

KAZAKHTANU



KAZAKH CULTURE

Formulated: Tursun Gabitov

**Almaty
2022**

**MINISTRY OF EDUCATION AND SCIENCE OF THE REPUBLIC OF
KAZAKHSTAN**

On October 7, 2015, the decree of the Ministry of education and science of the Republic of Kazakhstan assigned the title "textbook". Protocol №. 2

Қазақстанның Философиялық Конгресі

**Al-Farabi Kazakh National University
Қазақтану ғылыми зерттеу орталығы**

Chairman of the editorial board:

Tuimebayev Z. K

published by Al-Farabi Kazakh National University

Rector of Al-Farabi Kazakh National University, chairman of the Management Board,
doctor of philological sciences, professor

KAZAKH CULTURE

Formulated: Tursun Gabitov

Reviewers:

Sagikhyzy A. – Doctor of Philosophy Sciences, Professor

Zatov Kh. – Doctor of Philosophy Sciences, Professor

Satershinov B. – Doctor of Philosophy Sciences, Professor

The book represents the results of a study of archetypes, chtonotypes, mental causes and symbols of Kazakh culture presented by Doctor of Philosophy Sciences, Professor Tursun Gabitov and his students. The main thesis of scientific papers were presented on different international conferences. The book is intended for students, undergraduates, doctoral students and all those who are interested in the problems of Kazakh culture.

Gabitov Tursun. Kazakh culture. It was supplemented, developed and decorated by Osserbayev Yeldos. - Almaty: Lantar Trade, 2022. - 300 p.

ISBN © Авторлар: Ғабитов Т.Х., Осербаяев Е.Н. © 2022

**Almaty
2022**

CONTENTS

Module 1. COLTURE HERITAGE RESEARCHES

- 1.1. CULTURAL HERITAGE AND SPIRITUAL-MORAL STRIVINGS OF A CONTEMPORARY HUMAN (Tursun Gabitov) - 5
- 1.2. CIRCLE DANCE AS A SYMBOLIC FORM OF CULTURE(TURSYN GABITOV) - 16
- 1.3. 'THE SECRET LEGEND OF THE MONGOLS' AS A MONUMENT OF TURKIC-MONGOLIAN NOMAD CULTURE: THE LANGUAGE OF ARCHAIC SYMBOLISM (Tursun Gabitov,Saira Shamakhay, Amangeldy Zhanbatyr) - 25
- 1.4.THE ROLE OF THE SHAMANISTIC MUSIC IN THE KAZAKH FOLK CULTURE (Tursun Gabitov, Galyia Kasymova) - 36
- 1.5.THE ROLE OF MUSIC AL-FARABI AND IBN SINA IN WORLD CULTURE (Tursun Gabitov, Marzhan Alikbaeva, Alyia Omirbekova) - 47
- 1.6.IBN SINA – GREAT ISLAMIC THINKER (Tursun Gabitov, Bauyrzhan Moldagalyev) - 53
- 1.7.TOLERANCE AS A PHENOMENONOF KAZAKH CULTURE (Tursun Gabitov, SaltanatAubakirova) - 63
- 1.8. THE HEURISTIC POTENTIAL OF THE IMPERATIVE ABAI"BE (BECOME) A HUMAN!" IN CULTURAL SELF-IDENTIFICATION OF THE KAZAKH PEOPLE(GabitovTursun, Mukatayeva Saltanat) - 69

Module 2. RESEARSH OF THE NATIONAL CULTURE IN THE CONTEXT OF CIVILIZATION PROCESS

- 2.1.THE NATIONAL IDEA AND MENTALITY OF KAZAKHS (Tursun Gabitov, Zarina Mukanova) - 79
- 2.2.NATIONAL CULTURE: TRADITION AND INNOVATION: ON THE BASIS OF SEMIOTIC ANALYSIS OF KAZAKHSTAN'S CAPITAL (Tursun Gabitov, Dinara Zhanabaeva) - 90
- 2.3.MENTAL TYPES OF EURASIAN CULTURE AND CIVILIZATION: RUSSIA AND KAZAKHSTAN (Tursun Gabitov, Alyia Alimzhanova)101
- 2.4.KAZAKH CULTURE IN THE CONTEXT OF THE TRADITIONAL CIVILIZATIONS OF ASIA(Tursyn Gabitov, Saule Ibekeyeva) - 109
- 2.5.MENTAL AND PSYCHOLOGICAL ROOTS OF KAZAKHSTAN MULTICULTURALISM (Azhar Zholdubaeva, Altynai Kadyralieva) - 118
- 2.6. KAZAKH CULTURE IN THE CONTEXT DICHOTOMY "EAST - WEST" (Gabitov Tursun, Raymbek Zeinullin) - 123
- 2.7.SUSTAINABLE DEVELOPMENT AS A PRIORITY OF CONTEMPORARY CULTURAL POLICY (Gabitov Tursun) - 133
- 2.8. CYBERMOBBING IS A FORM OF CULTURAL DEVIATION IN SOCIAL NETWORKS (*Tursun Gabitov, Yeldos Osserbayev*) - 138

MODULE 3. CROSS-CULTURAL ANALYSIS OF KAZAKH CULTURE

- 3.1.ISLAM AND VALUES OF KAZAKH CULTURE (Gabitov Tursun, Zaton Khairat, Bakytzhan Satershinov) - 153
- 3.2.ISSUES OF FORMATION OF WOMEN'S SYMBOLIC IMAGE AS SUBJECT: GENDER STUDIES (Gabitov Tursun) -159

3.3.PLACE OF NATIONAL WOMEN’S CLOTHING FASHION DESIGNS IN FORMATION OF KAZAKHSTAN’S IMAGE (Gabitov Tursun, Dinara Zhanabaeva,Amangeldy Zhanbatyr)	169
3.4. COMPARATIVE REVIEW OF THE KAZAKH AND MONGOLIAN HISTORICAL FORMS OF IMAGE OF WOMEN (Gabitov Tursun, Saira Shamakhay)	- 181
3.5. IMAGE OF A MAN AND THE UNIVERSE IN KAZAKH MYTHS(Gabitov Tursun)	- 194
3.6. SEMIOTIC ASPECTS IN KAZAKH TRADITIONAL CULTURES UNITS (Nurlykhan Aljanova, Nurzat Mukan)	- 204
3.7.SEMIOTIC ANALYSIS OF THE SYMBOLIC WORLD OF THE CULTURE COMPLEX (Zharkynbek Abikenov, Tursun Gabitov)	- 215
3.8. CULTURAL TRANSITIONS AND DIALOGUES IN THE GREAT SILK ROAD AREA: EXPERIENCE IN PREVENTING CULTURAL DEVIATIONS (Gabitov T., Osserbayev Y.) 227

Module1. CULTURE HERITAGE RESEARCHES

1.1. CULTURAL HERITAGE AND SPIRITUAL-MORAL STRIVINGS OF A CONTEMPORARY HUMAN

Introduction. Cultural heritage for the everyday consciousness associated with the reserve of special depositories, museums, etc. There are many definitions of the term "cultural heritage", since the term "culture" is poly-semantic and all-encompassing. Therefore, under the cultural heritage can be regarded many parts of human life such as music, fine arts, architecture, oral poetry, writing and literature, philosophy and more. For example, Singapore's Prime Minister Lee Kuan Yew said that the use of ethnic Chinese favors preserving the precious cultural heritage. And he's right, as the main cultural value is the language. No wonder that Heidegger called language as dwelling of existence. We would add that the language is the social memory of humanity.

Indeed, above all, a cultural heritage is a memory. Society, culture should preserve socially relevant information in any form and in any medium. Historical path traversed by people is deposited in the form of social memory and traditional attitudes of its culture. The history of each culture has a history of memory, which is powerful to resist to time laws.



Kazakh holiday

The Lost of historical memory is the lot of mankurt (spiritual blind person). If this disease takes one person, it is misfortune. But it becomes a tragedy when whole nation suffers from this disease. And it is precisely the loss of historical memory dazzled us in recent times, when whole generations were unavailable to achieve humanistic values of world civilization, and the heritage of its own nation (during the

Soviet Union period). There were known facts of attempting to ban and concealment of many works and thoughts of famous historical figures, philosophers, historians, lawyers, and others. With the acquisition of Kazakhstan's independence, at last, it's time the revival of genuine spirituality, historical memory, entering the mainstream values of whole human civilization. After a long and painful slumber, it becomes possible, with a huge thirst for knowledge, to turn to the ever living source of human spirituality. It became necessary to quench that thirst, but it must be done at the level of the requirements of the methodology and values of the modern information civilization, avoiding distorting mirrors and creation of new myths That is what is aimed in initiates of the president of Kazakhstan Nursultan Nazarbayev's government program "Cultural Heritage". The development of the spiritual heritage of past generations, recovery of historical memory will open the way for the prosperity of Kazakhstan.

Results. Values accord to selected targets in the field of spiritual development strategy "Kazakhstan - 2030", where the health, education and welfare of citizens are identified as the top priorities [1]. The starting point for the practical implementation of the reform of society should be the unity of the process of production of material goods and the development of an individual. Items attributed to cultural values are "the moral and aesthetic ideals, norms and patterns of behavior, languages, dialects and sub-dialects, national traditions and customs, historical place names, folklore, arts and crafts, works of art and culture, methods and results of scientific research of cultural activities which have historical and cultural significance, buildings, structures, objects and technology, unique in the historical and cultural area"[2]. This implies that the core cultural values of the Republic of Kazakhstan are the products and artifacts, state and potential of the creative art of the peoples of this country. A.N. Nysanbayev states: "Becoming a sovereign state, Kazakhstan, like other countries must realize that Kazakhstan has no permanent friends and permanent enemies, but only eternal national interests. If they are ignored, it can quickly undermine the young and feeble country" [3].

Meaning of the life is always topical question for humankind. Especially this issue became important on the threshold of the 21st century. A man stopped to think over analyzing and evaluating the outgoing century. What good and evil sides did that century have? What will we have in our luggage stepping from one century to the next? One thing is certain: we have little to be proud before descendants, but we have much to be ashamed. "The twentieth century has been the worst in the history of human civilization. In the series of global anxieties century were fascism, totalitarianism, with its massive repression, forcing large numbers of people leave their homes, hunger, walking on the planet, growing up to universal scale environmental problems" [4].

In the twentieth century colonial empires have fallen, but the relationship has not disappeared, just changed the form of its execution. Economic chain is not less strong than the military-political. On the world stage there raised a new type of empire (Tursun Gabitov) a superpower. Humanity is proud of the achievements of scientific and technological progress and economic growth. And it is absolute fair. The human mind has penetrated into the microcosmos, mastered nuclear energy. He has reached

the heights in rocketry and astronautics. There were achieved great achievements in television and radio communications, microelectronics and molecular biology.



Kazakh dress

But what is in the other side of coin? More and more sophisticated and destructive weapons, the environmental crisis and the creation of a consumer culture, catastrophically losing spirituality and filling the vacuum industry pleasures. Increasing economic inequality, the extreme poverty of some and over-enrichment of others. Ch. Aitmatov and Ch. Shakhanov in their dialogue "Crying over a precipice Hunter (confession at the end of the century)" pay attention to these problems.

From the point of view of M. Shakhanov, our civilization approached to the brink of a precipice because the spirit priority is forgotten. He writes that the western mind which has destroyed traditional values and under the badge of scientific experiment (at the beginning of a century) anatomizing and systematizing «the three-dimensional world», addressed then to a life's wrong side, to the dark, "return" side» of a human nature and the world. «All forbidden, unusual, unknown draws of its sick attention, and habitual and traditional, "positive" lost any interest and value. This fundamental installation of the European consciousness defined the general atmosphere and cultural orientation of the West at the end of the 20th century» [5].

Ch. Aitmatov totally agrees with him. «What a pity that for a long time we didn't pay attention to this fact. Alive person is weaved from different actions: creative and destructive, deliberate and spontaneous. Labyrinths of internal life of the person are

difficult and dangerous. But anyway, to prevent the birth of the blood-sucker from the blood-sucker, villains from the villain, to besiege plague of a mankurtizm starting up in revelry and a zombizm – the greatest duty of all mankind» [6].

Who can be responsible for this immorality? How is it possible to be sure for the country future when the future generation is absorbing doubtful values made from cheap literature, the low-standard commercial films penetrated by spirit of violence, murder, a robbery!? In our society concept of democratic freedom is understood improperly. The television is fulfilled with films about violence, mockeries and tortures, book counters burst with low-standard melodramas, fighters and thrillers, which has nothing common with high art, propagandizing and introducing the "way of life" which alien to strategic ideals and traditional ethics of national experience in consciousness of our people. «Where in a basis of education lies murder, we will receive either the kamikaze or James Bond» [7]. Owing to this fact the European culture winds to this day on hell circles, in forces to overcome an attraction of destructive temptations and ideas... Oriental experience of overcoming of this problem isn't always applicable to the western consciousness alien to metaphysics and based on rational mentality, though the West is on the threshold of opening of meta-historical reality and methods of its comprehension [8].

According to scientists, 20th century became the tragedy for a human civilization because it subjected its foundations to the various social experiments which destroyed and have carried away them, irrespective of a nationality, the religion, carried them away to utopian idea of social equality. As result world outlook values, spiritual reference points, the main living positions of people have been destroyed [9].

Results of this process are so plentiful that it is impossible not to notice them. They entered into our life and became its integral part. It is crime, terrorism, corruption, vandalism, alcoholism, drug addiction, fanaticism and many other things. When opposition of two ideologies left after emptiness and captured by a panic and fear of people ended, there were even more favorable circumstances for extremists of all colors, beginning from politicians, finishing platform and cinema "stars", not to mention the sphere of criminal "pleasures".

As product of urbanization raised new community, which has received new definition "the masses", where borders patrimonial lines as the personality, and ethnos are slowly but surely deformed. The city a framework of the limited space presses people, their will and destinies, concentrating in itself huge potential of social energy. In the same borders concentrates huge man-triggered energy in the form of giants of the industry, objects of the increased danger to the person and environment.

The number of man-triggered and natural disasters, emergency situations grows. Probability of one person to influence to whole universe is increasing. All this occurs in the environment of the expanding mass which cannot be structured, has no traditions, and inadequately reacts to occurring events, averages and it depersonalizes the person. The mass is easily excitable, cruel and irresponsible – it is the fine environment for suggestion and «social zombing». It is possible to title 20th century an eyelid of urbanization and the masses which has acted as essentially new generator of social energy, the carrier of mass ideologies, mass cultures, radical quasireligions.



Achievements of the Turkic culture

Civilization of any state is defined, first of all, by its relation to a cultural heritage. Before a state policy of Kazakhstan in the field of culture there is a double task: on the one hand it is necessary to develop a complex of the actions directed on development and maintenance of original ethnic cultures; with another – creation of conditions for optimum development and painless integration into uniform of universal culture. As it is stated in the concept of social cultural development of the Republic of Kazakhstan, the cultural heritage allows the people to remember traditions of the past, to derive spiritual strength, skillfully introduce it in lines of other cultures for development of process of consciousness. From identity of national cultures form unity of cultural values of the people of Kazakhstan. Therefore the Republic of Kazakhstan will keep and protect a cultural heritage of all people, will provide equality of cultures and the right of each people to approve, preserve and develop the cultural originality.

Careful relation to own cultural heritage and the perception of valuable elements of other cultures is the unique way of development of human civilization. All its main achievements are obtained in this way. For example, we all admire the achievements of medieval Muslim culture in the period of the beginning of 9th century and 13th centuries, which is considered as Islamic Golden age. In that period was recognized as the second teacher al-Farabi who wrote his immortal treatise, Avicenna completed his 12 volume work on medicine, Khoja Ahmat Yassawi raises human spirituality to an unprecedented level, urban culture of Central Asia provides the most advanced patterns of material and spiritual culture, etc. for that time. Researchers of this phenomenon point to many reasons and factors of heyday of the culture (synthesis of Arabian, Iranian and Turkic cultures, the role of the Great Silk Road, the dynamics of

the nomadic civilizations, the role of Islamic civilization and spiritual potential of Tengrianism, Zoroastrianism, Manichaeism and other indigenous religions and etc.). But I want to draw attention to one more situation and it is connected with the translation of the cultural heritage of humanity. It is well-known fact that Caliph al-Ma'mun in Baghdad, the capital of the Arab Caliphate, contributed to the opening of the House of Scientists in the city and asked to translate into Arabic English major works of ancient Greek philosophers and thinkers. All this contributed to the dialogue of cultures and through it to its heyday. Beginnings of the President on the state program "Cultural heritage" can be compared with the acts of the Caliph Mamun.

Problems of revival of cultural heritage are closely related with mental essence of people, it affects meaning of life aspects. Cultural heritage – is a testament of one generation to the next as connecting thread. As a French moralist de Chamfort writes, what can most of people see in it, when society is not sealed with mind, not quickened sense, when there is no origin of benevolence and sharing worthy? He can see only fair, gambling houses, hostelry, and bandit den. But the memory remains and imperishable creations of ancestors live. Ancient nomads were right to understand their actions and perceive what is happening in the world as a common desire and common human creativity. Past is not what passed and will not return, the future is not what is waiting for us then, and all of them are woven into the present.

Analyzing the role and place of cultural heritage in long-term development of the country, there's always a problem, which cannot be ignored as a ratio of the tradition and innovation in the social and cultural dynamics of the country. There can be distinguished three forms of interaction:

- 1) Resistance and boycott of the new, return to the old order and values;
- 2) Breaking tradition by borrowing new values and orders;
- 3) Transformation of the new and making it acceptable to tradition forms.

If in traditional culture exist (or it easily implanted) values of growth and development, the elements of modernization, innovation, it is accepted to say about the society in which these elements have space for development, as the best traditional society. The connection of the values of modernization with the national cultural identity creates the possibility of realization of the optimistic scenario of the way of entering the modern civilization. This core feature of constructive and practical effective cultural policy more fully expressed in Japan, works effectively to economic prosperity "young dragon" of Southeast Asia, which had proved its resilience in the modernization of China. Implementing the state program "Cultural Heritage", the Republic of Kazakhstan should take into account this experience. However, the revival of the practice of cultural heritage through the absolute cultural and ethnic identity, the construction of a new "Chinese wall" between the East and the West, the North and the South in an attempt to reform, for example post-colonial and post-totalitarian countries, and rejection of modern globalization slogans, which show us religious and political nationalism in some countries of the Muslim East, African Negritude theory, ideas of Chuchhe and etc. all of these demonstrate their ineffectiveness or even have a devastating impact on the culture, economy and society.



State program "Cultural heritage"

Discussion. Program 'Cultural Heritage' is being realized in the conditions of development of globalization and westernization processes. In the past it seemed that globalization will lead to unification and westernization will be peculiar to whole nations. However process of mastering of the west culture, gave contradicting results. West civilization formed without participation of oriental countries passed limits of ethnical culture and begin claiming universalism. Ideals of oriental cultures (sense of harmony, harmony between a man and a nature, reconciliation of extremes, religiousness etc.) were not attached to the western culture and predetermined formation of non-Western type of an individual.

The program "Cultural Heritage" adopted in our country is keeping with the spirit of the time and it is in line with world civilization processes. Particularly the UN adopted recommendations of the world culture and the values of 21 century's culture. In the UN documents much attention is paid to the exchange between the cultural heritages of the various people, which is an important element of the new world order. Promoting the exchange between world cultures and helping the new independent states to adopt their cultural identity, the UN opens the richness of diversity to the world. International partnership developed through the efforts of progressive mankind, led to the creation of the concept "common cultural heritage of humanity", made many countries get to know each other, contributed to cultural interaction and diversity, which is the best way to destroy the enemy image and promote mutual understanding and trust.

Probably, each of us came across with national customs and folk culture during the traditional rites, rituals, and various celebrations in childhood. From time immemorial it all passed from mouth to mouth, from generation to generation. Such is the power of memory - the greatest of the foundations upon which culture rests.

It seems that the history of human culture can be understood as a long experience in the centuries and millennia, the way of sufferings and achievements. The way in search of a human, people, humanity, which runs through the city, countries, across the planet.

Turn to the monuments of history and culture is an indicator of our spiritual maturity and inner freedom. What course of action should I choose to remain a free man, in order to survive in this an imperfect, sometimes absurd world? Initially, a person needs support to self-affirm for his human essence in this absurd world. This support can be served by different things. But you never know how people can claim their separateness, individualism. Now liberal education in broad sense of its meaning should be considered as support for self-affirmation. Glory of an individual is confirmed by his education, his freedom and dignity are inconceivable without the knowledge which is received as a result of the assimilation of cultural heritage, both his national and the whole mankind.



Kazakh history

An educated man, feeling the past, nature, space, as part of his life, as his ancestral house and who feels his need in their care, is a very special person. It is impossible for him to lose or forget the past. He will not be looking at cultural values and history heartlessly. But he will try to understand, to feel, to hear the voices, issues of the past, the experience of others. Therefore, cultural heritage is cultural dialogue, time dialogue.

"To feel something alien as native" – translation greatly helps this communication strategy of culture, as it provides intercultural communication in the level of texts. To some extent every cultural activity can be considered as communicative, because it contains and expresses certain information. The communicative aspect grows into the cultural dialogue in translation.

Therefore, we consider translation as a channel of initiation to global cultural heritage, as a way to enrich your own cultural resources.

Typically, a large number of problems emerge during translation of information from one language to another. The greatest difficulty in contact with the other culture raise due to inability to acquire symbolic space because of ignorance of its cultural code. Obviously, that an accurate translation is impossible because of the different images of the world created by different languages. The development of another language, and its use - whether it is a live communication or translation - mediates the new position of "the old view of the world."

On the crest of a wave of information civilization of culture permeates either in the field of direct creation, and either in the start of production, life and human existence itself. This concentration makes a person be responsible for his fate. Personality is open to freedom. That motivates him to cross all borders, bypassing the line between good and evil, within temptation of self-assertion, in focusing only himself (egoism I). Conflict of aspirations awakens conscience, finds man at crossroads (there is a struggle between good and evil) and requiring him to act on the decision, which, however, does not guarantee his (human) goodness till "the rest of his life.

Dialectic of global social-spiritual processes of 20th and the beginning of the 21st centuries in dramatic peripeteia had enriched philosophy of civilization with new behavior stereotypes where general universal does not exclude patriotic, cultural heritage consolidated as component of the universe. Cultural heritage is confessed as initial environment of transformation of general human moral rules into national cosmos and contemporary interest to its canons is certainly, sign of humanization of a society. In the other hand, idealization of the ancient experience which reached to us in deep-rooted forms of way of life and mythologized comprehension of phenomena of the reality would mean in the epoch of qualitative change of general environment of humankind and dynamism of all sides of his life as such halt in development without which essence of an individual would lose any meaning. So, in the art it is justified doubts of personage as condition caused in one hand by trouble, from the other hand with difficulty of rationalization of contemporary phenomena of human activities, and with imperfectness of established moral categories.

In spite the fact of enormous technical achievements of contemporary civilization, in the sphere of cultural heritage and moral culture it is facing with serious crisis phenomena. Beside world economic crisis, humanity is experiencing either poverty of his moral, spiritual basis. This is reflected in relations of a man and the universe, man and man.

We cannot ignore either influence of features of the 20th century to the psychics of a man: wars, concentrations camps, repressions and political issues, unceasing waves of crisis situations almost in all spheres of human activities which came as heritage to the 21st century. It is peculiar tragedy of an individual which is numerous times faced before his moral choice.

Mutual hatred, national disagreement, superstitions and prejudices, fanaticism have been tormenting humanity transferring from generation to generation as frightful heritage, as gloomy perdition which is hanging over people. Beside these social vices human hearts were suffering torments with eternal problems, with eternal confrontations between life and death, physical illnesses and health, beauty and

jealousy etc. It becomes vivid that society of consumption does not have the future, there is too much of spiritual costs. It has already become clear its resource and economic extents.



Kazakh history

Dream about a man and humanity, far from all cultural heritage, is loss of the whole world of values and wealth. Culture has never been and will never be human abstractedly. It is always concrete i.e. national, individual, peculiar to people. Only in this feature it can reach general humanistic level.

N. Berdiaev writes: 'A man enters to humanity through national individuality, as national person, but not as abstract man as Russian, French, German or English man... National man is more than a simple man. He has general genetic and individual national features. One can wish unity and friendship of Russians, French people, English men and Germans and all the other nations of the world. But we cannot wish that features of national identities, national spiritual types and cultures have been disappeared in the earth» [10].

One of the main themes of contemporary art is search of spiritual moral orientations which would let a humanity to feel confidence in new historical circumstances. Moral and aesthetic values of cultural heritage are formed in the

process of art creation. An artist creates artistic composition which creates artistic reality expressing artistic thinking with aesthetic impact. For creation of artistic composition, he uses figures and artistic reality is created through artistic methods and means, which compose arsenal of art. Whole creativity process represents multi-level and multi stage action which can be imagined as construction of house of artistic reality where artistic reality lives. Building materials for this house are flowers, light, sounds, words, actions etc. All these represent the part of aesthetics which is titled as sphere of artistic activity of people. Widening this image to artist creator, we can see that he must be simultaneously producer of fabrics, builder and architecture. Who will settle in the house will depend on the author's professionalism. According to M. Bakhtin: 'author is a sole forming energy which is not given in psychologically concept consciousness but in significant cultural product and its active reaction is given through its conditioned structure of active vision of a character as whole unity in the structure of its image, rhythm, in intonation structure and choice of notional moments' [11].

Art (rather its creation) is imperishable. It is connected with people as with 'consumers' of creativity, with condition of their spirituality, deformed irrelevance of art. It is related with added to historical field of art with new lands which can be sewn not with grass, but with noxious weeds. What is more if not to discard that grayness, banality from art, it will feed humanity with all its assortment.

Art as science could not resist to powerful stream of the 21st century which involved it into industry of satisfaction and transferred it into a kind of commercial spiritual 'bacon' which captures taste of consumer: sharp feelings, illusions, hallucinations etc. Academician D.S. Likhachev stated: 'I do not believe into progress in decrease of culture' [12].

Folklore as folk creation created harmonically from inner side in geographically attached human societies. It did not contradict to all neighboring forms of professional art which based to definite part of social structure of a society since its acceptance required appropriate level of culture. Today in social field cultivated with urbanization, folklore is perishing, since it is introduced to folklore so called mass culture a kind of anti-folklore which is swinging pendulum of dichotomy to the bitter end: from the masses where an individual is nothing and from the small group where an individual is everything. On the basis of dissatisfaction it is initiated aspiration to unusual, exotic and alien. What is more this alien is accepted superficially, distorted and amateurishly. Is there a solution from moral dead-ends of contemporary civilization?

Human spirit is a casket with numerous unsolved riddles. Who can guarantee that ascended sprout of kindness will not be swept and trampled by vindictiveness and exasperation caused by life difficulties and deprivation? Sometimes life circumstances and environment can lead a man to obduracy. «Cruelty generates cruelty» [13].

It is possible to title 21st century as century of informational technologies and the masses which has acted as essentially new generator of social energy, the carrier of mass ideologies, mass cultures, radical quasireligions. Development of informational technologies lead to replacement of technologies which aimed to get

necessities of material values and services for people, with technologies of 'abstertion' of brains aiming to get required type of consciousness and culture. Informational boom, communicative nets and unbelievable impact on all human organs of sense. This is the only abundance which man knows. This is an abundance to aversion and dullness.



