байланысты. Яғни, кім және кіммен бірлесе отырып жұмыс жасау керек деген сұраққа келсек, Шарп басқарушының төрт топпен пәрменді қызметтесуін пайымдайды. Ол дегеніміз басқарушының қоғамның әр түрлі топтарымен, билеушінің арнайы агенттерімен, шетелдік үкіметтер және шетелдік халықпен мәмілелі қарым-қатынас жасауымен байланысты. Шарп материалдық ресурстар мен санкциялар басқа адамдармен немесе топтармен қызметтес болуға қол жеткізе алады дегенді жоққа шығармайды. Бірақ, оның ойынша, көптеген билік теорияларында адамдардың арасындағы бірлестік, ымыраға келу арқылы материалдық ресурстар мен санкцияларды қаншалықты тиімді қолдануға болатындығы ескерілмейді (Дж. Шарп, 1973: 137).

Теориялық және практикалық тұрғыда қиянатсыздық мәселелеріне қатысты зерттеулерге үңілуіміз адами фактордың басымдылығын ескеруді қажет етеді. Яғни, кез келген мақсат-мүддеге жету жолында бірден күш қолданып, қыспаққа алып әрекет етуден гөрі қиянатсыздық әдіс-тәсілдеріне жүгіне отырып, адамдар арасындағы түсінбеушілік мәселелерін шешуде шығынсыз жолдарды қарастырудың айтарлықтай үлесі зор.

Қорытынды және тұжырымдама

Қиянатсыздық ұстанымдардың қоғамдық және саяси қозғалыстарда пәрменділігін зерделей келе, келесідей пайымдар жасауға болады. Біріншіден, көпшілік санасында бейбітшілік атаулысы жоғарғы бір құндылық екендігі туралы жалпы білім бар болғанымен, ол таза күйінде адамзат өмірінде көрініс таппайды, бейбітшілік табиғаты сағым секілді деген пікірлер кеңінен бекіп қалған. Екіншіден, күш қолданбау теориясының мәні терең,

оны тәжірибе барысында үйлестіру үшін арнайы дайындықтар, бастысы – рухани және моральдік дайындықтар қажет.

Адамзат қоғамы дегеніміз жеке тұлғалардың ерекшелігі ұжымдық деңгейде ескеріліп, барлық индивидтердің теңдігі құпталатын қауымдастық болып табылады. Ерекше болудың арқасында адамдар бір-бірімен қарым-қатынасқа түседі, сәйкесінше, қарым-қатынастарға түсу арқылы өздерінің ерекшеліктерін дамытады. Гуманизация үдерісі ғана адамзат қоғамын өзінің табиғатын ашуға септігін тигізеді. Бұл адамдардың әрекеттерімен, оларды тәрбиелеумен ғана байланысты емес, бәрінің біріге отырып, бейбітшілік әлемді құруға деген ынтасында көрініс таба алады. Белгілі бір мақсатқа жету үшін міндетті түрде біреуді жазалап, айыптап, оған қарсы күш қолдану тиімді ме? Әлбетте, жоқ.

Негізінен, әуел бастан қоғамға белгілі бір сипаттар немесе қасиеттер бекіп қалған, олардан арылу мүмкін емес деп қатып қалсақ, сол нәтижеге тап боламыз. Айталық, адамзат қоғамы әуел бастан эгоизмге негізделген, зұлымдық жасауға, «бір-біріне қасқыр болуға» қалыптасқан деген ұстанымға берік болсақ, қоғам сол типтегі адамдарды «ұсынады».

Қазіргі кезде адамзат баласы қоғамның түрлі салаларының жұмысы автоматты түрде қызмет ететін дәуірді кешіп отыр. Бюрократиялық аппараттарда, жаһандық нарық алаңында, халықаралық қатынастар жүйесінде, ғылым, саясат, құқық және экономика сынды әлеуметтік тәжірибе салаларында бекіп қалған қатаң ережелер үстем. Бұл мақаламызда жүгінген зерттеуші Манчинидің еңбектерінде бүгінгі таңдағы антропологиялық модель өзімшіл және бәсекеге қабілетті адамға қарай бейімделген делінеді. Сәйкесінше, homo economicus идеологиясына байланысты қоғамда «бейбітшілікке аллергиясы қозып тұрған» субъектілердің көбеюі заңды нәтиже болып тұр. Сана-сезім, ерік, еркіндік, жауапкершілік, тарихи шығармашылық, қиянатсыз бола білу деген сияқты адами қасиеттер өздерінің мәртебесін жоғалтып келеді (Mancini, 2017).

Бірақ қоғамдық жүйелердің жұмысы толығымен тек қиянат қисынына негізделген деп пессимистік түйіндер жасау біржақты болар. Бұл мақала аясында әр түрлі зерттеулер нәтижелерін зерделей келе, таза пацифистік ұрандар бұрынғы кезде қоғамдық санаға әсер етсе де, бүгінгі бәсекеге бейім адамды таң қалдырмайтынын байқадық. Сәйкесінше, гуманды қағидаларға негізделген қоғамды нығайту

үшін прагматикалық жаққа ерекше назар аударуқажет. Ол дегеніміз ежелгі кезден бастау алған пацифистік жолдан келіп қалыптасқан қиянатсыздық практикаларды қоғамдық, саяси ортада қалайша қолдануға болатындығын тәжірибе жүзінде апробациядан өткізу керек.

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PROJECT LABΩ

A new concept of an online research and training platform for the implementation of collaborative thematic projects, particularly in the SHS field, LABΩ enables the rapid launch and successful completion of a research programme virtually mobilising an international, multidisciplinary and multi-level network (from the enlightened amateur to the PR via the doctoral student) without having to seek funding but solely on the basis of the scientific interest of the project. The article was first published in French in the form of an interview with the director of the Gilles Gaston Granger Center P. Taranto (Dématérialiser la recherche pour revenir à l'essentiel: le projet LABΩ // La Lettre de l'InSHS, №66, juillet 2020, pp. 14-17). The article reveals the details of one of the center's scientific projects on the implementation of scientific research in the field of humanities in the modern digital world. The authors answer the question of how digitalization processes affect the process and methodology of scientific work in the digital world, as well as reveal the essence of the digital tools offered by the platform LABΩ for this. The article is published as part of the implementation of a joint European-Kazakhstan project "Digital humanities in the Republic of Kazakhstan: local solutions for global problems" co-funded by the Erasmus + Programme of the European Union. The project includes lectures, the creation of MOOC courses, and a number of scientific publications. The authors of the article invite Kazakhstani researchers to discuss and share experiences on the topic of digital humanitarian research in the Republic of Kazakhstan.

Key words: digital humanities, digitalization, international projects, LABΩ, Republic of Kazakhstan.

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LABΩ жобасы

Бірлесе жүргізілетін тақырыптық жобаларды, әсіресе SHS, LAB салалары бойынша жобаларды жүзеге асыруға арналған онлайн-зерттеу мен оқыту платформаларының жаңа концепциясы зерттеу бағдарламасын қаржыландыру іздеуді қажет етпей-ақ, тек жобаның ғылыми мүдделерінің негізінде ғана халықаралық, көпсалалы және көпдеңгейлі жүйені (сауатты қызығушыдан бастап докторант арқылы PR-ға дейін) қамти отырып тез іске қосуға және табысты аяқтауға мүмкіндік береді. Мақала алғаш рет француз тілінде Жиль Гастон Гранже орталығының директоры П. Тарантоның интервьюі түрінде жарияланды (Dématérialiser la recherche pour revenir à l'essentiel: le projet LABΩ // La Lettre de l'InSHS, №66, juillet 2020, pp. 14-17). Мақала орталықтың қазіргі заманғы цифрлы әлемде гуманитарлық пәндер саласындағы ғылыми зерттеулерді жүзеге асыруға қатысты ғылыми жобаларының бірі туралы толығырақ баяндайды. Авторлар цифрландыру үдерісі цифрлық әлемде ғылыми жұмыс жүргізудің үдерісі мен әдістемесіне қалай әсер ететіні туралы сұраққа жауап береді, сонымен қатар, платформаның осыған арналған цифрлық құралдарының мәнін ашады. Мақала Еуроодақтың гранттық қаржыландыру бағдарламасына ие болған «Қазақстан Республикасындағы цифрлы гуманитаристика: жаһандық мәселелерді локалды шешу» атты еуропалық-қазақстандық жобаны жүзеге асыру аясында жарияланып отыр. Жоба бойынша дәрістер жүргізіліп, КАОК дайындалады және ғылыми мақалалар жарияланады. Мақала авторлары қазақстандық зерттеушілерді Қазақстан Республикасындағы цифрлы гуманитарлық зерттеулер тақырыбы бойынша пікірталасқа және ой бөлісуге шақырады.

Түйін сөздер: цифрлы гуманитарлық ғылымдар, цифрландыру, халықаралық жобалар, LABΩ, Қазақстан Республикасы.

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Проект LABΩ

Новая концепция онлайн-исследовательской и учебной платформы для реализации совместных тематических проектов, особенно в области SHS, LAB, позволяет быстро запустить и успешно завершить исследовательскую программу, практически мобилизуя международную, многопрофильную и многоуровневую сеть (от просвещенного любителя до профессионала и докторанта) без необходимости изыскивать финансирование, но исключительно на основе научных интересов проекта. Статья впервые была опубликована на французском языке в форме интервью директора Центра Жить Гастон Гранже П. Таранто (Démataterialiser la recherche pour revenir à l'essentiel : le projet LABΩ // La Lettre de l'InSHS, №66, juillet 2020, pp. 14-17). Статья раскрывает подробности одного из научных проектов центра, касающегося реализации научных исследований в области гуманитарных дисциплин в современном цифровом мире. Авторы отвечают на вопрос о том, как процессы цифровизации влияют на процесс и методологию осуществления научной работы в цифровом мире, а также раскрывают суть предлагаемых платформой цифровых инструментов для этого. Статья издается в рамках реализации совместного европейско-казахстанского проекта по грантовому финансированию программы Европейского Союза «Цифровая гуманитаристика в Республике Казахстан: локальные решения глобальных проблем». Проект включает в себя чтение лекций, создание курсов МООК, ряд научных публикаций. Авторы статьи приглашают казахстанских исследователей к дискуссии и обмену опытом на тему цифровых гуманитарных исследований в Республике Казахстан.

Ключевые слова: цифровые гуманитарные науки, цифровизация, международные проекты, LABΩ, Республика Казахстан.

Introduction

"Doing research". In a nutshell, it means confronting problems relating to knowledge, studying – in a laboratory, in an archive or elsewhere – advancing hypotheses, defining concepts and sharing ideas and results. The involvement and enthusiasm of a researcher depends on the possibility of making this naïve – or native – representation of research current and concrete: exploring, studying, thinking, sharing. However, research is also the institution that organises communities of researchers, offers them a framework and objectives, and discusses scientific and budgetary policies with them. For several years now, successive upheavals have shaped a new academic landscape that raises many questions about the aims of research activity.

Justification of the choice of articles, goals and objectives

One of the driving forces behind this transformation has been the introduction of a policy of calls for projects in parallel with sustainable funding, and recently, an increasingly important place has been given to the "valorisation" of knowledge, in which the SHS are also called upon to take part. These new missions have an impact on the very foundation of the teaching-research profession, as they take a significant amount of research time away from the time spent on research, solely for the purpose of writing, carrying out and, when the hoped-for funding is obtained, administering projects. When this is not the case, which is the case for the vast majority of projects, the researcher is entitled to ask himself what "excellence" in research means in this new landscape, how it is evaluated, and how to articulate with traditionally conceived research the new missions of management and administration that seem far removed from it and may repel potential candidates.

The DGRI (Directorate General for Research and Innovation) has, in a letter sent recently (20 June 2020), proposed a questionnaire "to researchers and teacher-researchers who have difficulties or do not dare to submit within a European framework", in order to try to understand why the participation rates of French researchers in PRCI (EU Framework Programme for Research and Innovation) calls remains desperately low and half as low as expected (around 8%). However, the difficulties or shyness of the researchers may not be to blame. More simply, we believe that most of them think that the cost of personal investment outweighs the chance of benefiting from the scheme, and that they fear that if they succeed they will have to do something other than what they are passionate about: *doing research*.

Scientific research methodology

The project LABΩ was born out of this observation.

We start from the following principles:

1) Excellence is the quality of research in progress or finished, not planned. Excellent research is that which is produced according to a process that guarantees its *scientific* quality. This question of "scientificity" is fundamental for the SHS, which produces knowledge where experimentation and quantification of phenomena can never justify the complexity of their objects, and are sometimes reduced to chasing after a form of science that is not their own for fear of not being legitimate and missing the funding train.

2) Ideally, excellent research is that which is produced by a group of specialists working together to develop an answer to a problem, or seeking the agreement of minds, which is one form of "objectivity". This collaborative way of working is a self-evaluating process, a form of permanent *peer-reviewing, a* true peer review, not an expert review. It requires in return a certain renunciation of auctoriality. Submitting one's own work line by line to the criticism and revisions of others may hurt the ego of the individual researcher, but it legitimises the scientific value of the work. We are convinced that the incessant dialogue of a team producing collective intelligence and emulation is a much more convincing validation criterion than the blind evaluation of one or two peers. Faced with the enormous amount of publications and data available on any given research topic, only teamwork allows us to take stock and build reference publications. Against a proliferation of hyper-specialised, sometimes redundant publications, LABΩ aims for *fewer publications,* but supported by a lot of collective work, according to the FAIR model (Findable, Accessible, Interoperable and Reusable). LABΩ wants to be a digital third place where the generosity of donation, exchange of ideas and the surplus of intellectual work replaces the meagre savings of repetition of the already known under the banner of specialisation, in a context of deadly academic competition.

3) Digital innovation that would enable excellence through collaboration must be thought of as a *device* and not as a mere *tool*. As with an old Hasselblad camera, taken to the moon on the Apollo missions, the best technology equals the greatest simplicity and essential functions. This camera, because of its simple excellence, invented a style and an image ethic, and for this reason it went from being a camera to being a device. The device that LABΩ

wants to be – a project platform and collaborative editing software with new functionalities – embodies this desire to intervene directly on the working conditions of the researcher by revaluing the essential functions of intellectual and scientific life and by simplifying the conditions of its exercise. Unlike the many multitasking collaborative work tools that are designed for the company, LABΩ only wants to retain essential functionalities for research. This move towards greater simplicity and ergonomics is crucial if researchers are not to be constantly disappointed by the unfulfilled promises of digital technology to facilitate and free up their research time. As the Covid-19 crisis has shown again recently, concerns have arisen in the scientific community about the omnipresence of digital tools, accelerated by teleworking, and the distortion they are likely to cause to their activity. It must be possible to oppose the enslavement by the tool with a device that liberates.

The material description of LABΩ is quite easy to do. LABΩ is an international city of online research where each researcher can open his or her own laboratory, set up his or her own international team (even including non-academics) and access tools and databases without waiting for funding and without time constraints to bring his or her project to life, because it is the research itself that must set the tempo. Via a website, a researcher, regardless of his or her status, can open a research project and access an online collaborative editor. At the time of its opening, no one will evaluate his project, the way it is held, its feasibility or its network. On the other hand, he will agree to respect an ethical charter, built around a few basic principles: agree to work in a spirit of *limited copyleft, i.*e. authorising to give one's work – and one's auctoriality – to a work team; commit to building such a team, because the quality of the project will depend precisely on the activity of its members; archive the entire process of drawing up the text, because the strength of LABΩ lies in going back and measuring the scope of a project on the basis of the intellectual activity, exchanges, controversies and revisions that have accompanied the project. Finally, it undertakes to proceed with a complete indexing of the text produced using semantic tags that will enable search engines to find not key words, but significant inflections of thought: theses, arguments, paradigms, examples, etc.

Results and discussion

Full access to the resources and the possibility of a label of excellence through LabΩ will be reserved for teacher-researchers whose institutions

wish to support the project through the purchase of licences or the service. In other words, the platforms are open access, but some services are the responsibility of the institutions. This choice is dictated by a constraint, a political-scientific reason and an economic-political reason. The constraint concerns access to databases: even if our desire is to broaden access to scientific databases, the conditions of access are determined by the evolution of the notion of «participatory science» and for certain research by the need to protect intellectual property. The political-scientific reason is that we want to encourage independent, precarious or privately invested researchers to build partnerships with research and higher education institutions. The economic-political reason is, finally, very simple: to make LABΩ a stable and sustainable structure, we need a sustainable source of funding to be able to increase its storage capacity, develop functionalities, and meet user requirements. The self-financing of LABΩ via a system of licences or Software as a Service (SaaS) is therefore an objective of the development currently underway. Beyond this, we also aim to make LABΩ – in its full version – free for all research institutions in developing countries, and for any association or citizen project requiring a collaborative tool for text development or data collection and processing.

There are many questions today about the function and value of the human and social sciences, particularly in relation to the still-fluctuating field of the Digital Humanities.

The fruitfulness of an approach in which the SHS, far from being confined to an ornamental discourse on so-called "societal" emergencies, are on the contrary a force for structuring scientific synergies that intends to give meaning and perspective to research activity, is already evident in this project. After the *Innovative SHS* exhibition in Lille (France, 2019), where we presented LABΩ, we were solicited by various units to build together truly multidisciplinary projects, and to find funding for them on the basis of the SHS/hard sciences articulation. Partnerships have been built with science units in order to bring out scientific and social innovation, such as the SMILE project on the collective use of pollution data (co-sponsored by the CGGG and INS2I); the EPIDEMAP+ project on epidemiological modelling (co-ported in pre-maturity with the UMR LIS) and others still in gestation, on orphan diseases (Or-

phandi project), national education (Scolab project) and doctoral training (collaborative theses). These projects are concrete applications of our philosophy of open and participatory science, and they also bear our conviction that it has become necessary to involve citizens in scientific activity, via collaborative digital devices, which come to envelop and give political and social meaning to advanced technologies (microelectronics, AI, etc.). In particular, this is how the SHS can fight, in their own way, against the crisis of authority and the resulting democratic deficit, which are generated by disinformation and irrationalism – the dark side of the internet.

Conclusion

In summary:

LABΩ is a collaborative editor in a specialised ENT. The project aims to produce benchmark results through a process that allows an accurate assessment of the quality of individual contributions («permanent *peer-reviewing"*). It is both :

1. An incubator for scientific projects (which can also serve as a nursery for calls for projects). It enables the relevance or fruitfulness of an idea to be tested quickly, and for «heavy» calls (ANR, ERC) to structure projects that really prove their worth, if such funding is required;

2. A hub of services and tools currently scattered over the net and underused or poorly known (Inist, Istex, HAL bases and tools, engines, translators);

3. An *OpenEdition* data generator for research, including an innovative semantic indexing system. The research and theses produced on LABΩ are designed to be the subject of collections in OE (CLEO).

Six current research pitfalls could be overcome with this process:

· The standardisation of SHS projects through the policy of calls for projects as it is currently conceived

· The waste of time and public money generated by this process

· The demobilisation of researchers

· The decline in the quality of the scientific level induced by the pressure to publish

· Problems related to the scientific publishing market (support for *Open Edition*)

· The great difficulty of objective evaluation of research results.

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2-бөлім
МӘДЕНИЕТТАНУ

Section 2
CULTURAL STUDIES

Раздел 2
КУЛЬТУРОЛОГИЯ

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LIBERALISM AND LIBERAL MUSLIMS

Three central ideas in contemporary liberal political philosophy include: 1) liberty and equality represent the most basic political values; 2) legitimate political authority must be exercised on the basis of moral reasons that are compatible with liberty and equality; and 3) the burden of justification for political authority is on the state, not the individuals subject to the state's coercive authority. Notwithstanding many different interpretations of liberalism that range from libertarian, egalitarian, and social democratic formulations, liberal political philosophers base their various positions on these fundamental ideas (For a good survey see "Liberalism," S. Courtland and D. Schmidtz, Stanford Encyclopedia of Philosophy, 2018: https://plato.stanford.edu/entries/liberalism/.). Religious freedom, toleration, and a guarantee of equal treatment under law are among the widely shared convictions endorsed by liberal political philosophers.

In this paper I propose an approach to thinking about religion and politics that should inform how we think about liberalism and religion. I also consider how the conception of political authority defended by the prominent Muslim public intellectual Abdullahi Ahmed An-Na'im (Abdullahi Ahmed An-Na'im, Islam and the Secular State (Cambridge, MA: Harvard University Press, 2009).) is a paradigm example of liberalism. In Part I I consider two approaches to religion and politics. According to the reductionist view, whether values that are central to a religious tradition can be reconciled to liberalism is more a matter of doctrine than practice. By contrast a non-reductionist approach emphasizes that the relationship between political and religious values is influenced by a number of variables in addition to religious doctrine, including ethnicity, historical memory, political economy, and local politics. On this view, the path between religious and political convictions is anything but a straight line. In Part II I examine central arguments in An-Na'im's work that are central to his version of liberalism, with a focus on liberty of conscience and religious freedom. To illustrate An-Na'im's liberalism I focus on examples of claims about morality and theology, politics, and history. I conclude in Part III by considering how An-Na'im's position is one example of what we would expect from a non-reductionist understanding of religion and politics.

Key words: liberalism, religion, politics, secularism, Muslims.

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Либерализм және либералды мұсылман

Қазіргі заманғы либералды саяси философияның үш орталық идеясы мыналарды қамтиды: 1) бостандық пен теңдік ең негізгі саяси құндылықтарды білдіреді; 2) заңды саяси билік бостандық пен теңдікке сәйкес келетін моральдық негіздер негізінде жүзеге асырылуы керек; және 3) саяси билікті ақтау ауыртпалығы мемлекеттің мәжбүрлі күшіне бағынатын жеке тұлғаларға емес, мемлекетке жүктеледі. Либерализмнің либертарлық, эгалитарлық және социал-демократиялық тұжырымдардан тұратын әртүрлі түсіндірулеріне қарамастан, либералды саяси философтар өздерінің әртүрлі ұстанымдарын осы іргелі идеяларға негіздейді. Дін бостандығы, толеранттылық және заң бойынша тең қарым-қатынас кепілдігі – либералды саяси философтар мақұлдаған кең таралған сенімдердің бірі.

Бұл мақалада мен либерализм мен дін туралы қалай ойлайтынымыз туралы түсінік беретін дін мен саясат туралы ойлауға көзқарасты ұсынамын. Мен сондай-ақ белгілі мұсылман қоғамдық зиялысы Абдуллахи Ахмед Ан-Наим қорғаған саяси билік тұжырымдамасы либерализмнің парадигматикалық мысалы ретінде қарастырамын. I бөлімде дін мен саясатқа байланысты екі көзқарасты қарастырамын. Редукционистік көзқарас бойынша, діни дәстүрдің басты құндылықтары либерализммен татуласуы мүмкін бе деген сұрақ практикадан гөрі доктринаның мәселесі болып табылады. Керісінше, редукционистік көзқарас саяси және діни құндылықтар арасындағы қатынастарға этникалық, тарихи жад, саяси экономика және жергілікті саясатты қоса алғанда, діни доктринадан басқа бірқатар ауыспалылар әсер етеді деп баса айтады. Осы тұрғыдан

алғанда, діни және саяси нанымдардың арасындағы жол түзу емес, әр түрлі нәрсе. II бөлімде Ан-Наимнің жұмысындағы негізгі дәлелдерді қарастырамын, олар оның либерализм нұсқасы үшін орталық болып табылады, ар-ождан мен дін бостандығына баса назар аударады. Ан-Наимнің либерализмін суреттеу үшін мораль мен теология, саясат және тарих туралы шағымдардың мысалдарына тоқталамын. III бөлімді қорытындылай келе, мен Ан-Наимнің ұстанымы дін мен саясатты редукционистік түсініктен не күтуге болатынының бір мысалы ретінде қарастырамын.

Түйін сөздер: либерализм, дін, саясат, зайырлылық, мұсылмандар.

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Либерализм и либеральное мусульманство

Три центральные идеи современной либеральной политической философии заключаются в следующем: 1) свобода и равенство представляют собой самые основные политические ценности; 2) законная политическая власть должна осуществляться на основе моральных оснований, совместимых со свободой и равенством; и 3) бремя оправдания политической власти лежит на государстве, а не на отдельных лицах, подчиненных принудительной власти государства. Несмотря на множество различных интерпретаций либерализма, которые варьируются от либертарианских, эгалитарных и социал-демократических формулировок, либеральные политические философы основывают свои различные позиции на этих фундаментальных идеях. Свобода вероисповедания, веротерпимость и гарантия равного обращения по закону являются одними из широко распространенных убеждений, одобренных либеральными политическими философами.

В этой статье я предлагаю подход к размышлениям о религии и политике, который должен дать представление о том, как мы думаем о либерализме и религии. Я также рассматриваю, как концепция политической власти, защищаемая видным мусульманским общественным интеллектуалом Абдуллахи Ахмедом Ан-Наимом, является парадигмальным примером либерализма. В части I автор рассматривает два подхода к религии и политике. Согласно редукционистской точке зрения, вопрос о том, могут ли ценности, которые являются центральными для религиозной традиции, быть примирены с либерализмом, является скорее вопросом доктрины, чем практики. В отличие от этого, нередукционистский подход подчеркивает, что на отношения между политическими и религиозными ценностями влияет ряд переменных, помимо религиозной доктрины, включая этническую принадлежность, историческую память, политическую экономию и местную политику. С этой точки зрения путь между религиозными и политическими убеждениями – это, что угодно, только не прямая линия. В части II автор рассматривает основные аргументы в работе Ан-Наима, которые являются центральными для его версии либерализма, с акцентом на свободу совести и свободу вероисповедания. Чтобы проиллюстрировать либерализм Ан-Наима, я сосредоточусь на примерах утверждений о морали и теологии, политике и истории. В заключительной части III автор рассматривает позицию Ан-Наима как один из примеров того, что мы могли бы ожидать от нередукционистского понимания религии и политики.

Ключевые слова: либерализм, религия, политика, секуляризм, мусульмане.

Introduction

One benefit of the perspective defended in this paper is that it shows how liberalism and Islam can be reconciled. More generally the compatibility of a religious tradition and liberalism is partly a matter of interpretation. The terms of religious and political doctrine are always in principle negotiable. John Locke famously tried to reconcile Christianity with liberalism by proposing an interpretation of Christianity at odds with most of his 17th C contemporaries for whom Christianity is the basis for authoritarian monarchy. Liberal Muslims such as An-Na'im are committed to a similar kind of project (Andrew March, *The Caliphate of Man: Popular Sovereignty in Modern Islamic Thought* (Cambridge, MA: Harvard University Press, 2019); and Nader Hashemi, *Islam, Secularism, and Liberal Democracy: Toward a Democratic Theory for Muslim Societies* (New York: Oxford University Press, 2011).).

Justification of the choice of articles and goals and objectives

I Approaches to Religion and Politics

There are multiple ways to consider whether Islam or any religious tradition can or cannot be reconciled to liberalism. A partial list includes those that emphasize history (Michael Cook, *Ancient*

Religions, Modern Politics: The Islamic Case in Comparative Perspective (Princeton, NJ: Princeton University Press, 2014).), regional and geopolitics (Eric McGlinchey, *Chaos, Violence, Dynasty: Politics and Islam in Central Asia* (Pittsburg, PA: Pittsburg University Press, 2011).), post-colonial politics (Elizabeth Thompson, *Justice Interrupted: The Struggle for Constitutional Government in the Middle East* (Cambridge, MA: Harvard University Press, 2013).), the intersection of ethnic and religious identity (Amartya Sen, *Identity and Violence: The Illusion of Destiny* (New York: W. H. Norton, 2007).), and ways that dominant values in the background religious culture inform self-understandings about religion and politics (Michael Walzer, *The Paradox of Liberation: Secular Revolutions and Religious Counterrevolutions* (New Haven, CT: Yale University Press, 2015).). Each of these approaches to religion and politics can yield important insights. Yet they can also be misused for sectarian political ends. We need to proceed with care and open-mindedness when thinking about ways that various forms of religious identity are compatible or at odds with liberalism.

To set parameters, I'll start by contrasting two general ways of framing questions about religion and politics: reductionist and non-reductionist conceptions. Someone who accepts a reductionist approach to religion and politics holds that a religious identity defined by religious doctrine is frequently the primary variable that explains a person's political affiliation. Two familiar reductionist approaches to thinking about liberalism and Islam include "the clash of civilizations" (Bernard Lewis, "The Roots of Muslim Rage," *The Atlantic,* Sept. 1990; Samuel Huntington, "The Clash of Civilizations?" *Foreign Affairs,* Summer 1993.) thesis and what we might call an authoritative texts approach. If there are essential differences between the cultures of Orthodox or non-orthodox Christianity, Confucianism, Islam or Judaism among other traditions, then perhaps Islam is the key variable which explains the relative absence of liberal democracy in so many Muslim majority societies. Likewise, if the New Testament or the Qur'an contain passages which can or cannot be reconciled to liberalism—we know the usual examples about rendering to God and Caesar their due, or killing apostates, adulterers and the like—we might try to explain connections between dominant religious identities, political affiliation, and religious texts. These are reductionist positions in the sense that they significantly deemphasize a number of variables in order to first, isolate the correlation between religious identity and political affiliation;

and second, to show that that religious affiliation plays a more significant role than other variables, such as ethnicity, local politics, or historical memory.

We can summarize reductionist approaches by noting that they are variations on the following argument:

Political identity tracks religious identity

Religious identity tracks authoritative texts as well as paradigmatic civilizational identity markers

Therefore, we can reliably infer from authoritative texts and paradigmatic civilizational identity makers what members of the relevant groups (e.g. Western Christianity, Islam, Confucianism, etc.) will likely believe about politics, because these texts and identity markers ground individual and group conceptions of political values.

This is a tempting but unsound argument. It is tempting because it purports to explain a complex phenomenon, the intersection of religion and politics, by studying values that are internal to different religious traditions. Yet this is a simplistic picture, in part because it affirms preconceptions and imagined boundaries between religious and political groups. Reductionist approaches also frequently exhibit confirmation bias. Moreover, the argument upon which these approaches to religion and politics rest is unsound, because, as will be shown shortly, there are clear counter-examples to both premises.

It is worth highlighting that there are some approaches to religion and politics that have both reductionist and non-reductionist versions. For example, what we might call a history of ideas approach to religion and politics can be cast in either reductionist or non-reductionist terms. Some anti-Muslim public intellectuals who write on Islam and liberalism (Todd Green, *The Fear of Islam: An Introduction to Islamophobia in the West* (Minneapolis: MN. Fortress Press, 2015)) emphasize texts such as Sayed Qutb's *Milestones* (Islamic Book Service, 2006.) which has inspired forms of political Islam that are squarely incompatible with liberalism.

Intellectual history of course is not an objectionable enterprise. Yet the merits of individual case studies cannot be assessed without considering the political agendas that motivate them. In contemporary Europe and N. America for example there is a common strategy endorsed by what Todd Green calls, "professional Islamophobia." (Green, *The Fear of Islam: An Introduction to Islamophobia in the West:* 205-232.). By selecting passages from the Qur'an, Sayed Qutb or other sources that 'confirm' the incompatibility of Islam and liberalism, a selection bias reinforces a confirmation bias.

In his more balanced intellectual history of modern Islamic political thought, *The Caliphate of Man,* March emphasizes the plurality of views about sovereignty and political authority. The diversity of views includes different conceptions of the following options where political authority is represented by the following models (the source of authority is represented on the left, and the subject of authority is represented on the right):

Theocracy: God–Ruler–People

Secular Democracy: People–Ruler

Islamic democracy: God–People–Ruler (March, *The Caliphate of Man*: 182.)

Traditions in Islamic thought differ in which of these options they endorse. March's study focuses on modern Sunni political thought, so in that sense it is not intended to be an exhaustive survey. The important purposes here is that the picture that emerges is one of diversity not uniformity. March presents a non-reductionist history of ideas approach, because he examines considers ways that post-colonial politics in India, North African Muslim identity in Tunisia, and authoritarian and democratic interpretations of Islam in Egypt influence different conceptions of Islam and politics.

There are more and less extreme versions of the thesis that there is some kind of essential incompatibility between 'liberal citizen' and 'Muslim' but any version of the thesis is liable to rest upon assumptions about religion and politics that overlook the diversity of interpretations of religious values. By analogy, one might invoke Robert Filmer to illustrate how Christianity is incompatible with liberalism, showcasing for example Filmer's famous defense of the diving right theory of sovereignty. This characterization of Filmer is not wrong, yet the dueling interpretations of religious texts in Christianity shows that not all Christians are anti-liberal (For an insightful comparison of the Locke-Filmer debate and similar debates in modern Shia political thought in Iran, see Hashemi, *Islam, Secularism, and Liberal Democracy,* Ch 2, "Dueling Scriptures: The Political Theology of John Locke and the Democratization of Muslim Societies": 67-102.).

Anti-reductionist approaches to religion and politics share the common conviction that we must attend to the intersection of many variables when we are interested in correlations between religious values and political convictions. A partial list includes: ethnicity, language, historical memory, religious texts, and the political economy of rentier states. On this view, religious identity intersects with these other variables and in many contexts, relevant non-religious variables provide a better explanation for political affiliation as well as why different types of political regimes are more likely to emerge in different contexts. The non-reductionist approaches that inform my position all share a commitment to the claim that we need to consider how a composite of intersecting factors can explain why religious values are invoked to support different views about political morality. Many but not all non-reductionist approaches are presented by social scientists who work on religion and politics. Here I briefly highlight just four of many examples of non-reductionist approaches to religion and politics (Ahmet Kuru, *Secularism and State Policies Toward Religion: The United States, France, and Turkey* (New York: Cambridge University Press, 2009); and William Cavanaugh, *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict* (New York: Oxford University Press, 2009).

Scientific research methodology

Consider first whether resource dependent economies or prevailing religious identities can better explain the persistence of authoritarian regimes. In *The Oil Curse: How Petroleum Shapes the Wealth of Nations* Michael Ross (Princeton, NJ: Princeton University Press, 2013.) shows that in some contexts when we look at correlations between authoritarian governments and rentier states, the ratio of oil rents to GDP is more relevant than religion. On his view, a combination of factors such as the following is crucial: lack of transparency, success in profiting from oil rents in a global market that rewards undemocratic regimes, patronage that buys loyalty to the regime, reduced or non-existent income taxation, and in some cases heavy reliance on foreign guest-workers. The correlation between abundant natural resources and authoritarian regimes does have exceptions (e.g. Norway). Yet the correlation is significant because it does hold across many states in different regions and where religious demography is very different. Resource rich states from Equatorial Guinea–whose Muslim population is less than 5%--to Russia–whose largest religious group is Christian Orthodox, and the oil rich Gulf monarchies are autocratic. What is oftentimes characterized as a correlation between Islam and authoritarian politics is in fact a multi-causal phenomena whose variables (e.g., religious demography; political economy, including the ratio of resource wealth to total GDP; and geo and global politics) interact in different ways. Contingent factors matter to how people understand

the relation between religious and political values. The correlation between natural resource dependent economies and authoritarianism is strong enough to provide a number of counter-examples to what we'd expect from a reductionist view about religion and politics.

Moreover, as Leif Wenar shows in *Blood Oil: Tyrants, Violence and the Rules that Run the World* (New York: Oxford University Press, 2015.) global oil markets incentivize authoritarian politics in part because control over access to oil resources is a sufficient condition for gaining enormous wealth. Systematic violations of property rights, human rights violations, and state oppression will not deter buyers from purchasing vital natural resources. Oil markets will remain indifferent to these atrocities until those on the consumer side opt for regulatory schemes that punish those with illegitimate control over resources. On this specific point there is a tragic irony: citizens in democratic societies consume resources extracted by authoritarian governments and thereby contribute to the success of authoritarian regimes.

From a different perspective Asef Bayat shows in, *Making Islam Democratic: Social Movements and the Post-Islamist Turn* (Stanford University Press, 2007.) that we need to separate the question, 'how does a Muslim understand her political and religious identity?' from 'what are the central tenets of Islam?' What matters on his view is how people interpret their religious and political identities. These interpretations vary both within and across religions. We can characterize this as a bottom-up approach to religion and politics, one that highlights the role of agency exercised by individuals who interpret their religious values in all manner of different ways. Here are familiar examples. Thomas Jefferson and Thomas Aquinas are both Christians but they have considerably different views about religious toleration, among other political values. Aquinas advocated death for heretics (*Summa Theologica,* Question II, Heresy, Article 3, Whether Heretics Should Be Tolerated") whereas Jefferson insisted that we tolerate the religious beliefs and non-religious beliefs of our fellow citizens. Likewise, Sayyed Qutb and Abdullahi An-Na'im are both Muslims; An-Na'im advances many positions that can be reconciled to liberal political values; Qutb not so much. The compatibility between a religious tradition and democracy is a matter of interpretation as much as it is a matter of authoritative religious figures or texts.

A third perspective is offered by Amartya Sen in his book on ethnic and communal violence in India,

Identity and Violence: The Illusion of Destiny (Op. Ct.). On his view, the intersecting identity markers of ethnicity, language, religion and culture show that religious identity by itself is generally not a useful predictor of political values, especially when the religious identity marker is stated in general terms, such as 'Muslim' or 'Hindu'. The interethnic violence that arose shortly after independence from Britain, as well as in continuing conflicts such as that over the disputed Kashmir region, illustrate the significance of multiple intersecting identity markers, including ethnicity and religion. As in many post-colonial contexts, independence meant that a formally colonized multi-ethnic and multi-religious population faced deep uncertainties about nation building and national identity. This in turn played a role in post-independent conflicts between Hindus and Muslims. Though circumstances are not exactly analogous, Sen's observations about post-independent inter-ethnic and inter-religious violence are also apt for post-Soviet central Asian republics–where conflicts between ethnic groups such as Kyrgyz and Uzbek in Kyrgyzstan have shaped contemporary politics. Additional parallels might be drawn in Armenia and Azerbaijan where conflicts between Christians and Muslims and interethnic conflicts between Armenians and Azeri play a significant role in post-independence politics.

A fourth perspective is provided by Robert Pape (*Dying to Win: The Strategic Logic of Suicide Bombing.* University of Chicago Press. 2006.) in his research on suicide bombing campaigns. Pape offers a social science perspective on religious identity and politics by showing that in many cases suicide bombing campaigns require the presence of two variables: first, political occupation; and second a difference in religious identity between occupier and occupied. Though not a necessary condition, Pape's research purports to show that in some contexts the presence of these variables are political conditions that give rise to suicide bombing campaigns. Religion is relevant but in conjunction with other factors, including especially, differences between groups in conflict along ethnic, or national, and religious lines. For obvious reasons, no one expects a battle slogan that goes, 'we shall fight the Christians, because we are Christians!' Yet what Pape offers is a compelling model for identifying underlying conditions that motivate suicide bombing campaigns and what this model shows is that religion is not the key variable. As a rule, suicide bombing campaigns are motivated by an underlying political grievance.

Likewise, Grim and Finke report data in their book, *The Price of Freedom Denied (*Brian Grim

and Roger Finke, *The Price of Freedom Denied: Religious Persecution and Conflict in the 21st Century* (New York, NY: Cambridge University Press, 2011.*),* which show that repressive state religion policies correlate with an increase in social hostilities between religious and ethnic groups; the data also show that this correlation obtains across religious and regional contexts. On this view, we'd expect, for example, the occasional violence between Muslim Uyghurs and the Chinese state to correlate with state repression; and in this instance, repression against an ethnic and religious minority is official state policy.

The abovementioned studies provide support for the following verdict: data from multiple disciplines that investigate religion and politics provide compelling reasons to reject reductionist approaches. One way that such work can assist political philosophy is the following: how religious values impact political convictions is dependent upon many variables, too many to maintain a reductionist position which holds that the dominant variable is in general religious tradition or authoritative texts. Furthermore, if the correlations identified by Pape, Grim and Fink track causation, then the causes of violence in the name of religion are often political. I will treat the anti-reductionist view as provisionally settled and frame the claims that follow from a non-reductionist standpoint.

Before examining the position of An-Na'im I want to highlight two points. First, the idea that violence and social hostilities are more likely to be rooted in political grievances than in religious fanaticism is a familiar idea in the history of liberalism. Second, it is possible to understate ways that religious values matter to politics, especially when one has political or religious convictions that motivate doing so. Those of us who defend an anti-reductionist approach are no less prone to confirmation bias than our reductionist counterparts. This is a reason for humility when we try to draw political and policy implications from a data set. Though the social science data is on the side of the anti-reductionist, complex phenomena such as religion and politics should inspire skepticism about easy answers.

Regarding the first point, consider Locke's remarks in *A Letter Concerning Toleration:*

…if men enter into Seditious Conspiracies 'tis not Religion that inspires them to it…but their Sufferings and Oppressions…. Oppression raises Ferments, and makes men struggle to cast off an uneasie and tyrannical Yoke (Indianapolis, IN: Hackett, 1983): 52.).

The idea that religiously motivated violence can be mitigated by an official state policy of religious freedom and toleration is not a new idea and it is worth keeping this traditional liberal perspective in mind when asking whether a religious tradition is or is not compatible with liberalism. On the other hand, a rentier state can offset, at least partly, the destabilizing effects of religious repression. Loyalty to a repressive regime is easier to foster when the regime can distribute wealth from its oil rents to citizens. Those in the liberal tradition of Locke, James Madison, and Rawls who emphasize that religious freedom is a just and practical means to manage conflicts that spring from religious pluralism, might predict that a rentier state with repressive state religion policies is exercising its authority on borrowed time. Political philosophy can offer a moral frame within which to evaluate proposed policy responses to religious-political conflicts. But the merits of this empirical hypothesis are better addressed by social scientists than by political philosophers.

Secondly, a qualification is in order regarding non-reductionist approaches to religion and politics. To claim that violence in the name of religious values always springs from causes that are more central than religious convictions would entail that religious values are epiphenomena, always caused by non-religious variables but never themselves causing intentions. In summarizing Pape's research Jonathan Haidt offers an appropriately nuanced way of thinking about religion and violence when he writes: "[r]eligion is…often an *accessory* to atrocity, rather than the driving force of the atrocity." (*The Righteous Mind: Why Good People Are Divided by Politics And Religion* (New York: Random House, 2012): 268.). This cautious way of framing a non-reductionist approach to religion and politics is appropriate given the complexities and our limited understanding of human agency. Moreover, criteria for sorting variables into 'religious' and 'non-religious' slots are not well-defined. The answer to, 'was she motivated by her religious or by her non-religious convictions?' is just as likely to be unknown to the observer as to the agent herself. This is not a reason to jettison talk of religious and non-religious motivations, although it is a reason for humility in how we impute motives in the context of religion and politics. Talk of religious and non-religious motivators remains essential to policy considerations, in part because we know that in many contexts states that repress religious freedom generate conflict and states that do not are often able to diffuse such conflict.

II Liberal Muslims: The Case of An-Na'im

With a non-reductionist view about religion and politics as background, I now discuss ideas from one prominent contemporary Muslim public intellectual. We can sort central theses in An-Na'im's work into three categories: 1) theological and moral, 2) political, and 3) historical. Of course, these categories cannot in fact be so neatly divided–their intersectionality is something we emphasize if we take a non-reductionist approach to religious identity and politics. Yet for analytical purposes we can sort theses in this way, with the caveat that any person's religious and political convictions are influenced by a composition of these and other identity conferring commitments.

One qualification is in order here. I select An-Na'im work for examination in order to illustrate an approach to religion and politics that useful for those interested in the compatibility of a religious tradition to liberal political morality. My primary aim is not to establish that liberalism and Islam are in principle compatible. That has already been amply demonstrated, for instance in Andrew March's work (*Islam and Liberal Citizenship: The Case for an Overlapping Consensus.*). Rather, I will examine An-Na'im's work because his conception of religious identity is especially instructive for thinking about liberalism outside the frame of standard analyses.

Standard discussions by liberal political philosophers on religion and political authority often take for granted that most citizens are Protestant or some other denomination of Christianity. This is exemplified for example by Rawls' discussion of the origins of religious toleration in early liberal thought (*Political Liberalism* (New York, NY: Columbia University Press, 1990): xxv-xxvii.). As a history of liberalism there is nothing wrong with the standard view. However, when we ask about the applicability of liberal ideas about political authority in other contexts, we cannot take for granted that a set of ideas that emerged in the unique context of 17th C Europe can simply be extended to contexts in which religious-political conflicts may differ in significant respects. Claims about compatibility between liberalism and various conceptions of religious authority and religious traditions need to be adjudicated case by case.

In *Islam and the Secular State* An-Na'im defends the thesis that a secular liberal state is required by his conception of Islam:

In order to be a Muslim by conviction and free choice, which is the only way to be a Muslim, I need a secular state.

By secular state I mean one that is neutral regarding religious doctrine, one that does not claim or pretend to enforce Shari'a… simply because compliance with Shari'a cannot be coerced by fear of state institutions or faked to appease their officials. This is what I mean by secularism…, namely, a secular state that facilitates the possibility of religious piety out of honest conviction (Loc 63, Kindle Version.).

As evidence in support of this claim An-Na'im invokes a number of considerations from within his conception of Islam. Three such considerations may be categorized as theological and moral, political, and historical. In deciding to classify claims by putting them into one of these three categories I have been guided by what I take to be points of stress or emphasis. Many of his claims emphasize more than one of these dimensions but in what follows I highlight claims that place more stress on one over the others.

Here are three theological and moral claims:

The power to decide who is qualified to exercise *ijtihad* [i.e. an interpretive judgment] and how it is to be exercised is part of the religious belief and obligation of every Muslim (Ibid, Loc 256, Kindle Version.).

By its nature and purpose, Shari'a can only be freely observed by believers; its principles lose their religious authority and value when enforced by the state (Ibid, Loc 103, Kindle Version.).

…coercive enforcement promotes hypocrisy (Loc 109, Kindle Version.).

I call these theological and moral claims because they purport to rest upon an authority or source which is naturally construed as theological and moral. To make an obvious connection on this point, there is textual support in the Qur'an for the second claim: "Let there be no force (or compulsion) in religion." (*The Quran* (Trans. Syed Vickar Ahamed. Book of Signs Foundation, 2007): 2.256: 22). Likewise, there are longstanding traditions within Islamic jurisprudence which emphasize *ijtihad* or the permission to draw analogies or to make deductive inferences from what is explicitly stated within the Qur'an. So An-Na'im is drawing upon very familiar positions on hermeneutics within Islam.

Here is a set of political claims:

The premise of my proposal is that Muslims everywhere, whether minorities or majorities, are bound to observe Shari'a as a matter of religious obligation, and that this can best be achieved when the state is neutral regarding all religious doctrines and does not claim to enforce Shari'a principles as a state policy or legislation (*Islam and the Secular State:* Loc 93, Kindle Version.).

I am calling for the state to be secular, not for secularizing society. I argue for keeping the influence of the state from corrupting the genuine and independent piety of persons in their communities (Ibid, Loc 175, Kindle Version.).

The first claim is more demanding than what some liberals will insist upon as a condition for political legitimacy. Notwithstanding intra-liberal debates about the status of neutrality, such as whether it is fundamental to the liberal conception of political authority, or whether liberal neutrality applies just to the intent rather than also effect of state policy, An-Na'im's position is clearly a liberal one.

The second claim advocates the position that religious identity will play a role in a society's culture, regardless of whether the state purports to rule on the basis of secular values. On this point An-Na'im himself defends a conception of public reason that permits the introduction of religious values in public deliberation ("Islamic Politics and the Neutral State: A Friendly Amendment to Rawls?" *Rawls and Religion* (Eds. T. Bailey and V. Gentile, New York: NY: Columbia University Press, 2015): 242-266.). Here An-Na'im defends what he terms civic reason, which, does not advocate excluding religious claims on behalf of political positions. In practice this means that on his view it is acceptable for citizens to invoke religious values for their political claims, provided they do so without demanding of other citizens that they accept the religious premises. The forms of public discourse and public deliberation that An-Na'im has in mind here are more aligned with a political culture informed by the American First Amendment paradigm, in contrast with the strict secularism of France or the Turkish Republic (For an excellent survey see Kuru, *Secularism and State Polities Towards Religion.*). On his view, 'secular state' does not equate to 'laicist state'. Yet as we'll see in the next paragraph, An-Na'im emphasizes that context matters to how we think about secularism and state power.

Finally, here is a central historical claim that informs An-Na'im's position:
…it is more productive to discuss secularism as it is actually understood and practiced by different societies, each in its own context. All societies are in fact negotiating the relationship between religion and the state over many issues at different times, rather than applying a specific or rigid definition or model of secularism(*Islam and the Secular State:* Loc 582, Kindle Version.).

In *Islam and the Secular State* An-Na'im supports this claim with extended discussions of secularism, religion and politics in a variety of contexts, including Indonesia, Turkey, and India. There is a lot of evidence that supports an-Na'im's claim here, some that comes from social science studies on the variables that explain why different conceptions of secularism, such as laicism as opposed to inclusive state religion policies, take root in different contexts (Kuru, *Secularism and State Policies Towards Religion.*). Other evidence comes from comparative studies such as An-Na'im's which demonstrate that there are multiple paths to building a democratic secular state (Alfred Stepan, "Religion, Democracy, and the 'Twin Tolerations,'" *Journal of Democracy.* Vol. 11. No. 4. 2000: 37-57.).

Results and discussion

There are too many considerations in An-Na'im's lengthy study to adequately capture in such a short summary. Yet in highlighting three types of claim, I have distilled one major thread in the extended argument he presents. Each type of claim is invoked to support his position as a liberal Muslim. It is true that throughout the book much stress is placed on the religious grounds for his position. In this respect, there is an interesting parallel between Locke's Christian Natural Law defense of liberalism and An-Na'im's Islamic defense of liberalism. Locke famously defended limited government and liberal values such as liberty of conscience by invoking a Christian moral framework. Most contemporary liberal philosophers endorse a secular view about the basis for political morality, yet this does not exclude the views of Locke and An-Na'im from the many forms of liberalism.

Conclusion

When we adopt a non-reductionist conception of religion and politics, we are not surprised by the conception of religious identity developed by An-Na'im. His position on religion and politics cannot be straightforwardly deduced from central principles of Islamic theology. And that is because religion does not strictly limit options for self-understanding. This is not unique to Islam. Religious values are interpreted by agents; agents are influenced by many variables, including those emphasized in Part I. We should expect any longstanding religious tradition with large populations to produce reformers, anti-reformers, liberals, anti-liberals, and those who accept and those who reject scientific claims that conflict with some traditional religious values.

At the beginning of this paper I highlighted three ideas from contemporary political liberalism:

1) liberty and equality represent the most basic political values; 2) legitimate political authority must be exercised on the basis of moral reasons that are compatible with liberty and equality; and 3) the burden of justification for political authority is on the state, not the individuals subject to the state's coercive authority. If we claim that An-Na'im defends a position on religion and politics that is compatible with this picture of liberalism, a full account would require examining his views on each of these central features of liberalism. In that respect, the picture I present here represents just one aspect to An-Na'im's liberalism; namely, his view on religious liberty and the secular state.

Given basic truisms about human identity and agency (e.g. historical location, religious demography, and diversity of viewpoints impacts self-understandings in significant ways) we should expect to find religious and political viewpoints that are a composite of inferences from religious doctrine and negotiations with others, including those with different religious and political viewpoints. One of the compelling features to An-Na'im's work is how he strives to reconcile his understanding of Islam with liberalism. His position is a paradigm example of liberal Islam.

In this paper I have focused on two main topics. First, whether we should adopt a reductionist or non-reductionist approach to religion and politics. Second, whether the position of a prominent public Muslim intellectual provides insight into how non-reductionist approaches to religion and politics are relevant to questions about Islam and liberalism. The view that emerges suggests something important about religion and politics. Though I have not fully developed the point here, I think what can be said of An-Na'im's position holds for many conceptions of religious and political authority across many religious traditions. Whether any given religious tradition can serve as the basis for a religious identity that is compatible with liberalism is a matter of interpretation. It is a matter of interpretation, not in the trivial sense of, 'anything goes', but in the more philosophically interesting sense that clusters of identity markers and political variables compose a set of features that intersect in many different ways.