Kayalyk settlement

All problems of an individual and collective character lie in human nature. At the turn of centuries the life arises really significant question: will we be able to wake up earlier than the concentration of exposable problem will achieve its critical point?

Crisis of spirituality is related with unceasing cataclysms, because of which a human is perishing, hardening, losing his social relations and stops believing to anyone. His soul is emptied. It appeared absolutely new situation. It is going feverish search of guides, mechanisms, balances and by his natural essence a human is arriving to the simple social relations. On this basis there are easily developing religious and political charlatans and totalitarian monsters. People are searching for love but facing holders of kindness with claw or they are directly worshipping the evil.

As M. Orynbekov states: 'Moral decline is highly influence to youths, since they are devoid from ideals of purity and loyalty, wisdom and honor from the early childhood and as result they gravitate to betrayal, squabbles and scandals» [14]. Today it is the most appropriate time to think about with what thinking and feelings we are entering to the future. Will we be able to wake up a human in a human?

Crisis of humanism in the world brings up problem of a human to stay a man in a spiritual meaning rather than rational person, a man with conscience. Ch. Aitmatov writes: 'the worst of the threatening dangers for us is neither atomic, neither heat or other similar threatens of physical destructions of humanity (probably of all the universe) in the Earth, but rather destruction of humanity in human. This is a catastrophe which means that a human could not become a human» [15].

Revival of national self-consciousness should be begun from up-bringing of youth who are the future of a country. Youths must have good higher education, developing high intellectual level and civic maturity. It is necessary to revive unity of intentions and aspirations which will be ruled by honor and will make regulations. It is necessary to get united in the sake of preservation of unique spiritual culture, mother-tongue, history and sovereignty.

In contemporary society there are enlarging such negative conditions and temper as loss of belief and decrease of role of religion, disappointment in ideologies and political systems, loss of belief to heads and higher leaders, widening scepticism to science, extended approach to social unfairness. Because of all these factors concepts of love, kindness, truth and conscience are disappearing, stagnation of art and entrance to it of different types of surrogates significantly strengthens tendency of loss of 'eternal' values. Lack of moral ideals and impersonality of moral norms are badly influencing on spiritual condition of people.

National systems of morality peculiarly form universal moral concepts. The simplest of moral ideas include respect for elders, patriotism, hard work and solidarity. They accumulate in the concept of the conscience of the people. Conscience of the nation, constantly guarded and multiplied by its best representatives, is inseparable from the state, the vast expanses of land, from her soul - culture and language. Live and work in good conscience is inherent, perhaps, to all nations and people, but to the Western mentality is typical to live by the rules, the laws, whereas we traditionally from generation to generation commandment to live honestly, in order not be ashamed before the memory of ancestors and court of the descendants.

The general concept of morality cannot be reduced either to the will of the Supreme Being, or to an inherited capacity for self-sacrifice, or to service to the economic and political interests of certain social groups.

It is important to emphasize that today it is necessary to abandon the idea of the existence of one, the only true morality. Each of the areas of morality has in its content a rational principle, reflects some real aspect of this phenomenon. The closest to the truth is the understanding of morality as a separate, stand-alone part of human existence expressing its special quality - quality of humanity.



Talgar settlement

Inner world of a man is the main thing that determines the moral value and moral character of an individual. Understand oneself and one's place and meaning of existence is possible only through relation to other people, to society. Man lives in the complex world of the intersection of the natural and social, individual and social, private and collective. Moral condition of the people depends on relations in society.

To become a man, Homo sapiens, he needs a soul - a special light of the Supreme Spirit. Spirituality itself is recognizable by certain criteria. One of its main features is unselfishness, which protects from the alienation from humanity, patriotism, personal thoughts and ideals of service to the fatherland. It is an indicator of spirituality of the society and civilization of public relations, protecting the souls of men from moral corruption, callousness. Culture is based on the spiritual consequence of spirituality, civilization. A spiritual aspiration creates prerequisites for the ideal, the possibility of perception and concentration of national and universal values. Values are shown where there are spiritual prerequisites, the culture,

education, interest in the development and enrichment of national and universal values, and through them - to the affirmation of the nation in the civilized space.



Aktobe settlement

Conclusion. Today, in the Kazakh society clearly delineated the lack of humanitarian thinking such as the loss of tradition, ugly strain of norms and morals, a monstrous drop of self-worth of the human person. The President of the Republic of Kazakhstan Nursultan Nazarbayev in his message to highlights that the importance of educating the youth of "patriotism, morality and ethics, ethnic harmony and tolerance, physical and spiritual development, and law-abiding is one of the current trends of human capital quality growth.' [16]. When we "build a house of the future", it is important to unite all the humanities and social forces in order to preserve "our house" or our government in position where it remains legal, democratic. We have to work in order to make the family i.e. a society that we live to be a strong and physically and spiritually healthy. A leading place in it must take philosophical sciences, art and psychology. By recognizing the world, philosophy directs people to the truth. These changes of the psychological state are directly related to the development of society's spirituality, art is the core and the main means of an esthetic education. The best result of this union - the formation of a coherent and harmonious, self-sufficient and socially valuable, creatively active personality with high culture, which allows a person to live humanely and act with conviction, focused, selective, productive, practical and with universal significance.

Any person sees himself as a representative of the human race and as a member of a particular ethnic group, nation. As a representative of the human race, the

individual acts as a carrier of universal values – goodness, beauty, truth, freedom, justice, etc. As a representative of a particular ethnic group or nation he shares the values of the individual ethnic group or nation: loves his country, feels proud for belonging to his ethnic group, esteems his language, culture, and historical past of his nation.

But, as a rule, the individual does not share the kind of universal and national values. However, human values, usually appears before him in the national-ethnic appearance. "The individual as the center of the universe, - tempted to impulses and feelings, impressions and experiences, he thinks and has his own beliefs and values, attitudes and ideas, stereotypes. Of great importance is the inner world of a man. His thoughts are the basis of self-identity and self-awareness - the center of his consciousness ", - says M. Orynbekov.

Fathom the world of culture, man knows the ideas and ideals, languages and standards of behavior, which leads to understanding and perception of the spiritual and moral principles, ideas of goodness, beauty, good, truth, and justice. These values guide the motivations and the motives of man, interests and goals of the identity, form his spirituality.

References:

1. Baltabayev M.H. Modern Art Culture of Kazakhstan. - Almaty, 2003. - P.71
2. Law of the Republic of Kazakhstan from December 24, 1996 on "Culture" // Culture and the Media: Issues of Interaction / Comp.: A. Kodar and Others. - Almaty: ID «Credo», 2000. - 360 p.
3. Nysanbayev A.N. Kazakhstan. Democracy. Spiritual Renewal. - Almaty: kaz. Encyclopedia, 1999. - 416.
4. Nysanbayev A.N. Globalization and Problems of Intercultural Dialogue. In two volumes. - Astana: KIPP MES. V.2., 2004. - 308 p.
5. Aitmatov Ch., Shahanov M. Crying Hunter Over the Abyss (Confessions at the end of the century). - Almaty: Rauan, 1996. - 384.
6. Ibid. - P.134.
7. Ibid. - P.110.
8. Ibid. - P.115.
9. Ibid. - P. 120-121.
10. Berdyaev N.A. Destiny of Russia. – Moscow: Moscow State University Press, 1990. - 240. (95-96).
11. Bahtin M.M. The aesthetics of verbal creativity. – Moscow: Art, 1986. - 445 p. (183).
12. Lihachev D.S. About Good and Beautiful. - Moscow: Child. Lit., 1989. - 237 p. (205)
1. Aitmatov Ch., Shahanov M. Crying Hunter Over the Abyss (Confessions at the end of the century). – Almaty: Rauan, 1996. - 384. (120-121).
13. Orynbekov M.S. Abai's Opinion of Philosophy. – Almaty: Bilim, 1995. - 136 p. (114).
14. Aitmatov Ch., Ikeda J. Oda to Greatness of Spirit. – Moscow: Progress, Litera, 1994. – 272 p. (63)

15. Epistle of President of Kazakhstan Nursultan Nazarbayev to Kazakhstan. 27/01/2012.
16. Orynbekov M.S. Abai's Opinion of Philosophy. –Almaty: Bilim, 1995. - 136 p. (114).

1.2. CIRCLE DANCE AS A SYMBOLIC FORM OF CULTURE

Introduction. Dance is a natural part of religious ceremonies and the main form of the human communication with God, as well as the highest form of expression of inner experience, the search for unity divine. In the dance of early man had taken, showed and expressed planetary and cosmic rhythms and processes. He was coming into contact with the Spirits of Nature, feeling himself as a part of a huge, living Cosmos. Connection of the dance as a symbolic form of culture with magic rituals. Circle dancing as means of expression of the collective identity and communication with the spirits of nature. Ancients thoughts about the world which develops by circle. Symbolism of the circle dancing. Explanation of the gestures and movements in circle dancing of the nomads. Dance as an art. Ritual dance. Symbols ritual dance contained the law as its construction idea of animism. Sacred meaning of dancing and magic nomadic rituals in Kazakh art.

Gesture, movement, dance - are the first language that had arisen long before the written language and even music originated. Individually or in a group, people expressed and lived through various internal states of motion. Before the invention of written languages, dance was a more important method of passing stories down from generation to generation. Circle dance, also known as circle dancing, is a style of **dance** done in a circle (open or closed) to musical accompaniment, such as **rhythm instruments** and **singing**. Circle dancing is probably the oldest known dance formation and was part of community life from when people first started to dance.

Dancing in a circle is an ancient **tradition** common to many cultures for marking **special occasions, rituals**, strengthening community and encouraging **togetherness**. The dance can also be enjoyed as an uplifting group experience or as part of **meditation**. Circle dances are choreographed to many different **styles of music** and rhythms. Circle dancers are in physical contact with each other; the **connection** is made by **hand-to-hand**, finger-to-finger or hands-on-shoulders. It is a type of dance where anyone can join in without the need of **partners** or qualification. Generally, the participants follow a leader around the dance floor

while holding the hand of the dancers beside them. The dance can be gentle or energetic.



Methods. Circle dancing is prominently found in the [Middle East](#), [Eastern Europe](#) and [Southern Europe](#). Modern circle dance mixes traditional [folk dances](#), mainly from European or [Near Eastern](#) sources, with recently choreographed ones to a variety of music both ancient and modern. There is also a growing repertoire of new circle dances to [classical music](#) and [contemporary songs](#).

Dance symbols had archetypal nature, since their content had been contained mythological concepts expressing the unity of Man with Mother Nature, where the feminine principle personified by the earth, and the masculine by the sky. With help of dance people were talking with animated forces of nature, with sacred world of the ancestors for them, with the spirit of the tribal totem. Using the symbolic language of ritual dances people were trying to put natural chaos under control, update and purified world order. In this case, the individual didn't separate himself from the community and accepted as surely that whole system of its verbal and nonverbal communication with the world as his own. Symbols of the ritual dance contained the law as its construction idea of animism, animation of all nature and, accordingly, expressed a message directed to the spirits of nature [1].

The ancients believed that everything in the world was developing in a circle. Each thing had its beginning and end, but these polar concepts were related to continuous circle of life. Earth plane death turned into birth in the beyond, and otherworldly death had continuation in the form of birth on the Earth. Symbolically, this process was visible Sun movement from

Earth. Such allegorical representations of the Sun are still preserved in some cultures today.

Dance as a symbolic form of culture has its ontological foundation in primitive man's being, who had been completely dependent on nature. Hence the origins of dance associated with the mystical forces of nature. Levi-Brull called kind of connections which had been established by myth as a mystical connection. Mystical communion - is associative-psychological and semantic connection, perceived and experienced as a way of real interdependence of things and phenomena. There are no things and animals in our understanding where everything was dominated by the mystical connection.

Myth is the kingdom of universal lycanthropy: the thing is not only thing, but at the same time and animate being; sun is the same fireball that we see in the sky every day, but at the same time is severe god who gives fertility and drought. For primitive man these ideas had something original and not a result of the connection (association) of the two images [2]. Thus, the myth as a way of human life and attitude is entirely based on the semantic twinning of Man with the world. Man perceives the psychological sense as the original properties of things here, considering and experiencing the phenomena of nature as animate entity. Animism, antropomorfism, sociomorphism, mythological worldview conditioned the natural circulation of individuals using the expressive body language to the mighty forces of Mother Nature with a specific message.

Symbolic language of human movements differs from the language of movements of animals to be associated with a higher form of reflection of reality - with consciousness. The evolution of forms of reflection in the wildlife has resulted in the evolution of language movements. Using this language of the movement of animals pass each other necessary information for their existence, carry a "tag" and "display". It is connected with the exercise of their biological needs for nutrition, self-preservation, reproduction. So the same way, bee which has found nectar makes "dance" returning to the hive, and thus directs the other bees to a food source. There are so-called "marriage dance" of animals and birds. Biologists cite examples of "dancing" perpetrated by beavers in preparation for the construction of their buildings in the water. "People are the highest of all living entities, using signs. Of course, not only people, but animals react to certain things as signs of something else, but these signs do not reach that complexity and perfection, which are found in human speech, writing, art ... Human civilization is impossible without signs and sign systems, the human mind is inseparable from the functioning of signs - and possibly even the intelligence to be identified precisely with the functioning of signs"[3].

Regardless of affiliation to a particular religion, nationality, profession or social type - we all remember and know the language of the circular dance. Going back to the simplicity and wisdom, we release a deep potential strength and joy. Melodies themselves suggest the right steps, and hands of the partners do not give a stop on random errors.

Circle dances repeated movement of the Sun in the Sky, and may close, enter and represent the holy place itself. When the dance is performed around an object, at the same time closing and concluding it in a magic circle, protecting and giving

strength. If there was a girl in the center the purpose of the dance would reach the center of the object and that acquire meaning either initiation or gaining paradise. In Islamic dervishes whirling in dance imitate the movement of the planets around its own axis and around the Sun.



Circular dances

Results. Initially ritual and dance ritual was always a circle dances, manifesting in a circular pattern which enclosed the space of the sacred, protected area. We introduce the notion of the Circumambulation: concentration on a single point which is the center of the circle.

Circumambulation (from Latin *circum* around + *ambulātus* to walk) is the act of moving around a sacred object or idol. Circumambulation of temples or deity images is an integral part of [Hindu](#) and [Buddhist](#) devotional practice (known in Sanskrit as *pradakṣiṇā*). It is also present in other religions, including Christianity, Judaism and Islam.

In the [Catholic Church](#), a [priest](#) sometimes circumambulates an altar while incensing it with a [thurible](#). Also, at some Catholic shrines, it is a tradition to circumambulate around the cult object of the place, usually relics of a saint or an image of [Jesus](#) or the [Virgin Mary](#). Often this is performed three times, as a reference to the [Trinity](#).

In [Romania](#), there is the custom for [Easter](#) to circumambulate the church three times by singing priests leading the people, just before finishing Easter Mass. It symbolizes the funerary procession of the Jesus Christ burial.

Tawaf is one of the Islamic rituals of pilgrimage. During the Hajj and Umrah, Muslims are to circumambulate the Kaaba (most sacred site in Islam) seven times, in a counter-clockwise direction [4]. The circling is believed to demonstrate the unity of the believers in the worship of the One God, as they move in harmony together around the Kaaba, while supplicating to Allah.

Also the Kaaba is the most circumambulated structure in this world. The Kaaba is constantly circumambulated by pilgrims at all times except for the time of prayers, when small birds and angels are said to circumambulate the Kaaba [5].

In Judaism and Christianity, one has the circumambulation of Jericho by the Israelites in the Book of Joshua. The Jewish faith uses circumambulation during Hoshanah Rabbah at the end of the Festival of Sukkot, and a Jewish bride circumambulates the groom during the wedding ceremony. Incensing the altar is in the tradition of the priestly rites of Moses and Aaron.

In many Hindu temples, the temple structure reflects the symbolism of the Hindu association of the spiritual transition from daily life to spiritual perfection as a journey through stages. Ambulatory passageways for circumambulation are present through which worshipers move in a clockwise direction, starting at the sanctuary doorway and moving inward toward the inner sanctum where the deity is enshrined. This is a translation of the spiritual concept of transition through levels in life into bodily movements by the worshipers as they move inwardly through ambulatory halls to the most sacred centre of spiritual energy of the deity.^[7] Circumambulation is done in a clockwise direction and in an odd rather than even number of times. Circumbulatory walking around the shrine, by keeping time, is a common form of Hindu prayer. The circumbulatory pathway made of stone around the shrine is called the Pradakshina path [6].

In Zen Buddhism kinhin is the walking meditation that is practiced between long periods of the sitting meditation known as zazen. Practitioners walk clockwise around a room while holding their hands in *shashu*, with one hand closed in a fist, while the other hand grasps or covers the fist. During walking meditation each step is taken after each full breath.

In Zen Buddhism, 'jundo' can mean any ritual circuit or circumambulation. At Tassajara each morning, the Doshi visits four different altars on his/her way to the zendo, to make bows and offerings of incense. This jundo begins with the first rolldown of the han, and ends as the Doshi enters the zendo with the third rolldown. After offering incense and bowing at the altar, the Doshi walks around the zendo behind the meditators, in what is called the 'kentan', or 'inspection of the sitting platform'. As the Doshi passes, each resident raises his/her hands in *gassho* without bowing; this joins Doshi and sitters in mutual acknowledgement.

In Levan Pheras which is performed during wedding ceremonies, the four rounds of pheras symbolize the warding off of evil by circumambulating a purifying and transforming object, in this case the holy book, the Granth Shib.

Discussion. The Semachiah dance has Turkic origin, it came to Anatolia with the Central Asian nomads and had few changes for Sufi ritual [7]. The origin of the circular dance is lost in prehistoric depth. They naturally, spontaneously arose in the heart of the people. Festive and simple it was timed to mark events of the year: for

sowing and harvesting - meditative and fervent, performed for a spell elemental spirits of the sun and rain, to bring happiness and peace. Circle dance served as a special language to communicate with nature, gods, men, and with his own nature. Distinctive culture and national traditions had added to the music and dance of different places its unique local charm. But with all variety of characters, people of different countries united by the structure of the dance circle. People hold hands and dance enhances energy, directing it into the mainstream of intuitive knowledge [8].



Dance of sema

Clockwise movement shows the desire of realization and anticlockwise - movement about spiraling back into the realm of the unconscious. Center is creative metamorphosis. Movement around the center, outlining the center, directs the energy into the center. This is - a sacred process that helps to reinforce a sense of control and security [9]. Healing nature of folk dance culture can make a significant contribution to the establishment of peace in the world, human health, and society as a whole.

Movement of all dances were very simple, being based on the original motion of folk dances from different countries, music, usually also national. However, with the development of the system, it includes more and more modern and classic tunes.

The symbolism of the circle represents the image of infinity and perfection. Circle dance is mystery where all participants identify themselves with the infinite power of life that symbolizes own immortality at the same time. Various embodiments of the circular dance are known to all nations without exception. The purpose of the dance to bring yourself to a state of ecstasy, thereby bringing the vision of the shaman. When the body is left by the physical strength, it is replaced by the power of the spirit, which calls ecstatic experiences. The man begins to perceive

the other incarnation of life, meet with spirits, confers with the long-dead ancestors, etc.

There is no separation in the circle. All participants are equal. The circle depends on the contribution of each of its members: each is important and each is necessary to the working of the whole. So, while there is connection, there is also individual movement and personal expression of the steps. The atmosphere of the dance is experienced differently by everyone. Thus we find that there is unanimity but not uniformity; we are all expressing the same dance but in our own unique way.

Similarly the goal in life is not uniformity but unanimity. In any group, to achieve a common spirit with one another and a sense of unity is a powerful experience. We have all touched the same place within us, a common place, and from each of us that flows through the coloured glass of our own personality. This is the dance of life. In Sacred Dance we experience this unanimity and know that it is possible in a more global sense. We all move towards the center of the circle - symbolising the spiritual goal - we each approach differently but the intention is the same.

The circle gains a momentum of its own. It becomes a single entity and the whole is greater than the sum of the parts. The essence of Sacred Dance is felt when as individuals we can allow ourselves to be danced. The head no longer tries to remember the steps or the pattern; the memory is in the body and the dance becomes a meditation. It flows and weaves in a kaleidoscope of movement and energy. We all move together in harmony and the simplest dance becomes a powerful expression of that greater unity.

In the dance we are united, yet we retain our uniqueness, we are each a part of the integrated whole while maintaining our individual integrity. This is a direct expression in form of the nature of our association with each other on this planet and with Divinity. We are like the dancers in a circle - moving together for the common good, yet each playing our own part. We all have a role to play, and the whole is not complete unless we do it to the best of our ability. A circle that is broken is disjointed and does not flow. We have to cooperate with each other to create the correct environment in which to experience the depth and meaning of the movement.

We all attempt to dance the same steps, yet it is the flow of the movement which is so vital. It is advisable for practical reasons to all move in the same direction; on a spiritual level this is translated into the intention to work towards the same goal -- that of creating an atmosphere of peace and harmony, joy and vitality. It is as if the dance becomes a microcosm of our journey in life: if we flow with each other a feeling of well-being and connection is generated; if we resist or fight against our neighbour, disharmony and tension are in evidence.

One aspect of Sacred Dance that has always fascinated me is the mirror-image effect. When I am teaching I warn people on the opposite side of the circle that they must reverse the movements they see me make. It appears to them as though I am doing the exact opposite of what I am asking them to do! How true of life. When it seems as though someone is moving in entirely the opposite direction to you, look again and decide whether they are just 'on the other side of the circle' doing the same

steps and in fact moving in the identical direction. Maybe they are not in opposition to you but merely at a different point of the circle of life.

Features and basic principles of the sacred circle dance were to give joy of association to each dance participant, regardless of their ability, or lack of experience;

Simplicity and naturalness of movement;

The most important part is not intended for the audience, but not the performance and demonstration; dancing together - to feel and to have experience together;

There is no "master" and "slave", good and bad dancing, all are united in their desire to common joy;

Common language in terms of different nations, the common human manifestations which have been planted by nature.

Circle dances are widespread on the territory of Kazakhstan. Ritual hunting dances, war dances constituted an essential aspect of the way of life in traditional societies such as the American Indians and in many African tribes and nations are known. On the territory of Kazakhstan during *Sak`*s period there were military dances, to stimulate the rise of the military spirit, providing a successful outcome of battles. War dances were used to develop a collective will and strength, inspiration to great deeds. They formed a visually courage ideals. Ceremonial dances of shamans took an important place in the nomadic Turkic culture. They were called *Baksy* and of course played great role of healers of various kinds. *Baksy* were manipulating spirits, urging them to help. For the sake of the sacred purpose *Baksy* tried to perform ritual dances as more expressive and figurative as they could trying to reach technical virtuosity dances. Thus *Baksy* sought to convey the meaning of his message turned to the spirits through the language of dance. According to Emile Durkheim and contemporary Kazakh culture expert B.G. Nurzhanov rituals preceded the religion. [10]. Based on these statements, it is possible to make judgments about what dance is preceded by the world religions.

Thus the source of subjects and the meaning of the eastern classical dance - Egyptian, Indian, Chinese, Japanese – was mythology tells of the pagan gods and heroes. According to Hindu mythology, Shiva – the patron god of dance. Many awesome features and appearance of Shiva cult due to the fact that in the Hindu triad (Brahma, Vishnu and Shiva – three faces of Brahman), he is the God-destroyer the world at the end of each period (Kalpa). This cosmic dance of Shiva is called 'Anandatandava,' meaning the Dance of Bliss, and symbolizes the cosmic cycles of creation and destruction, as well as the daily rhythm of birth and death. The dance is a pictorial allegory of the five principle manifestations of eternal energy – creation, destruction, preservation, salvation, and illusion. According to Coomerswamy, the dance of Shiva also represents his five activities: 'Shrishti' (creation, evolution); 'Sthiti' (preservation, support); 'Samhara' (destruction, evolution); 'Tirobhava' (illusion); and 'Anugraha' (release, emancipation, grace). Dance understood as embodiment of energy of Shiva.

Dance transformed into art separated from myth and at the same time overcoming it. Sociocultural framework of the dance form as we have mentioned

above mythological ceremonies and rituals where people inspired life as the embodiment of divine powers and he becomes the embodiment of it. With the help of the symbolic language of the dance man communicated with divine powers. However these rituals were not the art of dance in the true sense of the word, because they were primarily a magical character and were not aimed at the aesthetic and mystical, and at the same time had very practical goal: to connect to the pagan gods to ask them for a change in the weather, luck on the hunt. One of the significant startin dancing was a dance as a game. S. Sh.Tleubayev defines the beginning of the game as a clan and genetic dancing. [11] The game is always associated with the work, with the birth of beauty and a sense of beauteous, it brings the participants enjoyment, pleasure. It is a characteristic of the art of dance.



Map of the Scythians

Saka tribes becoming members of *Uisun*, *Kangyuy*, *Alan* associations have kept their own ritual and folk art traditions, including the shamanic ones. Emotional value of the rhythm kindered the beginning of practice of the ancient Kazakh *Kom* (Bucks-Shaman) with Middle Eastern Sufi folk dances of dervishes - Bektashi. Late *Usun* culture took a lot from *Saks* culture abounding magical elements. Known ethnographer U.D. Zhanibekov wrote: "Although many of the canonical forms of ancient dances did not reach us, their story subjects remained in people's memory, traditional hobbies of many generations ideals of dance plastics. This kind of art of the Kazakhs was never limited to certain system of the gestures, movements and "mechanics" of the dance. Studying of folklore, artefacts, written sources, the lexicon of the Kazakh language gives reason to believe that dance, be it shamanic,

or dance-game accompanied the whole process of development of Kazakh society from ancient times to the present day enriching its spiritual culture"[12].

The meaning of dance movements had an utilitarian character: it expressed a message about the expectations of people facing Mother Nature, to Spirit Totem of the Patron and to the Spirits of Ancestors. Magic rituals pursue direct, immediate objectives. In critical periods of life, such as when a long drought could lead to crop failure and threatened extinction of the tribe, there were performed a magic crisis ritual - A Rain Dance. [13] Returning to the logic of Losev's reasoning on signs in characters as the original and primitive pointing out an object, we can say that in ritual dances gestures, rhythm, movement, facial expressions, the corresponding face painting and body, costume elements, spoken sounds, humming songs were used as signs.