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KORKYT ATA AND SHAMANIC VALUES

This article examines shamanism as an ancient religion and reveals the secrets of the faith healer shaman, who owns all magical rituals and influence of shamanic music and the special nature of kobyz sounds. The connection between ancient forms and meanings included in the anthropomorphic structure of the kobyz structure considers in sacred form. The etymological aspects of the concepts of shaman and kobyz are revealed, preserving the linguistic and semantic features of the worldview of the Kazakh people. The paper's findings support a dissociative continuum that includes not only dissociation, but also integrity in relation to spirituality and expanded consciousness. We consider Korkyt Ata as a shaman, and evidence for this is his kobyz that holds Korkyt Ata. The main idea of the legends about Korkyt Ata rely on the idea of shamans, the idea of shamanism in general. The most ancient types of creators and keepers of Kazakh folklore by genesis are shamans.

The article uses methods such as generalization, description, analysis, generalization and interpretation.

Key words: culture, culture text, symbol, value, cultural-semiotic construction.

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Қорқыт ата және шаманизм құндылықтары

Бұл мақалада шаманизм ежелгі дін ретінде және қолында барлық сиқырлы әдет-ғұрыпқа ие болған арнайы медиатор бақсы музыкасының әсер ету құпиясын, қобыз дыбыстарының ерекше сипатын анықтайды. Қобыз құрылысының антропоморфтық құрылымына енген ежелгі формалар мен мағыналардың өзара байланысы сакральды сипатта болады. Біз бұл ұғымды қазақ ұлтының дүниетанымының лингвистикалық және семантикалық ерекшеліктерін сақтай отырып, бақсы және қобыз ұғымдарының этимологиялық қырларын ашып бердік. Мақала нәтижелері диссоциативті континуумды қолдайды, ол тек диссоциацияны ғана емес, сонымен бірге руханилық пен кеңейтілген санаға қатысты тұтастықты қамтиды. Қорқыт Атаны бақсы болған деп қарастыруымыздың нақты дәлелі – қолындағы қобызы. Қорқыт туралы аңыздың негізгі идеясы бақсылар идеясына, жалпы шаман дініне тән идеяға сай келіп отыр. Қазақ фольклоры үлгілерін тудырушы әрі сақтаушы–таратушылары типтерінің генезисі жағынан ең көнелері бақсы.

Мақалада жалпылау, сипаттау, талдау, қорытындылау және түсіндіру сияқты әдістер қолданылды.

Түйін сөздер: мәдениет, мәдени мәтін, рәміз, құндылық, мәдени–семиотикалық құрылыс.

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Коркыт Ата и шаманские ценности

В этой статье рассматривается шаманизм как древняя религия и раскрываются секреты влияния музыки баксы, посредника, владеющего всеми магическими ритуалами, а именно, особый характер звуков кобыза. Связь древних форм и значений, входящих в антропоморфную структуру кобызного строения, сакральна. Выявлены этимологические аспекты понятий баксы и кобыз, сохраняющие лингвистические и семантические особенности мировоззрения казахского народа. Результаты статьи поддерживают диссоциативный континуум, который включает не только диссоциацию, но и целостность по отношению к духовности и расширенному сознанию. Мы рассматриваем Коркыт Ата как баксы, так как конкретным доказательством этого является наличие у него кобыза. Ведь кобыз – это инструмент святых. Основная идея легенды о Коркыте соответствует идее шаманов, идее шаманизма в целом. Древнейшими по генезису типами творцов и хранителей казахского фольклора являются шаманы.

В статье используются такие методы, как обобщение, описание, анализ и интерпретация, сравнение.

Ключевые слова: культура, культурный текст, символ, ценность, культурно-семиотическая конструкция.

Introduction

The Kazakhs are one of the largest nations in Central Asia. The relics of traditional folk culture in Kazakhstan are ceremonies or their fragments such as shamanism. The world of spiritual creatures, protectors, helpers, injury spirits, spirits of illnesses, etc., is described in detail in shamanic rites. The study of these displays of folk culture, which reflect the peoples` ethnic mentality or notions about the structure, values and hierarchies of the universe, includes collection and recording of the field materials and their interpretation, reconstruction of those meanings which were initially embodied or coded in folklore. (Gabitov, 2016).

In a kobyz , music represents the most important part, and functions indifferent ways. It helps the baksy to reach a trance state and triggers patients to different moods, but its role as entertainment is constantly increasing within the last decades.

In this paper, the author analysis some elements of this musical world from ritual to amusement which can characterize it as a whole, but it also includes regional differences of instruments, rhythms and melodies. Moreover, in kobyz mostly percussion and wind instruments play the most consistent role, but string instruments can be found too. A shaman is a professional musician, who represents a feature that is particular to Kazakh shamanism.

The author examines the relationship of spirituality, especially in the context of a nomadic lifestyle, and interaction with the earth: whether through swallowing; through touch; or visiting or through sacred sites. The author also examines the connection of music to the land, including myths about such central figures as Korkyt, testimonies of Kazakh musicians who told me that musicality comes from the land they were born on, and musical melodies that trace the traits of Kazakh nationalism. in the outlines of the Kazakh steppe. To a certain extent, these are all threads of the same basic idea that the earth is sacred, a concept that itself is very Tengrian animist. It may be related to this animistic belief in the sacred landscape, but certainly perpetuated by nationalist narratives, Kazakh cultural production reflected in Kazakh spirituality, notions of Kazakh musicality and nationalist imagery includes the importance of the steppes in Kazakh ideology.

Theoretical approach

In the most archaic layers of Kazakh folklore the shamanic world was inhabited by man as well as spirits, the latter being both benevolent and malevolent. To interact with this mysterious world, intermediaries were needed, i.e. people who had not only knowledge of this world, but also special personal qualities. The role of such intermediaries was played by shamans, known as "baqsï" among Kazakhs. In Kazakh folklore we can find a great many motifs related to the pre-Islamic beliefs and to shamanism. Since Kazakh written literature developed along the lines of oral tradition, it inherited this folklore's tradition.

In our opinion, in connection with the topic of this study, it makes sense to discuss such basic issues as religious relations or people's views on the world and the real structure of the universe. In accordance with the ideological dogmas of the Soviet period, these questions were considered in science materialistically, if not completely ignored. But in countries where religion was not separated from the state, these issues were often considered in accordance with the general line of thought that prevailed during the days of rationalism. In addition, the attitude to these problems was largely limited to those religious attitudes that were accepted in the scientific world. Without daring to generalize, nevertheless, it can be assumed that these issues were considered mainly through religion, and the boundaries of understanding this issue were determined by a specific belief system, its directives and prohibitions. Only archaic cultures took into account the worldview ideas of ancient people, separated from confessional and religious postulates (Gabitov, 2016).

Shamanic States of Consciousness are a distinct sub-category of ASCs characterized by lucid but narrowed awareness of physical surroundings, expanded inner imagery, modified somatosensory processing, altered sense of self, and an experience of spiritual travel to obtain information necessary for solving a particular individual or social problem. It is best understood not as a religion but as a set

of ethnically defined healer medium practices systematically utilizing for the purpose of healing and tribal group cohesion, such as persistent health problems, within-group conflicts, and threats to the group as a whole (Wright, 1989).

Shamanic states are therefore purposeful and volitional unlike psychotic or dissociative conditions. A recent review by Frecska, Hoppál, and Luna defines "a form of focused and expanded consciousness, closer to meditative states, in which the participant intentionally shifts his or her awareness from ordinary perception toward a different 'input', which seems to originate from 'within'". Winkelman (2010:159) similarly conceptualizes a hyper-focused "integrative state" that transcends the limits of the ordinary "rational self" and helps identify the sources of discord within the individual, their tribal group and wider environment, not unlike the techniques of dream analysis and free association in the Western psychoanalytic and Jungian traditions.

Anthropological evidence demonstrates that shamanic traditions are a universal form of cultural practices around the globe and may represent humanity's earliest spiritual practice, predating all known religions (VanPool, 2009). Based on commonalities to shamanic practices of Australian aborigines, who became culturally isolated between 50,000 and 65,000 years ago, shamanism can be traced to the middle Paleolithic period at the onset of the Cognitive Revolution around 70,000 BP (Peters, 1989). There are several broad domains of shamanic practices including African; Siberian/ Mongolian; native South and North American; and Asian-Pacific, including Australian aborigines. The origin of the "shaman" term stems from the Evenki people in the Tungusregion of southwestern Siberia. The term "shamanistic" practice is reserved for utilizing shamanic trance techniques outside of their original sociocultural context, such as in Western industrial societies (Pierre 2017).

Methods

In this article, it used methods such as generalization, description, analysis, summarizing and interpretation; it especially focuses on the making pragmatic comprehension, analysis of the Kazakh tradition, influence of the complex on human beings as cultural values byon the basis of pragmatic analysis.

This paper also implements interdisciplinary methods crossed by several major areas: pragmatic theory and history on one hand, and shamanic and theories related to shamanic on the other. The

following methods were used to deal with pragmatic as text: 1. a purposive study of the different models of shamanic and their applications in visual communication; 2. a contextual study for a selected case that represents a rich cultural content; 3. a diachronic analysis of the kazakh cultural traditions, particularly the shamanism; 4. a component analysis of forms, structures, and organization of the architectural forms included in the building; 5. an adoption of a logical structure of the sign system within the selected case study.

The results and their analysis

A distinctive feature of Kazakh nomadic culture is its self-preservation and actualization, almost untouched the ancient mythologies of the world, in particular, the mythologies connected with music, musical instruments and the creator of music. In the Kazakh myths legends the creator of the first musical instrument, kobyz, was Korkut, the first musician and the patron of shaman. In the frame of this, the role of musical in traditional society can be appraised. The first musical instrument of the baksy: kobyz preserved its archaic features up to the middle of the 20 th century. Firstly, the form of this musical instrument and its position during the play presents a tripartite structure of the Universe: the Higher World, where the gods and winged creatures live, the Middle World the adobe of human beings and warm blooded animals, and the Lower World, where evil spirits and those who creep and flat- fishes, snakes and lizards live. The shovel like head of the instrument is decorated with metal pendants in the form of ram`s horns and with feathers of birds. The body of the instrument, which resembles an open ladle from which the spirits rush out after the baksy`s appeal, symbolizes the Middle World. The Lower World is embodied by a mirror placed inside the case. It represents the World Ocean, or as the Kazakhs say the lower sights.

It should be noted that there are two different assumptions in terms of origin of kobyz. One of them isa scientific hypothesis of scholars which is a logical reason and second one is legends. Due to the legend kobyz is a sacred instrument for the Kazakh people narrated secrets of centuries with its pleasant sound. The kobyz is of special significance for Kazakh people because there are some lines about origin of kobyz "Karagaidin tubinen kayirip algan, kobyzim, uyengkinin tubinen uyirip algan, kobyzim" (Eng. My kobyz! Made of pine and maple trees!). A mystic man who invented the kobyz is directly related to the legends of Korkyt. The kobyz

can perform a voice of a man, wolf`s howl, scream of a swan, sound of wind and water. The unique sounds of nature can be heard from a simple wooden instrument. Kobyz is a bowed instrument.

The old Kazakh kobyz was in a form of swan. It seems that kobyz is like a swan with a long neck and oval tail. The history of making kobyz in the shape of swan is closely connected with the legends of Korkyt. According to the legend, a birth of Korkyt was so wonderful that his life was also special. He is grown closely with nature as he used to pay attention to flying bird, running animal, blowing wind and rainfrom an early age. "One old holy with white stick" preaches in his dream to make kobyz and to make its parts like sacred animals in the space. He says "The size of the kobyz should be like a cannon bone of male one-humped camel, its body should be like a metal ladle, its leather should be from a skin of one-humped camel, tailpiece should be from goat horns, string should be from a tail of five-year-old stallion, and name of your instrument should be kobyz. Your kobyz will be a support for your imagination and thought; it will show you the way and be a care for your soul". When he wakes up, his heart is full of joy and he wants to compose a kuy. At the same time, kuy which is in his heart being in harmony with kobyz and the whole earth is filled with its pleasant melody. The sound of kobyz being in a harmony with spiritual state of Korkyt, animate and inanimate creatures in nature runs into one cosmic universal harmony.

There is a great historical tradition of making kobyz like a swan. Firstly, due to the mindset of the people who love beauty, a voice of a swan is one of the most beautiful sounds of nature. Secondly, a swan is a sacred bird of the Kazakhs, no one does harm to it, if one sees a swan swimming over the water he just looks at it with pleasure. There is another fact in history that a swan can be a totem of the Turkic tribes (Tursunov, 1993).

Indeed, a form of kobyz is similar to a swan. If we put it horizontally, we can notice that a head, a neck, and a body of the kobyz are like a flying swan. In Kazakh a shaman who wears skin of a swan is considered to be very honoured. Due to symbolic mark a swan symbolizes a continuous movement of the sun. It is known that a swan is a very sacred and queen of birds for Kazakh people as it is one of the twelve children of common shelduck and common to the land, water and blue sky.

We can consider it as logical with regard to the second opinion. The warrior used to keep his arrow day and night as it was the only weapon of our forefathers to save their lives.

When he was pulling arrow`s bowstring, he paid attention to its special sound which was like a sweet sound. When he was just sitting down, he pulled the bowstring as if he played on it and hummed a tune. When he also placed his finger on the bowstring and moved it up and down, he noticed the level of sound was changed. Therefore, people began to make an instrument from a wood which was no longer a weapon of enemy, but a delicate, spiritual instrument.

The clear evidence for this is that African countries still use a monochord which is a bow-shaped, a single string musical instrument. According to our scholars, the same bow-shaped instrument adirna (Eng. old Kazakh musical instrument of the flute type) harp is spread from Central Asia, Kazakhstan to Egypt through the Mediterranean Sea and then to the entire continent of Africa.

Until invention of a tailpiece, all stringed instruments were made in the form of arc like. Vibrating string should not be touchedby anything in order to produce a clear sound. Thus, in the ancient centuries musical instruments such as adirna, sazgen (Eng.Folk music instrument), kobyz, sherter (Eng. ancient stringed plucking music instrument, smaller than dombra, has a short neck without frets, with different, stronger sound) began to appear in the form of wolf, wild ram, swan which were considered to be sacred for all nomadic tribes.

Semantics of the name of Kobyz

There is a word "koby" in the Kazakh language when we regard a name of the kobyz instrument on a semantic basis. It means cavity, gutter. There is an assumption that "a name of kobyz is derived from the word "cavity". As described by A.F. Eichhorn: musical instruments of the Kazakh, Uzbek people called a bow instrument with two strings as "kauiz". The names of instrument with hollow body such as "kobyz", "kauis" are closely related to each other from the phonetic point of view.

We can state that "Kobuz" in Karakalpak, "komuz" in Tuva, "kubiz" in Tatar, "kiyak" in Kyrgyz, "kobuz" in Turkish, "gijak" in Turkmen, Uzbek and "kamanshi" in Tajik are names of this kobyz with just a few phonetic changes. As noted byN.Bichurin that the Turks played the music instrument called "kupi" during the agreement of nomadic tribes in 680. Kupi, kubi is hollow dishes in Kazakh. Consequently, kauiz and kupi are similar from their structure and meaning (Konyratbai, 2011).

Kipchak means hollow wood in the "Compendium of Chronicles" of Rashid ad-Din.

In this case, we can see that kobyz was a musical instrument that was born in the midst of the Kipchak tribe with a semantics of cavity, kubi or kauiz.

Korkyt and music

The need for melody, music and rhythm arises from an immanent movement of life, and the inner harmony of the universe. There is no nation who does not like a natural rhythm by appreciating music, melody, has not invented musical instrument, has no relation to the world through artistic work or through certain artistic images. All peoples praise their own aesthetic values according to the peculiarities of a natural habitat and a place where they live. Therefore an aesthetic worldview of every nation enrichesa cultural wealth of the entire mankind.

Intellectual horizon, philosophical, mental, spiritual-critical and cultural relations outlookis a result of possible human relationships, collective and creativity of an individual.However, its original semantic core is an ideal meaning and an ancient image derived from an ancient mythological thinking system.

Thus, such an ancient mythological image becomes a core of the zhyr (Eng. poem, song), joins the zhyr (poetical composition), by which a zhyrau (Eng. the most ancient type of the poet in the Kazakh poetry) presents it to the public. The core of the text is myths, fairy tales, genealogical plot, moral admonition, figurative speech etc. genres which is supported by a spiritual, moral and historical experience of the people.

In the Kazakh legends Korkyt is called a father of Kazakhkuy who teaches song, kuyand music to Kazakh.The Land of Syr where Korkyt used to live, Karatau, Arka andZhayik is a great place of performing kuy. The most spectacular heritage in folk music left by Korkyt is "Korkytkuyi", "Korkyt Sariny", "Kokbukha", "Zhelmaya", "Akku"etc. These are compositions that fully complement music and philosophy. A performer of kuy in his "Korkyt Sariny" recalls his ancestry, inspiringby the heroic epoch of the past, appeals to the future. More specifically, "Korkyt Sariny" is a musical compositionwith deep secret, which causes gloomy and tender thoughts. In general, we can state that the kuys of Korkyt Ata is a wealth of philosophical significance that best illustrates life and which takes a main place in the cultural heritage of Kazakh people.

The kuys of Korkyt Ata is characterized by a deep philosophical excitement, elegiac mood and light prosaic lyricism. A performer of kuy thinking about fate, future of the people and country, thinks deeply about essence of life, happy life, and sound of the kobyz plays about eternal life and beauty, screams like a swan. Another distinctive feature of Korkytkuys is their music connection and continuity. The single-tune style is repeated in the latter case in an open and secret way. That is, short melodies in kuy, some rhythms in each kuy, textureare changed, become different, but their music relation is not interrupted. While a shape of Korkyt kuys is very simple, it is also seen an imitation to natural sounds and incantation system of baksy (Eng. shaman who treats disease by "expelling spirits"). This is the only sign that provesantiquity of Korkyt kuys.

More than ten kuys of Korkyt reached until the present day. They were put on note, recorded on cassette and held a firm place in the repertoire of the kobyzists (Eng. musician playing in kobyz).

There are historical reasons of preserving Korkyt kuys only among Kazakh people. A nomadic way of life of the Kazakhs until the 20th century led to a preservation of all Turkic traditions and mentality, and a nomadic tradition did not give way to greater formation of the Islamic religion.

An old Tengrian belief was predominant until the 19th and 20th centuries and the baksy who were considered to be representatives of Tengri on the earth had a great authority and influence over the country.

It is undoubtedly that anybaksy with kobyz played not only their melodies, but also kuys of Korkyt who was a great teacher for them. Thus, they considered it a sacred condition to worship spirit of Korkyt(Seydimbek, 2010).

Music researcher R.A.Pfennig observes that if kobyz is an ancient musical instrument, a baksy is a great akyn (Eng. poet), musician of the present time. According to the opinion of the Kazakh music researchers, some baksy truly played a role of "a talented musician, a poet and even actor". Well-known scholars such as G.N. Potanin and P.P. Semyonov-TianShansky, who saw the Kazakh baksy, also define them "a poet, a dombra player, and a kobyzist" (Eng. dombra-Kazakh two-stringed musical instrument). Also Kazakh baksy like a wise Korkyt were considered to be a wise well-wisher, a poet, a musician and a great thinker in the historical era.

When zhyrau-shamans meet with the public they first play the kobyz and sing a melody. When they chant a melody, they are inspired and become excited. Then they start to prophesy and to make a forecast. In the end, they play Korkyt`skuy with

kobyz. Thus, zhyrau who play kuys with kobyz or famous kuy performers, followers of Korkyt are the most prominent ones who hold a tradition of Korkyt and especially respect him (Margulan, 2007).

For this reason, Korkyt`skuy became a legend in the few centuries and was a basis for the Kazakh folk song, its poetry, some of which remained intact keeping its historical form. On the basis of other similar legends Korkyt was a famous kuy performer who made kobyz, a father of all songs and kuys, a teacher who taught kobyz to Kazakh kuy performers for the first time. Kazakh kuys and legends related to him are one of the most complex forms of cultural heritage.

The importance of Korkyt Ata kuys cannot be conveyed without their interpretation. Therefore, we need to evaluate kuys as a composition in time, space and as a form of life in the minds of people; try to explore reasons for the discussion, in particular interpretation. Nowadays, while studying these kuysit is important to understand that the compositions are considered as original in world music.

Therefore, it is a natural phenomenon to ask questions, "How dokuys affect the audience?" and"What are its explanations and reasons?". To interprete kuys of Korkyt is an ability to reveal a content of this kuy, to show creatively and to convey an image inside music compositions. As a result, listening to any kuy and perceiving any sense is an interpretation. Interpretation of the image in kuysin a creative way is to be deep in some ways, to be able to perform it and to make to feel a space of the kuy.

The task of interpreting kuys as a text is that audience gets more information about it, kuy performers should promote understanding a content conveyed through kuy of Korkyt Ata, a meaning of the content not just for themselves but for others.

The essence of the interpretation in the kuy performance is to understand and interpret a literary text as a whole unit, as well as one systematic phenomenon where each part conveys whole work or whole work is reflected in a little detail. In addition, kuys as texts combineamount of information that is beyond capabilities of transferring state in a restricted space.

In general, an interpretive range of Korkyt kuys is wide. Therefore, its interpretation can be unlimited. Both kuy performer and a listener should apprehend the intentions of an author in order to understand a basic content in the theory of the kuy. If asimilarity of worldviews of a performer and a listener chooses the author, thus it facilitates an interpretation of the kuys.That is to say, both parties should have a special sensitivity and intuition to correctly interpret the original.

We also comprehend it from Korkyt kuys because a basis of the peoples mentality formation includes tradition, culture, social structure and a human habitat. While listening to the kuys interpretation of KorkytAta kuys impresses an infinite space, a spiritual experience of nomadic life. However, in order to understand philosophical aspects of the kuy, it is important for the listener to clearly understand a rhythm of a semiotic word that opens essence of this melody rather than enjoy a melody of kuy.

Even though a person who is listening may not be able to adhere to its sense of word, it will be impressive if one feelsan interpretive meaning, semiotics and semantics of the kuy going to the Kazakh steppes and visiting the Korkyt Ata complex. The reason is that a comprehension as a deep perception of the world is a characteristic of developed imagination. A strong intuition, visible and invisible spheres, power and infinite appear due to it.

Indeed, a word is unable to influence to a logical structure of Korkyt Ata kuys, but a rhythm plays a secondary role in interpreting an emotional-informative character of the kuys. Firstly, melodic and sound language of the kuy attracts listener`s attention. Then, it attracts with its musical sound language. If a listener is familiar with stages of KorkytAta epochs, thus a semiotic sense of language between kuy and a listener will be rich.

Korkyt and baksy

Human is a miracle of nature. We can notice effects of nature on human beings in our everyday life. It should be noted that for the first time it has especially affected a person with pure intent, while being a baby. Therefore, human has been forced to invent rules of living for the incomprehensible phenomena of the environment. During strange natural phenomena he applied rules and used as an instrument for dealing with various adverse events (Tursunov, 1993).

There were great changes in the socio-economic, cultural, and spiritual life of our ancestors at the beginning of the first social classes formation. Shamanism,a highly developed religion was formedduring this era. This process was accompanied by the formation of the baksy (Eng.shaman) type. The expansion of a labour division processalong with baksy was a basis for the formation of other forms of generating and preserving folklore patterns. The complex changes took place in all spheres of material and spiritual life in society.

Consequently, author and keeper of folklore patterns, formation of propagatortypes are based on all changes taking place in a material and spiritual life. The complexity and diversity of changes have led to a parallel formation of different types of folklore. That is to say, there were alsotypes of poets and zhyraustogether with a shaman type. Each of them was formed in its own way, but it was not even separated from other types, but they were rather developed together with them.

Baksy, poet, zhyrau are the oldest ones in the genesis of author and keeper of Kazakh folklore patterns, propagatortypes (Tursunov, 1976).

The legend about Korkyt and image of Korkyt attract attention of researchers of the Turkic folklore with its deep mysteries and philosophical depths. The main idea of the legend about Korkyt corresponds to the idea of baksy, idea related to a religion of shamanism. This can be seen from the melody words of the baksy.

We can also see that in the legend about Korkyt: all Kazakh people used to listen to his perfect kuys with great enthusiasm. When he cannot find serenity on earth, he goes to Syrdaryariver and puts his rug on its water and then plays his kobyz. The course of the Syrdarya river became calm and stopped from the sound of Korkyt`skobyz. Korkyt lives a hundred years and spends his whole life playing the kobyz. The whole world listens attentively to Korkyt kuys. Even a bird stopped flying in the sky and wind stopped blowing to listen to Korkyt kuy. Even animals of Saryarka come to the shore of the Syrdarya and listen to Korkyt kuy. It even stopped flowing of Syrdarya river.

Therefore, a legend is in line with the rules of the shamanic game. Due to Korkyt who puts his rug on water of Syr and performs kuy we can notice a game of baksy as a shamansails in the kobyz-boat and engages with mysterious forces of nature. Thus, a basis of the legend about Korkyt is a legend that tells of an unknown among people but a great baksy who wishes himself an eternal life. Ordinary baksy cannot wish himself an eternal life, sing a song or play. Only baksy who believes in his own strength can do it.

The legend of the shaman who started to play and believe in his mighty power is still astonishing the next generation. Therefore the Kazakh shamans consider Korkyt as their tutelary saint (Tursunov, 2001).

Thus, baksylik is an ancient religion in Kazakh legends. Kobyz is a clear evidence of considering Korkyt as a baksy because kobyz is a musical instrument of the saints. Playing the kobyz,calling

to the saint is a tradition of baksy lasted for centuries (Margulan, 2007).

Customary things are regarded as sacred in the usual social life of the Kazakh baksy; women and other people are forbidden to touch them. Kazakh baksy do their kobyz with carefulness and sacredness. These instruments are of particular importance to shamans, they use it to call the saints, and go to another world from the metaphysical view.

In general, those who are between baksylik and professional music are people who honour and continue a tradition of Korkyt. This is a sign that baksy are unique to the Kazakh, that is, accompaniment of zhyrshy-zhyrau with kobyz is the last symbolic mark which remained from baksy.

This characteristic of Korkyt does not contradict a characteristic of the khans (Eng. ruler-Turkic title) and beks (Eng. representative of feudal society in Middle Asia) in a traditional folklore of the Kazakh and other Turkic peoples, a wise man of the whole nation, a person who gives advices to warriors going to war, but it corresponds to it.