The leader of the mound of Araltobe

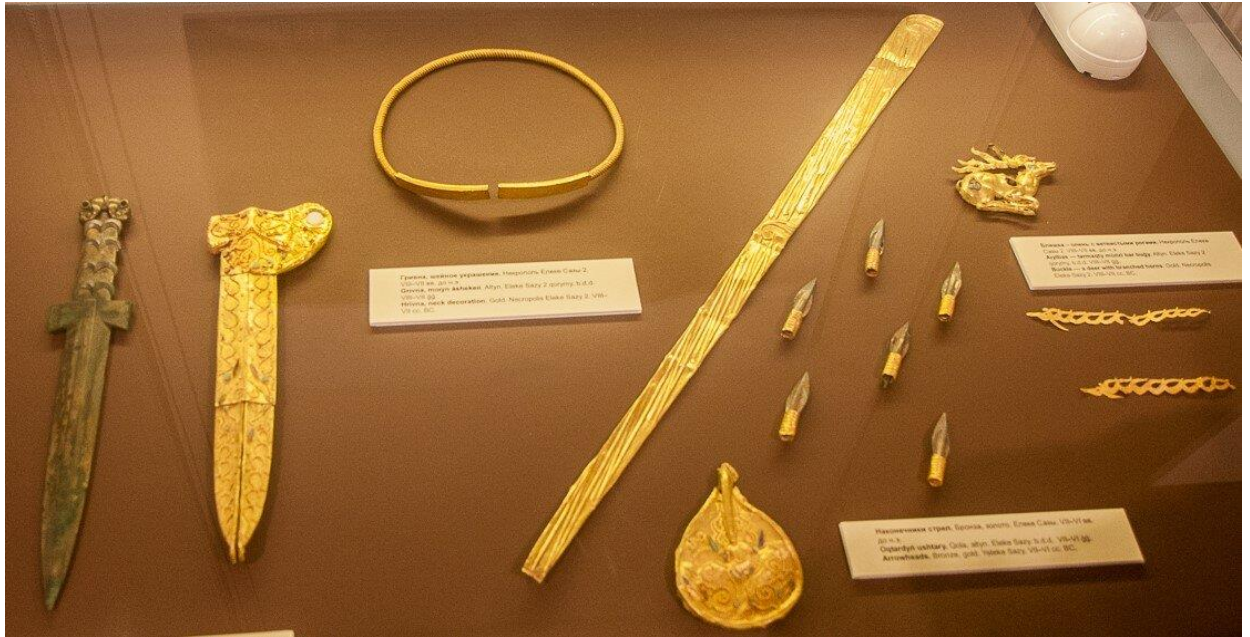
J. Frazer cites numerous examples of what rainmaking rituals during a prolonged drought in most of tribes accompanied by dancing. Thus, the women of the tribe Barong Bantu in South-East Africa after six months of drought, specifically perform Rainmaking dance, wearing themselves in herbal belts instead of the usual clothes, headbands and short skirts leaf creepers. In this form, they emit

sharp criticism and singing obscene songs, bypass wells, purifying them from dirt. Then go to the house with a newly born twins, who were believed tribe, have the ability to control the weather. Here women are sprayed born pitchers with water from the mother of twins. Then they go on their way, shouting and singing songs unbridled indecent dances. In our view, this form of symbolic – provocatively erotic behavior based on archetypes of the collective unconscious, they tried to attract the attention of the sky as machismo to the ground as the female principle, whereby had started to rain. In South-Eastern Europe, particularly in Thessaly and the Macedonian Greeks, Rainmaking also resemble the above ritual Bantu Barong tribe. Serbs during the drought dress a little girl instead of the usual clothing grass, plants and flowers. Her face was also hidden under a blanket of green living. She was given a name Dodola. Accompanied by the girls she goes through the village. The procession stopped in front of each house. Dodola never ceases to spin in dance. The hostess pours a bucket of water on it [14].



The Golden Man

Conclusion. The most ancient ritual dances were very simple, they expressed a timeless archetypes of the universe: circle, square, spiral, line, point. Each event of individual life or the life of the tribe was understood as a reflection of Cosmic processes in individual space. Human body is a living form of manifestation of the Cosmic forces through himself. The embodiment of a Cosmic principle through movement. There were no division between social and ceremonial dances - people's thinking were "religious", but the entire culture and way of life reflected the desired Location in the Universal.



Artifacts from the burial of Eleke Sazy

The genesis of dance as a symbolic form of culture was associated with magical rituals, where it was used as a mean of expression of the collective consciousness and communication with the Spirits of Nature. Mythological worldview as animism and hylozoism - recognition of all that existed in nature as a live, anthropomorphism - the transfer of human qualities to nature, sociomorphism - transfer characteristics of the nature of society were reflected in the language of ritual dances. An orderly manner of the animated nature was embodied in dance constructing, visible and invisible worlds were merged into one. The meaning of movements, gestures, postures, facial expressions, body or appropriate coloring apparel were directly related to the mythological picture of the world.

References:

1. Nurlanova K. Man and the world. Kazakh national idea. –Almaty: Қаржықаразhat, 1994. - 48 p.
2. <http://ru/biblio/forsp.aspx?Dictid=40&word=%d2%e0%ed%e5%f6>
3. <http://www.antimir.ru/forum/topic.php?Forum=12&topic=24>

4. Nasyrov I.R. On the essence of Islamic mysticism of Sufism // Religious Studies. - 2007. - № 4. - P. 37-43. ISSN 2072-8662.
5. Hismatulin A.A. Sufism. – SPb: ABC-classic; Petersburg oriental, 2008. - 192 p.
6. Ayazbekova S. World of Music // Time - Culture - ethnicity. - Almaty, 1999. - 174 p.
7. Shaykh Nazim Al Haqqani. Ocean of mercy. Polishing the mirror of the heart. Publishing house "Starklayt", 2012. - 402 p. - ISBN 978-5-905555-02-2.
8. Isa Abdul Qadeer. The truth of Sufism.-Publishing House "Ansar", 2004. - 288 p. - ISBN 5-98443-002-9
9. <http://www.iu.ru/biblio/forsp.aspx? Dictid = 40 & word =% d2% e0% ed% e5% f6>
10. Nurzhanov B.G. Cultural Studies.– Almaty: Nauka, 1992. - 130 p.
11. Aman B.J., Muhambetova A.I. Kazakh traditional music and the twentieth century. – Almaty: Dyke-Press, 2002. - 116 p.
12. Zhanibekov O. Caravan time. – Almaty: Zhazushy, 1992. - 190 p.
13. Akimushkin O. Sufi brotherhood: a complex knot of problems // Trimingem J. C. The Sufi Orders in Islam. – M., 1989. - P. 3-7
14. Basharin P.V. Express the inexpressible (Shatha as a model of paradoxical thinking) // Religious Studies. - 2011. - № 3. - P. 34-45. - ISSN 2072-8662.

1.3. ‘THE SECRET LEGEND OF THE MONGOLS’ AS A MONUMENT OF TURKIC-MONGOLIAN NOMAD CULTURE: THE LANGUAGE OF ARCHAIC SYMBOLISM

Introduction. Archetypes of culture are a collection of inherited symbols that have emerged from the most ancient times of mankind. The ethnocultural archetypes of the Turks and Mongols are the legacies of the nomadic culture of peoples and tribes that developed in the Eurasian cultural space in the middle ages. In the heyday of the nomadic Turkic-Mongolian empires in the so-called heroic time archetypes of modern Kazakh and Mongolian cultures were formed. Archetypes of nomadic culture are most fully preserved in the memory of the people also because the Kazakh and Mongolian peoples are one of the few that have saved the nomadic way of life up to the beginning of the 20th century. In the language, mentality, oral folk art of peoples, the memory of this centuries-old specific mode of existence has survived to this day.



Our great ancestors: Sakas

Having a thousand-year history in the nomadic culture, the religion of the Blue Sky of medieval Turkic-Mongolian empires acted as a special religious system. Developing and improving, in the period of the Great Mongolian state, it passed into the religion of Tengrianism. Not limited to creating only his own empire, Genghis Khan decides to conquer the world. With the expansion of the borders of the empire, he wanted to convey his truth to other nations. Synthesis of the teachings of Genghis Khan and other religious teachings, spread among nomads shamanism, Buddhism, Islam - led to the emergence of a new worldview, a new ideology; contributed to some spirituality of ordinary people. Since it was an era when God is in the sky, Genghis Khan is on the earth. A similar set of worldview and symbolic concepts and categories can be called Genghisism (Erdenebayar S.). The purpose of this article is to analyze the common archaic symbols of the Turkic-Mongolian nomadic culture in the context of the "Secret Legend of the Mongols".

The basis of the Turkic-Mongolian statehood and its system of administrative and territorial management constituted the traditions of nomadic statehood. Most of its population was made up of nomads. Kazakhstan territory, its population, have become a significant part of the Mongol Empire, it was in this respect an important repeater of such traditions. After the collapse of the Mongol empire, Ulus Jochi, the nomadic population of the Kazakh steppes became the main legal successor, especially in terms of territory. Therefore, the history of the Kazakhs, and the whole of Central Asia cannot be considered out of touch with the history of the Mongol dynasty and especially the imperial period, which has left an imprint on their positive and negative consequences.

Features of the study. Philosophical thought about the endless cycle of things, the understanding of the cyclical nature of times were not new for nomads, going back to the oldest mythological notions. "Nomadic peoples, their social consciousness have temporary ideas associated with a certain stage of social development. Time here is not a vector time, flowing from the past to the future, but

cyclical, rotating in a circle. Time was perceived as a rotation in a circle, rotation of annual seasons and the repetition of human individuals in the chain of generations "(Eleukenov, 1987: 169). Circular, cyclic time in its essence is a mythical time, a time of eternity in contrast to the chronological, linear, historical time.

The religious consciousness of nomads for many centuries was based on such types of religious beliefs as animism, polytheism, shamanism, dualism. In connection with historical events connected with the unification of previously dispersed Mongolian tribes and the creation of a militant state, and also with subsequent conquests of peoples from the East to the West, the Mongolian religious worldview reached its peak, forming a monotheistic faith about the eternal sky.

In the XIII century, the dualistic worldview among the Mongols was predominant, and they perceived the earth and the sky as the first principle. In the "Secret Legend" the Mongols about the death of Genghis Khan say that he "returned to heaven". Such views indicate that, in their opinion, philanthropy, consciousness, soul, spirit they all flow from the sky and return to heaven. The human body is made from the dust of the earth and returns, absorbed into the earth. Therefore, the Mongols say that "after death, the body will lie in the embrace of the black earth".



Kokpar is a nomad game

«The Secret History of the Mongols» was compiled in 1240 by an unknown author on the basis of the ancient Uighur script and came to us in the Mongolian language in Chinese hieroglyphic transcription. The work is the most ancient Mongolian literary and historiographical monument. "The Secret Legends of the Mongols" is a valuable source on the history of the Mongols, their state and its founder Genghis Khan, and also on the history of Central Asia of the 12th-13th centuries. In the literature before the 1930s the legend was often called the "Yuan-

chao bi-shi" or "Yuan-chao mi-shi" - the Chinese translation of the Mongol name "MongolynNuutstovcho";translit.: "Monggulnighuchatobchiyan". In English, "The Secret Legend of the Mongols" translates as "The Secret History of the Mongols".

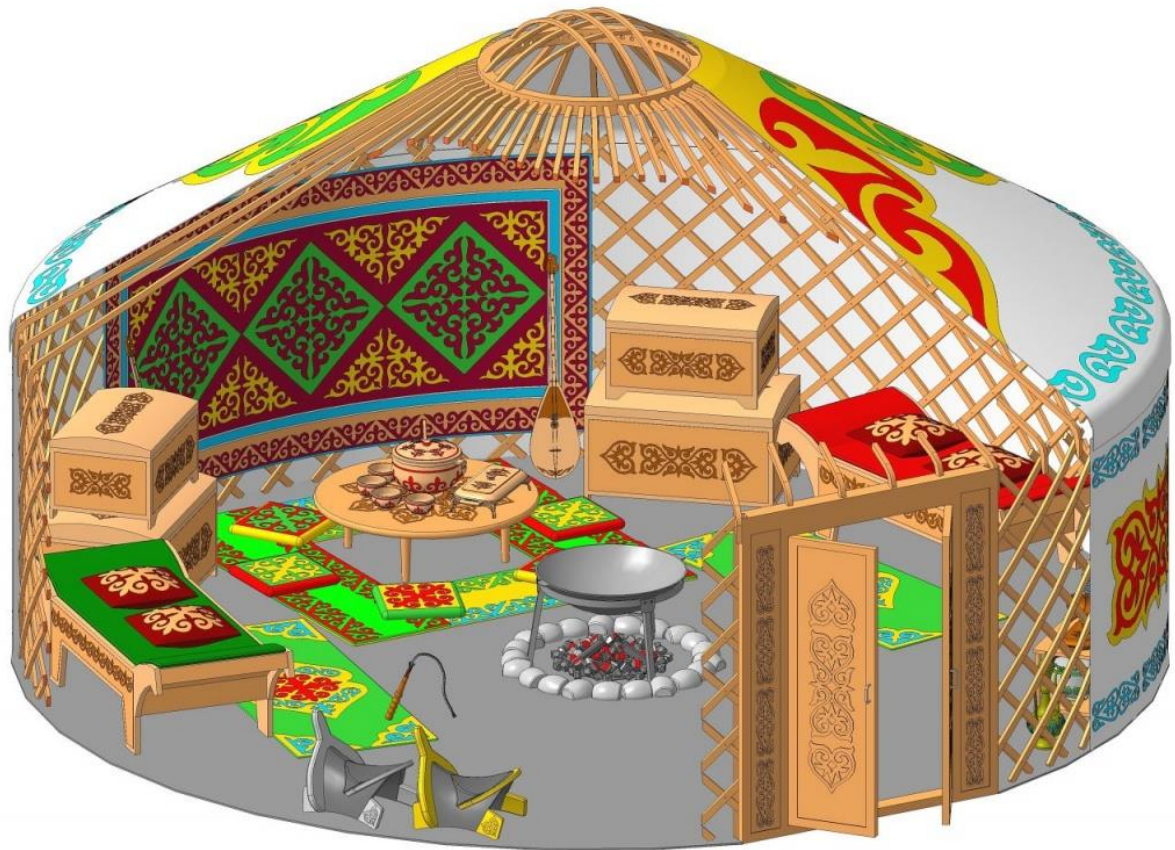
At the same time, numerous sources of materials on the history of the Mongolian empire and the biography of its founder, Genghis Khan, created in Mongolian and Chinese, contain many secrets that are inaccessible to the domestic researcher. And as long as we do not comprehend this entire layer of material, it will be very difficult to draw any conclusions about the role of the Mongolian empire in the medieval history of Kazakhstan.

In addition to the analysis of textual sources, in the implementation of the article, such methods of cultural anthropology as comparative studies, content analysis, hermeneutics, structural and functional analysis were used.

Archetype of the circle in nomadic culture.Based on the Jungian classification of archetypes and symbols, it should be specially noted the symbol of the circle, so vividly and visibly characterizing the nomadic mentality. "A word or image is symbolic, if they mean something more than their obvious and immediate meaning. They have a broader "unconscious" aspect, which is not precisely defined or explained every time. "Carl Jung wrote that" the symbols of quadrature and circle are images that humanity has long used to express integrity, completeness and perfection "(Jung, 1985: 161).

G. Gachev wrote about the archetype of the circle, which is characteristic of the entire nomadic culture. "Thinking over the mind of the nomad, the Logos, its roundness, the inclination to make ends meet I feel. Symbolical for this is a drawing of a deer or a bull in rock carvings in the natural boundary Tamgaly: there the horns are not left to stick out into the sky, breaking off the question, but rising up above the trunk and smoothly dropping onto the croup, forming a closed hemisphere (like a spur of the nomadic circle) (Gachev, 1999: 259).

The archetype of the circle is deeply analyzed by the well-known Kazakh culturologist Murat Auezov in his monograph "Times binding thread". The circle was established in the nomad's world view as the only true symbol of his own life and surrounding life ... The nomad is surrounded by an even round steppe, the sky above his head is a round bowl. Yurt, round in a horizontal section from the very base and up to the hole in the center of the vaults, reflects the same nomadic world view that was embodied in the dome-shaped buildings of Central Asian architects "(Auezov, 1972: 13).



Kazakh Yurt

It is appropriate to recall here one more archetype of the circle - the dome of the cradle, which determines the beginning of the life path of the nomad and the dome of the Mazars, the mausoleums, symbolizing the completion, closeness of the life circle. The spherical form of the yurt is explained by the repetition of the surrounding landscape the steppe, just as the triangular tepee of the Indians repeat the sharp geometry of the rocks, mountains (Caucasian saques), glaciers (plagues and yarangs of northern nationalities). "The visible horizon of the steppe was the visible symbol of the whole single visible and invisible and dictated features of thinking, world perception and worldview. The circle of the Sun in the sky and the semicircle of the firmament above the steppe became the basis of the world outlook of the Cosmos and life. The Sun and semicircle the Moon became a symbol of the foundations of life.

The symbolism of the circle in the culture of nomads is inextricably linked with the dynamics of nomadic life. "Not fixed to the earth by any solid connections, the nomad feels his freedom in relation to space. Its movement can be directed in any direction and can be not only linear, but also circular, movement along the curve. The symbolism of the circle can be found, in the opinion of the researcher, in the tactics of the battle ("tulgama" - "torque"), and in the form of weapons (aybalta), and in the semantics of the magic word "ainalayin" – ("circling around you"), originally bound with the medicaster practice of a baksy-shaman, as if absorbing the torment and suffering of the patient (Auezov, 1972: 237).

The symbolism of the celestial movement and circulation is convincingly described in the "Secret legend of the Mongols": "But every night, it used to happen,

through the smoky yurt, at the hour when the luminary inside (extinguished), came to me, a light blond man; he strokes my belly, and his light penetrates my womb. And it goes like this: at the hour when the sun with the moon converges, scratching, leaves like a yellow dog... After all, if you understand all this, it will come out that these sons are marked with a seal of heavenly origin. When they become kings of kings, khans over all, then only all ordinary people will understand it! "And then Alan-goa began to instruct her sons:"All five of you were born from one single womb and you are like the last five twigs. If every man acts for himself alone, then you can easily be broken by everyone, like the five twigs.If you agree and are unanimous, like those bundled twigs, how can you become someone's easy prey? "Whether long or shortly their mother, Alan-goa, has died "(Damdinsuren, § 22: 28).

The archetype of the circle, which is the basis for the Steppe culture, finds expression in the spherical form of the dome, as if repeating the bowl of the sky. The nomad steppe represented in the form of a circle encompassing it as a whole, as the reality of being itself with a person in the center (Shakenova, 1993: 83).

The Symbolism of Shamanism and the Eternal Sky. Shamanism appears only as one type of traditional beliefs of the Mongols. Other early religious beliefs of the Mongols: fetishism, magic, totemism, animism, belief in holy places, worship of trees, stones, mountains, belief in aruahs (ancestral spirits) were also developed. In the "Secret Legend" about heaven and earth it is said that they made a union and were chosen by Temujin Khan, it is mentioned about "the tender hands of parents and Mother Earth". The Mongolian perception of Heaven as a father and Earth as a mother indicates that religious beliefs are developing and reaching a certain level. At the same time, the Mongols "deifying nature and perceiving God as nature demonstrate a pantheistic worldview" (8).



Baksy

I.S. Vdovin identifies three stages in the evolution of shamanism. Initially, shamans were engaged only in the treatment of patients, prediction of the future, impact on the forces of nature. Subsequently, the shamans usurped the right to perform certain socially significant religious rites and rituals. In a later era, the performance of absolutely all social and family rites took place under their direct guidance (Vdovin, 1965: 267). According to E.B.Revunenkov, shamanism is not a religion and therefore easily synthesizes with any religious systems. Shamanism is a special system of the world view, which reflects special rituals, customs, traditions, as well as the belief that due to the existence of special rituals and a special caste of clergy, you can travel through three levels of space. In shamanism, the researcher emphasizes, clash the rational and irrational artistic-figurative elements (Revunenkov, 1980: 243).

Genghis Khan, along with a deep mastery of the main provisions of the shamanistic worldview, used it some features in political activity. It was the shamanistic worldview that formed the basis for the idea of the "Eternal Sky",

proposed by Genghis Khan and raised to the level of the political manifesto of the Mongolian people. In their works, Mongolian scientists, doctors of philosophical sciences P. Nergui and G. Garelbaatar, write about this phenomenon.



Baksy

This innovation of Genghis Khan resonates with the theory of the English ethnographer, anthropologist E. Tylor. Tylor, considered the history of culture as a progressive evolving process, adhering to the position of cultural evolutionism and interpreting the history of culture as an aspiration for growth and development. In his view, as culture develops, the means of production, the directions of art, the types of religious beliefs are also gradually develop and improve.

Genghis Khan recognized the Eternal Sky as the creator. The origins of his political philosophy are based on the monotheistic understanding of the Eternal Sky. In other words, the Mongols of the Genghis Khan era began to develop a kind of monotheism. Eternal Sky (Tengri) acted as the beginning, embodying the inseparable unity of matter and spirit. In the "Secret Legend" Genghis Khan says: "Under the protection of the Eternal Sky, under the favor of a wise kagan", which testifies to the concept "In the sky - Tengri, on earth - Kagan". Tengri and Kagan act as objects of worship, personifying the highest valor and forming the two basic principles of law. Despite the fact that these categories - Tengri (Heaven) and Kagan, perhaps, go back to the shamanistic dual representations "Heaven - Father, Earth - Mother", in fact it shows the political concept of the state.

The Heaven (Tengri) personifies boundless heroism, being the only deity of power. He with his goodness supports kagan, who rules on behalf of God and must

fulfill the commandment of Heaven on earth. Kagan, through his wisdom and charisma, can be rewarded with the mercy of Heaven.

If there is one Tengri in the sky, then there must be one ruler on earth. According to this definition of the Mongol, the Khan alone should rule the peoples and lands stretching "from sunrise to sunset". Thus, Genghis Khan, having presented his concept, his idea of heaven, established his authority over many nations. Theshaker of the universe, speaking in modern language, laid the foundations of globalization. Genghis Khan could lead the whole world, creating a great empire and uniting different states over his power. As a result, a free exchange of knowledge and various teachings took place between the peoples, and cultural and trade interaction was established. From a historical point of view, Mongolian Tengrianism can be compared with modern globalization views (Gerelbaatar).



Genghis Khan

If in the early era Tengrianism was distinguished by the worship of nature, during the Great Mongolian state Tengrianism is characterized by the single establishment of Genghis Khan in the category of "Eternal Sky". If we connect this concept with Genghis Khan, it will act like a tribal belief. In other words, Tengrism gradually from the level of the tribal-faith goes to the stage of state religion. In history, there are many such examples, when the rulers either introduced a new cult, or sufficiently altered the old religious beliefs.

The cult of the eternal sky, which arose and was formed as a tribal religious line, later turned into a national religious system. In the "Secret Legend" Genghis Khan says: "Let him know the eternal Sky" (Damdinsuren, §172: 132), "Thanks to the help of Baday, Kushilik and the mercy of the eternal Sky, I defeated the elys of Kereya and attained a high status", "After the raid, the truth about that (Damdinsuren, §187: 148), "I created the state by the Grace of the Eternal Sky" (Damdinsuren, §203: 180), "Thanks to the power and energy sent to me by the Eternal Sky, I was able to conquer my own enemies, has quenched a thirst for revenge" (Damdinsuren, §267: 239). All these quotes indicate that Genghis Khan, like no other, was imbued with the

idea of monotheism. The main idea of the "Secret Legend" that the messianic role of Genghis Khan was the unification of firstly related Mongolian clans and tribes, then the neighboring Mongolian clans and Turkic peoples, as well as huge tribes in the west of Mongolia (Yudin, 1992).



Tengrianism

Shamanism is one of the most notable phenomena in the religious traditions Kazakhs-nomads. Shamanism is a vast system of animistic beliefs and cults among the Turkic and Mongolian peoples, characteristic of the clan system. Common features for them are the presence of the cult of ancestors, as well as the sending of rituals by a shaman, capable of falling into a special, ecstatic state, and in this state, on the representation of the bearers of the cult, communicating with the other world.

Shamanism is due to the belief in the special relationship of individuals with spirits. The help of spirits explained the ability of shamans to heal people, to guess, to find missing things and cattle. Shamans were also credited with power over the phenomena of nature, the ability to perform miracles. The shamans occupied an important social position, being essentially priests. Even after the spread of Islam in the Kazakh steppes, shamans continued to maintain great influence. Shamans were mostly men, but there are materials confirming that it was not uncommon for female shamans. The main ritual object of the shaman was kobyz - a bow instrument with two strings of horsehair, which was endowed with miraculous properties in folk beliefs. Some shamans forbade strangers to touch their instrument. From the middle of the XIX century kobyz began to be replaced by dombra. Another attribute of a "baksy"-shaman was a staff, (asa-tayak) with iron rings and pendants on the top. Since the second half of the XIX century the ritual attributes such as a whip and a knife began to come to the fore.

The basis of Genghisism is a lot of written monuments and myths in different languages, the cultural and historical study of the "Secret Legend" is not in the last place. The Turkic-Mongolian peoples placed the truth about the origin of the world,

the genealogical history of the descendants of Genghis Khan in the center of their ethno-cultures, where the founder of the Mongol empire was the main figure.

First of all, it should be noted that Genghisism is a completely new ideological and cultural phenomenon in the history of Central Asia. He proceeds from the sacred position: "As Tengri rules the whole Cosmos, so does Genghis Khan rule everything that lives on the Earth" (Yudin, 1992: 14). The whole history of Central Asia is divided from now on into two periods: before Genghis Khan and the new era of Genghis Khan (Yudin, 1992: 65-76).

Among the basic, all-encompassing archetypal images that have functioned in the nomadic consciousness since ancient times and are reflected in the literature are images and symbols such as the circle (nomadic circle), Wise Starets, sacral animals - wolf, horse, deer, camel, mythological space - mountains, steppe, desert .. For the Turkic-Mongolian peoples, which were above the influence of Genghisism, the history beginning with Genghis Khan was a "new era", and the pre-Chingiz story was "an era before the new era". For them, the epoch of Genghis Khan acts as the starting point, the point of the report, that is, as an era. (Barlybaeva, 2006: 65-76).

In all Turkic-Mongolian peoples, shamans played an important role, or sorcerers (kamas in ancient Turkic, god and shamans in Mongolian, shan-mani in Chinese transcription). For example, an important place in the creation of the empire of Genghis Khan belongs to Shaman Kokchu, he was called Teb-Tengri (Heavenly One), which is referred to in the "Secret History of the Mongols". (Damdinsuren: 211).

In the magical world of the Mongols, shamans took a place that was not inferior in prestige and influence to the leaders of tribes, clans and clans. Wandering around the country, the shaman communicated with representatives of various tribes. Spreading rumors, he could influence the politics of a tribe, manipulate people. At the suggestion of the shaman Kokchu, unanimously picked up by all the kurultai, Genghis Khan was proclaimed Divine. He was raised on felt over the heads of the crowd around him, and she croaked her consent to obey him.

The new empire of Genghis Khan rested on a religious basis, on ancient Turkic-Mongol animism, imbued in varying degrees with mazadei and Chinese elements. The deity, the embodiment of which was the great Khan, remained Tengri, deified Heaven, or God of Heaven, somewhat similar to the Chinese Tian, not to mention the Iranian Hormuzde. In this connection Genghis Khan more than once referred to the ancient protocols of the Turkic kagans of the 7th-8th centuries, which appear in the inscriptions in Tsaidam: "I am who are like Heaven and who are born of Heaven, Bilge-Khagan of the Turks". All the successors of Genghis Khan, until they were finally whaling in the Far East, did not Islamize completely in Turkestan and Iran, considered themselves Tengri representatives on earth: their order was his order, a rebellion against them was a riot against him.



One of main symbols of Tengrism

Genghis Khan himself had a special respect for the deity who was seated on Mount Burkan-Kaldun (present Kentei), in the upper Onon. When at the very beginning of his career, a swift horse saved him from Merkits, he hid from the chase just on this mountain. Therefore, as soon as the opportunity was given, he ascended the mountain, taking off his Mongolian hat and throwing a belt around his shoulders, bowing his knees nine times and drinking the ritual bowl of kumys. (Damdinsuren: 58). Later, before the start of a big war with the Tsin Empire, he once again made a pilgrimage to the Burkan-Kaldunmountain. Then on the eve of the campaign he did not leave his tent for three days, remaining alone with the Spirit, and at that time people around loudly cried: "Tengri! Tengri! "On the fourth day the great khan came out and announced to the people that the Eternal Tengri promised him victory.