Discussion

Identification of shamanic ritual`s essence in traditional culture represents a complex of problems. The point is not only that the phenomenon itself is complex. The ritual in its original meaning and further modifications and transformations is an object of study in several humanities – ethnography, history, philology, musical folklore. Domestic science, firmly connected ideologically and ideologically with Soviet science, observed the ritual from an atheistic standpoint. This did not allow not only to appreciate the significance of the ritual in traditional culture, but also to deeply study its features in each ethnic culture.

The majority of researchers think that shamanic rituals represent particular algorithm of practical actions, and myths do explain them, or rituals represent the embodiment or theatre performance of a myth. Anyway, according to words of a scientist a myth and a ritual in ancient culture principally builds well known unity. In overall, the sum of folklore genre structure and formation of plots and poetics appears due to the processes of deritualization and desacralization. For explanation of ritual's and myth's essence it is possible to use conception of archetype. Today archetypes are used for giving a mark to more general mythological motives, primary schemes of impressions that are the basics of any artistic and mythological structures. We would like to make an accent on structural aspect

of archetype, but not in a sense of psychology as stimuli of imagination, but as fundamental and common human scheme-symbol in culture.

The intangible world is unknown; he is very powerful, gorgeous, and dangerous. He can also act as a subject of speech or a native speaker. In this case, a specific person or people, or a whole society, which understands the signs and themes of such symbolic expressions, becomes the recipient of information. The basis for explaining social unity was the form of a person belonging to antiquity and related organization, projected by man onto the world and nature. On behalf of every objectivity that can be encountered in experience, he sees the presence of invisible forces. In rituals of sacrifice, magical rites, a person seeks to make contact with her.

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The function of the symbol is characterised by some qualities. The heritage of any nation remains embedded in its material and spiritual culture. (Cassirer, 1998: 794). From historic perspective, Korkyt may be regarded as a cultural symbol of those Turkic tribes, who had not yet fully embraced Islam. The main philosophical meaning of the Korkyt zhyr is to learn about the world and the laws of nature from artistic viewpoint (Shakirova, 2009: 346). We can define its relation to a language or culture, its semantic infinity, semiotic imagery, the complexity of its structure, and its emotional impact on us (Ivanov, 2004: 189).

Conclusion

This conclusion emphasizes the need for further and more detailed analysis of the traditional forms of Kazakh musical and poetic art, other spheres of folklorism and the contours of their current transformation. At the same time, the area that we have considered in this article requires further definition if we want to characterize and delineate the phenomena associated with it, as well as to determine the place of shamanic music in the general system of Kazakh culture.

Such a scenario could only be realized through specific cultural languages. Cultural languages are designed to convey information in any direction, and importantly, they determine the beginning, exchange of values and the end of the ceremony. Music ritual songs and instrumental music has become the universal language of Kazakh culture.

The shamanic rites describe in detail the world of spiritual beings, guardian spirits, helper spirits, evil spirits, spirits of diseases, etc. It is well known that in the shamanic rite the roles of the shaman-bucks are clearly delineated. Shaman-bucks, as a rule, either summons spirits, or leaves himself to other worlds, so that the spirits return health/soul, and thus, with the help of rituals, cure a sick person or bring a harmonious affect into the life of a person who requires it. A large number of research works on shamanism have clarified the following fact: in traditional culture, the relationship between people and spirits, the carrier of which is a shaman, form the main content of this phenomenon.

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CULTURAL TRANSITIONS AND DIALOGUES IN THE GREAT SILK ROAD AREA: EXPERIENCE IN PREVENTING CULTURAL DEVIATIONS

History shows that the Great Silk Road and the Islamic Renaissance were the factors that influenced the civilizational turn from cultural anomalies in the nomads of Central Asia. If settled cultures occupied the space and divided it, the nomads themselves were divided in space. The deviant division between nomadism and stable agricultural cultures began to be resolved through cultural dialogue in the phenomenon of the Great Silk Road. The purpose of the article is to analyze the experience of the Great Silk Road in solving deviant anomalies between settled (dihanic-irrigation) and nomadic cultures formed in Central Asia. This gave the Turkic peoples the opportunity to exchange great cultures and innovations at the global level. Scientists such as Avicenna, Biruni, Firdousi, Khayyam, Khorezmi, Rudaki, Rashid-ad-Din, Ulugbek, Saadi, Al-Farabi and Balasagun were born on the caravan roads, which opened the doors of great achievements for humanity. Along the Great Silk Road through Central Asia, the works of Aristotle, Plato and Hippocrates, which remained under the European medieval restrictions, «survived» and developed. The geopolitical role of Central Asia in the history of mankind is great, it served as a link between the differences and cultural deviation between the Roman and steppe, Turkic and Iranian, Arab and Chinese empires from antiquity to the Middle Ages. According to Arnold Toynbee, in the area of the Great Silk Road, "it is not difficult to see that this place, where the giant Turkic empire flourished and lived, was the center of future civilizations or one civilization." In Central Asia, a cultural renaissance flourished in the area of the Great Silk Road, and the basis for future modern knowledge was formed.

Key words: The Great Silk Road, cultural dialogue, cultural deviation, nomadism, settlement, civilization, cultural transitions.

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Ұлы Жібек жолы ареалындағы мәдени ауысулар мен диалогтар: мәдени ауытқулардың алдын алу тәжірибесі

Ұлы Жібек жолы мен Ислам Ренессансы Орталық Азия көшпенділерінің мәдени ауытқуларынан өркениеттік бетбұрысқа әсер еткен факторлар болғанын тарих көрсетіп отыр. Егер отырықшы мәдениеттер кеңістікті алып, оны бөліссе, онда көшпенділердің өздері кеңістікте бөлінді. Көшпенділер мен отырықшы ауыл шаруашылығы дақылдары арасындағы девиантты бөліну Ұлы Жібек жолы феноменінде мәдени диалог арқылы шешіле бастады. Мақаланың мақсаты Ұлы Жібек жолының Орталық Азияда қалыптасқан отырықшы (диханикалық-ирригациялық) және көшпелі мәдениеттер арасындағы девиантты ауытқуларды шешудегі тәжірибесін талдау болып табылады. Бұл түркі халықтарына жаһандық деңгейде Ұлы мәдениеттер мен инновациялармен алмасуға мүмкіндік берді. Авиценна, Бируни, Фирдоуси, Хайям, Хорезми, Рудаки, Рашид-ад-Дин, Ұлықбек, Саади, әл-Фараби және Баласағұн сияқты ғалымдар адамзатқа ұлы жетістіктердің есігін ашқан керуен жолдарында дүниеге келген. Орта Азия арқылы өтетін Ұлы Жібек жолында ортағасырлық еуропалық шектеулерде қалған Аристотель, Платон және Гиппократтың еңбектері «аман қалды» және дамыды. Орталық Азияның адамзат тарихындағы геосаяси рөлі зор, ол ежелгі дәуірден орта ғасырларға дейінгі рим және дала, түркі және иран, араб және Қытай империялары арасындағы айырмашылықтар мен мәдени ауытқулардың байланыстырушы буыны болды. Арнольд Тойнбидің айтуынша, Ұлы Жібек жолы аймағында «алып Түркі империясы гүлденген және өмір сүрген бұл жер болашақ өркениеттердің немесе бір өркениеттің орталығы болғанын» көру қиын емес. Орталық Азияда Ұлы Жібек жолы ауданында мәдени ренессанс гүлдеп, болашақ заманауи білімнің негізі қалыптасты.

Түйін сөздер: Ұлы Жібек жолы, мәдени диалог, мәдени девиация, көшпенділік, қоныстану, өркениет, мәдени ауысулар.

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Культурные переходы и диалоги в ареале Великого Шелкового пути: опыт предотвращения культурных девиаций

История показывает, что Великий Шелковый путь и Исламский Ренессанс были факторами, повлиявшими на цивилизационный поворот от культурных аномалий у кочевников Центральной Азии. Если оседлые культуры занимали пространство и делили его, то сами кочевники были разделены в пространстве. Девиантное разделение между кочевниками и устойчивыми сельскохозяйственными культурами стало разрешаться через культурный диалог в феномене Великого Шелкового пути. Целью статьи является анализ опыта Великого Шелкового пути в решении девиантных аномалий между оседлыми (диханико-ирригационными) и кочевыми культурами, сформировавшимися в Центральной Азии. Это дало тюркским народам возможность обмениваться великими культурами и инновациями на глобальном уровне. Такие ученые, как Авиценна, Бируни, Фирдоуси, Хайям, Хорезми, Рудаки, Рашид-ад-Дин, Улугбек, Саади, Аль-Фараби и Баласагун, родились на караванных дорогах, которые открыли человечеству двери великих свершений. На Великом Шелковом пути через Среднюю Азию «выжили» и развились труды Аристотеля, Платона и Гиппократа, оставшиеся под европейскими средневековыми ограничениями. Геополитическая роль Центральной Азии в истории человечества велика, она служила связующим звеном между различиями и культурными отклонениями между римской и степной, тюркской и иранской, Арабской и Китайской империями от античности до Средневековья. По словам Арнольда Тойнби, в районе Великого Шелкового пути " нетрудно увидеть, что это место, где процветала и жила гигантская Тюркская империя, было центром будущих цивилизаций или одной цивилизации." В Центральной Азии в районе Великого Шелкового пути расцвел культурный ренессанс, сформировалась основа будущих современных знаний.

Ключевые слова: Великий Шелковый путь, культурный диалог, культурная девиация, кочевничество, расселение, цивилизация, культурные переходы.

Introduction

The transition of cultural products along the Great Silk Road took place not only among settled civilizations. It is a mistake to think that there can be no cultural revival in a nomadic society. Nomads in general, especially Turks, Hindus, and Arabs, as something indistinguishable from human life, have developed many products that are now used in the everyday life of all mankind. This is often repeated not only by their descendants, but also by Western and Russian scientists who are just. For Example, L. Gumilyov highly appreciates the achievements of the Turks and Mongols in material culture: "one of the types of clothing that modern Europeans, speaking of the male sex, can see-the shchalbar – was invented by nomads even in ancient times. The stirrups first appeared in Central Asia between the years 200 and 400. The first, wooden wheeled nomadic chariot was replaced by a large wheeled chariot, and then a yurt was replaced, which allows nomads to easily climb the wooded mountain slopes. It was they who invented the Sala-Kulash Koran bow, which replaced the heavy and Straight Sword, which carried Arrows made by nomads up to 700 m. After all, at that time, the most mature type of dwelling was considered to be a yurt" (Gumilyov, 1992: 39).

When we talk about the cultural heritage of the Scythian-sak, Huns, uysun – kangaroos, which the inscription draws from historical antiquity, the importance of its material and spiritual treasures increases, first of all. The formation of an economic base based on animal husbandry in the nomadic tribes of Eurasia in the Sak period established exchanges and cultural similarities between various tribes of southern Siberia, Altai, Kazakhstan, the Volga-Ural, and the Black Sea coasts. The Sak-Scythians first used this type of house in very early times, and later improved it to the rank of a nomadic House mounted on a cart, convenient to take with them in winter and summer. This is reported by Hippocrates about houses on six, four-wheeled carts. There were even permanent houses built of straw, brick in the south, and log in the North. Archaeological evidence suggests that it was the staircase that led the Andronov people to the creation of a yurt, the roof of which was roofed and rounded.

The Great Silk Road also had a great influence on the exchange of styles and content in folklore. These epic phenomena were also reflected in other

types of art. Cultural artifacts created with the motifs of the Turkic epics that conquered most of Eurasia are found everywhere. The ancient Turkic tribes of the Great Silk Road enriched the ancient pages of human culture with an example of the art of "animal style", which left its mark in this area, they were recognized in history. These examples of art were introduced into the life of the peoples who settled in Zhetysu, Altai-Kogmen (Sayan), East Turkestan, the Gobi steppe, Baikal, and the Aral Sea with the further improvement of the uysun, Kipchak, Uyghur, Kyrgyz, kerder, oghuzs. The art of the kangli and tokhar tribes recreated the Applied Art and ornament of the Khorezm, Zarafshan and Pamir-Alai ranges. The origin of the tribe is due to the fact that the images of totem elements, as well as animal totems, especially the Wolf, acquired a traditional character characteristic of the nomadic Saks. These images were engraved on daggers and swords, horse harness, shields and flags. In addition to wolves, there were images of a tiger, boar, argali and tautek, eagle and elk, in addition to predatory animals, there are images of rabbits, antelopes, and deer. However, some tribes have attached their totems to these animals. This shows the diversity of their tribal symbols. A wide variety of things were used to depict the character of animals. However, gold and bronze products are common. This determines their Bronze Age origin. There are also products made of iron, horn and bone, felt and wood, leather. All this indicates that there was a whole cultural space in the region, from Chilikty in eastern Kazakhstan to the stone grave in the center, from Kyzyltogu in Semirechye to Burabay in the North.

Scientific research methodology

To solve the goals and objectives set in the article, the following theoretical and methodological tools are used:

* the system approach is used to identify new types of links between the history and culture of the peoples of Kazakhstan connected with the Great Silk Road;

* structural and functional approach-meeting the requirements for the completeness of knowledge about the object in the course of research, its structure and organization of internal and external relations;

* the principle of active action allows us to study the evolution of the Great Silk Road, the basis for the interaction of productive historical traditions, ensuring the continuity of modern marketing and branding;

* the anthropological approach allows us to study in depth the nature of Man and the peculiarities of his society;

* the axiological approach allows us to take into account value orientations in a person's life.

The use of semantic, pragmatic, symbolic, field-socio-research approaches of a synergistic orientation in relation to the cultural values of the Great Silk Road contributes at its own level to the deepening and replenishment of the scientific and theoretical foundations of research.

In order to clearly illustrate the research methods, let's give one example. During his second visit to Central Asia, British archaeologist A. Stein discovered a hypothetical book written in the Turkic language – "the temptation" – in the "cave of a Thousand Buddhas" near Dunhuana, one of the Centers of the Great Silk Road. The manuscript is divided into 65 titles by Runic method from 58 pages. The book was published in the VIII and IX centuries, this work corresponds to the Orkhon rune inscription. The first edition of the book was first published in 1912 by the Danish linguist W. Thomsen in the Journal of the Royal Society. In order to correctly translate and interpret the runic inscriptions of this nature, it is important to determine the basis of ancient religious beliefs in the Great Steppe. European scientists, calling the Turkic people "savages", knew that our ancestors, who had a high spiritual level and great versatility, were directly related to the upper world, and the first did not even suspect this. In comparison with other religious beliefs, the Turk does not need any "intermediary" to communicate with the higher world, for this it is enough to know the collection of Holy Scriptures.

In the context of the modern Kazakh language, we can quote an excerpt from this book: in the XIV inscription: "The Birds first spread wide, then stopped flying... The Beast raced first,then stopped... In the end, life was interrupted..."this record is becoming increasingly important at the moment. This is evidenced by environmental problems, such as the natural crisis, rising world water levels, the disappearance of flora and fauna species and the increase in the number of "red books". As for the human race, various religious, political and ideological physical, virtual Wars show that human life is on the verge of extinction, adding to this the problem of hunger and the virus, which has not yet been solved in the XXI century. At the end of the recording: "in the third year, all of them were very happy to see each other again..."this means that the world is in the form of a cycle, life is almakezek.

Later, on the basis of this understanding, many Turkic and, accordingly, Kazakh mythology, fairy tales and legends were formed (Yyryk bitig, 2011: 181-227).

The semiotic method is also used in the article. The Turks believed in the Lord and wore symbolic signs with the same cross on all four sides. It depicts the Earth and Sky. For example, during excavations in the city of Belenger in Dagestan, ancient crosses were found, the same crosses were also found in the desht-I-Kipchak steppe between Baikal and the Danube. Archaeologist M. Magometov notes that he also found similar crosses in ancient Kipchak temples. The cross represents the center of the worlds. Unlike other religions, Tengri built one-room temples with only symbols. According to the understanding of the Turks, the gods come to the place of worship only during religious holidays, at other times they live in the sky, these temples were considered very sacred to the Turks, and an unbeliever was forbidden to enter the temple. The place of worship is called "Haram", which is forbidden except for worship, another meaning of this word is taken from the meaning of "forbidden". Tengri temples – the so-called" kilisa " – are built in connection with the sacred mountain Kailas in southern Tibet. It is known in many Eastern peoples as the abode of the gods. Southern Tibet was considered a place of worship of the Turks, and Kailas stopped by the Manas river and developed philosophical thoughts. The ancient Turks used oral religious texts, which were called algysh, algas and alkysh, these names are identified in ancient Turkic monuments. He was obliged to speak clearly, without stopping, while reading the texts.

Results

In the exchange of artistic and cultural products along the Great Silk Road, the symbols of nomadism have not lost their signature. This applies, for example, to the image of a camel and a horse. Taking into account the fact that camel symbols were most common in the VI-VIII centuries, when the Great Silk Road was developing, it should be remembered that the image of the camel played a special role in the worldview of the population of Kazakhstan and Central Asia. In this regard, K. Baipakov and A. Nurzhanov put forward the following ideas: "the image of the camel has passed the path of historical, semantic and artistic development to a certain extent from the point of view of mythological, dynastic and decorative. At the same time, the dynastic character is of great importance for us, which

allows us to understand the ethnopolitical ties of Semirechye with neighboring cultural and historical regions, and, above all, to understand the traditional relations between Semirechye and Sogda. The oldest image of this animal in the Semirechye was found in stone markings left over from the Bronze Age. The musky bowl of the Saks with a conical pedestal in the form of a round plate with the image of camels with their heads in the center dates back to Semirechye"(Baipakov, 1992: 154).

When we talk about the transition to artistic ideas in the culture of the Great Silk Road, their arguments include examples of runic writing in Central Europe, art forms based on shamanism in Greece, 7 gold plaques with a crown on their heads, a man and a woman in ceremonial clothing, found on the basis of the opening of the Temple of the Buddha in White Beshim, two gold rings with precious stones with the image of camels descending from the Tomb of the first-second centuries of our time, found in Kargaly near Almaty.

One of the most striking examples of cultural transitions along the Great Silk Road is the sacrificial altar found in excavations near Almaty. It is as if the world artistic and religious consciousness are intertwined in this cultural artifact. An impressive and scientifically based explanation for this is given by K. Baipakov and A. Nurzhanov: "it is here that the bronze altar was found. It consists of a round pot with an ornamental cone-shaped pedestal. On the edge of the pan there is a statue of 15 zebu bulls, which "pecked" to the left, following each other's footsteps. In the center is an image of a horse warrior holding a "candle tube" and a bow in his hands. The horseman turned to zebu and raised his bow. The composition of the warrior zebu and the horse may contain legendary content. It is also clear that the sacrament of sacrifice is associated with the worship of fire, as well as others. According to the assumption of A. N. Bernstam, the first to study the tiara, it was the crown of a woman in the shamanic religion, the date of its creation is from the first century BC to the second century AD. He also suggests that the final content of the image on the diadem is influenced by the beliefs of Iran and China (Baipakov, 1992: 181-182).

In Chinese sources, there is a lot of information about the beliefs of the Turks, for example, the Turks worship fire, respect water and air, worship the Earth, and worship the Lord, the creator of all this. The Lord and his assistant, The Sun, rule the world of zhyrau. 2 times a year, the Turks make sacrifices to The Sun.In the Turks, the cult of fire is due to the belief in its purifying properties. The Byzantine ambassador wrote that Zemarch (568) was

expelled by fire before being sent to the high Khan. In addition, the burning of the corpse (cremation) is a clear proof of this. Among the metals, the most sacred was iron, from which weapons were made. The Huns first mastered metallurgy in Central Asia. In Chinese sources, it is written that "the development of metallurgy turned them into strong warriors, that is, Wolves, by making weapons for the Ashina tribe." "The Huns revered iron, and Byzantine ambassadors on the border of the Turkic Empire witnessed this ceremony in the VI century" (Chaloyan, 1968).

The nomadic tribes of Saryarka and the Centers of trade exchange of farmers and artisans of Central Asia are located in cities along the Great Silk Road. For example, in Otrar there was a high mound, a gate, an architectural madrasa-mosque, a minaret, a library building, an institution of the mayor of the city, etc. According to the finds of weapons, gold and silver, precious stones, glassware, warehouses of goods, it is clear that the city was inhabited by jewelers and blacksmiths, masters of glass and ceramics. According to zhuvaini, Yangikent (Janakent), which was destroyed by the Mongols in 1219, belongs to the real picture of this. According to written sources, the city was the ancient capital of the Oghuzs, located at the confluence of the Syr River with the Aral Sea. The city had a high fence, a tower, and Gates. Merchants of ancient Russia, Novgorod, Khazar, Bulgar khanates exchanged goods with merchants from Khorezm, India, and China. Ibn Haukal, an Arab traveler of the X century, reports that Yangikent can be reached from urgent in 10 days and from Farab in 20 days (Margulan, 1950: 37).

Balasagun was the capital of the Western Turkic states, Karluk, Karakhan, and Karakitai. According to The Chronicles of the eighth century, it is located 20 kilometers east of Suyab, on the Left Bank of Shu. Here, in 1069-1070, Zhusup Balasagun wrote his epic "Kudatku bilig" (the basis of Kut Bilik). This epic in the Turkic language, consisting of 13 thousand lines, contains philosophical treatises on politics, the state, government, military affairs, wisdom, reason, justice, conscience, traditions, etc. Professor W. There is an assumption that the settlement of Aktobe, which was excavated by an archaeological expedition under the leadership of shalekenov, may be an ancient Balasagun. After all, the discovery of a place where 6,000 pieces of bronze coins were minted, etc., the division of the city into Shahristan and Rabat, proves that it was a major political, economic and Cultural Center (Shalekenov, 1985).

For the first time, Taraz is mentioned in the writings of the Byzantine ambassador Zemarch. M. Kashgari shows that the inhabitants of Taraz speak Turkic and Sogdian languages. It is located at the junction of the Great Silk Road and the caravan route to kimak and Kipchak. The Arab geographer Makdisi said: "Taraz is a fortified city with densely built Gardens, houses. There is a deep trench around it, 4 Gates, a river flows through the center of the city, in the vicinity of which there are the towns of Sus, Kul, Takabat, Shelzhi" (Volin, 1960: 81), – writes. The Chinese traveler Chan Chun, who visited Semirechye in 1221, reports that" the people of Taraz know how to grow silk and brew wine along with agriculture"(Senigova, 1972).

During the reign of karakhan, the karakhan mausoleum, Aisha Bibi, and Babasha Khatun domes were built here. The Taraz bathhouse is famous for its interior walls, decorated with paintings of Legends and fairy-tale characters of the Turkic peoples. The bathhouse is heated by a heating system that runs under the floor. The changing rooms and bathrooms are decorated in a domed pattern. The water is supplied by pipes with a length of 0.7 m, a diameter of 0.25 m. In the XI – XII centuries, money-tenge was minted in the city.

Talgar is located in the bowels of the Trans-Ili Alatau. The walls of the fortress are 5-6 m high. there are guard towers, a mosque, a market, built in the XIII – IX centuries. In contrast to the large number of bronze and pottery finds, most of the city's population is probably artisans. From the people of the city on 2 copper plates there is a picture of a winged lion on the head of a man wearing a crown. It is known that it is a symbol of the rulers of Karakhan (Gorodetsky, 1928: 39).

Koylyk, Kayalyk is located in the Lepsy River Basin. Before the Mongol conquest, the horde of Karluk Arslan Khan stood. The ambassador Wilhelm de Rubruk visited the site of Koylyk in the fall of 1253. Ceramic dishes, vases, glasses, cups, bronze coins were found in the city. According to archaeologists, the city was most prosperous in the IX – XI centuries (Senigova, 1972).

The medieval cities discussed above were connected to each other by caravan roads. In particular, along the Syrdarya there was a branch of the road from Yangikent to the Volga, from the city of ITIL to the Bulgar Khanate, turning south, from the Caucasus to Byzantium, and then to Kievan Rus. Zhirankez merchants of ancient Kiev, Novogorod, Smolensk, Ryazan, Caucasus, Khazar and bulgar peoples crossed the Volga Darya, went to the Kipchak Khanate, and then to the

cities of Yangikent, Otrar, Taraz, Balasagun. Here Isfahani of Persian, Indian, and Chinese merchants exchanged precious swords, tea, silk, and Kambat stones for their goods. The Turks bought leather saddles, weapons, and breeding saigu horses. 144 coins minted in Taraz, Shash, and Samarkand were found in the excavations of the ancient settlement of Kiev and Novgorod (Gorodetsky, 1928: 97). In contrast, trade and Exchange relations with Russian lands have been established since time immemorial. Chinese, Indian, and Khorasan merchants from East Turkestan crossed the Beydel, Aksu passes, passed the cities of Aspara, Merke, Kulan, and Baryskhan, and came to Taraz, which is one of the branches of the Silk Road. There was a caravan route from Taraz to the country of the Kimaks, then to the Kyrgyz land on the Yenisei. The road from iopijab to tertyk passed through the foothills of Karatau, passed through Katikent, Baba-Ata, Sozak, through the valleys of Kengir, Zhezdy, Nura, Irgiz, Irtysh to kimak-Kipchak, on it – Bogra in Altai-Sayan, Yagma, Kirghiz, telester. These roads were the veins of trade and Exchange that connected the tribes of Kazakhstan in the Middle Ages with the globe of the world.

The development of trade and Exchange gave rise to the circulation of money in Turkic society. The first forms of this were found in bronze and copper coins, which in the VII – VIII centuries bore the symbols of the tribe. On the faces of some of them is a lion. Its essence suggests that the lion was the Ongun (totem) of the tribe that struck the tenge. On the coins found in the Otrar plain there was a bow and a symbol of the Tribe, a picture of a lion, and on some there was a sogdy inscription. In contrast, there is reason to believe that copper and bronze coins were minted in Otrar in the VII – VIII centuries. Along with these, ancient coins of hair, Ferghana, and Bukhara were found in the Otrar people. This proves that the city was a Transit Trade Center. M. Orynbekov in his book" The worldview of the ancient Kazakhs " says that around 704-766 in Taraz, the turkesh Khans produced their own small money. On both sides of it were written the words "turgesh Kagan Bai garden", "Zhumy on Tamga" in the Turkic language in Sogdian script. On the surface of the turgesh coins, the symbol of the tribe symbolized either a bow, a stork, or a crescent moon.