With this ancient animist religion with the cult of mountain peaks and rivers, the following customs are associated: to ascend to the top of the sacred mountain to be closer to Tengri, and ask him for mercy, taking off his cap and throwing a belt on his shoulders as a sign of obedience, hiding when thunder roars, that is, when Tengri is angry, do not dirty water sources, because they also live in spirits, do not wash the body in them, and do not wash clothes, which was initially a source of surprise for Muslims who adhering to the custom of ablution.

The ideological doctrine proclaimed the inviolability of the power of Genghis Khan and Chingizids over the Okuimen and the leading role of the Mongols over all other peoples. The source of political power of members of the "golden family" is genealogy, namely their belonging to the direct descendants of Genghis Khan in the male line. The exclusive right to the kingdom is recognized only for the first four sons of Genghis Khan from his older wife Borte –Juchi, Chagatai, Ugadei, Toluy and their direct descendants, who constitute the "golden race" - the ruling Mongol dynasty. A distinctive feature of the state of Genghis Khan was that this state was ruled by nomads.

The religious tolerance of Genghis Khan was by no means a manifestation of passive indifference: it was paramount to him that people belonged to any kind of

religion. For the state system of Genghis Khan, active support, affirmation and staging of religion were as important and significant as the establishment of a nomadic way of life and the transfer of power to the hands of nomads - and this is the essence of his ideology.

A gifted politician, he did not remain indifferent to the experience of civilized nations. Genghis Khan brought closer himself Uighur advisers (Ta-Ta-Tong), Muslims (Mahmud Yalavach) and Khitans (EluiChutsai). Ta-Ta-Tong performed with him the same functions as under the last Naiman king, i.e. he was a kind of chancellor, and also a teacher of the Uighur script for his sons. Mahmud Yalavach served as his representative in Maverannahr, where he became the first Turkic-Mongolian governor. With regard to the Sita Chita EluiChutsai, he brought the foundations of Chinese civilization to the Turkic-Mongolian society, even if he helped prevent mass extermination. One of his duties was to preserve valuable manuscripts in plundered or burnt cities, and to search for medicines against epidemics engendered by numerous slaughterhouses.

Archetypal images of the Turkic-Mongols. Another archetypal image, meaningful for a nomadic culture is the image of a wolf. The meaning of the image of the wolf in Turkic mythology is written a lot. In most scientific works, the existence of the theme of wolves in ancient Turkic mythology is recognized (N. Y. Bichurin, S. A. Akhinzhan, L.N. Gumilev and etc.). The monograph written by R.S. Lipets summing up almost all information about the existence and significance of this totem, has the symbolic name "The face of the wolf is blessed", which goes back to the "Book of my grandfather Corkut". In this remarkable monument of the medieval Oguz epic one of the main heroes of Salor-Kazan meets a wolf and addresses him as follows: "The face of the wolf is blessed, I will ask the wolf," he said ... Kazan says: "With the onset of a dark evening, the sun rises for you ; in snow and rain you stand as a hero; black noble horses you make to neigh when you see the red camels, you make them roar; when you see white sheep, you hit them, hitting your tail ... your voice terrifies strong dogs; outgoing shepherds you make run away at night. Do you know the news of my horde? Tell me, let my black head be a victim, my wolf, for your "(1999: 368).



Corkut

In contrast to the English scholar J. Clohon, based on the materials of Chinese sources, asserted that the theme of wolves among the Turks appeared only in the era of Genghis Khan, when aristocrats of the steppe, leading their ancestry from Genghis Khan, began to perceive the wolf as a totem, linking it with the name of Borte-chino, conqueror's wife, Kazakh scientist A. Margulan in the book "The World of the Kazakh" ("Wolf Totem, Petroglyphs, Totem of the genus Shapyrashty") proves that the theme of wolves in Turkic culture can be traced back to the Saks era. "Petroglyphs have special significance, where we see equestrian warriors with spears, at the end of which flags flutter with images of the wolf totem. The beginning of the birth of this tradition dates back to the Huns time. Petroglyphs with a similar plot occur in the mountains of Altai, Tarbagatai, Semirechye, in the mountains of the Dzungarian Alatau (Tamgaly), Kulzhabasy, Anrakay (Tamgaly), Hantau and Kurday (Margulan, 1997).

The wolf is one of the strongest totems of the Turkic-Mongols, personifying power and power, guarding the land and pastures. Legends about the significance of the wolf, as a protector and patron of people during the disaster, are widespread among the Turkic tribes, beginning with the time of the Saks, Huns, Usuns. An ancient person makes a wolf his totem, for in his conception the wolf is the most powerful, aggressive and dangerous creature that should be sought protection and whom it is desirable to see as his ancestor. From the point of view of his physical qualities, it is the wolf that becomes the sought-after object of the generic fetish.

According to the singers of the Mongolian steppes, the wolf and the doe were the first progenitors of the royal families until Genghis Khan. These emblematic animals were often found cast in bronze in numerous settlements of Siberia.

The wolf is an animal-totem of the great ancient myths of the Turkic-Mongolian peoples. You can be surprised at the sight of a doe, coupled with a wolf, a predator, whose prey is most often. But we are talking here, obviously, about the symbolic union of the male qualities of the wolf strength and courage with feminine virtues, dexterity and grace.

Among the myths that go back to the ancestors of Genghis Khan, a legend is known that is associated with animals and the sun: for example, a woman named Alan Koa was born from the union of a wolf and a fallow deer. Then it was fertilized by a sunbeam which, penetrating through the smoke hole in the roof of the yurt, touched the woman's abdomen, and the ancestors of the great Khan the Nirun-Mongols came out of them, including Bodonchar, the ancestor of Genghis Khan in the eighth generation.

"Ancestor of Genghis Khan was Borte-Chino, born of the will of the High Heaven. His wife was Goa-Maral. They appeared, crossing Tengis (the inner sea). They roamed at the source of the Onon River, on the Burkhan Khaldun, and their descendant was Bata-Chigan, son of Kharchu-Borzhigidai-Mergan was married to Mongolzhin-go. The son of Borzhigidai-Mergan-Torogolzhin-Bayan was married to Borokchin-go, had a servant named Boroldai-Suyabli, and two racehorses-Dair and Boro. Togorogzhin had two sons: Duva-Sochor and Dobun-Mergan. Du-Sochor had a

single eye, in the middle of his forehead (Tobekoz, Cyclop), which he could see for as many as three people"(Damdinsuren: 26).

Ancient legends of the Huns, Usuns and Turks were reflected in the Chinese sources of the reign of the dynasties of Zhou, Han, Wei and Tan. In one Chinese chronicle it is noted that the Turks originate from the Hun tribes (the Ashin legend). Ashina, a person with great abilities, was recognized as sovereign, who "above the gate of his residence exhibited a banner with a wolf's head to commemorate his origin. The Turkic kagan wore a magnificent headdress and banners with a golden wolf head. Banners with a golden wolf head were also found in the Turgeshs and Karluks (VI-VIII centuries). The granite stele found in Mongolia with the image of a wolf and the figure of a boy under her belly is unique. According to the plot, the monument belongs to the early Turkic era (V-VI centuries). Images of the wolf as the strongest totem are often found in ancient works of art of the Huns, Oguzes and Kypchaks, they are reflected in bas-reliefs in the form of gold, bronze and wooden ornaments. It should be noted that the banners with the totem of the wolf have survived to the present day in the form of images of rock engravings and paintings on the walls of ancient buildings. The prevalence of wolf images is a testament to the power and veneration among the ancient tribes of the totem of the wolf. The veneration of the wolf has come down to the present day among the Kazakhs (Margulan, 1997: 7-12).

The significance of the myth about the wolf the progenitor of the Turkic people for the bearers of this culture can not be overestimated. "The fact is that the essence of a myth is not a style, not a form of narration, not a syntax, but the story told in it."This has a special relation to national psychology, because the myths told about the history of the people acquire extraordinary vitality for the representatives of this ethnos". As L.N. Gumilev noted in "Ancient Turks", "the knowledge of ancestry and special study of them has long been characteristic of the Central Asian peoples" (Gumilev, 1987: 73).

The archetype manifests itself in the reconstruction of ancient mythological plots, interpreted from the standpoint of the present, in a peculiar desire to find an example of lost harmony. O. Okladnikov (Okladnikov, 1941: 143) and B.Karryev (Karryev, 1968: 176) write about the deep totemic origins of the "cult of equestrian cattle" and the image of the patron's horse in the Yakut and Turkic-speaking epic cycle about Ker-ogly. "A wonderful horse often" heavenly" is not only a participant in marches, helping its master to achieve victory. The horse in the epic is the protector and leader of the master, superior to him in the gift of foresight, speed of reaction in difficult situations, possessing a firm will, subjugating himself to the rider in moments when he shows weakness. Even in a sense of duty, he sometimes stands higher than the heroic batyr. This is the pair created by the genius of horse-breeding peoples at the dawn of the early class society".

The famous Kazakh Oriental philosopher M.S.Orynbekov writes about the existence of the cult of the knight among the nomads in the "Prefilosophy of the Proto-Kazakhs": "... the horse played a decisive role in the mass migration of peoples, which served as the basis for its deification, the transition from matriarchy to

patriarchy proved to be connected with pastoralism and nomadism, thanks to the nomadism, the Indo-European invasion began at the end of the third millennium BC to Europe, at the beginning of the second - to Iran and India, at its end - to China ... The horse increasingly acquires an independent sacral value"(Orynbekov, 1994: 28-31).

The horse was considered by the nomads as a sacred animal. The horse is a symbol of the intellect, a symbol of the higher world, therefore it must accompany the departure of man into the world of ancestors. It is no accident that the Kazakhs sacrificed the aruah-spirits of their deceased ancestors not with a sheep, but with a white mare. Many archaeologists testify that in the mounds in Kazakhstan, often with the deceased buried the severed heads of horses or skins. For the annual wake the Kazakhs necessarily stabbed the horse, which was a symbol of the fact that the deceased reached his ancestors by this time.

To the archetypes-symbols of the Great Steppe, in addition to the wolf, it is possible to include a camel. The camel in this case symbolizes the earth, predated, created from Nothing, and it is the first principle ... The camel is a symbol of a single and indivisible cosmos, therefore its name can not be called a year: it can not enter the eye of the needle of the earth years. It has everything in the animal world, all animals come out of it. One of the Kazakh fairy tale says: "Do not the ears of a camel look like mice, lips - on hares, soles - on cow's, chest - on leopard, neck - on snake, wool on knees - on horse's mane, ridge - on mutton, flanks - the marmosets, the tuft on the vertex - the chicken, the thighs - the dog, the tail - the pig! "All twelve animals entered the camel, and it is the symbol of the unifying principle, the fourth principle of life". (Auezov, 1972: 36-37).

The conclusion. The origin of many symbols is rooted in the depths of millennia, in archaic cultures and ancient civilizations, the organic element of which they were. Symbols can be seen as a language expressing reflections on the world and being of man in it, which has come down to us from a time when conceptual concepts have not yet been worked out. A symbol is a transcendent category that exists in the collective unconscious, expressed in the form of images, signs, and has a special deep meaning that relates only to it and is not necessarily related to its essence.

Thus, the archetypes of the nomadic world of the Turkic-Mongolian collective unconscious are reflected in Mongolian and Turkic culture in particular, in questions of cyclic recurrence in the time chain, initiation, as the oldest ritual-mythological complex, symbols, religious cults and rituals, that there are common roots of the symbolism language of the Turkic-Mongolian nomadic civilization.

References

- Erdenebayar S. «Monkh tengeriinyzel buiy Monkh tengeriin ive» from http://www.bibirbeh.mn/index.php?sel=content&f=one&obj_id=766
- EleukenovSh. Fromfolklorethenovel-epic (Ideological-aestheticandgenrepeculiarityoftheKazakhnovel). –Almaty: Zhazushy, 1987. - 169.
- Jung K. G. Archetypeandsymbol. – Moscow: Renaissance, 1985. - 284 p.

- Gachev G. National images of the world. Eurasia is the space of a nomad, a farmer, a mountaineer. — Moscow: Nauka, 1999. - 259.
- Auezov M.M. Times binding thread. - Almaty: Zhazushy, 1972. – 13 p.
- Damdinsuren Ts. Mongolian Nuetstovchoo. Ulaanbaatar 1990.- 15 p.
- Shakenova E. Art mastery of time // Nomads. Aesthetics. (Knowledge of the world by traditional Kazakhstan). - Almaty: Gylym, 1993. – 83 p.
- Monkhtenger in philosophy. http://setgejiin_bjiina.blog.gogo.mn/read/entry187972
- Vdovin I.S. The conclusion. Problems of Aboriginal Siberia. L.: Science, 1965. P. 267 - 277.
- Revunenkov E.V. The peoples of Malaysia and Western Indonesia. (Some aspects of spiritual culture). – M., Nauka, 1980. - P. 243
- Gerelbaatar G. Chingishaani shashni oor cholt shinechlelt. https://www.facebook.com/permalink.php?story_fbid=333860650055401&id=154307918010676
- Yudin V.P. Hordes: White, Blue, Gray, Gold // Utemish-Haji. Chingiz-name. - Almaty: Gylym, 1992. – 26 p.
- Barlybayeva G. World outlook basis of the “Shyngysname” by Utemish Haji // Kazakh history of philosophy. - V.6. - Astana: Translation, 2006. - 65-76.
- Korkut-Ata. Encyclopaedic collection in the Kazakh and Russian languages. - Almaty: Kazakh Encyclopedia, 1999. - 368 p.
- Margulan A. Kh. The world of the Kazakh. - Almaty, 1997. P. 7-12
- Gumilev L.N. Ancient Turks. - Moscow: Nauka, 1987. - 73 p.
- Okladnikov A.P. History of Yakutia. - M., 1941. - V.1. - 143 p.
- Karryev B.A. Epic tales of Ker-oglu and Turkic-speaking epic. - M., 1968. - 176 p.
- Orynbekov M.S. Pre-philosophy of Protokazakhs. – Almaty: Olke,, 1994. - 207 p.

1.4. THE ROLE OF THE SHAMANISTIC MUSIC IN THE KAZAKH FOLK CULTURE

Introduction. The Kazakhs are one of the largest nations in Central Asia. Prior to the 1917 October Revolution, the Kazakhs led a nomadic mode of life. This did not prevent up to 25% of literates in the society from knowing the Arabic script. After the October 1917 Revolution, Kazakhstan, being the Russia's colonial outskirt, entered the structure of the Soviet Union and thus became the object of Soviet cultural policy.

Despite a rather unfavorable sociopolitical situation for folk culture in the 20th century, nevertheless it has managed to preserve its main properties by the beginning of the third millennium. Various regional traditions of folklore and folk-professional creativity – epics, instrumental music and songs- are peculiar to Kazakh folk culture. Each of these genres – epics, instrumental music (kyui) and folk professional songs – possesses its own phenomenological specificity and accordingly, its own destiny in the 20th century.

The relics of traditional folk culture in Kazakhstan are ceremonies or their fragments - such as weddings, funerals, shamanism. The world of spiritual creatures, spirits-protectors, spirits-helpers, injury spirits, spirits of illnesses, etc., is described in detail in shamanic rites (in Kazakh culture it is called bakslyk). 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, i.e. reconstruction of those meanings which were initially embodied or “coded” in folklore. 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. Within the frameworks of the traditional culture the word and the music keep the sacral meaning. The ritual melodies and what they carry – the holy, and at the same time unexplored, powerful and threatening, uncontrolled by people world – keep on attributing the soul to all, connected with culture.

Results. Folk culture of the kazakh people. The relics of traditional folk culture in Kazakhstan are ceremonies or their fragments- such as weddings, funerals, baksylyk (shamanism, treatment with the help of songs called badik and kulapsan). 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, i.e. reconstruction of those meanings which were initially embodied or “coded” in folklore.

The questions of the existence, and the study of, shamanism in Kazakhstan are characterized by a certain discrepancy. The scientists- humanitarians as a rule are unified in their appraisal of the heritage of Kazakh nomadic culture as a culture possessing both the features of shamanism and Islam in its folk form (Sufism). In this regard, usually citations from the 19th century ethnographer Ch. Valikhanov`s works are used. In the opinion of the largest researcher of shamanism [1]. V. Basilov, “In the life of many people who accepted Islam, shamanism existed as a living institution. It is right to speak about the regions, where shamanism was preserved in its bright “classical” forms (with shaman ritual). First of all, Kazakhstan and Central Asia refer to it” [2]. Despite rigid pressure, the persecution of baksy, baksylyk (shamanism) occupies a significant place in republic consciousness of the Kazakhs. The major circumstances on them through the millennia.



Bakslyk

In our opinion, in connection with the theme of the present research, it makes sense to discuss such global questions as the relation of religious or world outlook of the people and the real structure of the universe. In accordance with the ideological dogmas of Soviet times, this issue in our science was solved only in a materialistic way, if not ignored completely. But in those countries where religion was not separated from the state, these questions were often reviewed in line with the general direction of thought which prevailed in the days of rationalism. Besides, the attitude to these problems in many respects was limited by those religious directives (Catholicism, Christianity), which were accepted in the scientific world. Not being so bold as to generalize, nevertheless we can assume that these questions were reviewed mainly through religion, while the borders of understanding of this issue were defined by a concrete belief system, its directives and prohibitions. Only the archaic cultures took into account the world outlook notions of the ancient people separated from the confessional and religious postulates. The idea of God is present in all cultures of the mankind, but confessional distinctions often obscure its understanding. It is difficult to deny that the idea of God in modern art and humanitarian science is present only electively. Albert Einstein wrote, “ I could not imagine a true scientist who does not have beliefs. In other words : it is impossible to believe in nonreligious postulates” [3]. At the same time, it was folklore and traditional folk culture that became the absolute expression of the spiritual sphere and the presence of the divine idea in our rationalistic epoch.

The shamanistic picture in the world, as is known from numerous ethnographic descriptions and sources, includes concepts about the structure of the visible and invisible worlds. These worlds are inhabited by numerous and various spiritual essence, with whom the man- shaman- is selected to make contact (“the chosen one of spirits” according to B. Valikhanov). The greater and stronger the shaman, the earlier the shamanic gift is apparent in him. This includes the gifts of prediction (clairvoyance), treatment of people and animals, harmonization of relationships between the world of the people and the illnesses, misfortunes and death lie in the mutual relations between the physical, material world and the nonmaterial world(s) of spirits. Moreover, superiority belongs to the spiritual side. Our thoughts and feelings, being nonmaterial, belong to the fine or ethereal worlds. Negative thoughts and feelings, accordingly, cause catastrophic consequences in the material world, and thus are the results of what has happened in the other, nonmaterial world. Ceremony is a means of harmonizing the relationship between the material world and other worlds. Two worlds, two realities come into contact in the ceremony (rite): our earthly and material world, and the invisible, huge, complex and dangerous world, the laws and signs of which one should know. The signs of invisible world are certain material elements of ceremonies, usually the person`s body or clothes; for example, a headdress, hair, kamcha (whip), lead, wolf`s tooth, eagle`s feathers, leather and claws of animals. The signs of the nonmaterial world can be certain physical actions (removal and cutting of a horse`s mane and tail, and woman`s hair, or cutting of child`s trammels), which have symbolic meaning and the use of which activates the contact between the worlds. The universal sign of that invisible world are ceremonial tunes (melodies) whose performance is prohibited by non-specialized people, similar

to the the prohibition on general performance of funeral lamentations and saryns of the baksy. The closeness of music and sounds to the nonmaterial world has been felt for a long time, in practically all cultures worldwide. The sacral character of sounds has a universal meaning. At the same time, sound itself symbolizes life, whereas silence or calm symbolizes something opposite to life, because for the ancient people “silence was equated with nonexistence” [4]. As the famous Indian musician and mystic Sufi Hazrat Inyat Khan wrote, “all religions teach that beginning of creation is sound” [5]. As writes V. Shestakov on his introductory article to book *Musical Aesthetics of the Countries of the East*, “music is reviewed here as a powerful demonic force capable to subordinate to itself not only the mind of the person, but the world and nature: plants, animals, mountains, planets, seasons, etc.” [6]. However, as the scientist stressed, such understanding is peculiar to the musical consciousness not only of the peoples of the ancient East, but to the whole ancient world, including ancient Greece.

The common opinion of scientists is that the special position of music, compared with other types of art, was realized for the first time in the philosophy and anthropology of ancient Greece. As writes S.N. Shubina, “this surprisingly beautiful Pythagorean idea about the consonance of the world and man developed in pagan philosophy, which Pythagoras most likely acquired through the comprehension of Judaic wisdom” [7]. In the opinion of the Pythagoreans, music penetrates the whole cosmos and is formed out of harmonious movement of the heavenly spheres.

In Ancient China and India the view of music as a means of magical impact on nature and human beings was widespread. Music forced birds and fishes to dance and caused a certain season, rain, wind, or drought. A peculiar quality of musical aesthetics in ancient societies was the cosmological understanding of music and the belief that music is a “grandiose cosmic force reigning above the world” [6,p.11]. Hazrat Inayat Khan wrote that “among various arts, the musical art is considered especially divine because in miniature it is an exact copy of the law existing in all universe” [5,p.99].

Mythology of the music and musical instrument. 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 baksy – shaman. In light of this myth, 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 20th 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(bas) of the instrument is decorated with metal pendants in the form of ram`s horns(creatures of High World) and with feathers of birds(inhabitants of the High World).

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". The sound of the kobyz – dense, rich in overtones – is the signal for the appearance of spirits. The legends are widely spread among the Kazakhs testifying to the belief that kobyz is an animated creature. One legend tells of how it participated and won a baiga (horse-race), and another tells how the kobyz is capable of producing sounds without the interference of a man. The well-known philologist V. Zhirmunsky wrote that the Kazakhs hung a kobyz in the yurta (Kazakh nomad's tent) of women in labor to relieve her pain [8]. S. Ayazbekov, Doctor of Philosophy and musicologist, fairly believes that the principal distinguishing feature of the Kazakh picture of the world is cosmocentrism, namely: "the Harmony of the World is defined by the Harmony of Music, where music plays a unique role as a structuring core of Culture, a mental core of Society and a harmonizing core of the Universe" [9]. This allows her to view Music not only from an aesthetic position. Music not only possesses artistic value to satisfy aesthetic needs. According to the philosopher as a "key world modeling element" capable of independently and essentially determining the picture of the world. Kazakh traditional culture has, up to the present time, preserved the notions about music peculiar to ancient societies. The lengthy evolution of music, during which it has gradually lost its sacral meaning, leads to the fact that music and its sound is no longer perceived as a method of direct contact with the supreme forces of the universe. The process in European culture, beginning with the epoch of Renaissance, has strengthened in parallel relation to the development of music, genre, and the aspectual differentiation and appearance of technical achievements.

The ritual melodies of kazakh culture. Identification of ritual's essence in traditional culture represents a complex of problems. This is not only because of the fact that the phenomenon itself is complicated. Ritual in its primary meaning and further modifications and transformations is an object for study of several humanitarian sciences – ethnography, history, philology, and music folkloristic study. Native science, which is strongly tied with soviet science in idea and ideological sense, observed ritual from atheistic position. This didn't allow not only to evaluate the meaning of a ritual in traditional culture, but also to study deeply its peculiarities in each ethnic culture. Ritual, which is one of the most important part of culture, should be explained not from the position of its function and meaning, but as a set or sum of some objects and action. Main conceptions of a ritual as an archetype of culture are tied with the fact that a ritual is a connection point between material world of people and non-material world of spirits. Ritual in human race culture, certainly, precedes the appearing of world and national religions and beliefs. It is obvious that rituals and myths of different nations have common basics, which allow studying them in typological correlation. For both ethnography and folkloristic study is actual the question of correlation between a rite and music folklore, and also between a rite, ritual and myth. This correlation was a subject of many of many studies, and doubts about which subject is primary reminds, due to thoughts of Meletynky doubts about appearing of an egg and a chicken [10].

The majority of researchers think that 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 (world viewing, functional, structural)." 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.

In aspect of semiotic approach, culture is seen as a system of communication and exchange of information, and cultural phenomenon as a system of signs. Translation of culture can be made with the help of different systems of signs (or languages of culture): of verbal language, folklore, traditions, objects of different types of human activity, rituals, rites, ceremonies, ethics, written texts, etc. Language of culture is a sum of all sign means of verbal and non-verbal communication, with the help of which flow of culture importance, comprehended information becomes possible. The fact of culture, which is observed as a text, is not only a representation of exact semantic meanings, but also a deep sense field. This field expresses total social and cultural unity of a society. According to viewpoint of modern humanitarian scientists, deep meaning of culture is made of a rite, a ritual and a myth. V.Terner characterizes a ritual as following statements [11]. A ritual may have: 1) obvious meaning, which relates to explicit goals of a ritual and is totally comprehended by the performer, 2) latent meaning, which lies on the border of subject's conscious, but possible for being totally comprehended, 3) hidden meaning, which is totally unconscious and relates to basic (infantile) experience, and which is common for all human creatures. These levels of meanings are tied to three semantic parameters of a symbol. The first level represents those explanations, which can be given to the anthropologist by the performers of a ritual. It is supposed that they have esoteric knowledge of a particular rank. So called operational parameter is the meaning of a symbol, which becomes clear while it is put into the practice. This meaning of a symbol includes: ritualized (but not esoteric) speech, and also different kinds of non verbal language, gestures, face expressions, etc.

The third level expresses the meaning of a symbol that comes from the correlation of this symbol with other symbols, and the general context of culture. Thus, the cultural code of ritual, or its sense field, could be opened only in particular historical context, and with the help of analysis of each rule and method of putting the ritual into practice. The completeness of semantic meanings and deep symbolic sense gives a person a chance to accept transcendent realities and powers, which exceed the borders of the empiric experience. Obviously, this kind of human culture and experience layers couldn't be expressed in words, because they give mono meaning only. To understand accept these layers a person should appeal to cultural senses. Cultural sense could be determined as the information, which is the produced by

exact historical experience of exact community of people. With the help of this information community of people creates its own mode of life, culture, gets the vision of the surrounding world and its own mission in this world. The deepest level of a sense is an unexpressed content.

This content ties a person with the world of unexpressed creatures, values, laws, examples of behavior in the culture. The latest scientific achievements in physics allow looking in a new light at the out of borders reality, which is not accepted by usual consciousness. However, in traditional culture this out of borders reality is a taboo and sacral object, moreover, it gives a sacred affect to everything that is connected to it.

A person experiences and perceives the cultural senses with the help of cultural forms, which exist around him, with the help of practical and moral activity. In the case of a language loss or fragmental knowledge of the languages, with the help of which the ritual is put into the practice, a person misses the opportunity for mastering the “heart” of culture completely, and as a result, he loses the opportunity to percept the biggest part of life senses. The ways of getting the experience and perception, understanding and transmitting of cultural information depend on those exact historical and cultural conditions, in which a person lives. According to semiotic approach to ritual music culture, it is necessary to observe the following important positions. It is known fact that the most general semiotic divisions of the observed objects are syntactics, semantics and pragmatics. In this work for us two last levels are important. Semantics is a total content, information, which is transmitted with the help of a language or its any unit (a word, a sound, a gesture, etc.) In general, it is the correlation between the sign carrier, the object to mark and the understanding of the object.