The most imperfect period of writing dates back to the Saka, Scythian , and Huns, and from then until about 1000 BC, letters that were subject to sound were adapted and improved in the language of nomadic tribes. In contrast, the letters of Baudun shanyu, a fierce hun, to the Chinese emperor, the

letters of Attila's ambassadors sent to Rome, the laws and decrees of the Kangyu Kingdom were not written in the ancient Turkic Alphabet. If ancient writing was used in the same epochs, then it became known that the Orkhon Alphabet served diplomatic purposes by state acts.

According to anthropologists, the person buried in the burial mound "Issyk" is a 17 – 18-year-old saka. The clothing of the young warrior is unique, and it is immediately clear that tribes such as massaget have taken advantage of the huge role of writing and drawing in society to their own extent. This can be considered, in the words of the outstanding writer L. Leonov, "the era of self-awareness of the date of birth of the alphabet" (Leonov, 1984: 252). It is not possible to write in a few years, or in a century. It takes its origin from painting. As soon as the first people began to feel and know the phenomena of the surrounding world, nature, they began to draw and draw dark pictures of them on the rocks. Rock carvings reflecting the beliefs of ancient hunter-gatherer tribes, representing such a hunting and pastoral life, are found in large numbers on the rocks of Karatau, Altai, Tarbagatai, Dzungarian Alatau (Mount Zhunke), Kyrgyz Alatau. These paintings, which in science are called pictography (Latin pictus – drawing, Graphia – writing), reflect the desire of the tribes of Kazakhstan to write in the most ancient times. Researchers believe that the era of the representation of a person through a game image, or the use of pictography, originated in the Neolithic (new stone) era. It was impossible to express a broad meaningful thought with pictography. For example, conditional traffic patterns, signs indicating headwear, shoe shops, and canteens are pictographic in nature.

When we look at the progressive evolution of writing in human society over a long period of time, the symbols on the silver bowl from the plague "door" refer to letter writing. Given how many steps human society must go through before reaching the stage of sound recording, the door inscription indicates a high level of socio-economic development of the Semirechye Saks, the tribes of the early Iron Age. Writing usually serves as a regulation of relations between the state and citizens. The calculation of the state's income and expenses served the purpose of diplomatic relations. In this regard, the use of the Issyk inscription on the territory of Semirechye is confirmed by the inscriptions found in the graves of the Semirechye uysun period (III-I centuries BC, 4 characters are placed on the stone bowl) and Aktas (about thirty signs are carved on the three-sided stone). The first readers of I. D. Dyakonov, V.

A. Livshits, S. G. Klyashtorny, who looked at the door inscription, considered it a monument written in an unknown Alphabet. He is satisfied with the conclusion that writing was used in Saka society. "I Don't Know," I Said. "I don't know," he said. As a result, many of the letters in the inscription are found in ancient Turkic symbols. Professor Altay Amanzholov was the first to write " Agha Sena hearth! Bend your alien knees! Let the people have a lot of food," he read, drawing public attention to the fact that it is written in the Turkic language. After a long pause, A. Khasenov read from left to right and uttered the words: "This is the water in which six men fight for the beautiful Shora Altaban girl". The markings on the bottom of the vessel, according to scientists ' calculations, are 28-29 in size. It is proved that 10 characters, which are not found in the Orkhon-Yenisei script, can be obtained from the ancient records of the disputed sample. The results of reading the Issyk script, as well as other Semirechye inscriptions, indicate that 25-26 centuries ago, the territory of Semirechye was inhabited by Turkic-speaking tribes (Khasenov, 1988: 55). The fact that the letters completely end up in ancient Turkish characters, and no matter how you read them, do not leave the Turkic language system – this is a reality that must be recognized. The ancient tribes of Kazakhstan began to use the symbol and painting in ancient bronze times. This is stated by Professor A. Amanzholov reports that he found signs of the sun and ashamai, carved in the Bronze Age, in Akbauyr in Ulan district.

Iranians are another creative people along the cultural artery of the Great Silk Road. Even after the conquest of Iran by the Arabs, they adopted the high culture of Iran, Persian games were staged in the Caliph's Palace in Baghdad, scientific treatises were translated from the Pahlavi language into Arabic, the Abbasid palaces were decorated by Persian artists, especially the Sassanid artisans who worked in metalworking were highly valued. But then the Omeid ruler al-Hajjaj ordered the destruction of all gold and silver vessels painted in Islamic countries. But thanks to the Great Silk Road, Iranian works of art have already spread throughout Eurasia.

For example, a silver plate depicting a hunt conducted by Shapur II was found in the Ural Mountains. On the hooves of the horse on which the Shah rode, a wounded leopard is depicted very beautifully (Darkevich, 1976: 72). The handle of the vessel is made in the form of a camel, a sacred symbol of representation in a very beautiful moment. In addition, symbolic animals include: a deer that can prolong human life by healing its horns, and a horse that represents holy water and fire equally.

Results and discussion

Another lesson of the culture of the Great Silk Road is the versatility of cultural relations. Not only settled nomads, but also nomads made a great contribution to the development of urban culture. The Kazakh researcher U. Zhanibekov gives the following evidence: "for various historical reasons, only monuments of religious and religious architecture have been preserved on the territory of Kazakhstan. It is known that the vast majority of them are domed, and "it is known that the dome type resembles a mobile type of dwelling /yurt – Yurt/ in a certain amount." This is evidenced by the fact that the roof of the central part of the shakpak Ata basement Mosque of Mangystau repeats the uykty Dome of the yurt, which is illuminated from the shanyrak, and the roof covering of the babaji Khatun dome, built in the X century, was later widely used in the development of domed and rectangular architecture.

The famous Soviet archaeologist, Orientalist A. N. Bernstam, who spoke in detail about the roof covering, distinguished the domed-arched architecture by highlighting three things that later became the core of all Central Asian architecture – the domed frame of the structure, the portal and the decor made of carved ceramics, where it was believed that the idea of the dome and its complete implementation came from the North / Desht–I-Kipchak/ inhabited by nomadic herding communities.

So the years passed, the centuries passed. Construction materials, seams have been changed, and the construction and construction of the premises have become more complex. Since the XIV-XV centuries, polychrome slabs have been used on the exterior of palaces, mosques-madrasas, baths, mausoleums , as before, along with expressive masonry of ceramics reflecting the background of materials, carved ceramics that allow you to get a uniform elegant surface of the space" (Zhanibekov, 1992: 77).

M. Orynbekov believes that the further development of totem art can be seen in the magnificent examples (monuments) of the Animal Style found in the Minusinsk rock, but the fact that the Scythian Animal Style appeared there much later than in the West complicates the situation, and it is quite possible that it came from eastern Kazakhstan." Considering the immanent history

of the animal style, it should be noted that in the vast steppes of Eurasia it was characterized by an indigenous origin. And despite the penetration of the pre-Asian Saks, the appearance of the Sakasen region north of the Urnia River, the presence of the city of Sakkyz in Iranian Kurdistan, the treasure of Sakkyz or the treasure of Zivia, it can be said that they acquired a hunting style.

The works of Fine Art have come down to us in the same original form, and therefore give more detailed information about what actually happened in the ancient steppe than before. As a result of the excavations carried out by P. K. Kozlov, S. V. Kiselev and S. I. Rudenko, amazing monuments of artistic art were found, the so-called "Animal Style", which opened the way to establish that the Huns were culturally close to the peoples of Siberia and Central Asia. Chinese products are often found in the burial mounds: silk fabrics, bronze tips and lacquered zerens. These were articles that were used in everyday life by the Chinese (tzylus), who fell into the hands of the Huns as trophies or gifts, as well as fled to the Huns and were absorbed. But even such products do not determine the direction of cultural development.

As the researchers note, it is known that in the countries along the Great Silk Road, the music of East Turkestan and Central Asian cities was heard more often. The musical traditions of Kusha, Kashgar, Bukhara and Samarkand, India and Korea, thanks to official patronage, have become intertwined with the musical traditions of China. Iranian, Sogdian and Turkish actors have had a great influence on Chinese choreography (dance and ballet). Among all the artists, the art of dancing boys and girls was particularly widespread and popularized (Baipakov, 1992: 28).

The Western scholar E. Schaefer, who studied the culture of the Great Silk Road, notes that he was impressed by the art of Central Asia: "the dance of the Raven of the West" was usually performed by children from Tashkent, dressed in a wide dress with an Iranian pattern, a high shoshok cap with beads. They were wrapped around her waist in a long, gauntlet, the ends of which fluttered as she danced. The "Chacha dance" was performed by two young girls dressed in blue thin gowns (robes) with colored embroidery and silver belts on the outside. They danced in dresses with narrow sleeves, a pointed cap with a golden bell on their head, and a red, shiny cloth Cape on their legs. The girls also performed the dance "Western beauties with a whirlwind". He was mostly dressed in a scarlet shirt, green trousers, and red suede boots, and the sogda girls jumped and danced, standing on a ball and spinning around the shyrkebelek" (Schaefer, 1981: 82).

Kazakh scientists also pay attention to such scenes: "for example, it is known that Eastern artists often "performed" in Constantinople. For example, the Russian Princess Olga, who was in a rich guest of the Byzantine Empress, was caught by ridicule and Daredevils (equilibrists), and at a holiday organized by Manuel I in honor of the Seljuk Sultan Arslan II, a Turkish acrobat performed a particularly dangerous turn in the air. The art was also performed with a curtain on the face. These traditions have been preserved in Muslim countries for a long time until yesterday. It is known that during the celebration of Nauryz in Baghdad, even in front of the Caliph, those who wore a veil on their faces performed.

During the excavations of various monuments on the Silk Road, a lot of evidence was found that the development of music and theater enriches each other. This category includes images of dancing boys and Girls, actors in costumes, musical ensembles, placed between two humps of the image of a camel made of clay from the Tang era. The faces of many of these artists indicate that they are representatives of the peoples of Central Asia.

The art of creating stone ornaments along the Great Silk Road is divided into two stages. The first period is between the VI and VIII centuries. The stone faces of this era were armed military men- Kagan, Bek, tutyk, free, Falcon. In them, a chain of stone columns is laid out from the stone fences to the open field. Even earlier, stone statues lean against the sword with their left hand and hold the bowl with their right hand. Especially clearly noticeable is the belt with a pendant decoration. In the monuments left by the Huns, the image of a man is drawn on the head of a long column of stones. Now one of the stone faces is a statue of a man and a woman holding a bird, with a bowl in both hands.

It is worth noting that the beauties of the XI-XIII centuries are more mature in terms of performance. From them you can distinguish old, young, male, female. There is even a desire to portray their faces closer to the living Sun. In addition to these, real artistic personalities with three horns on the suspension are admired by the skill of the fugitive. Now one person is not carrying a weapon, but holding a round bowl with a double support on his chest. The masters used to create stone sculptures in a kneeling position, sitting position, etc. One of the nomadic tribes was the Kipchaks, who brought the art of stone carving to the ancient Scythian-Huns, the early Middle Ages. It is said:" the commandos build a hill over the dead man and put a statue on his

head to the East, holding him by the navel " (History of the Kazakh SSR, 1979: 104). The Turks, along with stone chisels, firmly adhered to the tradition of building architecture and a majestic dome on the head of the deceased. Such monuments of the dome include the tombs of Aisha Bibi, Babasha Khatun, Karakhan, the cemeteries of Zhuban – Ana, Kaip-Ata, Maulimberdy in the basin of the Kengir and Sarysu rivers, the dombaul, Alashakhan, and Ayubkamyr complexes.

It is a tradition of the Turkic peoples to honor the people who built such architectural and ceremonial domes, who were the brothers of the people. In this regard, the cultural significance of such monuments in the steppe zone was noted by I. A. castanets: "ancient monuments of the southern part of Central Asia (south of the Plateau) with their splendor, majestic scale (Samarkand mosques, etc.) overshadowed the modest monuments of the brown hills of Negus. But the abundance and antiquity of the monuments of Terek does not attract much attention to itself in comparison with the southern region" (Khasenov, 1988: 103). There is no doubt that the domes of the kongir Hills in the steppe of Kazakhstan are simple, but in fact unique buildings that reflect the architectural talent of the people of the early World. The mausoleums of Aisha Bibi and Babasha Khatun are particularly famous. At the same time, the Masters of architecture put into the core of art the content of flowers, moonshine, Sun, stars, etc., depicting nature.

The dialogue between East and West was continued in the Mongolian States. For example, when Guillaume Rubruk arrived in Karakorum, the capital of the Mongols, he met Muslim merchants and artisans who occupied part of the city, where it turned out that two mosques were located, and a Christian Church was located on the other side of the city. In the city, Muslims and Nestorians, Buddhists and representatives of traditional nomadic faiths were freely arguing.

Ethnic and religious diversity has led to an exchange of styles in art, and many works of art have been created eclectically. G. Rubruk describes it as follows: "at the entrance to the Khan's Palace, the blacksmith Wilhelm made a large wooden model out of silver, the roots of the tree are executed in the form of a lion, it seems as if milk is flowing out of it, the Silver Tree is wrapped in a snake, and at the top of the tree there is a statue of an angel..."(Carpini, 1957: 158-159). Indeed, in one work of Art, All the styles of the world are mixed.

The Great Silk Road Not only brought together fine, architectural and sculptural artists, but also contributed to the formation of the first original mobile folk theater. For example, in Byzantium, where the Great Silk Road ended, east and West met harmoniously. During the holidays in Constantinople, various Central Asian shamans, dancers, acrobats, and dargers captivated the public with their performances. In 1161, by order of the emperor, representatives of all famous peoples of the globe appeared on the Square in national costumes and performed (Darkevich, 1976: 151).

Along with caravans loaded with goods, wandering zhyrs and artists traveled all over Eurasia without stopping. They showed their art both before the shahinshahs in Sassanid Iran (rock carvings in Taq-I-Bostan), at the feasts of the warlike dikhans (paintings in Pejikent), at the receptions of the Umayyad caliphs (frescoes in Syria), at the feasts of the Turan emirs (images in Xinjiang) (Darkevich, 1976: 155).

2016 in connection with the state program, it was planned to turn Koylyk city into an open-air museum in connection with the UNESCO Cultural Heritage. The contribution of archaeologist Karl Baipakov to the study of this cultural site is significant. He started his research in the north-eastern Semirechye region along the Great Silk Road in 1960, when I was a student at Leningrad State University. At that time, these cities were not studied at all, and after studying various data, he began to study the records of travelers who traveled along the Great Silk Road. At that time, as we have already said, people of this character often served as diplomats. On behalf of Louis IX, he goes on a trip to Mongolia. He writes about what he saw during the trip in his work "journey to the countries of the East" (Gabitov, 2020). The data on the Dzungarian Alatau region are particularly valuable, as they very skillfully described the way of life of the cities they met there. Some of these cities were the city of Equius, of course, the names used by Rubruk were different from the local names, in the Turkic language this city was called Bilogiz, in the sense that it was two rivers. Baypakov considered his goal to determine the area of settlement of this city, he considered it very important to determine the age and "authors" of ceramics, gold coins and exhibits. Especially important was the problem of finding and processing recorded data. It turned out that the coins found here were minted in Almaty in the XIII century. Rubruk arrived in the city of Koylyk on the line of the Dzungarian Alatau, which he described as very picturesque and picturesque. Arslankhan, who made this place the center, was

one of the most famous figures of his ERA, taking part in the Mongol journey to the West.

Rubruk meanwhile lives in Koylyk for 12 days, waiting for the secretary of Munke Khan.Due to the fact that rubruk was very inquisitive, he showed a great interest in the beliefs and religious places of the local population, and, accordingly, was looking for adherents of the Christian faith. The Monk knew that nestorianism, a branch of Christianity, spread throughout Asia in the fifth century, and they were accused of "heretics" and persecuted in 431, so they traveled along the Great Silk Road to China and settled in several cities in the Semirechye region. At the same time, he visited the territory of the city and witnessed a religious ceremony that was not familiar to him, that is, they had a bald head, yellow clothes and tassels on their hands, they performed a holiday of brown color on the occasion of the birth of the new moon, Rubruk did not say that they were Buddhists, but it is known that these signs are typical for Buddhists.After determining this information, there was no doubt that it was Koylyk or Kailak, located in the village of Antonovka, Taldykorgan region. During the excavations, a Buddhist temple was found, which Rubruk described.According to the attributes of the finds, it is known that they correspond to Buddhist traditions, and their age is determined by the XIII century. This is how it was clearly determined that the village of antonovka is a city of Koylyk.

In addition to the Buddhist temple, a mosque was also found, which is understandable after the spread of Islam in Central Asia and East Turkestan in the XIII century. We can also say that the Christian Church in which Rubruck spoke was, according to Rubruck, a place of worship, the city of Koylygy, which from time immemorial formed a society of various faiths and cultures, took the most objective form of the dream of "tolerance". In addition to the temples, a large palace complex was also found, where the rulers of the city probably lived, and a bathhouse was also found in the palace system. Eastern baths (hammams) are equipped with a unique heating and water system, pipes passing through the floor distribute heat. The eastern form of the bathhouse was one of the main places of communication of society, where they shared the latest news and concluded trade agreements. Since the baths are a source of extremely profitable profits, they were often used not only by the rich, but also by ordinary citizens.The fact that the city mentioned by rubruk is Koyalyk can be determined from the Buddhist, Christian and Islamic structures found,

the city of Koyalyk was a political, cultural and economic center along the Great Silk Road.

If we pay attention to the ethnic features of the main inhabitants of the city, then together with the Turks lived on the same territory: Turkic-karluks, Tuki-shygils, along with representatives of other ethnic groups. For example, the Sogdians were merchants from the cities of Samarkand and Bukhara, according to the custom, when a child was born, they applied honey to the child's hands and put tenge on them, and the ritual of applying honey to the tongue was "sticking money", according to which it was desirable to stick tenge with the hand of honey and conclude trade agreements with the tongue of honey. According to the sources, the Sogdians, who brought Buddhism to the Kazakh and East Turkestan lands, are seen.

According to well-known sources, in the period from the IX to the XIII centuries, it was located at the junction of the Great Silk Road, which gave humanity the opportunity to exchange cultures, and lived at the junction of trade and culture. In the broadest sense of the concept of" cultural exchange", we should consider it as a mutual feeding of views on the world. The basis of culture is directly related to the mental root of knowledge of the world and attitude to it (Gabitov, 2020). It consists of the geographical environment in which the root is formed, the ability to adapt to the natural environment, and its own identification.

On the site of the city of Koylyk, different cultures and civilizations coexisted, as evidenced by the Islamic mosque, Christian Church and Buddhist temple found in the place of the city. In addition, the Hamam bathhouse, the royal palace and other archaeological sites are still under investigation. According to the climatic features of the region, the excavation site is still preserved. Currently, the doors of the Buddhist temple are open for tourists. There is a Central special corridor and prayer rooms, and during archaeological work, the main statue of the Buddha was found. Excavations began in 1998, and since 2013, the temple has been studied. Since 2014, this cultural environment has been under the direct protection of UNESCO. The area of the city is 240 hectares, the area of the Buddhist temple is 30x30. In the course of studying the huge information about the city, we also learned important facts. (Gabitov, 2020: 191).

Koylyk is located at the foot of the Dzungarian Alatau. This area, which has been at the junction of caravan routes for centuries, is now located along the route connecting the cities of Almaty and Ust-Kamenogorsk. According to another interesting

fact, not far from the city is the arabsai gorge, the name of which is associated with the spread of Islam in the region, that is, like many other religions, it spread missionary and influenced local traditions. Religious sites are located 100 m from the city.

Palaces, mosques, and Markets played an important role in the public life of the city in the North-Eastern Semirechye region. Silver and copper coins made in the koylyk Coin Center show that the city was a cultural, commercial and religious center. Since the middle of the XIII century, a domed mosque and khanakas have been built, and excavations have confirmed this. The location of Buddhist and Manichean temples in the city has been discovered and explored, which means that the foundation of the city was laid in the VIII-IX centuries, and it is an indispensable Center for archaeologists and researchers of various religious beliefs in medieval culture. From a geopolitical point of view, this region is a region that separates Chinese culture and West Turkestan civilizations. At that time, Islam was a new religion, and although the power in this region belonged to the Karakhan dynasty, which declared Islam a state, the real power was in the hands of the qidans, who, in turn, were tolerant of religious views and made a great contribution to the development of Buddhist and Nestorian culture from the East.

Let's give another new fact. Archaeologists of Kazakhstan recently discovered unique artifacts dating back to the VII and VIII centuries on the territory of Mongolia. According to this era, a mound belonging to the head of the Turkic Khaganate in Central Asia was identified. Since July 1, 2011, the Institute of history and ENU have been conducting joint excavations in the central regions of Mongolia. On the Kazakh side, the expedition is headed by Doctor of philology, professor, director of the research center of Turkology and Altay studies Karzhaubay Sartkozhauly, and on the Mongolian side-Ayaydain Ochir. "Archaeological work is being carried out in the bulgyn district in the central part of Mongolia under the name Ulaan-Kerim," the message reads. The diameter of the burial is 25 meters, the height is four meters. Near the grave, a gate was found that blocked the entrance to the burial ground. In the underground corridor leading to the burial on both sides, images of paintings made in black and red paint are preserved: snails with leopard heads, horse wars of Turks, etc.the burial door consists of three arches.

The discovery itself, dating back to the seventh century, is sensational, scientists from all over the world say. The mausoleum was preserved in its original form and was not destroyed due to a new method invented by the Mongols in collaboration with archaeologists during the excavations. During the meeting, Doctor of philological sciences, professor, director of the research center "Turkology and Altay studies" at L. N. Gumilyov ENU Karzhaubay Sartkozhauly (Kaz. Karzhaubay Sartkozhauly – turkologist, doctor of philology, director of the Research Institute of Turkology and Altay studies, academician of the International Academy of Genghis Khan).

"Turkic culture has not changed over the centuries. As you know, our ancestors installed yurts in such a way that they could see to the South-East. The door of the corridor leading to the mausoleum also opened to the Southeast. When we began to conduct research, it became clear that the ancient Turks dug up and re-dug an underground object 1300 years ago." It should be noted that archaeologists Zhantegin Karzhaubayuly (Kazakhstan) and Erdenbold (Mongolia) have completely preserved the appearance and architectural structure of the ancient Turkic mausoleum of the early Middle Ages. This is a long process and painstaking work of the entire group of 34 people," (Cultural monuments and relics of Kazakhstan, 2020) – sartkozhauly explained.

In the corridor with a length of 42 meters, there were no stairs, but on both sides of the walls there were drawings and four arches with a thickness of 100-150 centimeters. This is a rare unique object, said the artist-restaurateur, founder of the scientific and restoration laboratory" Crimean island " Krym Altynbekov. The excavations took two months, and it took another month to preserve the Found Objects. 352 exhibits were found in the mausoleum. Among them-valuable jewelry, paintings, household items. Of particular interest are terracotta figures and their location in one of the chambers of the mausoleum. "When we entered one of the premises, we saw about 90 small sculptures standing in four rows. They symbolize the funeral ceremony. However, it should be carefully studied. But the find itself proves that in the VI-VII century this type of art (the creation of"terracotta" sculptures) lived in the ancient Turks. As sartkozhauly noted, the construction and equipment of the Maykhan-uula underground mausoleum in central Mongolia is unique to the local Turkic peoples.

Chinese and Sogdian masters have nothing to do with it. This is due to the peculiarities of drawings, sculptures, drawings, patterns and ornaments of Masters. "Chinese wall paintings are preserved only

in cities west of Dun-Huan. Paintings of western China date back to the IX-XIII

centuries AD. And the maykhan-Uul mausoleum was built in the seventh century, so the wall paintings are the heritage of the Great Steppe. Of course, the influence of Chinese and Eastern culture is not excluded, even undeniable. But the historical and cultural values found in the underground mausoleum belong to us and are a national and cultural property of the entire Turkic world," the scientist said. (Cultural monuments and relics of Kazakhstan, 2020). The most interesting thing is that the Turkic mausoleum was first of all interested in foreigners: Germany, China, the United States and other interesting scientists came immediately after learning about the historical object and were also interested in such an ancient find.

Conclusion

Along the Great Silk Road, along with the distribution of samples and standards of Art Crafts, architecture, wall paintings to the countries of the East and West, music and dance art, as well as spectacular entertainment, in a kind of medieval "variety", were distributed. The performances of outstanding performances, musicians and dancers, other animal trainers, acrobats and masters of gestures, "magicians" (magicians) spread especially quickly. "I don't know," he said, " but I don't know, I don't know, I don't know, I don't know, I don't know. Thus, in the poetic work of folk song, we see the high tension of language, which seeks to imitate music; therefore, along with the gloomy Oriental melody, a new world of nomadic poetry, which in its deep foundations contradicts them, is coming forward. At the same time, we have described the only

possible relationship between poetry and music, word and sound: a word, an image, a concept seeks some expression similar to music, and itself is now under the influence of its power. Now we can distinguish many directions in the art history of the peoples along the Great Silk Road in this sense, depending on whether language imitates the world of phenomena and images or the world of music. Such games will continue to be shown equally to the Greek Basileus, the Kievan Prince, the Turkish Khagan and the Chinese emperor.

An important role in the cultural transitions in the game of the Great Silk Road was played by art associated with the Dionysian cult, which was once described by F. Nietzsche. The deep roots of human nature were laid in it, and when such aspirations finally broke out of these depths, this counteraction proved doubtful and even impossible; now the influence of the Almighty God, who allowed him to tear the weapon of destruction from the hands of the mighty opponent, was limited to reaching a peace treaty in time. This reconciliation marks an important moment in the history of the" animal style": wherever you look, you see traces of movement brought by this event.

The Dionysian cult, which came with cultural transitions, spread along the Great Silk Road in the cities of the Ili Valley. In the vicinity of the ruling horde settled artisans who made pottery and weapons, ornaments and fabrics for the shonzhar Palace,its firebombs and nochs. In addition, it is planned to build a new factory for the production of grain, fruits and vegetables, as well as wine for festive celebrations. Merchants from neighboring regions and distant countries came here. They were followed by monks and priests who preached the religion and beliefs of gods such as Christ and Buddha, Zoroaster or Muhammad.