Pragmatics is the correlation between the signs and the one who uses them. Here the subject of the speech/language forms and the addressee are especially important. Thus, it supposed that between them, the subject of the subject of the speech/language carrier and some addressee/receiver of the information there appears the communication. For this communication different languages are used, and they may duplicate each other. Duplication or multiplicity of culture’s languages for a communication or a message, from one side, guarantees correct and full reporting of the information, and from the other side, as it seems to us, expects multiplicity of objects and addressees. There appear no difficulties concerning the subject of speech/carrier of language. It is human society or an exact individual. The condition of socialization of an individual and recognition him as a normal member of a society is the individual’s comprehension of cultural norms and rules of this society. These norms and rules contain a number of taboos and desired actions. The most important moment of culture’s functioning is a ritual, a rite, which could be determined as culmination point of human creative and adaptive activity in traditional culture and its concentration. The addressee or the receiver of the language messages, according to traditional society members, is the world of nonmaterial spiritual creatures; the well being and life of people depends on this world. The characteristics of inhabitants and the life mode of this world vary in different cultures. The vision of the world in Kazakh culture is similar to many other cultures in its idea of three parts world.

Upper and Lower worlds are considered to be nonmaterial. The inhabitants of the Upper world are powerful spirits, the main of which is the Creator - Jaratkan, Jasagan, Kudai, Taniri. The spirits of the Land and Nature are the spirits of water, fire and wind. Aruakhs are the spirits of great ancestors. Kazakh demonology (albasty, zhyn, shaytan), which experienced the influence of Muslim religion puts its representatives in the Lower world.

Nonmaterial world is undiscovered; it is very powerful, magnificent and dangerous. It also can act as a subject of speech or language carrier. In this case the receiver of information becomes a particular person or people or a total society, which understands the signs and the meaning of such symbolic “expressions”. “For archaic person the basic for explanation of social Unity was blood and relative organization, which projects on the world and nature by a person. On behalf of each objectness, which could be met in the experience, he sees the presence of invisible powers. In rituals of bringing a victim, magic rites a person aims to enter into the contact with them” [11, p. 34]. Unhappiness and infertility of people or animals is the result of breaking the taboo rules and laws, wrong behavior of people. The data of many ethnographers witness that in traditional culture this was understood as a kidnapping of the soul by bad spirit. That was a consequence of lack of carefulness and unwished contact with the bad spirit of the person. More frequent it was a fault of a person that led him to some bad consequences. Funeral, wedding, shamanic rituals and spell are similar in their aim to rite ceremonies of ordinary members of a group: bringing a victim, asking, fortune-telling. In rite ceremonies there is a two-way communication, from people to spirits and from spirits to people. Every ritual has isomorphic and symmetric structure: getting to a contact of inhabitants of material with inhabitants of nonmaterial world, which has an aim to bring harmony to relationship between them and successful signing out from the contact. In the process of communication between the subject of speech and the addressee there appear a dialogue, which can result in an exchange of the information or values.

The world of spiritual creatures, spirits-protectors, spirits-helpers, injury spirits, spirits of illnesses, etc., is described in detail in shamanic rites (in Kazakh culture it is called bakslyk). It is a well known fact that in shamanic rite order their roles of a shaman-baksy are differentiated precisely. Shaman-baksy, as a rule, either calls the spirits, or goes himself to another worlds to make the spirits return the health/soul, and thus, with the help of rite ceremonies to cure the ill person or to bring a harmony affect to the life of a person who demands this. A big number of research works about shamanism made the following fact clear: in traditional culture the relationship between people and spirits, the media for which is a shaman, builds basic content of this phenomenon.

The spell against the illnesses of animals and people in traditional culture express the side of the addressee in a mono meaning, but not multiple. The spell in Kazakh culture is called with the names of illnesses’ spirits – kulapsan and badik. The text of the rite ceremony is directly addressed to exile these spirits from the bodies of people and animals. The old funeral ceremony, the elements of which are save till nowadays in Muslim forms, is directed on seeing out a soul of a died to another world. The well being of alive people of the society depends on the accuracy of conducting the

funeral rite. It seems like the wedding ceremony does not contain any directions for relationship between the material and non material worlds in the form of a dialog, communication, exchange of people's and spirits' values. Possibly, this appears to be so because the ancient basics of the rites is covered with latest historical inheritance and is rethought, which means is desacralized. However, even in modified rite forms, it is possible to notice the presence of spiritual powers or a contact with them in different moments of wedding ritual that consists of several days. Naturally, the change in rites, which are brought by the life, the practice and changing perceptions of people, touched every side of the rite, and also music in a ritual.

V.Bartold compares the immortality of Korkut with the immortal prophet Hyzr – Kydyr (in Kazakh). Hyzr belongs to the Muslim mythology. V.Bartold says: “Accordingly, there was a belief that Korkut was separated from the environment of the living and at the same time he was protected from the death. This legend looks similar to the belief of Hyzr prophet (in Turkish Hydyr), which was adopted from the Muslim culture. It did not prevent from worshiping the grave of Korkut, as for example: in several places in the West (there was shown the burial place of Hyzr in upper Egypt and in the island at mouth of Shatt-al-Araba)” [12]. Also Radlov said that Hyzr was mentioned together with Korkyt as a magical healer in the book of proverbs “Atalar sozyu”: “Let God give you the healing touch of Hyzr prophet, let him bless you with knowledhe of father Korkut”. The holly Hyzr (in Kazakh Kadyr) is a mythical giver of the goodness, luck, happiness, well-wisher and the supporter of kind people, workers and travelers. As J.Karmysheva says, “the immortal prophet Hyzr (Kadyr) is widely known in Kazakh folklore and in the epic literature, also in the records of the Central-Asian Turkic literature, for example, in “Hikmet” by Hodja Ahmed Yassavi” [13]. According to beliefs of the Kazakhs, Kadyr ata can appear in front of people in different looks. There exist the settled beliefs about Kadyr and his aptitudes in the Kazakh national culture. The outward look of Kadyr is described as follows: “Kadyr's eyes are closed with heavy eyelids and with very long eyelashes, the bird is sitting on his shoulder. If an individual guesses that Kadyr is standing in front of him and welcomes him, Kadyr will open eyes and will throw a look at that person, and the bird of happiness will nest on his head”. It is possible to recognize Kadyr by the absence of the bone at the thumb, that's why the Kazakhs try to grope for this bone while welcoming someone. Figures of Korkyt and Kadyr are unified by the belief that they do not belong the world of the living, although they have different origin and roles.

The immorality of Korkut and the immortality of Kydyr are explained by their intermediate position between the material world and the beyond. This meaning is connected with the sacral concept, evolved from the contact between worlds. This notion includes implicitly the entire complex of the concepts and ideas and seems to be developed in the culture in several directions. The first one covers the concept of deification, the approach to the God, and the second one is about demons, the approach to the harmful spirits, to chthonic inhabitants of the lowest world. The third one implies the concept of the sacral impurity, the requirement of isolation, observation of restrictions, the mourning, and the fourth one – the transfer into the epic hero, into the literature personage. Treatment of the death as something which

can be overcome, which can be avoided or put off for some time, in other words, it can be controlled, is vividly presented in such cultures, which bear the shaman views till the twentieth century. It is considered that only shamans can fulfill this complicated function, and the concept of the death and the chance to avoid it is connected with shamans.

Interestingly, the Kazakhs have several legends about involvement of the shaman instrument – kobyz into the horse race. It looks reasonable to say, having summed up all data about the shaman rites and the baks ceremony, that via the musical instrument, singing and performing a shaman communicated with spirits-supporters, spirits-assistants and the hostile spirits. The purpose of such the communication was to harmonize the situation, to bring back the life and the health, the goodness, the prolificacy for people and animals. “The great bakses heal all the diseased..., calling for the spirit with the help of performance. The performance is a kind of appeal,” wrote Ch.Valikhanov [14]. The role of the music and the musical instrument in the ceremony is determined mainly with the role of the transport mean. It is indicative that listeners of the folklore music as well as performers themselves have the feeling that they visited the different world, and it does not restrict only to the ceremony on its own. As the scientists say, “the musical performance... almost combines with the moment of transfer through the space..”, and “ the narration turns into the journey to different worlds, which is felt by the performer. The entry and exit from the mythical world is accented especially distinctly.” The ritual music in Kazakh culture is the creation of the long-standing history. Certainly, it appears the cornerstone of the traditional Kazakh culture, its strong basis due to its big importance for the culture of the ceremonial rites. The rite itself is not only the set of some material and non-material, textual and musical components.

The contact between worlds has the exceptional and extraordinary character. It can carry not only the positive values like the health, life, goodness/grace, the prey and so on, but also the danger, harm, damage, the death. The originality of the rite is the source of its sacral meaning. The archetype of the sacral meaning in the frameworks of the traditional culture comes apparent in all adjoining with the rites spheres and provides with this the completeness and continuity of the carriers’ genres and types. The rite calls upon harmonizing the relationship between the material world and the beyond, restricting to maximum the dangerous outcomes of the contact, protecting people from uncontrollable effects of the other world, and also upon social approval of the changes, which are fixed by such events as the marriage, birth or death. Such a scenario could be realized only through the special languages of the culture. The languages of the culture are meant for communication of the information to any direction, and what is important is that they define the beginning, the exchange of values and the ending of the ceremony. The universal language in the Kazakh culture became the music – the ritual songs and the instrumental music.

Conclusion. Undoubtedly, the music occupies the unique place in the ritual ceremony. All components of the rite have the sacral meaning from the beginning, like the magical actions, words, the music, the dress, objects, records and so on. As time goes by, due to degradation of the culture and disregard of traditions, it looks unavoidable to face the loss of the sacral meaning. Time by time people are forgetting

not only the meaning of some separate ritual actions, objects, involved in the rite, but losing the idea of the sacral meaning of the Nature and the Life, in all. The sacral meaning is replaced in people's mind with superstition, the habit, belief in signs, and then it is completely vanished.

Only the word and the music exists in the ritual ceremony as something eternal, because their meaning and essence are inseparable interlinked with the internal structure, with phonation. Although the study of the structure of the musical pieces relates to the solfeggio, but the cultural meaning of the music is directly connected with the fact that the music as the language of culture due to its immaterial, intangible nature, tightly intercrosses the material and other world. Thus, the music in Kazakhs culture is the channel, connecting us with the unidentified, the great and the uncontrolled for the world of the living. It is obvious that the poetic word and the music never functions exceptionally in the ritual sphere of the culture. The Kazakhs created the richest musical folklore – lullabies, for children, didactic, kara olen songs and letter-songs, the instrumental music. They are the incarnation of the creativity, the life experience, the depth and maturity of the musical-poetic and artistic traditions, the original esthetic purposes. Together with the above-mentioned, there existed the treatment of the music and word as something possessing the sacral meaning.

Studying the folklore of the Minusin Turks, M.Kastern wrote about the heroic epos as a bout the treasure-house of the mythical-poetic thoughts: "...Tatars value the power of the magic even higher than the power of the sword, as their heroes go to the far lands to get the wise advice, and so many invincible heroes were defeated by the weak women with the power of wisdom. Let me note here by the way that the song for Tatars is the highest expression of the wisdom, and there is no a creature, which could overpower it. The Tatars once said to me with thrill how seven Kudays sit on the acme of the cloud and listen to the beautiful songs, accompanied by the harp. Even Aina come out from the ground up to the waist to listen to the sounds of the harp and signing, which captivates the all around – the birds, and fish, and beasts, and even rocks and mountains" [15].

References

1. Valikhanov Ch, The tracks of Shamanism Among the Kirghiz // Ch. Valikhanov. Selected works. –Moscow, 1986, 54
2. Basilov V. The Cult of Sacred in Islam.– Moscow, 1970, p. 93.
3. Einstein, Science, Philosophy and Religion: –Almaty, Symposium, 1941, ch.13.
4. Sagadayev A. M, Ochyabrskaya I. V. The Traditional World Outlook of the Turks of South Siberia. Sign and Ritual. –Novosibirsk, 1990, p. 76
5. Khazrat Inayat Khan, The Mysticism of Soun. Collection.– Moscow, "Sfera", 1997.
6. Shestakov V. P, Musical Aesthetics in the Countries of the East. General edition and introductory article. Moscow, "Music", 1967, 143

7. Shubina S. N, On the Question of the Opposition of Secular and Spiritual Genres in Musical Culture of the Renaissance. Kurmangazy Kazakh National Conservatoire. – Almaty, 2006, 76
8. Zhirmunsky V.M, Turkic Heroic Epos. Moscow, 1965, 111.
9. Ayazbekova S.Sh, Cultural and Philosophical Analysis of Music in the Picture of the World of the Kazkhs. Almaty, 2004, 215
10. Meletynsky E.M. Poetics of a myth. Moscow,1974.
11. Ternier V.A. Symbol and Ritual. Moscow,1983. 23-76
12. Radlov, Turkish epos and Causasus. Moscow, 2009, p.118.
13. Karmysheva J, Agricultural rites in Kazakh culture. - Moscow, 1986, p.50.
14. Valikhanov Ch, Tenkri (God), the Collection of works, Vol. 1, –Almaty, 1961, p.115-116.
15. Kastern M, Journey to the Laplandia, Nothern Russia and Siberia // The Store of the land study and travelling; the geographic collection; Moscow, 1980, volume 6, the part 2. The collection of the new and old journeys. – P.388.

1.5. THE ROLE OF MUSIC AL-FARABI AND IBN SINA IN WORLD CULTURE

A lot of valuable works about music sphere was written by al-Kindi, al-Farabi, abu Ali ibn Sina. And role of al-Farabi in improving of theory of music is very important.

Abu Nasr al-Farabi's Kitab al-musiqi al-kabir (Grand Book on Music) was very famous in the Middle age, it influenced to improve theory of music, it is great information to understand aesthetic view of scholar. This work was printed in 1200 pages with preface in 1967 in Kair. 2 tom of this work was printed on French in 1930-35 in Paris. Also, works of Ibn Sina which was written about music sphere have very important role in the worldwide culture. At this article was said about roles of two scholars about music.

The music was researched from ancient times as vital part of human's life and which still has an enormous influence to the world culture and civilization. The famous Arab philosopher al-Kindi, our wise grandfather Al-Farabi, the great philosopher Ibn Sina origin from Tajik people, collected musical works of Greek thinkers, systematized and developed the theory of music according to the requirements of modern times. Among them especially Al-Farabi contributed so much to the development of the theory of music.



Abu Nasr al-Farabi

At the end of the IX century Muslim musicians and philosophers began to think about the nature of music composed by them. Al-Kindi, "Clean brothers", Ibn Sina, Ibn al-Haytham, Ibn al-Baji and al-Farabi laid the foundation of the intellectual movement which lasted until the end of the XIII century. Volume of research in the field of music and cultural exchange show the rapid development of the musical process. Musical culture of the century was various. Its polyethnic feature was in forms of musical genres, using different instruments, and in the spiritual identity of music and its peculiar design.

It combined the origins of Arabic, Persian and Central Asian started in this spirituality and also the theory of the Eastern Peripatetics. In Farab (Otrar) was born a distinguished scholar and wonderful musician Al-Farabi, who left a huge mark in the history of the world culture and civilization. The highest achievements of culture and science of ancient times and the Middle Ages originate from his works.

The name of Abu Nasr al-Farabi was back in his native Kazakhstan rather late. As an orientalist Mibruidzh noted: "Aristotle was named the first master, and the fact that al-Farabi was nicknamed as "the Second Master" which truly proves that they both stand on the same level", and therefore its greatness acknowledged throughout the world.

It is unfortunate that his name has been overshadowed by those of later philosophers such as Ibn Sina, for al-Farabi was one of the world's great philosophers and much more original than many of his Islamic successors. A philosopher, logician and musician, he was also a major political scientist.

The real name of our greatest grandfather is Abu Nasir Muhammad ibn Tarkhan Ibn Uzlag al-Farabi al-Turki al-Hakim al-Mashhoor al-Muallem al-Thani. This chain of words means the following: the first four words – his own, his father's, grandfather's and great-grandfather's names, and al-Farabi name of his hometown Otrar. If three words in the middle of proving that his origin comes from the Turkic people, "al-Muallim Al-Thani" confirm that our great-grandfather was the second master.

In Turkic musical culture which initiated the beginning of Kazakh musical art, we can consider the musical aesthetic views of al-Farabi as a base. In this work, special attention is given to scientific thinking about the nature of the creative process. From which indicators according to al-Farabi may build the structure of the poetry and music?

What methods can be used by musicians to convey certain impressions to the listeners? So scientist tried to answer questions in his thinking, and they are based in the disclosure of the general concept of art, namely, the creation of art, the question of understanding art, the content of art work and generally the position of art.

According to the eminent philosopher A. Kasimzhanov al-Farabi paid special attention to the music. He considered the music as a part of mathematics (Pythagoras table) and comprehensively examines it. In this context, thought of the philosopher is multifaceted regarding the meaning and importance of the arts and the creative skills of the artist. For example, according to al-Farabi to be a poet in addition to talent, you need to know the laws of versification and the basic theory of art.

Only through a deep relationship aforementioned concept people can reach the level of a thinker and a poet. In his musical treatises al-Farabi wrote about understanding the meaning of music and talent of creative people. In discussing the musical themes of medieval Eastern thinkers, determined several key points of their labors. Among them, addressing issues such as "meaningful moments" of art, their deep meaning and philosophical revelation.

In this regard, the musical aesthetics combined with other topics of the theory and their general philosophy. For example, in his writings al-Farabi wrote: "Sections of logic and poetics in examining issues of principle philosophy, including the

philosophy of life, the value of life for which the person lives" [1, 198 p.]. Like poetry, musical thought is of vital principles, examines the spiritual part of material life determines the outcome outlook and pictures.

"Book of great music" written by al-Farabi is the most perfect and complete work, which has come down to us from ancient times. Scientists have referred to this work as the source, which provides information on the basics of music education [2, 14 p.].

Al-Farabi explains musical art by two aspects: as "a wise way of thinking" from its existence, and in the knowledge of the science of mathematics as a part of philosophy [2, 49 p.]. He examines the meaning of music as "Talitha al Alkhan" (tunes composition).

Relating music to mathematical science, al-Farabi divides science into the following five sections:

- 1) the science of language and its subsidiaries;
- 2) logic and its subsidiaries;
- 3) mathematics: arithmetic, geometry, optics, the theory of the stars, the music, the theory about the weight;
- 4) physics and metaphysics, their units;
- 5) science and its civil divisions, law and the basis of religion [3, 53 p.].

In his work "On the classification of the sciences" he gives the music the following explanation: "the science of music explores melody types, what they are, what to write, and what they should be to impact harder" [4, 156-157 pp.].

As mentioned above, a scientist considers music subdividing it into the practice of music and the theory of music. Music theory includes theoretical principles of research science, fundamentals of music, its questions. According to al-Farabi, it organizes everything which includes music as well as a person's ability and skill. The practical task of music consist in searching types of instruments and their melodies.

Among his musical writings were: the Kitab al-musiqi al-kabir (Grand Book on Music), Kilam fi'l-musiqā (sic. Styles in Music), Kitāb fi ihṣā' al-iqā' (Book on the Classification of Rhythm), and Kitāb fi'l-nuqra (nuqla) mudaf ila al-iqā' (Book of Supplementary Enquiry concerning Rhythm).

"Grand Book on Music" consists of an introduction, as well as the section titled "Management of the art of music" and "The Art of Music." Scientists have named this work "The first book" some scientists believe that it isn't the completed version of work. It should be noted that the author wrote the introduction to every part but did not write the general conclusion leaving only the phrase "the end of the book." This means that the book of al-Farabi dedicated to music has not been completed. Many of his works were translated into Latin, and Alfarabius, as it was called in the West, had an immense influence on the culture of Medieval Europe.

The next great philosopher who considered many aspects of sciences including music was Ibn Sina. Philosophical sights Ibn Sina were a fruit of its long reflexions over a heritage of the predecessors, in particular Aristotle and Farabi, and also result of all-round supervision over a life and a life various social class, generalisations of the practical experience of the physician and the vizier, the political refugee and the scientist. Having mastered an enormous philosophical heritage of antiquity and

having developed the point of view on it, Ibn Sina became the founder of original tradition in philosophical thought. The medieval East traditions based on reason, experience and mysticism. Its logic researches towered over level of medieval logic thought and extensive medical practice has allowed to advance far forward medical and pharmacological knowledge. Ibn Sina everywhere was engaged in a science, learnt, treated and participated in a political life. Therefore its philosophy was born from practical experience.



Al-Farabi

Ibn Sina wrote works on medicine, philosophies, philology, to the logician and linguistics, works of art, the state certificates and verses. It divided philosophy on theoretical and practical, and a policy considered as top of practical philosophy. Ibn Sina has defined its sight at a subject and appointment of philosophy which, in its opinion, includes all human wisdom – “khikmat”. He considered philosophy as a complex science which is divided into theoretical and practical branches. As theoretical knowledge the philosophy has the appointment. True knowledge; as practical - it is directed on blessing achievement. A preliminary condition of comprehension of philosophy is logic mastering without which the correct and demonstrative knowledge is impossible. The theoretical and practical philosophy at Ibn Sina is dismembered on a number of the disciplines differing on degree of a subject of knowledge and on a functional purpose. It divides theoretical philosophy into a science about concrete material things, or to the physicist; a science about abstract quantitative relations, or to the mathematics (it includes mechanics, astronomy and music), and a science about the higher universal abstraction, or

metaphysics. It divides practical philosophy into sciences about the blessing persons (ethics), about the blessing families (economy) and about the blessing of the state (politician). In structure of theoretical sciences which it calls the generalising term “philosophy”, Ibn Sina has included, thus, natural sciences (physicist), “average”, or a mathematical science (actually the mathematician, astronomy and music) and, at last, “first”, or the “higher” science studying absolute life (metaphysics).



Ibn Sina

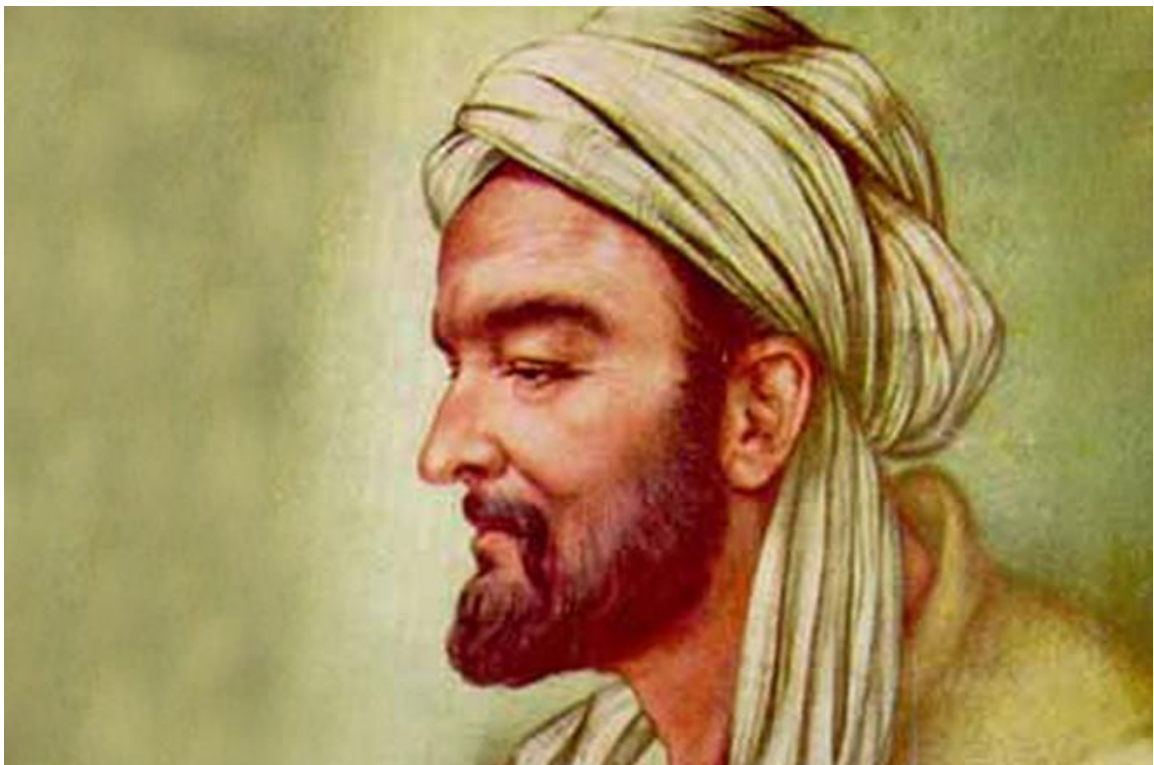
The majority of theoretical sciences Ibn Sina has subdivided into pure and applied disciplines. It has carried doctrines about a matter, the form, movement, minerals, plants, animal, and to the applied physics - medicine, astronomy, an explanation of dreams, alchemy and “science” about magic. As we see, in this classification of sciences Ibn Sina tried again all knowledge which has been saved up by mankind, to demarcate for convenience of a review of knowledge theoretical and practical, Science pure and applied. Classification of sciences at Ibn Sina has basically objective character and leans against distinction of objects of research in different sciences. Giving. Tribute to the time, Ibn Sina has enlisted on department of sciences also an astrology, an explanation of dreams, alchemy, “science” about magic and as we already wrote above, chiromancy in which itself was the great expert. As the central, main problem of philosophy Ibn Sina considered the person, its essence and existence, a life, physical and spiritual development. Almost all main products of the thinker are devoted all-round in-depth study of physical and spiritual human life and serve as a management of healing, rescue and physical, spiritual perfection of a

human life and the person. As in any considerable, solid philosophical system, in philosophical doctrine of the thinker the central concept is the category “vudjud” (“life”). Life is uniform, it consists from is necessary-real, or essence, and is possible-real, or existence. Thanks to the necessary reason of a thing exist actually. This necessary reason of all existing Ibn Sina names the God. Ibn Sina designates the God a word “Hak”. But the word “Hak” has also other value: it is “reality”, or “an absolute reality”. The analysis of products Ibn Sina - “healing Books”, «Books of instructions and manuals», and others-proves “knowledge Books”, that the Sheikh-ur-raï really follows tradition to philosophy in treatment of a matter and the form, quantity and quality, and also movement, time and space. He perceives many problems and states in the spirit of comments al-Farabi to Aristotle's “Metaphysics” in which the exact and deep understanding of philosophy of “the first teacher” contains. However Ibn Sina on many questions goes further Aristotle and al-Farabi, bringing the new moments to treatment of movement, time and space. It defines movement as «”transition of a thing during certain time from a potential condition in valid”. From here follows, that potentially movement exists always, it is eternal. Any certificate of creation of movement was not, as it is primary.

Classification Ibn Sina of kinds of movement is rather original and distinct from Aristotels. It enters two principles of classification of kinds of movement: on categories of is possible-real life (i.e. on quality, quantity, a place and time) and on sources (movement happens natural, accidental and compulsory). For Ibn Sina the wide sight at movement as on the process including qualitative change, difficult development, phenomenon complication, growth, maturing and destruction is characteristic.

Pondering upon the movement nature, the thinker close approached to opening of discrepancy of movement. “The body, - writes Ibn Sina, - in the same place is in rest, In movement” [5]. This statement, possibly, is dictated by reflexions Ibn Sina over апориями Zenon and Aristotle's comments to them. The space problem is comprehended Ibn Sina, on custom of antiquity, in the form of a «place» category. Ibn Sina starts with belief, that movement without a place and a place without movement does not exist. The place only on volume coincides with a thing which takes a place. But the identity between them is not present. As things have three measurements, same the place is characterized also. But this communication of a place and a thing the especial: if the thing leaves a place other thing can occupy it. Therefore the place is not neither a substance, nor a body, the form. After all if it was a substance it would be either corporal, or reasonable. And if the place was corporal it would take the place. But it is impossible. If the place was abstract essence it would be impossible to specify in its position and the sizes for abstract no essence have Positions, the sizes, and at a place and at a body they are. But if the place was a body it would be simple or difficult and would consist of a matter and the form, and at a place of these signs. After all these reflexions Ibn Sina comes to conclusion that the place is акциденцией a material substance and without communication with this substance does not exist. This conclusion Ibn Sina overcomes Aristotle's fluctuations which have been inclined to recognize a place for a special kind of the reality existing along with a matter, but separately from it. Equally for the epoch treatment of time

was innovative also. He considered time primary and infinite, insisted on necessity of a recognition of objectivity of time, struggled with its subjectivistic understanding. Time, on Ibn Sina, is also oxidation and is the form of life of anybody; it “is connected with each kind Movements”, it acts also in the form of quantity of movement of bodies. Ibn Sina sharply opposed is subjective-psychological understanding of time. He wrote: “Time... For a body exists thanks to movement. Therefore, if there is no movement and change there is no also time”. Therefore time does not exist as a special reality (as well as a place at Aristotle); it is not necessary to connect its life with presence also reasonable soul (as it was done by Aristotle). Processing an antiquity heritage, Ibn Sina underlined objective character matters. He wrote: “Some basically reject existence Time. Others, recognizing its life, do not recognize behind it objective existence outside and think, that it an essence imagined abstract concept”[5]. Ibn Sina Rejects these opinions and insists on materiality and objectivity of time, its accidental character in relation to a matter. These sights at forms of life of a matter were for XI century innovative and undoubtedly progressive. Its philosophical anthropology is deeply developed Ibn Sina. It also contains many scientific guesses. This science in the Middle Ages a game \neg aligned the attention round the main problem - a soul and body parity. This parity Ibn Sina considers in four major aspects: as a problem of occurrence of a life and evolution of its forms; as a problem of a parity of the spiritual and material beginning in the person; as a problem of moral perfection of the person and as a problem of knowledge the person external and private world. Proceeding from Aristotle's heritage, Ibn Sina considers soul as the beginning, a body, providing to it ability to growth, reproduction, to food mastering, to strong-willed movement and reasonable (not to an animal) to knowledge. Ibn Sina divides all real into the organic nature (plants, animals and the person) and the inorganic nature (minerals).



Ibn Sina distinguishes in the nature three kinds of soul: vegetative, animal and human (speaking). This classification meets at Aristotle. After “teacher” Ibn Sina proves a genetic relation of various kinds of soul: the higher kinds of soul arise on the basis of the lowest, but to them are not reduced. Explaining essence of this genetic relation of soul, Ibn Sina approaches to thought on evolution of kinds of soul, i.e. about evolution of forms of a life from the lowest level to the higher. This thought, in essence, yet was not at Aristotle. In its lips the medieval pupil and the continuer whom was Ibn Sina, it has got absolutely special sounding. An Antikreationsistksky orientation of the doctrine about a shower during times

Aristotle confused nobody; besides and gods were much easier in those days: if they created something, used thus clay or any other improvised Material. In days of Ibn Sina it became dangerous, as contradicted strict installations of the Koran. Its defender was threatened with charge in heresy. In treatment of vegetative and animal soul Ibn Sina repeats that is told at Aristotle in his composition “About a shower” literally. Treatment reasonable, human or speaking Souls also in traditions philosophies, but it is a little original. So, Ibn Sina writes: “Each person knows that I am I... And all these bodies submit to me. I am assured, that these tools my, and I use them for performance of various functions. If there was no need I would not require these bodies. I am I, and I am not these bodies... And the purpose of that I learn myself, that I am I, consists that when I repeat that I feel, I think also I work, – I carry all these qualities to that thing which I named” [6]. If to express in terms of philosophy of new time that problematics over which fought here Ibn Sina we will see, that in the resulted fragment it is a question about. Certain influences on formation of views Ibn Sina have rendered (magicians, prophets). At first this word named experts and commentators “Awesta”, and then all those who was not the Moslem.

What is really amazing that Al- Farabi and Ibn Sina considered the music as a part of the mathematics? It was completely proved in their works. The analysis of national music features is the main task of present research.

References

1. Kassymzhanov A.H. The problem of beauty in the works of al-Farabi / / Bulletin of Kazakh State University. Oriental series. – 1999. – №9. – p. 197-201.
2. Al-Farabi. Kitabu al-musica al-kabir. – Cairo: The arab writer, 1967.– 1608 p.
3. Al-Farabi. Of reason and science. - Alma-Ata: Science, 1987. – 114 c.
4. Al-Farabi. Philosophical treatises. - Alma-Ata, Nauka,1970. – 429 c.
5. Musical aesthetics East / General Ed. and entry. Article V. Shestakov - M.: Music 1967. – 414 pp.
6. Gabitov T. Introduction to cultural studies. - Almaty: Sanath, 1996. – 128 б.
7. D'Erlanger R. La musique arabe. 6 v. Al-Farabi, Abu Naç. Kitab el mûsiqa al-kabir (grand traité de la musique). Al farabi Grand traité de la musique (suite livreIII). – Paris, 2001. – 2 v.– 310 p.

8. Farmer H.G. A history of arabian music. – New Delhi: Goodword books, 2002.
– 264 p.

1.6. IBN SINA – GREAT ISLAMIC THINKER

Philosophical sights of Ibn Sina were a fruit of his long reflexions over a heritage of the predecessors, in particular Aristotle and Farabi, and also result of all-round supervision over a life and a life various social class, generalizations of the practical experience of the physician and the vizier, the political refugee and the scientist. Having mastered an enormous philosophical heritage of antiquity and having developed the point of view on it, Ibn Sina became the founder of original tradition in philosophical thought. The people of the medieval East, based on traditions of reason, experience and mysticism. Its logic researches towered over level of medieval logic thought and extensive medical practice has allowed to advance far forward medical and pharmacological knowledge. Ibn Sina everywhere was engaged in a science, learnt, treated and participated in a political life. Therefore its philosophy was born from practical experience. It was philosophical generalization of ancient original culture of the people of the Central Asia, before. In total Bukhara and Khorasm defending the independence from Arabian. «On a warehouse of the mind, on a versatility of knowledge Ibn Sina was close to titans of thought of Renaissance. It is impossible to disagree With such conclusion. Ibn Sina really was the titan of thought of that epoch which it is accepted to designate as «the Muslim, the Renaissance» (1). In creativity Ibn Sina it was embodied not only all riches of culture of the people of the Central Asia, but also tradition of antiquity.



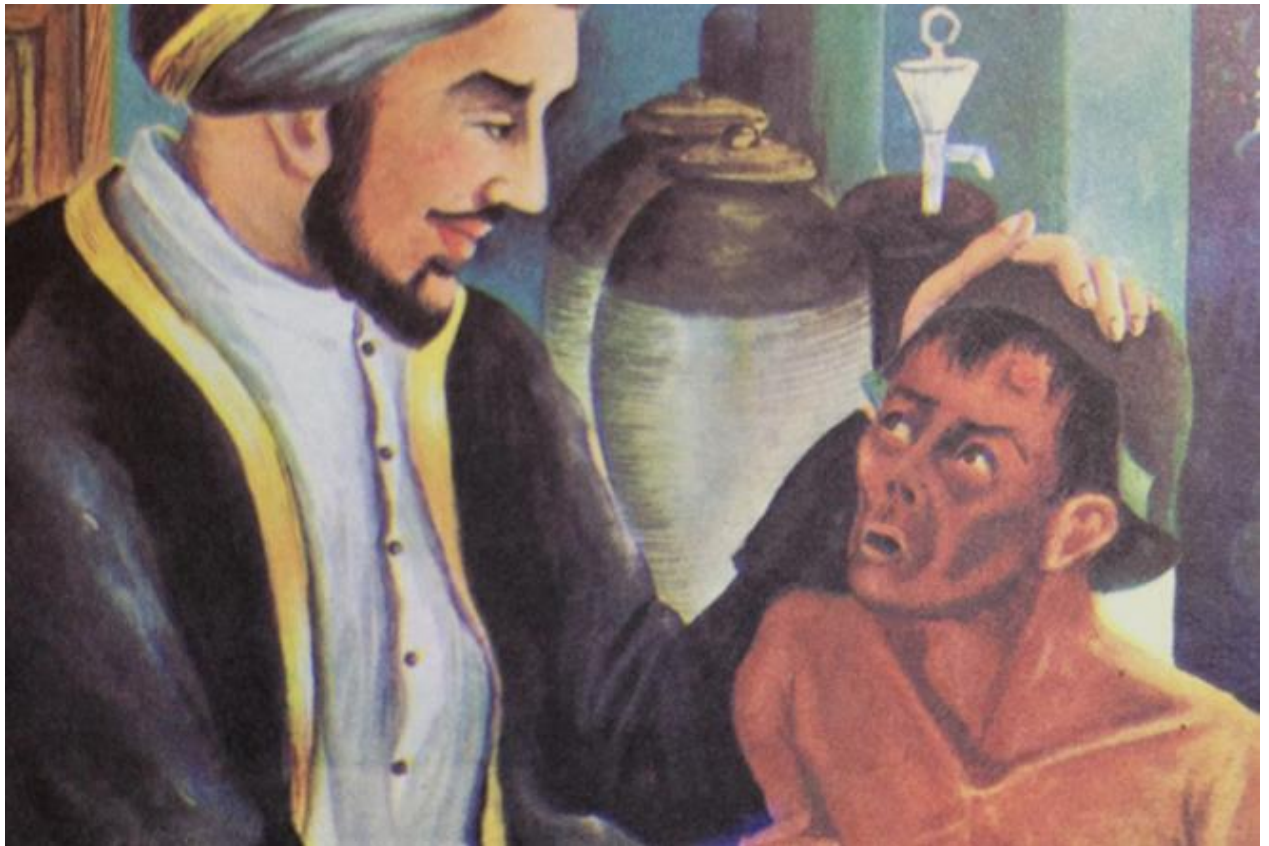
Ibn Sina

Ibn Sina wrote works on medicine, philosophies, philology, to the logician and linguistics, works of art, the state certificates and verses. It divided philosophy on theoretical and practical, and a policy considered as top of practical philosophy. Ibn Sina have defined its sight at a subject and appointment of philosophy which, in its opinion, includes all human wisdom - «xikmat». He considered philosophy as a complex science which is divided into theoretical and practical branches. As theoretical knowledge the philosophy has the appointment. True knowledge; as practical - it is directed on blessing achievement. A preliminary condition of comprehension of philosophy is logic mastering without which the correct and demonstrative knowledge is impossible.

The theoretical and practical philosophy at Ibn Sina is dismembered on a number of the disciplines differing on degree of a subject of knowledge and on a functional purpose. It divides theoretical philosophy into a science about concrete material things, or to the physicist; a science about abstract quantitative relations, or to the mathematics (it includes mechanics, astronomy and music), and a science about the higher universal abstraction, or metaphysics. It divides practical philosophy into sciences about the blessing persons (ethics), about the blessing families (economy) and about the blessing of the state (politician). In structure of theoretical sciences which it calls the generalising term «philosophy», Ibn Sina has included, thus, natural sciences (physicist), «average», or a mathematical science (actually the mathematician, astronomy and music) and, at last, «first», or the «higher» science studying absolute life (metaphysics). The majority of theoretical sciences Ibn Sina

has subdivided into pure and applied disciplines. So, for example, to the pure physics. It has carried doctrines about a matter, the form, movement, minerals, plants, animal, and to the applied physics - medicine, astronomy, an explanation of dreams, alchemy and «science» about magic. As we see, in this classification of sciences Ibn Sina tried again all knowledge which has been saved up by mankind, to demarcate for convenience of a review of knowledge theoretical and practical, Science pure and applied. Classification of sciences at Ibn Sina has basically objective character and leans against distinction of objects of research in different sciences. Giving. Tribute to the time, Ibn Sina has enlisted on department of sciences also an astrology, an explanation of dreams, alchemy, «science» about magic and as we already wrote above, chiromancy in which itself was the great expert. Classification of sciences at Ibn Sina sometimes can create illusion, that private sciences for it served as only separate scopes of principles, is direct or indirectly deduced of metaphysics as «sciences of sciences» as he characterises subjects of these sciences as intrinsic a subject of the first philosophy.

Moreover, the position occupied in the first philosophy «a divine science» - theology in the true sense words, in general as though testifies about office in relation to it a role not only all private sciences, but also the metaphysics. And the philosophy then appears «the servant of divinity». Business actually is not so. We take, for example, «the healing Book», almost entirely devoted natural and to the exact sciences; the metaphysics in it occupies. Insignificant place, and «divine science» - and at all insignificant. The philosophy, of course, had for Ibn Sina and independent value, but first of all it was necessary. To it as the higher substantiation of reliability of knowledge of the surrounding nature, found by the scientist. As the known researcher of scientific and philosophical heritage Ibn Sina writes A.V. Sagadeev: «not ceasing to be the higher synthesis and generalisation of knowledge in concrete areas, the philosophy during epoch Ibn Sina carried out a difficult and responsible role. Which was not peculiar to it during an antiquity epoch,-protected opodiction knowledge from the dominating ideology based on rhetoric and dialectics, i.e. From claims on exclusive possession true from (orthodox) religion and speculative divinity» (2). As the central, main problem of philosophy Ibn Sina considered the person, its essence and existence, a life, physical and spiritual development. Almost all main products of the thinker are devoted all-round in-depth study of physical and spiritual human life and serve as a management of healing, rescue and physical, spiritual. Perfection of a human life and the person. As in any considerable, solid philosophical system, in philosophical doctrine of the thinker the central concept is the category «vudjud» («life»). Life is uniform, it consists from is necessary-real, or essence, and is possible-real, or existence. Proceeding from tradition of ancient east wisdom and philosophy, in particular the great predecessor and compatriot Zoroastra and other thinkers, Ibn Sina considered, that the beginning, a basis of everyone existing is necessary-real which is eternal and it is not subject to change.



Ibn Sina

Let's consider philosophical doctrine Ibn Sina about the life, stated by it in «the Treatise about essence and quality of life», «the Treatise about division (classification) of existing things» and, at last, in the major philosophical product — «the knowledge Book» («Danish-name»). Philosophy subject, on Ibn Sina life as that is. The philosophy investigates at first life in itself, then that division of life follows from it on uniform and much, on the general and private, on possible and necessary, on substance and aksidetional. Under doctrine Ibn Sina, the world is life difficult and its existence it is necessary. The In itself world is something possible which as that can exist or not exist. If it exists, it is necessary to assume the reason which has given life to this possible. Owing to this reason possibility passes in the validity. Thanks to the necessary reason of a thing exist actually. This necessary reason of all existing Ibn Sina names the God. Ibn Sina designates the God a word «Hak». But the word «Hak» has also other value: it is «reality», or «an absolute reality». In other products, mainly Philosophical, it designates the God words «vodzhib-is scarlet - vudzhud», i.e. Is necessary-real. Is necessary-real, unlike generated by it «imkon-is scarlet-vudzhud», i.e. Is possible-real, Absolutely, common.

The spirit as the separate essence, cannot be the reincarnating subject for its separateness is seeming and is shown only until exists shrouding it and the hiding material cover which has created illusion of individuality. Spiritual progress is, according to Ibn Sina and its followers, including representatives tacawwuf, gradual сбрасывание this material cover while at last with it visibility of the individual will not leave also. Then the spirit will be perceived by that what it is and always was, - the Unique reality where meet «all and anything» and appears Same. In theology

language is necessary-real - the God, or Pure Light. In some products Ibn Sina is necessary-real named «Soul of the world», and is possible-real - its body. Therefore statements of numerous authors of books and articles about philosophical outlook Ibn Sina that it was the dualist who has recognized two it is eternal. The opposite has begun the world, spiritual and material, it is necessary to consider as insolvent, superficial, unilateral approaches to its doctrine. Itself Ibn Sina against the such. Charges accurately and clearly objected, that it монист and its doctrine is reflected on the uniform beginning, and its system - «tauhid».

Characterising a basis of the philosophical outlook in the form accessible to the wide reader, the thinker wrote: True (God) – world spirit, and all world its body. Sort of spiritual beings - feeling of this body. Heavenly beings, the elements born - parts. Here in what the doctrine about the uniform consists. And the rest - an empty reasoning.

Everything, that possesses a body and the form represents is possible-real. In other words, is possible-real is that lies to exist and can not exist. Such are the material bodies possessing the certain form; for them existence or not existence are equal. If their essence gets life they exist if is not present they do not exist. If the essence is inseparable from existence, and its existence follows from essence something, instead of its existence is impossible and in that case leads to the contradiction, such life is called as is necessary-real. In is necessary-real existence and essence coincide. From its essence its existence follows. In it the essence and existence coincide, for its essence and existence are identical. Only its life consists in him, and it Exists in itself, irrespective of something. For all the others existence as aksidental joins their essence. So, speaks Ibn Sina, all existing this world, possessing the certain form represents is possible-real. Is necessary-real attaches to it the light and awards the existence status. Hence, this world and everything, that in it is, represents is possible-real and requires in is necessary-real. Besides, is possible-real shares on two forms. First, is identical-possible, which existence thanking anoxisne cessary – real become sobligatory. Secondly, what can exist only as possible and which cannot find the status obligatory, necessary. Spiritual beings both purely reasonable abstraction and angels concern the first category, which are «eternal creations» the God. These beings thanks to the God became obligatory and necessary. All creations of this world in which quality of existence and disappearance which on the being are subject to disappearance is inherent concern the second phase and are born once to die only. Besides, Ibn Sina, leaning against ideas of some predecessors, in particular, ideas of east wise men, and also Socrat, Platon and Aristotle.

If some philosophical sights Ibn Sina are continuation and the further development of its great predecessors, that he openly recognised, it is impossible to hide It, opposing them or to deform their true party for the sake of protection of dominating ideology. Here that Platon whom our thinkers named «Divine Platon» wrote on a case in point: «It is represented tome, - Platon wrote, - That to begin with should differentiate here what two things: that there is eternally arising, but never a real. That is comprehended by means of reflexion and an explanation, obviously, and is eternally identical life; and that is subject to opinion and unreasonable sensation,

arises and perishes, but never exists actually. However all arising should have any reason for the existence for to arise without the reason it is absolutely impossible. If the demiurge (creator) of any thing looks on invariably real and its beret in quality at creation of idea and a potentiality of the given thing, all is necessary leaves fine; if looks.



Ibn Sina

On something arisen also uses it as the prototype, its product leaves bad. And how the universal sky? Whether we name its space or other name which will appear for it the most suitable, we anyway are obliged to bring concerning its an attention to the question with which should begin consideration of any thing: whether there was it always, not having the beginning of the occurrence, or it has arisen, leaving from there is nobody The beginnings? It has arisen: after all is perceived, corporally, and all such is notable and, being perceived as a result of sensation opinion, arises and is generated. But we say, that all arising requires for the occurrence a certain reason» (3). Apparently, reasonings Ibn Sina on the world and its occurrence are in many respects identical to judgements of its great predecessor Platon. However division Ibn Sina of life into three forms: on is necessary-real, is possible-real and impossible it is original, it is original and represents the further development of doctrines of its predecessors (both east, and western). In this respect even classics - coryphaeuses of the West European medieval philosophy - such as Albert Veliky, Foma Akvinsky and others, were philosophers - sholastami, were adherents of these philosophical ideas of the great thinker. Moreover, later the most outstanding philosophers directions, for

example, Benedikt Spinoza and its followers, осознанно or неосознанно became successors and continuers of doctrine Ibn Sina about essence and existence. Even the most visible philosophers of the XX-th century (for example, many representatives of philosophy existensializm) recognise as the main basis of the world or, according to Fromm, an is necessary- real - universum,- shown in set of beings of it the world. As above, the God, on Ibn Sina, not that other already was specified, as necessary life, an original cause of all existing. It takes the highest place in hierarchy of life. In the God Its essence it is necessary coincides with its existence and, on the contrary, the essence of each separate thing has in itself no basis for own existence. In relation to essence of each thing its existence is something casual. As we see, reasonings Ibn Sina test Aristotle's influence. But business is not settled by influence Stagirit. The god, on Ibn Sina, does not act in a role as it is confirmed by Aristotle: it an original cause of all existing and to matter life.

In philosophy Ibn Sina the question on essence and existence is directly connected with a question on a substance, about a matter and the form. According to Ibn Sina, a substance - It what basis of life is not in any subject. Unlike a substance, aksidation is that, existence of that depends on the subject, the carrier. What the nature of this carrier or, otherwise, in what consists a final basis of life of all individual phenomena? All these phenomena a-essence aksidation. But aksidation that? Here already there are obvious essential differences of ideas Ibn Sina from views Stagirits. As, under doctrine Ibn Sina, the world does not exist by own necessity, means, its validity is preceded by possibility. But the possibility anticipating the validity, is either in the subject, or out of it. If this possibility did not consist in the subject it would be in itself a substance that cannot be. Hence, it is necessary to admit preexistence of the subject carrying in possibility of occurrence of the world by Such carrier of possibility of occurrence of the world the matter is. «Everything, that starts to be, wrote Ibn Sina, has a material principle... Everything, that starts to be after it was not, has, undoubtedly, a matter as all generated should be necessarily before the generation possible in itself» (4). Means, the matter as a possibility substratum is the assumption of any validity. But as possibility is eternal, also the matter should be eternal. From the told follows, that the world is eternal. For, first, the matter never can be valid as simple possibility as it contradicts concept of a matter. It can be valid only in the valid things in which basis it lays as possibility. Secondly, the reason and action are correlative, and cannot exist one without another. And the God and the world, on Ibn Sina, correspond as the reason and action, therefore the world without the God, the God without the world are inconceivable. Means, if the God is eternal, also the world should be eternal. The world consists of the separate, individual elements making a subject of special sciences.

«Arguments Ibn Sina in advantage the world can be summarised as follows. The creator, the demiurge or always stays in an actual condition, or it is sometimes actual, sometimes; if it always in an actual condition its creation should possess eternal actual life too; if at creation it passes from a potential condition in actual in it there should be something such that at it was not before, - the purpose, desire, the nature, ability or something another in this sort, but in that case we should search for this change for the corresponding reason, for occurrence of this reason - other reason and

so indefinitely. Further, if the world has arisen at will of the demiurge this will should choose any certain moment for creation, meanwhile as any moment of time is absolutely similar to all other moments and in them there is nothing such, that would allow to give to one of them preference before the others. At last, the thing before to arise, should exist before in a potentiality, and potential life assumes matter preexistence, and it means, that the matter is immemorial, its creation in time is impossible, as any other matter, for it - one more matter and so on indefinitely» (4) for this purpose was required.



Ibn Sina

Occurrence of world Ibn Sina explains by means of the theory of an emanation (expiration). Under its doctrine, necessary life is essence conceiving, and consequently, and learning. Necessary life learns itself. Its this knowledge of is the first life caused by the reason. At the same time, the first life caused by the reason, also is essence. Conceiving, or reason. The reason generated by the first life learns, on the one hand, the God, and, on the other hand - itself, both concerning the urgency, and concerning potentiality. As the reason will know God, considered Ibn Sina, from it there is as consequence of this knowledge a second conceiving essence, or the second reason. As the first reason learns Itself in the urgency, from it there is a world soul corresponding to the second reason and as it learns herself and in the potentiality a consequence of this knowledge. The world sphere corresponding to world soul, or life is. Thus there are generations of the second reason. Owing to knowledge of the first reason the second reason generates the third reason. Learning

itself (himself) in the urgency, it generates soul of the second heavenly sphere, and learning itself (himself) in the potentiality, it generates a body of this second heavenly sphere. All this process of generations comes to the end with generation of our reason which radiates separate cogitative forms. The last generate the perceived Our feelings of substance and subjects which people concern also. On philosophical system Ibn Sina, necessity generates idea, reason.

Remarkably at the thinker as well the doctrine about eternity of a matter as spirit outer side. This doctrine corresponds to the doctrine about its indestructibility. Indestructibility of a matter is proved on the basis of its communication with the concrete form of life. Under doctrine Ibn Sina if the concrete form of life in itself, on the basis of the spiritual essence, caused matter existence the matter with disappearance of the certain form, a certain material condition would be. It is destroyed. With occurrence something new every time again should arise and a matter, that is the continuous certificate of creation should be assumed. Therefore, adds Ibn Sina, the matter is not destroyed as a result of the termination of existence of the concrete form of life, as this form of life only comes off a matter to concede Place to other concrete form of life. Materiality, specified Ibn Sina in «the knowledge Book», happens earlier, than life of the thing, and it (thing) requires in of which consists. Hence, all concrete, that began to exist after did not exist in time, has a matter in which its occurrence is put in pawn.

Philosophy Ibn Sina and especially its doctrine about essence and existence have made huge impact on the subsequent philosophical theories of the East and the more so West. Has accurately told. Subsequently, in XVII century, Spinoza who has identified the God with the nature, has repeated doctrine Ibn Sina that in the nature its essence coincides with existence...In this doctrine were concealed incompatible with religious. Doctrine Ibn Sina took away from the God a role of the direct creator of separate things and the director of their destinies. Having separated the God from the world of terrestrial things a number of intermediate spheres or radiation steps, it did the doctrine possible to study the world of things not as direct creation of the God but how it exists in itself.

Thereupon pertinently to mention those abilities of knowledge which, considers Ibn Sina, are inherent in the God. The Sheikh-ur-raï considers, that the God, being general, not. Can know the individual. Its destiny - knowledge general. In this respect the person, being similarity of the God, its concrete display, knows both general, and individual. Naturally, all. These reasons in a certain measure contradict tafsir and wisdom kalam. Because of these judgements Ibn Sina also was exposed to prosecutions from religious conformists.