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GARDEN OF EDEN: SEARCHES, THEORIES, HYPOTHESES

The article is devoted to the analysis of direct, scientific, philosophical, mythological, religious and historical sources concerning many questions regarding the possible existence, location, shape, size, features of protection, the reasons for the death of the Garden of Eden and Paradise. The article also raises topical issues of the moral image of modern mankind through the prism of the possible fall of the first people who inhabited Eden in prehistoric times. The article also considered various hypotheses and versions on understanding the use of high, space technologies by "gods", the traces and prints of which were partially deciphered using various scientific research methods, such as methods of comparison, synthesis, analysis, abstraction, mental modeling, inductive and deductive methods, etc. How these methods were effectively applied in the study is described in detail in the article. The described methods helped to discover, if not direct, then indirect evidence, facts of the possible existence in the eastern countries of Asia, in distant antiquity, of a certain formation, similar in descriptions to the Garden of Eden, created with the help of high technologies, not yet discovered by people. The work is of a scientific and theoretical nature and is included in the orbit of fundamental research devoted to this global topic. The author hopes that the theoretical study will help those interested in this problem at least a little closer to the goal.

Key words: myths, legends and scriptures of ancient peoples, the Garden of Eden, paradise, inductive and deductive research methods, mental modeling, metatransfer technologies, "Star Gate".

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Едем бағы: ізденістер, теориялар, гипотезалар

Мақала ықтимал тіршілік ету, орналасу орны, пішіні, мөлшері, қорғаныс ерекшеліктері, Едем бағы мен жұмақтың өлу себептері туралы көптеген сұрақтарға қатысты тікелей, ғылыми, философиялық, мифологиялық, діни және тарихи дереккөздерді талдауға арналған. Сондай-ақ, мақалада қазіргі адамзаттың моральдық бейнесінің өзекті мәселелері көтеріліп, тарихқа дейінгі дәуірде Едемді мекендеген алғашқы адамдардың ықтимал құлдырау призмасы қарастырылған. Сондай-ақ, мақалада салыстыру, синтез, талдау, абстракция, психикалық модельдеу, индуктивті әдістер сияқты әртүрлі ғылыми зерттеу әдістерін қолдана отырып, іздері мен іздері ішінара шешілген «құдайлардың» жоғары, ғарыштық технологияларды қолдануын түсіну туралы әр түрлі гипотезалар мен нұсқалар қарастырылды. Және дедуктивті әдістер және т.с.с. зерттеуде осы әдістердің қалай тиімді қолданылғандығы мақалада егжей-тегжейлі сипатталған. Сипатталған әдістер тікелей болмаса да, жанама дәлелдемелер, Азияның шығыс елдеріндегі ықтимал тіршілік ету фактілерін анықтауға көмектесті, ежелгі уақытта, жоғары технологиялардың көмегімен жасалған, адамдар әлі ашпаған Едем бағына сипаттамаларында ұқсас, белгілі бір формация. Жұмыс ғылыми-теориялық сипатқа ие және осы ғаламдық тақырыпқа арналған іргелі зерттеулер орбитасына енгізілген. Автор теориялық зерттеу бұл мәселеге қызығушылық танытқандарға мақсатқа аз да болса жақындатуға көмектеседі деп үміттенеді.

Түйін сөздер: ежелгі адамдардың мифтері, аңыздары мен жазбалары, Едем бағы, жұмақ, индуктивті және дедуктивті зерттеу әдістері, психикалық модельдеу, метатрансфер технологиялары, «Жұлдыздар қақпасы».

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Эдемский сад: поиски, теории, гипотезы

Статья посвящена анализу прямых, научно-философских, мифологических, религиозных и исторических источников, касающихся множества вопросов относительно возможного существования, месторасположения, формы, размеров, особенностей охранения, причины гибели Эдемского сада и рая. Статья также поднимает актуальные вопросы нравственного облика современного человечества через призму возможного грехопадения первых людей, населявших Эдем в доисторические времена. Также в статье рассматривались различные гипотезы и версии по осмыслению использования «богами» высоких, космических технологий, следы и отпечатки которых были частично расшифрованы при помощи применения различных научных методов исследования, таких, как методы сравнения, синтеза, анализа, абстрагирования, мысленного моделирования, индуктивного и дедуктивного методов и др. Как эти методы эффективно применялись в исследовании подробно описано в статье. Описанные методы помогли обнаружить если не прямые, то косвенные доказательства, факты возможного существования в восточных странах Азии, в далекой древности, некоего образования, схожего по описаниям с Эдемским садом, созданного при помощи высоких технологий, пока еще не открытых людьми. Работа носит научно-теоретический характер и входит в орбиту фундаментальных исследований, посвященных данной глобальной теме. Автор надеется, что теоретическое исследование поможет интересующимся данной проблемой хоть немного приблизиться к цели.

Ключевые слова: мифы, легенды и писания древних народов, Эдемский сад, рай, индуктивный и дедуктивный методы исследования, мысленное моделирование, метатрансферные технологии, «Звездные ворота».

Dream of the world – distant worlds,
Battle of the Galaxies – open a Portal,
The sunset of the universe is God's gifts, –
Give me and her a night of serenity.

Introduction

All peoples of the world have myths and legends about the first man, the progenitor of mankind, who, as it is commonly believed, was created by the supreme creator. All people know his name – Adam, in Hebrew means – "man" or "made of the earth." In all languages of the world, the word "Adam" has approximately the same meaning. It was from Adam and his wife Eve, following religious and mythological concepts, that the human race developed, which during the entire period of its existence on Earth managed to survive many global cataclysms and was able not only to survive as a biological species, but also continue to proudly walk the planet, holding high the victorious banner of all mankind. Man has long become the king of nature, exerting an ever more destructive effect on it, destroying flora and fauna, upsetting the delicate balance of harmonious forces of ecology. We can hope that humanity still has time to think again, to restore the original appearance of the Earth, to curb its selfish instincts for self-preservation, which have long crossed all reasonable boundaries of permissiveness and endless pursuit of profit.

Everything ends someday and the future descendants of the first man may have to experience the fury of heaven and the one who is considered to be its creator.

But the article is not about the future, but about the distant past, the past, which is usually called mythical times, basically, these will be the times of the first people. There is no future without the past, and whoever knows the future better will be better equipped with knowledge and will be more responsible towards it, at least to preserve their species and the Earth – the cradle of humanity. It will be not only about Adam and Eve, but also about that secret place that is invariably associated with them – this is the Garden of Eden – a heavenly place on Earth, which, according to legend, through human stupidity, was forever lost. We will try to analyze the primary sources and find answers to many questions that have haunted theologians, researchers and scientists for many millennia. It is impossible to collect and thoroughly analyze many historical sources and data in a small-sized article, but the author hopes that the factual and analytical information described in the article will help to look at these search tasks and problems from a different angle, from the angle of active use in prehistoric times of high possibly alien technologies that, alas, are still inaccessible to modern humanity. However, the development of scientific thought and advanced

technologies of people continues non-stop, accelerating every year, and it is possible that after some time the future technologies of earthlings will catch up with the ancient technologies of the gods and they will finally intersect at one point.

Justification of the choice of articles and goals and objectives

The main goal of the article is to find an answer to the main question: did the Garden of Eden exist in antiquity on Earth, and if it did, then where was it located? To find the answer, we analyzed various theories, versions, hypotheses, collected factual material from various sources, including the Bible and the Koran, hadiths, myths, legends and traditions of different peoples of the world.

The secondary goals of the article are issues related to various high technologies used in antiquity, on the possible transfer of Eden to other dimensions (metatransfer technologies), as well as on the movement of people and living beings from Eden to Earth ("overthrow"). The question of the physical characteristics of the Garden of Eden and Paradise, their size, shape, location relative to each other, security features, weapons and much more were investigated. In addition, the question of the gigantic dimensions of the first people on Earth, their descendants, how reliable can be considered information from the Scriptures, myths and legends of various peoples of the world, many thousands of kilometers distant from each other, was investigated.

Scientific research methodology

Methods of comparison, abstraction, synthesis, the inductive method (from the particular to the general), the deductive method (from the general to the particular), mental modeling, ascent from the abstract to the concrete, and other methods were actively used to analyze the historical material.

Let's start with deep antiquity, with the appearance on Earth of the first man – Adam. This is described in the most detailed way in the Bible and the Koran. It is known that God created Adam in his own image and likeness and, at the end of the act of creation, breathed into him from his Spirit. What does it mean? We do not fully know what this means, we have not witnessed this exciting picture. But we can logically assume that the Spirit can contain human principles and qualities, such as intelligence, free will, the right to choose, emotions, feelings, creativity, humanity, compassion, etc., that is, what makes a person human. Spirit and / or soul, in

this case, can be considered as energy that has not yet been studied by science (subtle energy technologies). Thus, Adam, and then all people, received from God a particle of his spirit and / or soul, which are still awaiting further research. Science knows some types of energies, for example, electricity, solar energy, chemical energies, mechanical energies of falling or flying objects, such as arrows or bullets. The energy of atomic, thermonuclear, hydrogen bombs has been studied. The energies of distant space objects are practically not studied – quasars, quarks, black holes, wormholes, dark matter energies, various portals for movement in space and time, the energy of gravitational waves, antimatter, etc. Thus, both the energies of living beings and the energies of inanimate objects and objects represent a huge layer of information that requires extraction and careful scientific research.

As you know, Adam lived on Earth, in a huge garden or park called "Eden". In the book of Genesis, in the second chapter, you can read that God planted paradise in Eden in the east and placed there the man whom he created. Further, God has grown in paradise many fruit trees with delicious fruits for food, that is, he created a fruit park. He also planted the "tree of life" and "the tree of the knowledge of good and evil" in the middle of paradise.

It is known that a river flowed out of Eden to irrigate paradise and then divided into four rivers. What conclusion can be drawn from this little information? Eden is a vast area with a beautiful forest or park landscape, with a warm climate favorable for humans and animals. Most likely, Eden is not a mountainous region, but a pleasant plain, through which a calm, not a stormy and fast river flowed. Further, a nameless river passed through Eden, which God specially used to create and irrigate an orchard called "Paradise". Thus, "Paradise" was artificially created in the eastern part of Eden or in the right part of it, but not in its center. It is logical to assume that the river divided "Paradise" into two parts, or that the river flowed in the middle of paradise to better irrigate it, since fruit trees require a constant supply of fresh water. As I wrote above, the "tree of life" and "the tree of the knowledge of good and evil" were in the center of paradise, but not in the center of Eden, that is, these two trees personified the heart of paradise, its essence, and the heart of Eden was "Paradise". Further, from the text of the book, one can understand that the river, coming out of paradise, that is, fully performing the function of irrigation, then was divided into four rivers. That is, the four rivers no longer flowed through paradise, but through other lands, that is, already outside

Eden, since paradise or an orchard was in the eastern part of Eden (mental hypothetical modeling, deductive method).

What are these lands and four rivers? The second chapter of the Book of Genesis of the Bible describes: "The name of the first is Pison (Pichon): that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon (Geon): the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria. And the fourth river is Euphrates (Prat)" (Genesis 2: 11-14).

Scientists, theologians, priests for thousands of years have been looking for an answer to the question: "Where was the Garden of Eden?" There is still no exact answer. Only two rivers were identified – the Tigris and the Euphrates in Mesopotamia, the Pison and Gihon rivers are not known, both to the scientists of the Ancient World and the modern. It is assumed that Pison is the Kura River in the Caucasus or the Arak River, and the land of Havila was located on the territory of modern Georgia, east of the Black Sea, it is believed that this is Colchis. Some researchers believe that the Gihon River is the Arake River flowing into the Caspian Sea. Also, these rivers include the Nile in Egypt, the Ganges in India, Karun in Iran. There is a version that the Garden of Eden was at the bottom of the Persian Gulf before the Flood. According to another version, the Flood destroyed the Pison and Gihon rivers, so information about them has not been preserved. For some reason, researchers focus on the search for these two rivers, but forget about the main river without a name, flowing through Eden and paradise, it may also have been destroyed by the Flood. For some unknown reason, the Bible does not name this main river, which divides into four branches, although there is certainly a name.
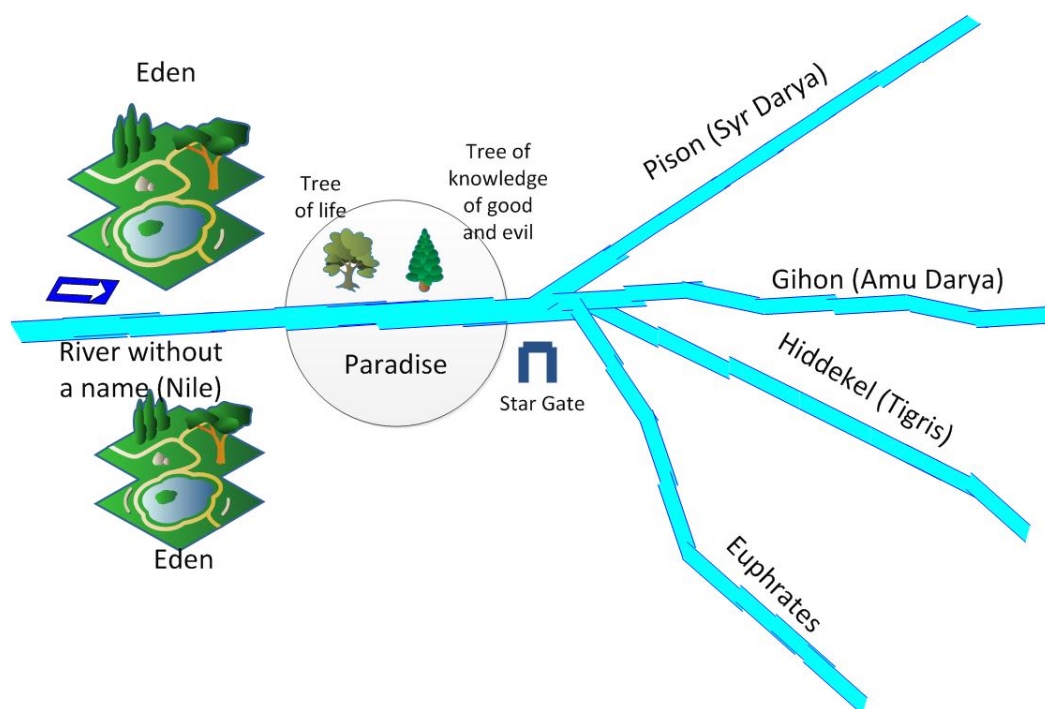
Author's drawing – diagram of Eden

According to Islamic doctrine, Eden is «above heaven», that is, not on Earth, for example, Ibn Abbas – an associate of the Prophet Muhammad believed that heaven is «in the seventh heaven», and hell – «on the seventh degree of the Earth», that is, at the depth. Christian theologians put forward two versions: either Eden was on Earth, but it was destroyed by the Flood, or God «removed» it from the world. In Judaism, paradise is not a geographical concept, but rather a metaphysical one. From the point of view of Kabbalah, this is a place located in one of the higher worlds, that is, a kind of refuge for souls.

The Bible describes the descendants of Ishmael: "And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he

died in the presence of all his brethren" (Genesis 25:18). It is known that Sur is a desert, at least after the great flood, in the time of Adam, it may have been a blooming area. Supposedly, the land of Sur was located on the Arabian Peninsula. According to hadiths, in ancient times, the Arabian Peninsula was a heavenly place with fertile fields and meadows, with full-flowing rivers, then it turned into a desert. There is a hadith predicting that before the end of the world the climate on Earth will change, and the Arabian Peninsula will again be covered with greenery, as it was before.

There are also some facts in the Quran (Quran 41: 12-16), that in ancient times, in the south of the Arabian Peninsula in a fertile area covered with forests, lived a powerful tribe of Adits, who did not recognize the Prophet Hud sent by Allah, and continued worship idols. For this, Allah punished them by sending on them a gigantic tornado filled with sand, that is, the tornado acted as a controlled weapon of retribution. An unprecedented hurricane raged for eight days and seven nights, the city of Adits along with its residents, fertile lands, irrigation canals, dams – everything was buried under a multi-meter layer of sand. The Adits were completely destroyed for their arrogance and polytheism. It is indicated that at that time the desert in the south of the peninsula did not take up much space, later the desert increased in size. Thus, there is reason to believe that in mythical, antediluvian times, the Arabian Peninsula, Egypt, the Middle East, Lebanon, Syria, Iraq could represent vast areas with a very favorable, mild climate, in which flowering gardens could really grow and, accordingly, be the Garden of Eden.

The Bible also mentions the land of Nod, in which Cain settled after the murder of Abel: "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch" (Genesis 4: 16-17). But where the city of Enoch was located remained a mystery.

In the Bible, there are quite a few texts, appeals, direct and indirect speech of God to the prophets. Some texts are presented in the form of allegories, comparisons, are allegorical in nature and to understand them, you need to spend a lot of time and effort. Some texts may not lend themselves to deciphering, remaining almost mysteries. If chapter 28 of the book of the prophet Ezekiel, which mentions the Garden of Eden, can still be understood by studying the commentaries of theologians, then chapter 31, which also mentions the Garden of Eden, even after studying the commentaries, is quite difficult to understand. In a nutshell, Ezekiel chapter 28 boils down to this. We are talking about the king (possibly Efvaal III, VI century BC) of the ancient island city-state of Tire, located on the eastern coast of the Mediterranean Sea. Tire is famous for its wealth, which he amassed as a result of extensive trade, the king or kings of which became proud and their hearts were covered with vanity. As a result, God was angry with them, and the city was destroyed by the enemies. God tells the prophet to convey the words to the king of Tire, he condemns the king for his arrogance, for placing himself on the same level with God, that with the help of the mind received from God, the king amassed enormous riches, collected gold and silver in his treasuries, forgetting to whom he owes for all this. God threatens the king with death from foreign invasion (Ezekiel 28: 2-8). Prophet Ezekiel lived in the 7th-6th centuries BC.

The Garden of Eden is further mentioned. God speaks in allegory and compares the king of Tire to Lucifer or Satan. The king of Tire is likened to Lucifer, who received God's grace, lived in Eden, taught Adam and Eve the basics of life, but later became proud, turned into a fallen angel, pushing the first people of paradise onto a slippery path, and, as a result, was cast down to Earth. The king of Tire was also widely blessed by the grace of God, but in the end he turned out to be ungrateful and suffered a physical and mental breakdown. God says: "…I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezekiel 28: 12-19). The inhabitants of Tire worshiped the god Melqart.

In 332 BC. Tire, after a seven-month siege, was captured by Alexander the Great. During the assault, 6-7 thousand men were killed, 2 thousand were crucified on crosses along the sea, 30 thousand inhabitants were sold into slavery. After a short time, the city was restored, subsequently withstood many sieges in the ancient and medieval eras, now it has the Arabic name Sur, located in Lebanon. Thus, the king of Tire is compared to Lucifer and, in fact, never was in Eden. Apparently, with the help of allegory and comparison, God explains the essence and cause of the fall of Lucifer, and at the same time the first people of paradise.

As for chapter 31 of the book of Ezekiel, it also mentions the Garden of Eden, but Eden is used again as an allegory, parable or allegory. Apparently, this chapter has nothing to do with the real Garden of

Eden, at least not to the garden in which Adam and Eve allegedly lived. The essence of this chapter is as follows. After the prophet's visit to the king of Tire with instructions, after a while he must go now to Egypt, to Pharaoh Ophru with a speech designed to «bring down» the pharaoh from heaven to a sinful earth (587 BC). The prophet had to remind the Pharaoh of Assyria, the powerful, militarized state of Mesopotamia, of the mournful fate that befell her, of the frailty of the world and transience of human life. According to God, the pharaoh, like the king of Tire, was exalted in his wealth, arrogance, vanity, and idolatry. He also had to be put on the right path, otherwise the fate of Tire or Assyria is in store for him. The capital of Assyria, Nineveh, was captured by the Babylonian king Nebuchadnezzar in one day, the state was destroyed along with a huge Assyrian army. This was God's punishment for disobedience and apostasy. God compares Assyria to a huge cedar in Lebanon, which with its enormous growth eclipsed all the trees in the Garden of Eden. The trees of Eden symbolized the many peoples and small states that surrounded Assyria. God says: "… Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness" (Ezekiel 31: 2-11).

Further, God describes that a huge cedar in the form of Assyria was cut down by his order, the peoples dependent on Assyria were shocked, and the king, the nobility, the inhabitants of the city and the army died, fell into the underworld and ended up with those people who lived and died before them. God says that all these people (the trees of Eden) rejoiced to see that the powerful king of Assyria, along with the nobility, also joined them. "…To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD" (Ezekiel 31: 12-18).

Further, God promises to turn Egypt into a desert, that is, apparently, to change the climate in order to forever reduce Egypt to the level of an insignificant state, and disperse its people around the world. In general, this is what happened. In chapter 32 God says: "For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude

thereof shall be destroyed. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD" (Ezekiel 32: 11,15).

Above we wrote that the countries of the Middle East, Egypt, the Arabian Peninsula in ancient times could have a fertile climate with flowering lands and forests, such as in Lebanon, once covered with forests of oaks, cedars and other trees. Jeremiah chapter 22 provides a similar proof: "For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them" (Jeremiah 22: 6-9).

Why in chapter 31 Ezekiel, comparing Assyria with a cedar in Lebanon, draws a parallel with the Garden of Eden, mentions such concepts as «God's garden», «Trees of Eden»? After all, one could do without this allegory, limiting himself to describing a tall, powerful, beautiful cedar in the middle of a forest in Lebanon. After all, the meaning would be equivalent. The mention of the trees of Eden, which are in the underworld country, introduces a tinge of misunderstanding, uncertainty and absurdity. Isn't there a hint or a prompt here that Eden and Paradise were once located in Lebanon, and then were destroyed by a global flood or seized?

It is possible that Eden could not have been located on Earth from the very beginning, since the planet Earth in the mind of God and the angels is a place where people are punished for their sins, and the place of punishment cannot be a paradise a priori. Then you can consider the next version.

The story with Eden ends with the fact that Adam and Eve ate the forbidden apple from the "tree of the knowledge of good and evil," thus they violated the main commandment of God, after which the punishment for them followed. After eating the apple, Adam and Eve lost access to eternal life and became ordinary mortals. "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground

from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3: 22-24). What does it mean? This means that if Adam returned to paradise and ate the fruit from the "tree of life," he would regain immortality, that is, he would receive eternal life and could remain in paradise forever. But this did not happen, since the Earth was not originally intended for heavenly life, living conditions on it are quite harsh, hard work is necessary for survival, which was absent in Eden.

God told Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3: 17-19). In the Quran, Allah said to Adam and Eve: «Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and Shaitaan (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, for a time» (Koran 7: 23).

Further, we see that Adam was expelled from Eden and from Paradise. Since paradise was located on the right side of Eden, it is logical to assume that he went to the east from paradise, that is, to the land flown by four rivers. We wrote above that Cain also settled in the land of Nod, east of Eden, that is, even more east than Adam and Eve settled. Obviously, Adam and Eve could not go west, north or south of Eden, since Eden itself was located in the west, and living conditions in the north and south were not as favorable as in the lands washed by four rivers. It is possible that there were mountains, deserts, or the sea in the north and south (mental modeling).

According to legend, after the fall, Eve, having fallen to Earth, ended up in the region of Jeddah or Mecca, and Adam got to Sri Lanka and left a trail on the Adam's summit, revered by Buddhists as a trace of Buddha, and by Shivaites as a trace of Shiva. It took them 130 years to meet each other and give birth to children, after inconceivably long wanderings across the endless expanses of Eurasia, that is, in addition to being expelled from paradise, they were also punished with a long separation. Here we can draw an analogy with the dropping of fallen angels, jinn, demons and other spirits from the heavenly spheres to Earth. This happened, according to legend, after the defeat of the rebel angels led by Lucifer or Iblis against God, in the so-called «Heavenly War».

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation 12: 7-9).

And the stumbling block in this war was the first man – Adam, like all people to whom God gave power on Earth, declaring Adam king or padishah and breaking Iblis's hopes for power not only over the Earth, but also over the entire solar system. According to the legends and myths of various peoples, the genies fell into random places, some into the forest, some in the field, some into the mountains, some into a lake, river or swamp. Thus, they became masters of their surroundings. Apparently, the technology of dumping Adam and Eve, jinn and spirits from the heavenly spheres to Earth has the same nature. According to the hadiths, before the war in heaven, the jinn moved freely in the heavenly spheres, after being defeated in the war, they were locked in our material world. All their attempts to penetrate the higher worlds are strictly suppressed by powerful angels with powerful weapons.

It is known from the Koran and hadiths that since ancient times the jinn have helped sorcerers predict the future, both of individuals and global events. Before the advent of Islam, the jinn easily overheard the conversations of angels, which they learned from God about future events on Earth, ascending to the lowest heaven of the seven heavens. After the advent of Islam, angels became more vigilant, it became more difficult to eavesdrop on them, so information about the future was less reliable. "And We have guarded it (near heaven) from every outcast Shaitaan (devil). Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire" (Koran 15:18). The Prophet Muhammad said: "Hearing a word, each devil passes it on to the one below him, and so on from top to bottom, until, in the end, this word is uttered by a sorcerer or a soothsayer. His bearer may be knocked down by a shooting star before he hands it over to the sorcerer, or may not have time to knock him down, and then he adds a hundred untruths to this truth" (al-Bukhari, chapter 1231, hadith number 2860). In the Qur'an, the jinn say: "And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used

to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush" (Koran 72: 8-9).

Further, above, we wrote why God put a powerful angel armed with a fiery sword near Paradise. So that neither Adam nor any other person could ever go back to heaven, to the tree of life. Above, we analyzed that in the center of paradise there were two unusual trees and God placed an angel to guard *the path* to the tree of life. In this sentence, the key word for unraveling the essence and location of Eden is the word "path", that is, a road or direction towards the tree of life. It is clear that Adam will want to sneak into heaven and eat the fruit from the tree of life and receive eternal life again. To prevent this from happening, God appointed an angel to guard the path or road. If we assume that the tree of life was in the center of paradise, then there could be many or several paths to it from different sides. Then many angels would have to be installed to guard all roads. But that was not the case. One angel was enough. What does it mean? This means that there was only one way to the tree of life. But how is this possible? After all, there was no fence or wall around Eden and paradise. And what kind of paradise is this, surrounded by a high impregnable wall?

According to Islam, the growth of Adam was 60 cubits or 30 meters (one cubit is equal to 50 cm). According to Abu Huraira, the Prophet Muhammad said: "Allah created Adam sixty cubits in height, then the growth of people has been steadily decreasing until the present time. And everyone who enters paradise will be in the form of Adam, his height will be sixty cubits." Hadith (al-Bukhari, hadith number 3326, Muslim hadith number 2841). Another companion of the prophet Ubay ibn Ka'b narrated that the Messenger of Allah said: "Indeed, your father Adam was like a tall palm tree, for his height reached sixty cubits ..." (Ibn Sa'd 1/31; al-Hakim 2 / 262; Ibn 'Asakir 7/405) The words "the growth of people has been steadily decreasing up to the present time" means that each generation became lower than the previous one, until the decrease in the growth of people stopped at this Ummah and people remained as they are now.

According to Judaism, during the Flood, people were 11 meters tall, a quote from the Midrash: "Finally, the water rose to a height of fifteen amot (about 11 m) above the highest mountains. Why fifteen? Because people grinned: "We are giants, fifteen amot tall, and if there is ever a flood, we will rise to the top of the mountains and be saved!" Now the water level was above their heads and they drowned" (Weisman, p. 129).

Thus, Adam could be originally created in another dimension, and then transferred to Earth. According to some reports, after his expulsion from paradise, Adam's height decreased to 50 cubits (25 m).

Let's go back to the walls around paradise. To build a high wall to protect Eden or paradise, the height of the wall must be at least three times the height of Adam, which is already 90 meters. If six times higher, then it is 180 meters. It is clear that there have never been such walls on Earth hundreds of kilometers long, and who would have built them. All of this suggests that there were no walls around Eden or paradise. What happened? From the quote, we see that God did not put an angel next to the tree of life for better protection, which would be more logical and reliable, but put an angel to guard the path to the tree. Above, we came to the firm conclusion that there was only one path. Now you need to figure out how long this path was? Obviously, the path began from the junction of the border of paradise and the usual territory to the right of paradise, that is, where a river without a name began to divide into four rivers. This means that if you imagine on the map paradise in the form of a circle, and the tree of life in the center of this circle and a river without a name flows nearby, then the path to the tree will be equal to the radius of this circle or paradise. That is, this is a rather long distance, however, only one angel is enough to guard this path. What does it mean? Why wasn't the angel near the tree? Because there was no need for that. If an angel guarded the tree itself, then Adam could go to heaven and come close to the tree. But for God this was unacceptable, the text clearly says that Adam was expelled from paradise and Eden, that is, he should not now be on their territory.

Now we turn to the main thing, why did the angel guard the path to the tree, which began from the junction of paradise and ordinary territory? Answer. Because there was a gate at this junction. Through this gate, Adam and Eve left paradise and ended up on ordinary earth, filled with suffering and hard work. They walked east away from this gate. Why does the "Book of Genesis" not mention the gate at which the cherub stands, but only says about the path guarded by him? The answer is simple. Those who wrote this piece of text under dictation from above wanted to disguise the presence of the gate as much as possible, so they were not mentioned. The authors of the text wanted to lead readers, priests, learned theologians into some semblance of delusion and secrecy in order to disguise the unusual, high technology, the location of Eden, its size and everything connected with this garden. This gate is nothing more than a

Star Gate, and Eden most likely was originally in another dimension. Going out of the gate, Adam could no longer go back through them, since the cherub with a fiery sword blocked his way. That is why the cherub did not guard the tree itself, but was far from it, at the Star Gate. Guarding the entrance to the gate, the angel also guarded the tree of life itself. This is why there were never walls or a fence around Eden. Because Eden itself with paradise was and is currently on another planet, perhaps not even in our material world, but on one of the levels of the celestial sphere. This Star Gate is nothing more than a portal either to another dimension, or an entrance to another planet, in parameters similar to our Earth.

If the authors of the "Book of Genesis" wrote about the presence of a gate, this would raise a lot of unnecessary questions, such as: if there is a gate, then there must be walls, are there gates without walls? Or, if there were walls, why couldn't Adam climb over them in another place and eat the fruit of the tree of life? If there is one gate, then there must be others, why did not Adam pass through the other gate? Is there really only one gate in the huge garden? Indeed, even in any small city of antiquity there were usually four gates. But the Star Gate were only one and they did not need walls, but the inhabitants of the ancient world and of the Middle Ages thought in other categories, categories of defense from enemies. Mankind began to understand the concept of the Star Gate only in the 20th century, when technologies developed. This suggests that the development of technology and scientific thought is gradually changing the way people think, worldview, bringing them closer to understanding the unusual phenomena and high technologies that existed in ancient times in the universe.

We wrote above that if Adam had not eaten the apple, he would have received eternal life and could have stayed in paradise forever. This means that all of humanity would now live in paradise, in another dimension, on another planet, but not on Earth. Now, through the fault of Eve and Adam, humanity is forced to vegetate on planet Earth, surviving in continuous economic, environmental, military and other cataclysms. In any case, people would find themselves on the long-suffering Earth, even if Adam and Eve did not eat the forbidden fruit, it would be eaten by their children, grandchildren, great-grandchildren, etc., you cannot keep track of everyone. Someone, someday would eat this ill-fated apple, "bringing down" humanity to the sinful Earth.

As we wrote above, the Bible scribes wanted to disguise the presence of the gate as much as possible, so they were not mentioned, nevertheless, it is quite possible to solve this riddle. For this purpose, we applied the inductive method of logical thinking – from the general to the particular. Roughly understanding the general picture of what is happening, we calculated and substantiated the presence of gates, but not ordinary ones, but stellar ones, that is, a portal for moving in space. The same mystery lies in why the name of the main river of Eden was not named. Why did the scribes describe in detail four rivers and four lands, even with the presence of minerals, for example, gold and onyx stone, and did not mention the name of the main river? Obviously, for the same disguise of something unusual, which could give away the exact location of Eden or something else. Even from this small fragment of Scripture, one can understand that something important is being hidden. A small paragraph from the book "Revelation" – the most mysterious book of the Bible, clearly confirms our guesses. A strong angel told John the Evangelist to hide some of the information and not write it down in his book: "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not" (Revelation 10: 4). It is logical to assume that if one prophet was forbidden to write down complete information, then it means that other prophets were also forbidden or instructed to write down incorrect information in order to confuse people. This means that this hidden information gave out the exact location of something, or the exact time of future apocalyptic events, chronology, or some specific circumstances associated with them. Either way, there are powerful arguments behind information hiding.

If we assume that Eden was still on Earth, then perhaps the four rivers could not have flowed out of the main unnamed river, but flowed independently of each other, such as the Tigris and Euphrates. Why are scientists struggling to guess and search? Because the Tigris and Euphrates have different origins, they do not flow from another large river, besides, the traces of two more rivers – Pison and Gihon – are lost. The Pison and Gihon rivers could also be independent of each other, or they could flow from the main river. It is possible that the main river did not exist at all, so its name is not mentioned. There can be many different combinations here, and we may never know the truth. If so, then it was done deliberately in order to confuse scientists and clergy as much as possible and make the search for Eden useless.

If we assume that there was a Star Gate on Earth, in the eastern part of Eden, and Eden was in another dimension, on another planet, then it is possible that the description of rivers, lands with their names corresponds to reality, and four rivers flowed from the main river. Therefore, they have a different location than the Tigris and Euphrates rivers on Earth. This explains why scientists cannot find traces of the Pison and Gihon rivers, it is possible that they never existed on Earth, as well as the main river. Then the question arises – why are there names of rivers, lands and other objects on Earth with the same names as on another, unknown planet? The answer may be simple – all these names simply migrated to our planet, as well as languages, customs, traditions, laws, technologies, names of clans, tribes, states, etc., as well as, possibly, the human genetic code. Therefore, the location of rivers and lands on Earth can be completely different, that is, scientists are looking in the wrong place. In the text of Scripture, the Tigris River flows in front of Assyria, a state with the same name was located on Earth, in the Middle East.

What arguments can be in favor of this version? Consider the example of two rivers described in Scripture – the Tigris and the Euphrates. Let's see where their origins are. The Tigris flows from north to south, its length is 1900 km. Its source is in the mountains of eastern Turkey. The Tigris flows through Turkey, Syria, Iraq, and also through the city of Baghdad (the capital of Iraq) and flows into the Persian Gulf. The Euphrates River has a length of 2,700 km. It also flows from north to south and empties into the Persian Gulf. The source of the Euphrates – the Armenian Highlands, also flows through Turkey, Syria, Iraq. As you can see, they have different origins in the mountainous areas of Turkey and the Caucasus, which contradicts the description according to which they should flow from one large river. In addition, in the southeastern part of Iraq, these two rivers join and under the general name Shatt al-Arab flow into the Persian Gulf. From this information, two conclusions can be drawn, either Eden was on another planet, with different geographical characteristics, or if it was on Earth, then the Flood radically changed the outlines of river beds. The Pison and Gihon rivers have disappeared, or they may exist under other names.

In addition, there is a hadith in Islam, which can also confirm the version of the location of paradise not on Earth, but in another dimension. The hadith is called "On the rivers of paradise flowing in the mortal, in this world." The mortal world means the earthly world. The Prophet Muhammad said:

"Saikhan and Jaykhan, Euphrates and Nile are all (these rivers) from among the rivers of Paradise" (al-Munziri, 2011: 984). If the translation of the word "mortal" from Arabic into Russian was correct, then it turns out that paradise was on Earth. The Saikhan and Dzhaikhan rivers are the Arabic names for the Syr Darya and Amu Darya rivers located in Central Asia and flowing into the Aral Sea. According to some theologians, we can talk about other rivers. It is possible that the Saikhan and Dzhaikhan rivers are the lost rivers Fison and Gihon. The Hiddekel (Tigris) river is not mentioned in this hadith.

The famous eastern medieval traveler Ibn Battuta wrote: "Behind Khorezm flows the Jaykhun River, one of the four rivers that originates in paradise. This river, like Itil (Volga), freezes in winter, and then people can walk on it. It has been covered in ice for five months. Sometimes those who walk on it at the beginning of the ice drift die. On summer days, they sail along the river on ships to Termez and bring wheat and barley from there. This is ten days' journey downstream" (Ibragimov, 1988: 82-83).

In another hadith, the Prophet Muhammad said: "I was raised to the Lotus of the extreme limit, and there were four rivers: two obvious and two hidden. Two obvious rivers are the Nile and the Euphrates, and the two hidden ones are rivers in Paradise" (al-Bukhari, hadith number 1513). Some scholars and theologians claim that these rivers originally flowed in Paradise, but, being placed in this world, acquired the nature usual for earthly rivers. These hadiths also do not mention the main, nameless river described in the book of Genesis. Thus, the hadiths clearly say that the four rivers are in paradise or in the Lotus of the extreme limit and in this paradise, perhaps they flow from the main, nameless river, the name of which is classified. The Syr Darya and Amu Darya rivers have sources located in different places in the mountain systems of Central Asia, the Pamirs, and the Nile River flows from the depths of Africa and flows into the Mediterranean Sea, that is, flows from south to north. The Nile River is separated by thousands of kilometers from the Syr Darya and Amu Darya, that is, they are not connected in any way and do not flow out of one big river. All this suggests that the names and locations of the paradise rivers in paradise and on Earth may not coincide with each other. There is an element of secrecy in both Scripture and Hadith.

Now, consider such a question to support the Star Gate hypothesis. Why was Adam huge (30 meters), as well as the animals that lived in Eden? If Eden was on another planet, then this explains

everything. The fact is that in another dimension there can be completely different scales, there are all huge sizes, people and animals, trees and fruits. For example, according to Islamic hadith, the gurias in paradise also have a height of 30 meters, that is, they are equal to Adam. Therefore, when Adam from paradise passed through the Star Gate, he ended up on a sinful Earth. Since Adam in paradise had a height of 30 meters, these dimensions were preserved on Earth, as well as the growth of all his children and descendants, but gradually from generation to generation the growth decreased and by the time of the Great Flood it reached 11 meters. After the flood, when the number of people increased significantly, their growth continued to decrease, like the size of animals, until it reached the height of ordinary people.

The book "Genesis" describes the situation of mass corruption of people on Earth in the time of Noah before the Flood: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD" (Genesis 6: 1-8).

Obviously, the "sons of God" are the fallen angels, and the people of great height are the giants created by them. Greek mythology is replete with stories about the creation by the gods of all kinds of giants, monsters and beasts of enormous size, with which the heroes of Hellas fought.

If the hypothesis with the Star Gate is correct and Adam passed from another world through the Star Gate and got to Earth, then it is possible that the content set forth in the myths and tales of different peoples of the world corresponds to reality. All these mythical creatures of different sizes and types could pass through other portals from other planets and dimensions and end up on Earth. If there was a Star Gate in Eden, then it is easy to assume that the same gate was in other parts of the planet Earth. For a long time, these creatures could live side by side, with each other on Earth. But as the number of people grew, all these experiments were curtailed, the portals were closed, and the huge creatures that prevented people from living and developing peacefully were either destroyed or they were taken through portals to other worlds. Over time, ordinary people became the dominant race on Earth, and people's stories about the distant past turned into legends and myths.

A small, indirect confirmation of this hypothesis, from a scientific point of view, most likely, can be considered a hadith about how the Prophet Muhammad during a solar eclipse saw heaven and a bunch of grapes in front of him, which he wanted to pick and treat his friends. But at the last moment, he abandoned the idea. In the hadith of Abdullah bin Abbas, transmitted in both "Sahihs" from the words of eyewitnesses it is written: "Messenger of Allah, we saw that you stretched out your hand to something during the namaz. And then we saw how you went backwards." He replied: "Indeed, I saw Paradise and stretched out my hand to a bunch of grapes, and if I took it, you would eat it as long as this world exists. Then I saw Fire, and I have never seen a more terrible sight." In the "Saheeh" al-Bukhari, there is a hadith of Aisha (one of the wives of the Prophet Muhammad) that a solar eclipse occurred during the life of the Messenger of Allah. It says that the Messenger of Allah said: "Standing at this place, I saw everything that was promised to you. At that moment, when you saw that I was moving forward, I wanted to take a brush of vine from Paradise. When you saw that I moved backward, I saw the Fire that crushes itself" (al-Bukhari, hadith number 593 (1212). In "Saheeh" al-Bukhari mentions a similar hadith of Asma that the Messenger of Allah said: «Paradise was so close to me that if I dared, I would bring you a cluster of grapes from there. The fire was also close to me so much that I said: "Lord, will I really end up with them?"». All three hadiths describing one story, according to Islamic scholars, are reliable and authoritative.

Why did the Prophet Muhammad say that if he took a bunch of grapes from Paradise, you would eat it while this world exists? The answer is simple. As we wrote above, in another dimension there can be completely different scales, everything is huge there. Nobody knows where heaven and hell are, but it is quite obvious that it is very far from Earth, in other dimensions. According to hadith, the inhabitants

of heaven and hell are enormous. For example, the molar tooth of the sinner of hell is equal in size to Mount Uhud, located near the city of Medina. The height of the highest peak is 1126 meters. If the length of an ordinary bunch of grapes is 20 cm, then 1126 X 20 = 22,520 meters or 22-23 km. in length. If the width of the bunch is taken as 15 cm, then 1126 X 15 = 16890 meters or 16-17 km. in height. If such a bunch of grapes appeared on Earth, then people would really eat it until the end of time. How would this cluster of grapes move from paradise to Earth, except with the help of the Star Gate? Thus, a hadith with a grape cluster can indirectly confirm the hypothesis of the Star Gate of Eden (method of abstraction).

Another hadith also confirms the enormous dimensions of hell. The Prophet Muhammad said: "If Gehenna opened (into this world) at least the size of a bull's nostril in the east, then a person in the west would boil and flow the brain from its heat" (Imam Ahmad, 2/167; Imam Abu Nu'aym, 5/369). The Prophet Muhammad also said: "If a drop of juice of the fruit of the hell tree falls on a secular abode, it will deprive the taste of it, poison this entire temporary world. And imagine the condition of those for whom it will become food in the hellish abode, temporarily or forever staying there" (at-Tirmidhi, hadith number 2590). In another hadith he said: "If a drop of impurity of the inhabitants of Hell were shed on the West of the world, then the brains of the people of the East would boil (from the smell)" (Tusi, "Al-A'mali", p. 533).

There are quite a few similar hadiths and examples, but here is another well-known, reliable hadith, which was recorded from the words of the Prophet Muhammad. This is a hadith about the last person to leave hell. The Prophet Muhammad said: "I know who will be the last to leave Hell, entering also the last into Paradise. This man will come out of Hell on all fours. The Supreme Creator will tell him: "Now you can enter Paradise." He will do, but it will seem to him that Paradise is already filled with inhabitants. He will return and exclaim: "Oh Lord, I see that Paradise is already full, there is no room left for me!" The Lord will again tell him to go to Paradise, but coming up and not seeing a place for himself, he will repeat his words in bewilderment. Having led a person through unusual sensations and impressions, the Creator will calm him down: "You can enter Paradise, do not worry, there is a place for you there. For you what you wish for, and there awaits you there such a quantity of benefits that can only be compared with all the benefits of planet Earth multiplied by ten!" Then he learns that

he, the very last sinner among believers, is given such a number of benefits that no one on earth could have imagined, and moreover – forever. He emerged from Hell last, haggard and exhausted. He left behind those who will remain there forever" (al-Bukhari, hadith no. 6571).

After reading this hadith, one can also ask the question – how could the last man from hell, who barely crawled out of it on all fours, could reach paradise exhausted? After all, the distance from hell to heaven is enormous and they are or will be, most likely, in different worlds and dimensions. Here, just as in the previous examples, the concept of the Star Gate suggests itself (the deductive method of research is applied – from the particular to the general and the method of comparison).

Now let's return to Eden, its Star Gate and cherub. Since God put an armed cherubim to guard the entrance to the Garden of Eden, it means that after the expulsion of Adam from it, for some time Eden existed either on Earth or in another dimension, and then Eden disappeared. If Eden was on Earth, then it could be "removed" from our world and transferred to another dimension (metatransfer technologies).

Here we recall the legend of the ancient Russian city of Kitezh, allegedly transferred by God to another dimension to save the city and its inhabitants before the assault by Mongol-Tatar troops. Before the assault or at the beginning of the assault, the city plunged into Lake Svetloyar. According to legend, the city of Kitezh should appear in our world before the Day of Judgment. Similar legends tell about the country of Belovodye in Altai or Shambhala in the Himalayas (the comparison method is applied).

If Eden was originally in another dimension and the angel was guarding the Star Gate, then after a while this portal was simply turned off and the angel was automatically taken off duty. It is possible that this happened after the death of Adam, and maybe his sons. How long Eden existed after the expulsion of Adam from it is unknown, but logically, in times closer to the Flood, Eden should no longer exist, since it is known from Scripture that God was disappointed in people and decided to destroy them.

Further, such a question may arise. If Adam and Eve were forbidden to enter the paradise of the Garden of Eden, does this mean that no one went there at all? It was forbidden to enter paradise not only for Adam, but for all his descendants, and since Adam is the first man, then for all people. But who, except people, could legally enter there and eat the fruit of the tree of life? For example, from the Qur'an and hadiths, we know that besides people, God created first angels, then jinn and then Adam, that is,

people. This means that in addition to people, angels and jinn could enter paradise, on legal grounds. But, obviously, only angels and jinn could penetrate, obedient to the will of the Almighty, the entrance was closed to the fallen angels and demons. Why did God appoint not a simple angel, but a powerful angel with a flaming, turning sword? According to the classification of angels, a cherub is a powerful angel. Above the cherub is the seraph. This means that a simple angel is not enough to guard the Star Gate, a powerful angel with a powerful, technological weapon is needed. But what is such a powerful angel for? After all, Adam is an ordinary, unarmed person, he does not have armor, a sword or other weapon? The conclusion suggests itself. The Cherubim was necessary for the reliable protection of the Portal from the fallen angels and demons who lived on Earth long before the appearance of Adam. Thus, the cherubim guarded the path to the tree of life not only from people, but also from the jinn, so that they would not taste its fruit and gain eternal life. That is, paradise was closed not only for people, but also for the fallen angels – enemies of God, although this is not directly reported in the Scriptures. As for the sword, it is called flaming, circulating, it is obvious that this is a weapon that turns into other types of weapons, that is, a transformer, for example, into a plasma gun or laser machine gun. In any case, it is a very complex, powerful, multifunctional weapon to protect against people and genies. In this case, we applied a deductive method of research (from particular to general), which, most likely, made it possible to more fully reveal the role and purpose of the armed cherub, which were deliberately disguised.

Results and discussion

Summing up, we can make preliminary conclusions that the article does not contain all the facts, scientific research data, information from the myths and legends of all the peoples of the world, it is impossible to fit into one article and is not included in the author's intentions. After analyzing the basic information provided in the article as primary sources, the author assumes that the Garden of Eden most likely really existed on Earth, but after some time it was destroyed by the Flood or transferred to another dimension. One of the main tasks facing the writing of the article was to put forward assumptions about the use in ancient times of high technologies of a cosmic scale from genetic engineering and powerful weapons to the Star Gate, with the help of which the movement of living and inanimate objects and things took place in real time. The whole world knows the famous surah 17 of the Koran, which is called "Transferred at night" or "Night transfer", the essence of which boils down to the fact that Allah transferred the Prophet Muhammad from Mecca to Jerusalem at night and returned him home in the morning. "Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him] [Tafsir Qurtubee, Vol. 10, Page 204] Who took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haraam (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayaat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer" (Quran 17: 1). The hadiths quoted by Bukhari and Muslim go even further, claiming that after Jerusalem the prophet was transferred to heaven and then returned to Earth. It is logical to assume that if the prophet was indeed moved to Jerusalem, then in a short time he could also be moved to another dimension, "to heaven," showing him paradise, possibly the Garden of Eden, as a future reward. If this happened, then, most likely, not without the use of a special Portal, called – "Star Gate". The knowledge and technology of mankind in the early Middle Ages were too primitive to comprehend high technologies that have long been called miracles by people. Therefore, the scriptures did not describe them. In the same Sura 17, you can read the words of God: "...And of knowledge, you (mankind) have been given only a little" (Quran 17: 87).

Conclusion

In conclusion, we can say that if humanity also continuously will develop sciences and technology, as in recent centuries, not forgetting about the spiritual and moral education of the younger generation, does not destroy itself in a thermonuclear or other similar apocalypse, will be able to survive as a biological species, then it will significantly reduce the distance separating it from understanding, discovering and applying in practice those numerous technologies and knowledge that humanity has observed since ancient times, but could not find a rational explanation for them. As the experience of mankind shows, in order not to choke and drown in the next world flood, it is necessary that morality and ethics confidently outstrip the rapid technocratic revolutions following one after another. Otherwise, the end of humanity will be a foregone conclusion.

The verse belongs to the author of the article.

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3-бөлім
САЯСАТТАНУ

Section 3
POLITICAL SCIENCE

Раздел 3
ПОЛИТОЛОГИЯ

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REDEFINING GLOBAL CITIZENSHIP EDUCATION:
A CASE STUDY OF KAZAKHSTAN

One of the most important challenges in the educational system is effectively engaging young people to become educated and concerned citizens actively working on finding solutions to today's pressing issues, from Sustainable Development Goals (SDGs), climate change and environmental pollution, to maintaining peace and security through development and communication. Recent work (UNESCO, 2015) suggests that global citizenship education (GCE) is increasingly becoming one of the tools not only for educating youth on global challenges, but also for involving them in implementation of SDGs, volunteership, and civil society activities.

The purpose of this article is to analyze the evolving approaches in conceptualizing GCE, and incorporating it into curricula and extracurricular activities, using the example of Kazakhstan. The article addresses three research questions: First, how are researchers and educators conceptually redefining GCE in the learning environment of national higher education institutions (HEIs), educating youth on globalization and global challenges, and harmonizing the concepts and perceptions of national and global citizenship? Second, how do educators perceive the place of GCE in the traditional education programs within universities, and define the conceptual focus of different aspects of globalization and GCE within their teaching practice? And third, how do educators in the developing world integrate GCE into the existing traditional educational programs within universities, specifically in the case of Kazakhstan? This research offers a nuanced approach to the introduction of GCE in higher education institutions in the context of developing countries.

Key words: Global Citizenship Education, Sustainable Development Goals (SDGs), Higher Education Institutions (HEI), Kazakhstan.

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Дүниежүзілік азаматтық білім:
Қазақстанның мысалы

Бүгінгі таңда білім беру жүйесіндегі ең маңызды міндеттердің бірі — тұрақты даму мақсаттарынан (ТДМ), климаттың өзгеруінен, қоршаған ортаның ластануынан бастап, даму және қарым-қатынас арқылы бейбітшілік пен қауіпсіздікті сақтау қажеттілігіне дейін бүгінгі проблемалардың шешімдерін іздестіруде белсенді жұмыс істейтін мүдделі азаматтарды білім беруге және тәрбиелеуге жастарды тиімді тарту қажеттілігі. Жақында жүргізілген кейбір зерттеулер (ЮНЕСКО, 2019) жаһандық азаматтық білім беру (GCE) жастарды жаһандық қиындықтар мен проблемалар туралы ғана емес, сонымен қатар оларды ТДМ, еріктілік және азаматтық қоғам қызметіне тарту құралдарының бірі болып табылады.

Осы мақаланың мақсаты GCE концептуализация көзқарастарының эволюциясын талдау және GCE-ді Қазақстанның мысалында оқу бағдарламаларына енгізу болып табылады. Мақалада келесі зерттеу сұрақтары қарастырылады: зерттеушілер мен оқытушылар GCE-ді ұлттық жоғары оқу орындарының (университеттердің) оқу ортасы тұрғысынан және жастарды жаһандануға, жаһандық мәселелерге және ұлттық және жаһандық азаматтық тұжырымдамалар мен идеяларды үйлестіруге үйрету үшін қалай концептуалды түрде қайта қарастырады? Оқытушылар GCE-дің университеттердегі дәстүрлі білім беру бағдарламаларындағы орнын қалай қабылдайды және жаһандану мен GCE-нің әртүрлі аспектілерінің концептуалды бағытын өздерінің педагогикалық тәжірибесінде қалай анықтайды? Дамушы елдердегі оқытушылар GCE-ді жалпы және Қазақстан жағдайында университеттердегі дәстүрлі білім беру бағдарламаларына қалай біріктіреді?