Ibn Sina deepening Aristotle's doctrine, originally treated occurrence of material things. In its understanding occurrence of things is not simple connection or a combination of invariable elements, and the valid transformation, their transformation. The basic of these transformations is material unity of elements as different kinds, on Ibn Sina, in itself it is not limited. Divisibility of material bodies is infinite. He considered actual limitation of bodies as result of their divisibility. Therefore, opposing атомистической theories Demokrit, the thinker denied existence of atoms as limit of divisibility of a matter. Ibn Sina, of course, in this case

struggled for deeper understanding Matter structures. He with special force underlined, that in атомистической the concept of emptiness is unacceptable the theory. «Continuous space, - he confirmed, - does not exist out of a matter. Emptiness which would be distance, does not exist... We hold that opinion, that the quantity is infinite; but this infinity exists how existence in possibility: not as the possibility passing in the validity and as the possibility designating, that the quantity can be increased indefinitely» (5). In other place he writes: «As to emptiness, it, in their opinion (i.e. According to followers of Demokrita. Actually, if Emptiness existed, between kept away from each other sensually perceived and perceiving would exist no joint, one would not operate on another and would not test its action ». Having studied and having analysed Ibn Sina, we can draw a conclusion, that the thinker did not write and did not mean any self-real, similar Platon's to idea; there is only an idea, in one case forming real and individual essence of a subject, in other - the intellectual form which is representing itself as a matter of our "representation" (tasabbur). Distinguishing idea and from the individual form, and from intellectual representation about it, Ibn Sina allocates with its and special, "own" life, depending on our point of view, installation (itibar) and simultaneously possessing relative independence as the idea maintenance happens more richly. Our representations (concept) which turns out, it agree Ibn Sina, through definition, and it is not capable all implication of corresponding idea. Development of this thought Finds continuation in works of philosophers of medieval Europe. But in more details we will consider this question more low. In the compositions - «the healing Book», «the rescue Book», «the knowledge Book», «the Reasons of occurrence of a lightning», «physics Fragments», «the Canon of a medical science» and others - Ibn Sina considers an origin of mountains, the rivers, minerals, the heavenly phenomena, earthquakes, inflow, health and illnesses etc. In the decision of these questions it costs on a mistiko-philosophical position and on a number of concrete problems advances a science of time for many centuries forward. Guess Ibn Sina about the smallest organisms which are the reason of infectious diseases is that, for example. Many other things discernments in medicine are similar also, to geology, mineralogy. Rather essential value for understanding and an estimation of philosophy Ibn Sina has its doctrine about causality.

The causality problem was one of the central world outlook problems of all medieval philosophy. It was a field of fierce battle between seminary students and the philosophers defending principles of a determinism. Ibn Sina in the decision of problems of causality goes after Demokrit and considers, that in the world all is causally caused and that the causeless phenomena are not present. Certificates of this position are available in «the knowledge Book» and other compositions. Cause and effect relations Ibn Sina extended and to relations of the God and the world: the God as it is necessary real there is a world original cause. However Ibn Sina has been convinced that the reason becomes valid only when it holds a consequence. Till this moment it either does not exist, or is not the reason. Hence, the God as a world original cause is it is necessary real only when it generates a consequence - a material world. From here follows, that the God and the world . After all the god exists always. The world means also as its necessary consequence also exists always. As

shows the subsequent development of philosophy, doctrine Ibn Sina about movement was historically significant. In the western historico-philosophical literature this question.

The analysis of products Ibn Sina - «healing Books», «Books of instructions and manuals», and others-proves «knowledge Books», that the Sheikh-ur-raisi really follows tradition to philosophy in treatment of a matter and the form, quantity and quality, and also movement, time and space. He perceives many problems and states in the spirit of comments al-Farabi to Aristotle's «Metaphysics» in which the exact and deep understanding of philosophy of «the first teacher» contains. However Ibn Sina on many questions goes further Aristotle and al-Farabi, bringing the new moments to treatment of movement, time and space. It defines movement as «transition of a thing during certain time from a potential condition in valid». From here follows, that potentially movement exists always, it is eternal. Any certificate of creation of movement was not, as it is primary.

Classification Ibn Sina of kinds of movement is rather original and distinct from Aristotels. It enters two principles of classification of kinds of movement: on categories of is possible-real life (i.e. on quality, quantity, a place and time) and on sources (movement happens natural, accidental and compulsory). For Ibn Sina the wide sight at movement as on the process including qualitative change, difficult development, phenomenon complication, growth, maturing and destruction is characteristic.

Pondering upon the movement nature, the thinker close approached to opening of discrepancy of movement. «The body, - writes Ibn Sina, - in the same place is in rest, In movement» (5). This statement, possibly, is dictated by reflexions Ibn Sina over a porism Zenon and Aristotle's comments to them. The space problem is comprehended Ibn Sina, on custom of antiquity, in the form of a «place» category. Ibn Sina starts with belief, that movement without a place and a place without movement does not exist. The place only on volume coincides with a thing which takes a place. But the identity between them is not present. As things have three measurements, same the place is characterised also. But this communication of a place and a thing is special: if the thing leaves a place other thing can occupy it. Therefore the place is not neither a substance, nor a body, the form. After all if it was a substance it would be either corporal, or reasonable. And if the place was corporal it would take the place. But it is impossible. If the place was abstract essence it would be impossible to specify in its position and the sizes for abstract no essence have Positions, the sizes, and at a place and at a body they are. But if the place was a body it would be simple or difficult and would consist of a matter and the form, and at a place of these signs. After all these reflexions Ibn Sina comes to conclusion that the place is акциденцией a material substance and without communication with this substance does not exist. This conclusion Ibn Sina overcomes Aristotle's fluctuations which has been inclined to recognise a place for a special kind of the reality existing along with a matter, but separately from it. Equally for the epoch treatment of time was innovative also. He considered time primary and infinite, insisted on necessity of a recognition of objectivity of time, struggled with its subjectivistic understanding. Time, on Ibn Sina, is also aksidation and is the form of life of any body; it «is connected with each

kind Movements», it acts also in the form of quantity of movement of bodies. Ibn Sina sharply opposed is subjective-psychological understanding of time. He wrote: «Time... For a body exists thanks to movement. Therefore, if there is no movement and change there is no also time». Therefore time does not exist as a special reality (as well as a place at Aristotle); it is not necessary to connect its life with presence also Reasonable soul (as it was done by Aristotle).

Processing an antiquity heritage, Ibn Sina underlined objective character matters. He wrote: «Some basically reject existence Time. Others, recognising its life, do not recognise behind it objective existence outside and think, that it an essence imagined abstract concept» (5). Ibn Sina Rejects these opinions and insists on materiality and objectivity of time, its accidental character in relation to a matter. These sights at forms of life of a matter were for XI century innovative and undoubtedly progressive. Its philosophical anthropology is deeply developed Ibn Sina. It also contains many scientific guesses. This science in the Middle Ages a game aligned the attention round the main problem - a soul and body parity. This parity Ibn Sina considers in four major aspects: as a problem of occurrence of a life and evolution of its forms; as a problem of a parity of the spiritual and material beginning in the person; as a problem of moral perfection of the person and as a problem of knowledge the person external and private world. Proceeding from Aristotle's heritage, Ibn Sina considers soul as the beginning, a body, providing to it ability to growth, reproduction, to food mastering, to strong-willed movement and reasonable (not to an animal) to knowledge. Ibn Sina divides all real into the organic nature (plants, animals and the person) and the inorganic nature (minerals). He is convinced that the inorganic nature precedes in time of the organic. Thus, it develops the thoughts planned still by Aristotle, on an origin of a life from a lifeless matter and reduces the definitive Abacus with the antique concept gilozoizm according to which all in the world lives, only degree of vitality and spirituality in the world phenomena is various. The concept gilozizm removes statement of a question on a life origin. For this reason it dominated in antiquity and has remained in culture of philosophy and divinity in the Middle Ages. Aristotle has undermined bases of this concept, and Ibn Sina has finished the business begun by «teacher».

Ibn Sina distinguishes in the nature three kinds of soul: vegetative, animal and human (speaking). This classification meets at Aristotle. After "teacher" Ibn Sina proves a genetic relation of various kinds of soul: the higher kinds of soul arise on the basis of the lowest, but to them are not reduced. Explaining essence of this genetic relation of soul, Ibn Sina approaches to thought on evolution of kinds of soul, i.e. About evolution of forms of a life from the lowest level to the higher. This thought, in essence, yet was not at Aristotle. In its lips the medieval pupil and the continuer whom was Ibn Sina, it has got absolutely special sounding. An Antikreationsistky orientation of the doctrine about a shower during times Aristotle confused nobody; besides and gods were much easier in those days: if they created something, used thus clay or any other improvised Material. In days of Ibn Sinait became dangerous, as contradicted strict installations of the Koran. Its defender was threatened with charge in heresy. In treatment of vegetative and animal soul Ibn Sina repeats that is told at Aristotle in his composition «About a shower» literally. Treatment reasonable,

human or speaking Souls also in traditions philosophies, but it is a little original. So, Ibn Sina writes: «Each person knows, that I am I... And all these bodies submit to me. I am assured, that these tools my, and I use them for performance of various functions. If there was no need I would not require these bodies. I am I, and I am not these bodies... And the purpose of that I learn myself, that I am I, consists that when I repeat that I feel, I think also I work, — I carry all these qualities to that thing which I named» (6). If to express in terms of philosophy of new time that problematics over which fought here Ibn Sina we will see, that in the resulted fragment it is a question about. Certain influence on formation of views Ibn Sina have rendered (magicians, prophets). At first this word named experts and commentators «Awesta», and then all those who was not the Moslem.

References

1. IbnSinanyfilosofiyalykmurasy // al-FarabimenIbnSinafilosofiyasy. / Kurast.:T. Ğabitov, Ğ. Kurmangaliyeva. – Almaty: Zhazushy, 2005. – 45-46 bb.
2. Sagadeyev A.V. Ibn Sina (Avitsenna). – M.: Mysl', 1980. – S. 55-71
3. Losev A.F., Shestakov V.P. Aesthetic categories history. - Moscow, 1965. – S. 42-44
4. Ibn Sina. Fizika // al-Farabi men Ibn Sina filosofiyasy. / Kurast.: T. Ğabitov, Ğ. Kurmangaliyeva. – Almaty: Zhazushy, 2005. – 324-371 bb.
5. Ibn Sina. Metafizika // al-Farabi men Ibn Sina filosofiyasy. / Kurast.: T. Ğabitov, Ğ. Kurmangaliyeva. – Almaty: Zhazushy, 2005. – 237-323 bb.
6. Ibn Sina. Zhan turaly // al-Farabi men Ibn Sina filosofiyasy. / Kurast.: T. Ğabitov, Ğ. Kurmangaliyeva. – Almaty: Zhazushy, 2005. – 372-545 bb.

1.7. TOLERANCE AS A PHENOMENON OF KAZAKH CULTURE

Introduction. Analysis of traditional Kazakh culture shows that tolerance is organically inherent in Kazakh culture with ethical principle, and is its most important feature. Kazakh worldview is focused on the preservation of world harmony as a way of existence with the approval of the other person in the world context. Ethical principles of Kazakh nation imbued high universal ideas of kindness and mercy. The compassion and humanity as the highest manifestation of tolerance are core values of the cultural background of Kazakh nation.



Big Almaty Lake

Tolerance requires a willingness to accept each other for which they are, and also the interaction of people on the basis of dialogue and agreement. Tolerance is an important phenomenon in charge of modern process of ethnic, inter-religious and cultural communication among the people. Modern civilization can survive and grow, provided a tolerant attitude towards members of different ethnicities, religions and cultures. Exit from the crisis of values is in general possible in the way of re-evaluation of the old generation and the new value system of society, the formation of new effective approaches to overcome the challenges of globalization.

Historical and cultural traditions of the people show the need for a humanistic worldview, a new concept of human rights and its role in modern society. Of course, this view of the world carries a huge constructive start and is the most important value, allowing people to find their place and purpose in the flow of social change.

Taking into account a number of circumstances of the modern world, in 1995 UNESCO adopts an international document “Declaration of Tolerance Principles”. It is pointed out in the declaration that “Tolerance means respect, internalization and samma ditthi of the variety of cultures, forms of expression and manifestation of human individuality. Tolerance facilitated knowledge, sociability, communication and freedom of thought, conscience and belief. Tolerance is the unity in diversity. This is not only a moral imperative but also a political and legal requirement. Tolerance is what allows the realization of peace, leading from a culture of war to a culture of peace. It is not a concession, condescension or indulgence. It is primarily

an active attitude prompted by recognition of the universal human rights and freedoms”.



Kazakh hunter

To maintain the socio-political, economic integrity and social harmony in the society, it is first of all necessary to develop a new, adequate to modern requirements of social development and public institutions operating model, based on principles of humanity and tolerance. The output from spiritual, social and cultural crisis is seen in the search for new moral guidelines capable of consolidating society. Goodness, love, kindness, tolerance, honor, justice, compassion, and conscience are the spiritual values, without which it is impossible to achieve genuine freedom and humanization of society.

Ethnic, social and cultural diversity, commitment to the stability of society are the basis for tolerance. Today's pluralistic, multicultural world of humanity can only survive on the basis of the principles of tolerance. The person is not born tolerant; it becomes established in the process of training and education, intercultural and interethnic dialogue. Thus, it is necessary to emphasize the great role of history, religion, art, philosophy, literature and music in the formation of tolerance and human behavior.

The Type of tolerance in Kazakh culture In current conditions, deep understanding and interpretation of tolerance in different contexts - philosophical and ideological, social and scientific reality – is required. The phenomenon of tolerance is

the subject of special attention in psychology, education, political science, ethnology and sociology. The problem of tolerance is associated with a number of fundamental philosophical and ideological issues related to human understanding, identity, opportunities and limits of knowledge and understanding between cultures and civilizations. Therefore, the need of philosophical understanding of the concept of tolerance and particularly, the search of the sociocultural bases is evident.

The concept of “tolerance” affects many philosophers and representatives of different philosophical schools and movements. The roots of research in this category have a long history dating back to antiquity (Heraclitus, Pericles, Socrates, Plato, Thucydides, Aristotle, etc.), and to modern scholars of social and philosophical thought.

Thorough and comprehensive study of traditional civilization systems and their functioning are devoted to foreign researchers: M. Weber, Hegel, T. Buckle, Kant, Marx, L. Morgan, Montesquieu, M.F. Rousseau, Engels, Spengler and others, as well as representatives of modern historical philosophical school: Karl Popper H. Ricketts, A. Toynbee , Samuel Huntington . Their works disclose methodology and model cognition of the development of civilization and the most important aspects of tolerance.



Kazakh steppe

In domestic phenomenon, philosophical tradition of tolerance is a special theme. In the tradition of Kazakh philosophical thinking, it is necessary to allocate

the works of Abay, Shakarim Kudaiberdiev, Magzhan Zhumabaev etc., in which the syntheses of Eastern and Western ideas are traced. In their creative heritage the idea of intercultural dialogue, steeped in the spirit of tolerance, is introduced. Philosophical problems of universal significance of the problem of existence and human freedom, the meaning of the life, compassion and tolerance are raised in their works. Kazakh worldview thinkers of the early twentieth century are profoundly humanistic. It is manifested in the individual approval in person, the uniqueness of his being, recognizing the importance of the role of man and nation in history, the solution of philosophical problems through the prism of goodness and evil, as well as a whole ethical coloring of their philosophical views.

Spiritual values of Kazakh society in line with the cultural and civilization processes are reflected in the works of Kazakh researchers Nysanbayeva A.N., Gabitova T.H., Nurmuratova S.E., Baitenova N.J., Moldabekova J.J., Altaeva J.A., Abdigalieva G.K., etc. Historical and philosophical aspect of tolerance is used in the works of Kazakh researchers.

Problem of tolerance is highly relevant to modern Kazakhstan, due to its polyethnic and multi-religious composition, transformation of Kazakh society, strengthening manifestations in the mass consciousness of various prejudices and fears reducing harmony and tolerance in society.

Qualitative uniqueness of Kazakh society has always consisted in the formation of a stable social life, based primarily on the universal connection of individuals in the field of material and spiritual relationships. The spiritual forms of social relationships, uniquely realized in various forms of activity, have always played a decisive role. Social and spiritual issues support this civilization, ensuring its integrity and serving the unity of moral values, ideas, knowledge, norms and traditions. In this connection, for Kazakhstani society, noneconomic, but interpersonal relationships, spiritual values and regulations were more important and influential. It followed that the common spiritual values, developed by the people, were of great significance for each Kazakh. They originally synthesized knowledge and morality, reason and will, beauty and humanity. Since all these qualities were person's inner world, insofar postulate "be a person" acted crown morality. Not coincidentally, the center of the moral teachings of Abay serves people. This is evidenced by his appeal to the people, "Adam bol!" ("Be a human!").



Nur-Sultan

A key theme of the dialogue of cultures, which is formed in the process of modern tolerant public consciousness, is the ratio of traditional oriental ways of life and values with liberal-trial, Western principles of organization of life. Traditional types of attitude, which include Kazakh culture, based on holistic relation to nature, understood as a living divine Wednesday. Genus, as biosocial organism, is comparable with the cosmos, and the person is connected with nature by ties of kinship. Individual fits into clans as its organic particle without taking independent decisions and obeying the will of the collective. Be out of sorts to lose everything: home, family, happiness, fate. Traditionalism and collectivism is the most important value of the society.

Culture, material and spiritual values form a picture of the world ethos. Kazakhs are the heirs of the nomadic culture. Nomadic culture influenced the formation of the Kazakhs tolerant outlook. A tolerance is primarily linked to the understanding of tolerance. "It should be noted that the understanding of tolerance as a philosophical problem was first formulated and understood in connection with the problem of tolerance. It was a peculiar understanding outcome known in the history of the Thirty Years War, during which representatives of the warring religions almost totally destroyed each other "[2].

The researchers note that the actual history of the religion of ancient Turks and proto begins at the end of II millennium BC with animistic view of reality [3, p.19].

Relying on the form of mastery of space and time in the Kazakh culture, its autochthonous and homogeneity, the area of communication, archetypes and space

times, economic, cultural and social types may be noted the following types of religious worldview: a) Genotype system of religion; b) taken from the outside, "alien" religious systems; c) Islam. Their relationship was different for different periods of time and historical conditions. We draw attention to the following table:

<i>Space</i>	<i>Time</i>	<i>Economic-cultural type</i>	<i>Social type</i>	<i>Major religious system</i>
Eurasian Steppe	mythological period	nomadism	congeneric society	genotypic religious systems
Eurasian steppe and mountain - spinal region	archetypical period	Nomadism and oasis agriculture	Genotypic society and nomadic empire	Genotype, Zoroastrianism, Buddhism, Eastern Christians
Eurasian and afro-asian habitats	civilized period	Nomadism and oasis agriculture	Statehood and genotype Society	Islam religion and genotypic
Central Asia	traditional time	Nomadism and oasis agriculture	National and tribal	Genotypic religion and Islam
Kazakhstan	innovative time	transitional type	colonial village	Islam

In the table above we see that in ancient history dominated henotheistic beliefs. Genotypic religious system called the common characteristic of the tribal community perceptions and beliefs that deify ancestors, the founders and their host for a decisive force in all spheres of public life. The central image of genotypic faith aruah (Kachina). Until today commemorate Kazakhs aruah par with God: "O aruah, O God, maintained, keep from harm". According Ch.Valikhanov at critical moments Kazakhs commemorate the names of their ancestors. Believe that any luck happens with the blessing of aruah [4].



Khan Tengri and the Tian Shan mountain range

To religious systems that run before the advent of Islam important role in the spiritual culture of Kazakhs are Tengriism and shamanism. In our opinion, Tengriism religion is the most adapted to the needs of nomadic economic and cultural type of religious system. The time of its blossoming coincides with the time of association of Turkic and Mongolian tribes' descent principle and the creation of steppe empires. Later, in connection with the formation of the Arab- Persian and Turkic civilization, Heavenly Tengri became synonymous with Allah.

Renowned scientist and researcher in the study of problems of the Kazakh philosophy Orynbekov M.S. in his monograph "The genesis of religion in Kazakhstan", wrote: "...the early medieval period marked by astounding simultaneous coexistence in Kazakhstan various denominations. Small religious space, concentrated in southern Kazakhstan and the Seven Rivers, represented essentially a detailed picture of the major religions of the universe, which has a beneficial effect on the spiritual life of the steppe society, historically prone gracious influence of ethical and moral systems. Perhaps, from this time it became a characteristic feature of toleration of steppe, preserved to this day". [5]

In fact, the syncretism of religious outlook proto is a striking fusion of religious beliefs, which greatly contributed to the openness of Barrens, which later transformed into the Kazakhs' tolerance towards other nations.

Analyzing the Kazakh culture in the context of the realities of the present, spiritual and moral values of the Kazakh people, including humanity and compassion,

kindness and hospitality, openness and peacefulness, it can be stated that tolerance is an ethical principle, inherent to Kazakh culture and its most important feature. Kazakh worldview is focused on the preservation of world harmony.

Conclusion. Tolerance is an essential characteristic and peculiar paradigm of Kazakh nation thinking. If tolerance is understood as harmony in diversity, then, such harmony is present in contemporary Kazakh society. Ethical principles of Kazakhs are infused with high universal ideas of kindness and mercy. That compassion and humanity as the highest manifestation of tolerance are the core themes of Shakarim's philosophy, an outstanding follower of Abai's philosophical traditions. Shakarim's philosophy certainly is a breakthrough in the future of the Kazakh people, spirituality of whom retains all the best, the accumulated history of the people, and forms a new, innovative, helping to become an active participant in the future.

Among the unifying values, inherited from the past, espy fight significance values interethnic and interethnic harmony and stability. They represent a value basis of multiethnic Kazakhstan society, in conjunction with which it is possible to deepen the democratic values in Kazakhstan, and based on them should be formed by civil society.



Lake Balkhash

Religious tolerance, tolerance, religious fanaticism and lack of aggression in the historical traditions of Kazakh people, respect for elders and spiritual freedom of other people - the good and important value that is important to adopt for the

development of productive dialogue between faiths tolerance and recognition of religion as an element of civil society.

Kazakhstan has historical experience, rich traditional culture, the culture of tolerance and spiritual values, natural historical process. Kazakh people cause its mentality affect the formation and development of social consciousness - political consciousness and political culture, norms of behavior and so on. Linked to this is the dominant traditionalist moral stereotype of social activity. It should be borne in mind that positive change can be achieved by passing the stage of formation of independent subjects of public relations. The transition to a new relationship depends on the development of the people themselves; it is a natural process of natural history.

In Kazakh culture tolerance acts as an independent general validity value. Tolerance is the ability to perceive other people's views and principles, unless they conflict with the requirements of morality. It is expressed in the universality of moral norms, voluntariness of their performance, responsibility for the results of actions. This determination involves a determination of ethical mores, meanings and purposes morally proper and responsible behavior. This specificity of ethical foundations of tolerance has been transformed into a modern culture of Kazakhstan.

Content of moral concepts, norms, principles, values, and the mechanism of their inclusion in the regulatory processes of tolerant behavior are the ethical foundations of tolerance. Generosity, humanity, tenderness, kindness , compassion, generosity, courage, loyalty , honesty, dedication, sense of duty and self-esteem, empathy, sincerity, diligence, humility these design rights in the moral personality. Specificity of ethical foundations of tolerance is expressed in the universality of moral norms, voluntariness of their performance, responsibility for the results of actions.



Kazakhstan's conceptual model of tolerance is based on cooperation of cultures, ethnicities and religions, social communities and groups. Proximity of the cultural traditions of different layers and the value unity of society create preconditions for the formation of social cohesion as characteristics of Kazakhstan's strategy of tolerance. Consent acts deep foundation increase social integration (understood not as the absorption of some other, and a mutual benefit, as the acquisition of the new system, really common qualities), reduce tension and conflict potential and contributes to the realization of the principle of tolerance.

References:

1. Deklaratsiya printsiptov tolerantnosti: Utv. rezolyutsiyey General'noy konferentsii YUNESKO ot 16 noyabrya 1995 g. // www.tolerantnost.ru. (in Russian)

1. Barlybayeva
G.G. Tolerantnost' kak eticheskiy printsip kazakhskoy filosofii // Formirovaniye ustanovok tolerantnogo soznaniya v kazakhstanskom obshchestve. – Almaty, 2009. (in Russian)

2. Tsepkova I.B.
Religioznaya tolerantnost' kak fenomen kul'tury Kazakhstana // Kazakhtyn dasturlı madeniyetı – Traditsionnaya kul'tura kazakhov: Sbornik nauchnykh statey. Almaty: «Ziyat press», 2004. (in Russian)

3. Valikhanov
CH.CH. Sobraniye sochineniy v 5 tomakh. – Almaty, 1985. – T. 4. – 461 s. (in Russian)

4. Orynbekov M.S.
Genezis religioznosti v Kazakhstane. Almaty: Dayk – Press, 2005. - S. 228. (in Russian)

1.8. THE HEURISTIC POTENTIAL OF THE IMPERATIVE ABAI"BE (BECOME) A HUMAN!" IN CULTURAL SELF-IDENTIFICATION OF THE KAZAKH PEOPLE

Annotation. The purpose of the article is to justify that cultural identification is a process of unity (identification) of a person with cultural ideals, historically developed in the national culture of the state (country) on the basis of spiritual values, preserved and transmitted to descendants by the spiritual teacher as a national treasure.

Such a fundamental concept of the moral renewal of the Kazakh people at the turn of the 19th-20th centuries was the teaching of Abai “Be a human!”. This concept arises from a person's need for comprehension, awareness of his spiritual connection with the world for self-realization.

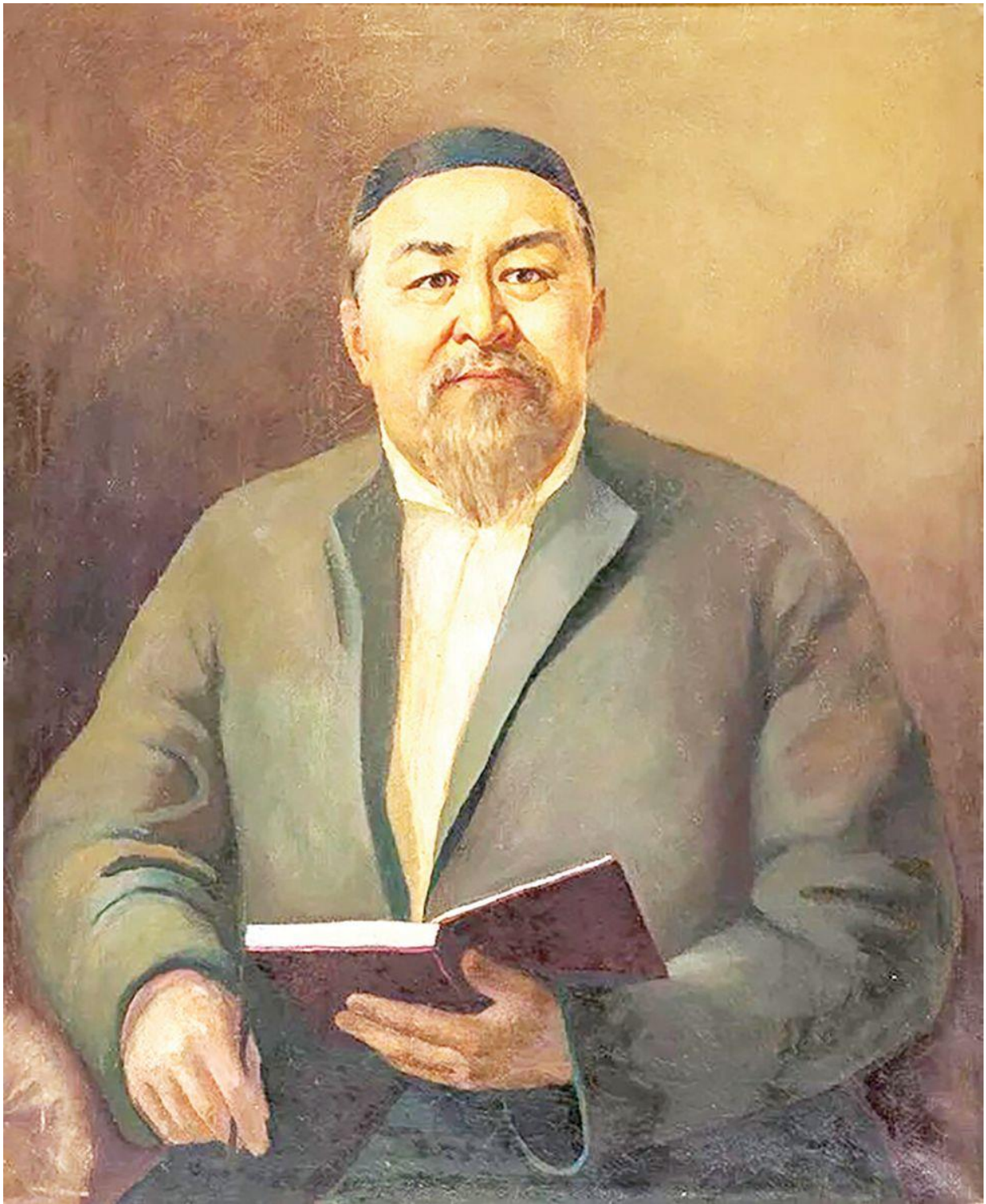
Everyone needs it, since not a single person can do without ideas and ideas that express his attitude to his environment, to himself.