Бұл зерттеу GCE-ді жоғары оқу орындарына енгізудің егжей-тегжейлі тәсілін ұсынады.

Түйін сөздер: жаһандық азаматтық рухында білім беру, Тұрақты даму мақсаттары (ТДМ), жоғары оқу орындары (ЖОО), Қазақстан.

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Глобальное гражданское образование: на примере Казахстана

Одна из наиболее важных задач в системе образования сегодня — это необходимость эффективного вовлечения молодых людей в образование и воспитание заинтересованных граждан, активно работающих над поиском решений сегодняшних проблем, начиная с Целей устойчивого развития (ЦУР), изменения климата, загрязнения окружающей среды и заканчивая необходимостью сохранять мир и безопасность посредством развития и общения. Некоторые недавние исследования (ЮНЕСКО, 2019) показывают, что образование в области глобальной гражданственности (GCE) все чаще становится одним из инструментов не только обучения молодежи о глобальных вызовах и проблемах, но и вовлечения их в реализацию ЦУР, волонтерство и деятельность гражданского общества.

Целью данной статьи является анализ эволюции подходов к концептуализации GCE и включения GCE в учебные программы на примере Казахстана. В статье рассматриваются следующие исследовательские вопросы: Как исследователи и преподаватели концептуально переосмысливают GCE в контексте учебной среды национальных высших учебных заведений (ВУЗов) и для обучения молодежи глобализации, глобальных проблем и гармонизации концепций и представлений о национальном и глобальном гражданстве? Как преподаватели воспринимают место GCE в традиционных образовательных программах в университетах и определяют концептуальную направленность различных аспектов глобализации и GCE в своей педагогической практике? Как преподаватели в развивающихся странах интегрируют GCE в существующие традиционные образовательные программы в университетах в целом и в случае Казахстана в частности? Это исследование предлагает детальный подход к внедрению GCE в вузах.

Ключевые слова: образование в духе глобальной гражданственности, цели в области устойчивого развития (ЦУР), высшие учебные заведения (вузы), Казахстан.

Introduction

Over the past three decades, globalization has shaped many aspects of life for citizens, communities, and societies in different parts of the world and higher education institutions (HEIs) are no exception to this trend. Globalization has brought an unprecedented level of internationalization to higher education. Students and educators from many places have opportunities to participate in short- and long-term study-abroad programs, travel to campuses of foreign universities to study, or participate in research projects and conferences. Altogether, this development has led to cultural and social diversity not only in many campuses but also in many communities and in many businesses. In turn, universities from around the world have begun reflecting these changes in their educational programs in various ways, in order to respond to the new educational environment and corresponding challenges (Abazov, R., 2015). Such responses can involve changing curricula and introducing new subjects, courses, or even entirely new programs. One specific response to the internationalization of education and the powerful forces of globalization has been the introduction of global citizenship education (GCE). GCE has been delivered in different formats: as standalone courses, integrated into various programs, offered in a modular format as a specialization (often as a "minor" in bachelor-level education), and "employed" as a concept (UNESCO, 2015). Right from the beginning, the introduction of GCE entailed a number of difficult decisions, from defining its place in the traditional curriculum, to finding it a home among the various faculty and programs (from the faculty of international relations and the political sciences to law and pedagogy) (Abazov, R., 2020). In addition, educators themselves faced difficulties in developing syllabus and structuring GCE as a course. Scholars and educators still debate the meaning of GCE and sometimes even disagree with each other on the definition of the term (Andreotti, V., 2012). And then comes the problem of cultural relevance of GCE in the specific contexts of national educational systems and national universities (Davies, I., et al., 2018), especially taking into consideration significant differences between the developed and developing world in perception of globalization in general and subsequently the understanding of GCE in particular (Seidikenova, A., et al., 2020).

The purpose of this article is to discuss the perception of GCE and especially its integration into

the conceptual framework of national educational programs in the developing world, using the example of Kazakhstan. This article addresses three research questions as follows:

- How are researchers and educators conceptually redefining GCE in the learning environment of national HEIs, educating youth on globalization and global challenges, and harmonizing the concepts and perceptions of national and global citizenship?

- How do educators perceive the place of GCE in the traditional education programs within universities, and define the conceptual focus of different aspects of globalization and GCE within their teaching practice?

- How do educators in the developing world integrate GCE into the existing traditional educational programs within universities, specifically in the case of Kazakhstan?

Research methodology

Research methodology used in the study includes the assessment of literature on GCE with a focus on the specific case of Kazakhstan. In addition to the author uses a semi-structured questionnaire-based survey of educators and researchers at Al Farabi Kazakh National University (al Farabi KazNU). Given its research objectives, the study maximized the diversity of respondents within the university in an attempt to capture the differences and similarities between representatives of different faculties and programs. Therefore, representatives of at least four different faculties were selected for the interviews, and varied in terms of demographic, educational, and cultural composition, educational tracks, and regional backgrounds.

The article is organized as follows. The first section overviews the theoretical background: discussing different approaches to GCE, conceptualizing GCE in the higher education environment of the developing world, and looking at distinctive aspects of the discussion of GCE in Kazakhstan. The second section presents the results of the semi-structured questionnaire-based survey of individual educators from different faculties at al Farabi KazNU focusing on the perception of the place of GCE in the traditional educational programs. The third section evaluates the major findings on the introduction and conceptualizing of GCE, and offers discussion of the results of the study. The conclusion summarizes the main findings of this research on GCE within the context of the developing world, using the example of Kazakhstan.

1. Redefining GCE in the educational environment of national HEIs

This section provides a concise review of the different approaches to global citizenship education, discusses the different classifications of global citizenship and global citizenship education, and suggests redefining the classification of GCE taking into consideration the educational environment in developing countries.

Many universities around the world perceive GCE to be an important response to the challenges of globalization. Through offering GCE in its many formats, they seek to educate students to think critically about diverse aspects of development in modern society: from globalization to glocalization, and from the internationalization of higher education to growing connectivity through ICT (Abazov, R., and Aliev, U., 2016). The conceptualization of GCE has been hindered by a number of factors including the lack of a universally agreed definition of the term as well as the existence of different theoretical approaches to explaining GCE. UNESCO made a significant contribution to the field by supporting lively intellectual discourse on GCE, organizing numerous conferences, workshops and projects on this subject, and ultimately bringing together scholars and practitioners in an attempt to define GCE within the context of global educational (for additional details please visit: https://en.unesco.org/themes/gced (accessed on February 02, 2021). In fact, UNESCO ultimately offered its own definition of GCE, which has become a major reference point even as some scholars continue to discuss various aspects in defining and redefining GCE (for the full texts of the documents please visit: https://www.gcedclearinghouse.org/). The UNESCO definition of global citizenship is as follows:

Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasizes political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global. (UNESCO, 2015: 14)

Subsequently, UNESCO defined global citizenship education as follows:

Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. Global citizenship education takes 'a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international

understanding' and aims to advance their common objectives. Global citizenship education applies a lifelong learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both "formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation." (UNESCO, 2015: 15).

The introduction of this definition of GCE sparked additional discussion on the content of such education, offering multi-dimensional interpretations and even criticism of GCE especially from the developing world point of view (Andreotti, V., 2012). Many scholars from the developing world question GCE as an abstraction that reflects only a single dimension of global development – globalization, formation of global culture and drift towards the formation of global citizenship – by "reproducing (neo)liberal Western values" (Woods, O., and Kong, L., 2020) without reflecting the plurality of views in the developing world. For example, some scholars point out that in the case of the Arab world, views on globalization and GCE vary from intellectual rejection and "caution and prudence" to welcoming globalization and attempts at "finding an appropriate form of globalization consistent with interests and aspirations of the Arab countries" (Jarrar, A. G., 2012).In an attempt to reconcile different views and definitions of GCE some scholars have suggested developing a classification of approaches culminating in a comprehensive "model" (Goren, H., and Yemini, M., 2017: 170-180). Goren and Yemini suggested to distinguish between "types of global citizenship based on cosmopolitan and advocacy approaches" (Goren, Heela and Miri Yemini, 2017: pp. 170-180). According to these scholars, cosmopolitan global citizenship could be divided into four categories: political, moral, economic, and cultural global citizenship. (Goren, Heela and Miri Yemini, 2017: 170-180). However, the most interesting aspect in this approach to classification is defining an "advocacy type of global citizenship ... whose presence in curriculum requires a more critical, action-based approach" (Goren, H., and Yemini, Y., 2017: 170-180).

Heela Goren and Miri Yemini also suggested four categories of global citizenship with a "more critical, action-based approach" (Goren, Heela and Miri Yemini, 2017: 170-180):What would this "critical, action-based approach" look like when applied to each of the categories of global citizenship? The authors explicate as follows:

- Social global citizenship focuses on ideas such as global civil society and advocacy for the 'people's voice' even when those people are abroad in other parts of the world;

- Critical global citizenship focuses on inequality and oppression, critiquing the role current power relations and economic agendas play in these issues through what Oxley and Morris call a post-colonial agenda;

- Environmental global citizenship encourages advocating for environmental sustainability and preservation through striving to change the negative impacts of humanity on the environment;

Spiritual global citizenship concentrates on connections between humans based on spiritual aspects including religion. (Goren, H., and Yemini, Y., 2017: 170-180)

While this classification of GCE goes a long way towards fleshing out the multiple aspects of global citizenship education, it does miss one important aspect in the categorization of GCE – the need to reconcile the national concept of citizenship (rooted in national cultural traditions) with the global concept of citizenship (internationalization). Therefore, in order to reflect this dimension of global citizenship education, this study contributes the suggestion of a fifth category:

- Reconciling global citizenship focuses on reconciling and integrating the national concept of citizenship with the global concept of citizenship, by accepting both national and global values and norms.

In the context of Kazakhstan, GCE is a relatively new phenomenon and discourses around GCE have begun relatively recently – around 2011 and 2012. Institutionally, the great impetus for the discourse around GCE was provided by three institutions: MDP Program on Sustainability (Abazov, R., 2020), the regional office of UNESCO in Kazakhstan (with support of UNESCO chairs at KazNU), and the United Nations Academic Impact (UNAI) program in Kazakhstan. Since 2012 and 2013, the UNESCO Regional Cluster in Almaty has been conducting a series of projects promoting GCE at the national and regional levels by bringing together experts and educational practitioners in a series of conferences, roundtable discussions. and consultations (see an example of the discourses: http://en.unesco.kz/sub-regional-workshop-on-global-citizenship-education-in-central-asia). Since 2011, the UNAI has been instrumental in the integration of universities from across Kazakhstan into the global UNAI network of universities by stimulating and supporting their participation in internationalization initia-

tives and GCE, such as the work of Ban Ki-moon Centre for Global Citizens and GCE programs in South Korea. In fact, collaboration with the UNAI, the United Nations Information Office (UNIC) in Almaty, the UNESCO Regional Cluster Office, and other international partners was instrumental in capacity building at Al Farabi Kazakh National University in developing and introducing its very own pilot course on GCE in 2018 (for additional details please visit: http://en.unesco.kz/new-course-on-globalization-and-global-citizenship-was-launched-at-al-farabi-kazakh (accessed on February 2, 2021).

Educational context of the study and institutional setting

This section provides a brief background on the evolving approaches to establishing an institutional setting for the introduction of GCE at al Farabi KazNU. In fact, the introduction of a pilot GCE course at al Farabi KazNU is an interesting case study on organizing interdisciplinary collaboration within the educational institution and on the impact of the institutional setting on the integration of national and global views on GCE in a developing country context.

Like many countries around the world, Kazakhstan has had to redefine and reconceptualize the existing educational programs and courses in order to reflect the changing internal and external academic environment. On the one side, HEIs have been changing their programs and curricular requirements to align with the changing labor market and national educational environment, interacting with numerous national players and stakeholders in the field of higher education. On the other side, the universities in Kazakhstan have been increasingly engaged in the process of internationalization. They have gradually introduced many international standards and requirements and established quite extensive academic exchange programs for both educators and students. However, the introduction of new courses and programs and changes to the curriculum has required the institutionalization of these changes through establishing coordination mechanisms (Brown, Michael and Galiya Ibrayeva, 2019).

The experience of Al Farabi KazNU illustrates that two factors were important in the process of conceptualizing, establishing, and realizing GCE. One was an external push factor and external support. The other was an internal institutionalization of the process and mobilizing internal support and capacity building by effectively mobilizing resources and experts.

External factors. One of such external institution was the MDP Program for Sustainability established in 2011 in collaboration with the MDP Global Network initiated by Earth Institute at Columbia University (Abazov, R., 2020). The MDP Program brought in expertise on the work of an inter-department educational entity promoting inter-faculty and inter-disciplinary collaboration on establishing and running new academic programs and student-led capstone projects at al Farabi KazNU (eventually, the MDP Program experimented with accepting students from other universities around Almaty city). In addition, the MDP Program for Sustainability contributed to an important new initiative, the UNAI Global Hub on Sustainability; al Farabi KazNU was designated as one out of 10 Global Hubs of UNAI in 2014 (professor Mukhametkali Burkitbayev became a key-point coordinator of the UNAI Global Hub on Sustainability, Prof. Galiya Ibraeva became its first executive director, and Dr. Rafis Abazov was assigned as a member of Executive Board and Executive Academic Director of the Hub). In order to better coordinate the research activities of MDP Program and UNAI, KazNU management established the Institute for Sustainable Development Studies at Al Farabi KazNU with the status of interdisciplinary coordination entity. In 2018, during the visit of Eighth UN Secretary General Mr. Ban Ki-Moon to Astana City, al Farabi KazNU signed a Memorandum of Understanding (MoU) renaming the Institute for Sustainable Development Studies as Ban Ki-Moon Institute for Sustainability at Farabi KazNU with a special status of the inter-disciplinary academic research institution within the University. This initiative brought important expertise and collaboration opportunities with Centers for Global Citizens (see for example: https://bankimooncentre.org/?s=kazakhstan).

Internal (institutional) factors. The management of KazNU and MDP Program on Sustainability in collaboration with UNESCO chairs at KazNU and UNAI experimented with two different approaches to mobilizing internal resources for introducing and running new courses on sustainable development and globalization. One was collaboration with individual faculties, which were seen as academic cornerstones in delivering the new educational programs, where new curricula were integrated as a part of elective modules at the faculty level. The second was running the courses on sustainable development and globalization as interdisciplinary and inter-faculty courses, with students and young faculty members from different faculties coming together to participate in courses on sustainable development and globalization (Kenyon, Elizabeth and Andrea Christoff., 2020)

In order to set up and effectively work on introduction of GCE, KazNU established an internal

team, which included the representatives of faculties, Global Hub of UNAI on Sustainability (for additional details, please visit: https://academicimpact.un.org/content/al-farabi-kazakh-national-university-reinforces-commitment-towards-global-citizenship (accessed on February 2, 2021), MDP Program, UNESCO Chairs, etc. In turn, the team collaborated with the United Nations Information Office in Almaty (for additional details: https://unic.un.org/directoryweb/Office.aspx?id=4 (accessed on February 2, 2021), the UNESCO Regional Cluster in Kazakhstan (for additional details please visit: http://en.unesco.kz/ (accessed on February 2, 2021), as well other international partners. As a first step, the team worked on the national component of GCE by studying and analyzing local educational programs and requirements for the introduction of GCE. As a second step, the team integrated global views on GCE by studying best practices from around the world and participating in several international workshops. As a result, "Globalization and GCE" was introduced at KazNU in 2018 as one of the first inter-disciplinary courses in Kazakhstan fully dedicated to GCE (see Appendix 1) (the case study of inter-faculty and inter-disciplinary work on the introduction of GCE was presented at the UNESCO Office and partner universities in South Korea (2018), the MDP Submit in Portugal (2018), a special workshop at UNAI Headquarters in New York, and workshops at KazNU).

2. Study, findings, and discussion

This section provides a short overview of the different approaches to the introduction and running of global citizenship education, as different faculty members and administrators at Al Farabi KazNU perceived differently both the content of the GCE course and the institutional arrangements for incorporating GCE into educational programs at the University.

Respondent

The researcher prepared a short questionnaire for semi-structured interviews and randomly invited lecturers and teaching PhD students from four faculties at Al Farabi KazNU to participate in the research project. The research team developed a process of selecting educators from four different faculties to make sure the respondents varied by cultural, social, and regional representation and belonged to different educational tracks. There was also an additional criterion: all selected faculty members should be involved in implementation of international programs and/or teaching tracks, such as international relations (or journalism, etc.), globalization (and related subjects), MDP Program, and/or the introduction of GCE over the past few years, and/or have research experience on related subjects at their faculties. This approach was designed to make sure the respondents were familiar with the activities of universities in Kazakhstan in general and in KazNU in particular on internationalization, development of international academic exchanges, and/or introducing new international initiatives either directly through their own activities or indirectly (e.g., participating/attending workshops, conferences, trainings and/or seminars on related topics).

Data collection

Data collection was initially designed for face-to-face (F2F) semi-structured interviews. However, due to COVID19 restrictions and a series of closeouts at universities as well as other considerations, the research team decided to opt for a different approach – a questionnaire-based survey with a set of open-ended questions.

The research team contacted faculties within the University that were involved in and collaborated with various programs and initiatives on internationalization and/or globalization (such as the MDP Program, Model UN New Silk Way, the Institute for Sustainable Development, etc.) or running various courses on sustainable development, globalization, and GCE over the past few years. The questionnaires were emailed to coordinators at the faculties who randomly selected respondents for completing the questionnaires. Three selected respondents from each faculty received a survey consisting of three questions. All questionnaires were returned and anonymously indexed, for a total of 15 questionnaires.

Table 1 – Responses to the questionnaire-based survey study*

Respondents from faculty:	Question 1	Question 2	Question 3
Journalism 1	B	C	C
Journalism 2	A	B	B
Journalism 3	C	B	A

Respondents from faculty:	Question 1	Question 2	Question 3
International Relations 1	B	B	B
International Relations 2	A	B	A
International Relations 3	C	C	B
Political Sciences 1	C	B	C
Political Sciences 2	C	C	C
Political Sciences 3	A	A	B
Economics 1	B	B	C
Economics 2	B	A	A
Economics 3	C	B	B
Philology 1	A	B	A
Philology 3	C	B	C
Philology 3	C	B	A
Top Value selected among the answers for each question (Q1, Q2 and Q3)	C1 – integration 7	B2 – interdisciplinary 10	B3 – Global 5

* For the better visualization of presentation, the researcher coded the answers for each question in the questionnaire (please see the questionnaire in the Appendix 2) as follows: A, B, and C.
C1 – "Integrate global and national themes (explain why) …"
B2 – "As an interdisciplinary subject (explain why) …"
B3 – "Intercultural communication based on knowledge of the norms of globalization and global society (explain why) …"

This Table 1 is designed to make it easy to cross-check corresponding answers with the questions on the questionnaire.

Data analysis

All questionnaires were collected into single database, which was coded and analyzed according to the research agenda. In the first stage, the researchers analyzed the literature on GCE and globalization, identifying the key research problems and developing a questionnaire with three questions to identify the major trends and views of faculty members on GCE. In the second stage, the data was systematized in a table (see Table 1), identifying key categories and approaches that emerged from the collected data. In the third stage, the researchers analyzed the results of the questionnaire-based survey study and summarized the findings.

The research relies on "educated opinions" as most of the respondents have been involved in research or teaching activities and initiatives on internationalization and/or globalization (such as international relations, globalization, sustainable development, GCE, etc.). The findings of the questionnaire-based research survey study illustrate that the respondents could be divided into three major categories according to their views and perceptions of GCE and globalization.

One group supported the internationalization of educational process and GCE as a way to involve students and faculty members in internationalization of programs and activities. The detailed answers to each question included explanations and some detailed suggestions for how to move forward on teaching and/or research activities (such as globalization, international relations, academic capstone project, etc.). Alternatively, respondents suggested engaging in various other activities – from accepting foreign students and faculty to join KazNU to sending students and faculty from KazNU to foreign partner universities.

Example of an answer from the survey:
"Now the world is rapidly globalizing, and at the same time, new problems and challenges, such as ecology, the pandemic, and resource depletion, are growing. The development of a global consciousness is necessary in order for humanity to survive in the future." Respondent X

A second group of respondents clearly highlighted the need for taking into consideration the national aspects of cultural and educational development, including national values and traditions.

This group also viewed that there should be better understanding of (and priority on promoting) the national concept of citizenship within the national framework (educational, intellectual, institutional, etc.) before discussing globalization and global citizenship education.

Example of an answer from the survey:

"Because, first, we should consider the features of the development of civil society in Kazakhstan. During the course, conduct an analysis of the advantages and disadvantages of the development of civil society and its institutions [for Kazakhstan]. Also, [second] it is necessary to develop the recommendations for the prospects for the development of civil society in the regions of Kazakhstan." Respondent Y

A third group suggested that there should be an integration of both globalization and/or internationalization on the one hand, and the national and local on the other hand in order to make GCE more effective. In their view the work on introduction and/or development of courses and programs on globalization and/or GCE should not just reconcile international/global values and concepts with the national educational system and national educational process at the university level, but should also be interconnected in comprehensive and balanced ways.

Example of an answer from the survey

"Integrate global and national themes [explain why] ... Because studying this subject within the walls of the university will give students knowledge and skills in the field of global problems and challenges, sustainable development, possible solutions, etc., and their [global issues] integration with national themes more and more actualizes their significance. After all, almost any national problem can grow to a global level ..."

Conclusion and discussion

This chapter summarizes the findings of the research and provides concluding thoughts about redefining the concept of GCE in the educational context of the developing world, using the example of Kazakhstan.

Assessment of the existing literature on globalization and especially on global citizenship education indicates that educators at the university level are very much aware of the current trends in internationalization of the educational process, but they have their very own understandings and interpretations of these trends and developments (Sara Perritonb D. and Brent Edwards Jr., 2021). Issues related to globalization and/or internationalization shape an important part of intellectual discourse in academic communities around the world as a whole, and in developing countries in particular.

In this context, the **first** important observation is that GCE is gradually becoming a recognized and important tool for promoting diversity through contacts with learning communities about other cultures and concepts. The second observation is that educators still stress the importance of the national social and cultural domain, e.g., dealing with the various aspects of national cultures, norms, and traditions. In addition, they suggest a need for understanding the sensitivity around the national component due to the unique characteristics of the cultural setting at the national level. The third observation is that despite the wide diversity of views and comments of respondents, most of them positively viewed the forces of globalization and welcomed GCE, although they put some conditionality into the introduction of educational programs for GCE. The fourth observation is that the introduction of GCE should be institutionalized and rooted in careful and nuanced programmatic activities taking into consideration local educational conditions, perceptions of the faculty, as well as institutional aspects involving regulation of the educational process. The fifth observation is that there is a need for further in-depth qualitative and quantitative studies and critical assessments taking into consideration the rapidly changing global educational market and the specificities of national educational systems.

Overall, the results of the study indicate that the views of respondents varied from a full acceptance of the global forces of globalization to a quite exclusive approach to globalization and internationalization, where respondents see future development in preserving national traditions and values. In between, there is a large group of educators who highlight that the educational process should be more nuanced and should reconcile and integrate the national concept of citizenship with the global concept of citizenship by incorporating both into the new curriculum for GCE. Probably, the emergence of this approach is related to the multicultural nature of Kazakh society and the integration of multiculturalism into the educational process, as educators talk to the students about globalization, and global and national values and norms, in careful and balanced ways. Some written answers in response to the survey questions suggest that educators highlight social skills and skills in cross-cultural communication as an important part of equipping students with competencies for dealing with the forces of globalization.

Appendix 1: Globalization and Global Citizenship Syllabus

	Class topic	Dates	Notes
1	Introduction: Course overview and themes		
2	Short History of Globalization, Global Citizenship, and Globalization Paradigm		
3	Theme: What Is "Global Citizenship," Anyway? The national versus the global (global vis-à-vis local).		
4	Challenges and Opportunities of Economic Globalization: Capitalism, Crisis, Response, and Resistance		
5	Globalization 2.0: Forging Global Civil Society		
6	Globalization and Global Governance: the UN system in the 21st century		
7	Globalization, Innovations and Global Information Communication Technologies (ICT) Revolution: New Culture of Communication, Mass Media & New Media		
8	Globalization and Rise of Post-Industrial Consumer Society: Globalized Culture, Global Media & Responsible Consumption		
9	Globalization and Internationalization of Education. Global Citizenship Education and Gender		
0	How do global citizens mobilize?: Globalization, Climate Change & Sustainable Development Goals: from Rio to Paris		
11	Globalization, Urbanization & Global Mobility: Dealing with challenges and opportunities of the global population movement		
12	Globalization and a Dialogue of Civilizations: Challenges and solutions		
13	Globalization and Global Citizenship: Building Partnership for Working together on sustainable future		
14	Global Citizenship Education: Trends and Perspectives		
15	Conclusion. Final discussion and presentations		

Appendix 2. Questionnaire

These interviews are designed to explore attitudes towards the subject of Global Citizenship Education. We kindly ask you to answer in more detail, at least three sentences. The processing and presentation of data will be anonymous. Thank you very much in advance.

First question

One of the important initiatives in the higher education system is the vision of the subject "global citizenship education." Do you think this subject at the university should focus on the development of knowledge:

A) Civil society in Kazakhstan (explain why) ...

B) Issues of globalization and global society (explain why) ...

C) Integrate global and national themes (explain why) ...

Second question

The subject "Global Citizenship Education" must be entered into the university program in what format:

A) As a subject at a separate faculty (explain why) ...

B) As an interdisciplinary subject (explain why) ...

C) Another option (explain why) ...

Third question

What skills and competencies the Global Citizenship Education subject should develop:

A) Intercultural communication based on knowledge of national culture (explain why) ...

B) Intercultural communication based on knowledge of the norms of globalization and global society (explain why) ...

C) Another option (explain why) ...

FACULTY:

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