The article substantiates the idea that the moral concept of Abai “Be a human!” there is an expression of extremely general grounds for self-identification and aims at the fundamental characteristic of human being.

Abai, at the crossroads of East and West cultures, at the same time perceived their spiritual and moral values. However, he was not only the interpreter (adapter) of these cultures: on their basis he developed a different (different) synthetic image of the world and the presence of man in it. If in the West the thesis “change of the world” dominated, and in the East - the knowledge of oneself as part of nature, then Abai formed the imperative “Be (become) - a human (man)!” As a philosophical concept. The greatness of the phenomenal genius of Abai was expressed in the fact that in his socio-philosophical lyrics, contrary to all the “abominations of being” and the tragedy of fate, he raised the stamina of the human spirit to an unprecedented height, implanted the hope of a better life in the minds of his contemporaries.

Keywords: self-identification, human ideal, enlightenment, human qualities, the meaning of being

Introduction. The concept of “identity”, generic in relation to self-identification, is given the following definition in the normative literature: “The term identity is applied to many political, social, ethnic and cultural phenomena, its general content is the identity of the object with itself, its existence within clear boundaries, the certainty of its being, relative immutability, movable stability, integrity. Identity can also be understood as a developed state of an object, in evaluative categories - a desired state ”[Concept, 1996]. By the way, it is curious that a seemingly purely philosophical concept was included in the political document: this clearly characterizes the urgency of this problem. This problem is becoming one of the most urgent today, including for Kazakhstani science and public practice [Malinin, 1999, 41]. If we take the point of view of the formational approach, then it should be recognized that culture is in a constant process of development, but, therefore, in fact, its constancy does not exist, i.e. a strong self-identity.



Abai

It should be noted that the imperative of Abai "Be a human!" universal and addressed to the human race as a whole, and not only to the Kazakh people. "We would tirelessly expand the circle of our interests, multiply the knowledge that feed our souls. We would understand that the blessings of the soul are incomparably higher than the bodily ones and subordinate the carnal needs to the dictates of the soul "- this is how Abai considered the imperative "Become a man!" [Abai, 1993]. Abai's imperative "Be (become) a man (human)", as a philosophical concept, contains in a reduced form a specific formula for the formation of the human

principle in a person, since it reflects the essence and purpose of a person in the world, and is not a simple didactic commandment: "be like that or another figure". This path of becoming human in a person is a long process that breaks down into periods that coincide with the stages of socialization of the individual. The process, as a result of which, on the one hand, occurs the interiorization (internalization) of social norms, moral principles, that is, the conversion of a person into a personality. On the other hand, there is also a reverse process - exteriorization, i.e. individual qualities are socialized, negative personality traits are overcome and socially significant, "universal" ones are established.

Only on the path of self-knowledge and self-education does a person achieve inner perfection, acquire truly human qualities. But this path is not easy and thorny. Throughout his life, a person has to constantly become himself, reproduce moral qualities in actions and deeds and overcome negative qualities. Abai's reflections on a perfect, highly moral personality found the fullest expression in his ethical concept "Be a human!"

The structure of the concept includes two main aspects:

1) All that should not be done in order to become a human: What qualities of character, according to Abai, are destructive for a person?

These are pride, passion, envy, arrogance, lies, laziness, greed, hatred, cruelty and other moral negatives. They lead the human heart to callousness and cruelty, and it becomes insensitive. A person must cleanse himself of them. It is necessary to avoid such disgusting qualities as: slander, lies, boasting, idleness and extravagance [Abai, 1954, 63]. Without overcoming these vices, a person is not able to achieve cultural and moral perfection.

2) All that should be done in order to become, to be human: initially to develop in oneself sincerity, hard work, philanthropy, mercy, compassion, charity, moderation, truthfulness, kindness, modesty, justice, that is, those qualities that induce a person for improvement.



A traditional meal in a Kazakh yurt

Methods. The article uses the method of comparative analysis of identification processes in the spiritual space of Central Asia in the 19th-21st centuries in the context of the ideas of AbaiKunanbayev. The analysis was based not only on philosophical sources, but also on sources of other areas of knowledge, primarily of literary, historical and cultural, as well as cultural and ethnographic order.

Comparative methodology (comparison, analogy, juxtaposition, dialogue, parallelism) based on the development of a system of criteria for self-identification of a Kazakh person at the turn of the century allows us to consider them as parts of a single whole.

It is philosophical comparative studies that allows us to touch upon the “deep layers” of culture, which makes it possible to comprehend one culture through the prism of another, which is characteristic of Abai. This method was widely used by Abai to compare the ideas of Russian (Western) and Eastern spirituality.

As a theoretical and methodological approach, the article uses a cross-cultural intertemporal "cross-time" analysis, which made it possible to compare the indicators and characteristics of two traditional cultures in temporal dimension and dynamics. At the same time, the article uses logical-historical, axiological approaches.

Additional methods were the method of systems analysis and hermeneutics. The key moments, firstly, were the ideas about the picture of the world, expressed in folk legends and beliefs, traditions, customs, rituals, etc., which are the basis of Abai's worldview.

Results. The ethical meaning of the imperative "Be a human!" consists in a moral assessment of the role and purpose of a person in society. People should contain a synthetic unity of reason and humanity, hard work and education, friendship and love. A genuine (full-fledged) person must instill, cultivate positive qualities in himself, find his place in life.



Horses roaming freely

The imperative “Be a human” includes a system of requirements, the fulfillment of which is a guarantee of perfection and authenticity. According to Abai, a perfect person should be active, honestly work, strive for knowledge, rationality in actions, be benevolent, fight evil, be conscientious.

These moral requirements are complex; they must be transformed into conscious desires, into the life principles of people. As norms of public morality, they must turn into real actions and deeds, into everyday human behavior.

What traits can unite different cultures scattered in time and space? In other words, is there something in common between cultures that are distant from each other for thousands of years of human history, between the cultures of different peoples existing in the same historical era, but significantly different from each other both as a result of the natural conditions of their life and as a result of a significant gap in the level of development of productive forces, science, education, etc.? At the same time, as rightly noted, something essentially common, inherent in culture as a specifically

human activity and its objective and institutional objectification, is exactly what makes a person a person [Kurganskaya, 2003, 59-60]. In addition, and this is the most important for us in this case, culture itself can be considered as the broadest cultural universal [Dramaliev, 1990, 110-113]. Indeed, wherever a person appears, he is always followed by culture as a specific human activity. It is obvious that culture is also a specific feature of a person.

The imperative “Be (become) a human” is directed not only outside, for others, as moral didactics, but also inside, as a means of self-realization, i.e. has a moral side, because it recognizes the freedom of the subject to act in accordance with his conviction [Abai, 1993, 63].

The logic of Abai's thought inevitably leads to the conclusion: a person must turn inside himself, look for grounds for choosing a line of behavior in order to become a real, “full-fledged” person. This means the recognition of the personal principle of moral life and presupposes the conscious and responsible behavior of a person.

The ethical categories highlighted by Abai (conscience, shame, duty, honor, justice, etc.) and philosophies were developed on the basis of a person's practical orientation in the world, and therefore have national features, characterize the originality of the thinking of the Kazakh people, emphasize its specifics.



Abai

One of the features of Abai's humanistic methodology is that the means of knowledge, moral ideals are not given to a person in a ready-made form and do not exist independently of him. They are potentially built into human nature, presented in the form of a “project” that a person has to realize (translation of the mind in potency, first, into the actual, then into the acquired, as in the teachings of al-Farabi about the

soul). In the 19th Word, Abai expounds this idea as follows: “A child is not born a reasonable being. It is only by listening and watching, examining everything by touching and tasting, that it learns what is good and what is bad. The more a child sees and hears, the more it knows. One may learn a good deal by listening to wise men. It is not enough to be endowed with a brain – only by hearing and memorizing the teachings of the learnt and by avoiding vices one can grow up a complete person” [Abai, 2005, 114].

Human life is a social activity in which personal contacts, relationships, collective rapprochement and connections of people arise and are formed to achieve the set goal.

Moral activity in this aspect is social in the broad sense of the word. Moral relations are not invented by man, they hover in the spiritual structure of being as objective real relations of people.

This is of particular importance for Kazakhs. The spiritual aspect of civilization turned out to be immeasurably more important for them than the factors of material production. Neither the economic nor the political aspects of society can fulfill the role of the keeper and translator of historical memory, which the spiritual structure of civilization successfully fulfills. Interpersonal relationships in Kazakh culture are so fundamental that they form the entire system of spiritual production. Special spiritual relationships are natural in this society “and constitute a kind of communication code, language and method of communication, as well as the form of transmission of symbols ... The social carriers of this civilization ensure its integrity, which appears as a unity of spiritual values, ideas, knowledge, orientation, norms and symbols” [Orynbekov, 1995, 29].

Abai described this problem in detail in the 38th Word. From a humanistic standpoint, Abai, for the first time in the history of his people, raised a cardinal question - what should be the appearance of a genuine person - which can radically change the cultural and moral content of society, educate its people in the spirit of humanism.



Spirit of humanism

“It is a sacred duty of each of us to increase the number of our friends. This depends on our good will and warmth of heart towards other people, something that must evoke a response in kind. At least do not wish ill to others, do not try to put ourselves above them by your words or deeds”. [Abai, 2005, 163].

Society must create the necessary conditions, help a person find himself. A two-pronged process is seen here: the active work of a person on himself and social determinants that affect a person from the outside. Both can not be successfully carried out without purposeful human activity, labor efforts, awareness of the social significance of labor as a vital need and as the basis of morality.

Abai believed in the possibility of changing the social environment, believed in the possibility of re-educating individuals through enlightenment, in the spirit of humanism. Therefore, his concept of a harmonious, moral personality contains deep thoughts and constructive ideas. The idea of the decisive role of labor in the moral formation of a person is constantly present in the ethical concept of Abai. Diligence is the beginning of morality, and man, work is the true bearer of virtue, therefore Abai calls people who live honest labor “holy people” [Abai, 1954, 338].

The moral impact of labor on the formation of a person also lies in the fact that, according to Abai, labor is the main means of ridding people of vices. If people constantly work in society, then such vices as the habit of idle life, parasitism, laziness, etc. will disappear. [Abai, 1954, 400].

Thus, Abai's belief in the transformative role of labor is one of the sources of universal human values, following which a person discovers a full-fledged being in himself. One of the necessary conditions for the implementation of the moral imperative "Become a human!" As a philosophical concept and, at the same time, one of the main duties of a person, along with hard work, Abai considered the striving for

knowledge, for rationality, making the moral qualities of a person dependent on intellectual development, on the maturity of the mind. Abai recreates the original model of a perfect person, which is characterized by the following qualities: activity, work, high aspirations, creative thinking, a sense of beauty. Become a Human Concept - there is a path on which a person does good by actions, thoughts, feelings - this path leads to a perfect personality, the properties of which are a bright mind and the burning heart.



Kazakhs a hundred years ago

A perfect person is a highly moral, virtuous person. Such moral qualities are acquired by him in the process of thoughtful and systematic educational work and become a necessary state of the soul, which regulates the conditions of genuine human existence.

Abai proves that a “full-fledged person” must have the following qualities: have a burning heart and have a bright mind, love the truth, hate lies, have a proud soul and value honor, strive for spiritual perfection, despise material goods, be fair.

As Abai believed, the true, authentic essence of a perfect person is not external, which is perceived by the senses, but internal - comprehended by the mind. The inner world, inner perfection, Abai defined as the unity of goodness and beauty, moral principles of man. “The dignity of a person,” writes Abai, “is determined not by appearance and wealth ..., but by heart and mind” [Abai, 1993, 131].

Each era solved the problem of man in its own way, only now it has acquired special acuteness in connection with the negatives of the process of globalization of

public life. Nowadays, when the situation of ubiquitous excessive egoism, both individual and group, prevails in the world, a person must develop a radically different way of being in the world. Such a way of being, in which the task of human development and improvement would be resolved, is inextricably linked with the establishment of spiritual and moral values in society. Hence, there arises an urgent need to refer to the history of philosophical and ethical thought, where the main ideas that reveal the human in man are concentrated.



Group portrait of a man and a woman in traditional costumes. Semipalatinsk region, 1879.

The most important component of Abai's philosophical views is the doctrine of morality, closely related to the problems of the formation of a moral personality and aimed at the humanistic education of both an individual and society as a whole.

Discussion. As one of the researchers of Abai's creativity M.O. Auezov: "...the majority of Abai's philosophical views rest on the problem of humanity" [Auezov, 1995, 18]. Abai inherits and develops the ideas of the thinkers of the East, al-Ghazali, Ibn Tfeil, Omar Khayama, Nizami, Savadzhi, Ferdowsi, Saadi) who asserted that humanity is the basis of human life, its creative daring, striving for the future. This is how Nizami instructed: "If a person, so know, you are with people, perceive their intelligence and humanity", and in Salmon Savadzhi (1300-1375) we find the following statement: "He is a person in whose heart is kindness" [Karpyk, 1995, 83-84].



Polyakov I. S. Group portrait of students. Kazakhstan, Semipalatinsk region, 1879

Abai's principle "Be a human" as the main way of self-identification of a person is widely discussed in modern Kazakhstan. To classify all the variety of identification

strategies-programs existing in Kazakhstani society, a number of grounds-criteria are required. They are put forward in his works, for example, by G.V. Malinin: in relation to the past, according to the degree of ethnicity, according to the nature of the distribution of property and power in society, in relation to the national state structure, according to the correlation of strategies-projects with the global civilization process [Malinin, 1997, 26].

In addition, G.V. Malinin distinguishes three levels of self-identification: 1) the macro level, where Kazakhstan is identified in geopolitical and regional terms;2) the average level of self-identification, which consists in self-determination of oneself as a state organized community, the acquisition of national unity and the corresponding identity;3) micro level of self-identification, i.e. self-determination of individuals in relation to local identities, i.e. communities based on monogenism (confessional, ethnic, etc.) and characterized by solidarity between their members [Malinin, 1999, 41].

To this, obviously, it should be added that the types of identity must be distinguished not only, so to speak, "horizontally", but also "vertically." In the personal positioning system, the landmarks of the national and civilizational plan constitute only one of the levels of identification, and not always the main one; ethnic and ethnocultural, religious, ideological, political and other vectors of identity also received the opportunity for free development [Semenenko, 2004, 101-114].The correlation of cultural identity with other types of identity: social, ethnic, civic, etc. looks the same. [Yadov, 1994, 38].

The high appraisal of the role of labor as the main strategy for human self-realization found a response from his descendants. The thinker believed that the most important condition and means of self-realization of a true person is work, activity. According to Abai, attitude to work is the main, objective measure of the moral essence of an individual. A genuine person relies on his work, which is a condition for his well-being and freedom, idleness and dependence are alien to him. "To live by lies, deceit and begging is the lot of good-for-nothing rogues. Put your faith in the Lord, and trust in your own powers and abilities. Even the hardest earth will yield good crops to honest and selfless toil." [Abai, 2005, 86].



Polyakov I. S. Family in Semipalatinsk region in traditional costumes. Kazakhstan, Semipalatinsk region, 1879

Abai was convinced that only thanks to work a person will achieve moral perfection, and believed that a respectful attitude to work is necessary: “Some Kazakh sayings merit attention and some do not, for they do not carry anything divine or human in them. The Kazakhs say: “If you live in need, forget your shame”. Cursed be the life that knows no shame! But if the proverb counsels one not to shun any hard work, however lowly, there is nothing shameful in such work. An upright man should earn his bread honestly, not live on alms or sit back in indolence. “A clever fellow can set even the snow on fire”, “You can get anything, if you know how to ask”. These are words condemned by God! Is it not better to get riches from the earth by the sweat of your brow rather than rely on cunning and beg for crumbs from another man’s table?”.[Abai, 2005, 134].

An important condition in achieving the ideal is knowledge and thinking, which enable a person to analyze not only natural phenomena, but also social life. In the process of cognitive and practical activity, a person gets rid of vices, since they are a product of ignorance and ignorance, grows spiritually, develops a life worthy for a person.

According to Abai, knowledge precedes action. Actions, however, not only eliminate vices, but also their causes, and affirm the opposite virtue of vice. The goal,

the meaning of human existence can really be achieved when a person comprehends knowledge, science, realizes the accumulated intellectual potential in labor activity: “The strength of a person believed, Abai, lies in his mind and knowledge ...” [Abai, 1993, 218]. That is why, in his creative activity, he paid special attention to the problems of upbringing and education of the younger generation.

Unlike oriental thinkers, the perfect man of Abai is a completely earthly man. The only difference is that he is improving, working on himself, and in comparison with ordinary people he has the advantage that he is subject to inspiration, is open to spirituality and is able to understand the word of God.

“A perfect man” - (“tolykAdam”) of Abai is a highly moral, spiritual person who combines the earthly, material and divine. “You should know, the path of the Most High is infinite, and it is given to no to traverse it to the end. He who is resolved to follow this path is considered a true Muslim...” [Abai, 2005, 162].

It was the absolutely wise, Abai believes, “Such men know neither sleep nor repose nor diversions; they persevere in a tireless quest for discoveries that might be useful to humankind. They have given man electricity, the power of lightning, they have learnt to communicate with one another over immense distances, they have compelled fire and water to perform colossal work that even thousands of men cannot do. They improve the human mind, they teach us to distinguish good from evil, and we are certainly indebted to them for many things”. [Abai, 2005, 161].



Kazakh sultans with representatives of the Russian bureaucracy. St. Petersburg, the second half of the XIX century. From the collection of B. L. Modzalevsky

The individual becomes a "perfect man" thanks to his own systematic self-education and self-development. The one who builds up and develops his wisdom, doing it incessantly, that perfect person, the poet calls:

“If I am called a man,

How can I be a dark ignoramus? " [Abai, 1961, 474].

What function is assigned to a perfect person, and how does he differ from others? First of all, he is the manifestation of God on earth. Each person potentially contains the ability to reflect divine attributes.

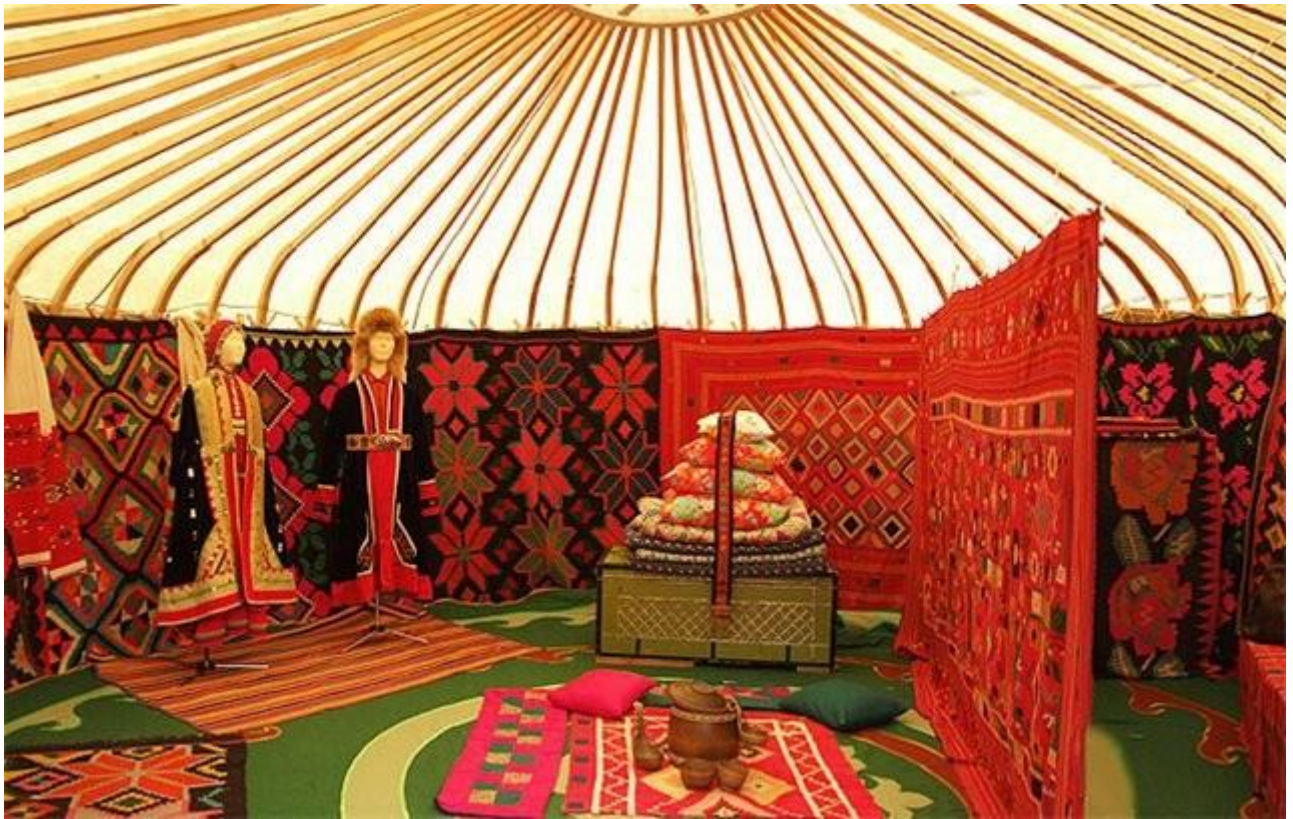
If a person fully reflects the divine essence (and, as you know, God cannot be known in himself), then to know Him it is necessary to rise to the sight of God as the only reality. The knowledge of a person is due to the fact that his soul is enlightened in the world of God, thus it gets acquainted with the essence of truly existing. Thus, the main goal of a perfect person is to know himself.

If we return from the Abai era to the modern situation, then in general conceptual terms, cultural identity is broader than self-identification. It includes ethnic (determining which culture a given individual belongs to - for example, Kazakh, Russian, German); civilizational (to which culture - for example, eastern or western - it is attributed); socio-political (to which culture the individual belongs - Soviet or market), etc. But, perhaps, the concept of identity and the corresponding problem are most often encountered in research on ethnology, since the most acute problem of all problems concerning forms of identity is the problem of ethnicity, or ethnic identity [Orynbekov, 1994, 207].

“As you know, ethnic identity is based on factors perceived at the personal level (language, traditions and cultural memory, territory, etc.). As for the national identity, it is largely based on ideas about civilizational development, economic resources, society, cultural and historical past.

These components of identity do not contradict each other. But in order for them to be combined, the state must build a system of relations based on mutual understanding and trust, on the recognition of the rights and interests of “others”, i.e. to create the backbone of a multicultural society ”[Frank, 1992, 65].

Another aspect of the problem, the other side of it, cannot be ignored. It lies in the fact that the concept of cultural identity is very often, almost as a rule, mixed with identities of a different kind. National (ethnic) identification is the identification of oneself with a certain language, cultural characteristics, including religion, traditions, history, Fatherland. These "five truths" allow a person to answer the question “Who are you?”.



Kazakh yurt

The inappropriateness of mixing these concepts is clearly visible in the example of the absolutization of the principle of cultural pluralism, which can lead to an exacerbation of those negative trends that clearly run counter to state policy aimed at national consolidation on the scale of the entire Kazakh society. The fact is that the culture of an ethnos ensures not only its integration and stability: the elements of this culture also have another side, since they also perform ethnodifferentiating functions, i.e. become the basis for distinguishing between "we" and "they". For each ethnic group, as G. Narbekova justly points out, the existence of other ethnic groups is an external phenomenon that differs not only in the content of life, but also due to the dissimilarity of the cultural image. The principle of self-determination of cultural communities cannot serve as an unconditional criterion in an approach to cultural problems, since it turns out to be dependent on other factors of social life. The independence of cultures of different communities is always complemented by their interconnection and interaction either on the basis of a common spiritual life, or through an established system of mutual understanding and trust [Narbekova, 2004, 271].

In addition to the thought about the illegitimacy of identifying cultural identity with other types of identity, especially with ethno-national identity, one can cite a very accurate statement by G. Shalabayeva: "...identity with oneself would never have grown into a complex problem if a person of a certain ethnic group meant a simple adherence to the characteristics and properties of his nature. Finding oneself turns into a problem due to the specifics of the very way of human existence"[Shalabayeva, 1995, 213].

Of course, different types of identity in one way or another intersect, interact, overlap each other in the space of society. There is a complex interweaving of them, as a result of which such phenomena as, for example, “ethno-confessionalism” arise, when ethnicity is mechanically equated with confessional, or “ethno-cultural identity”, as in the case we are considering.

In this sense, one cannot but agree that “for a number of reasons, it is ethnicity that has been, over the past ten years, a socially universal certainty and a universally significant context of personality self-identification in our society” [Kurganskaya, 2003, 61].

Conclusion. Yet self-identification “Becoming a human” is a deeper and different concept than identity, we may say, cultural, or national, or religious, or political, or civic. Cultural identity, we emphasize this once again, is a broader concept and a more flexible phenomenon. One can ask the question which culture I belong to - old or new, and this will not be a question, for example, about national identity. You can ask which culture I should fit into: Western or Eastern, and this will not be fully a question of civil identity.



Dombyra

Speaking about a person's self-identification, one can evaluate it in two ways: 1) self-identification is a consequence of human activity and 2) self-identification is a consequence of culture. In other words, the question arises of where does the status of self-identification, respectively, its crisis come from - from within the culture itself as a social phenomenon or from within the human personality?

To this, most likely, the following answer should be given: in the nearest, direct way, the crisis of identity arises from culture. Culture is changing - and in this

transformation process a person is able to lose himself in his usual cultural self-measurement. But ultimately, or in the essential sense, the crisis of identity must be attributed to the person himself. And the mechanism here is quite simple: a person is never satisfied either in his egoism or in his creative searches, and he always needs something new, he must constantly prove that he is a human being, "To be a human" (Abai). However, when something new appears, the person is again dissatisfied. Consequently, it is again not identical to the present culture, and that, in turn, is thus not identical within itself.

It is important to emphasize that in the second case a double problem arises: an individual can lose touch with his ethnic culture, but not lose touch with the culture in which he was born or which he chose as "his". Conversely, the paradoxes of identification are, therefore, resolved in such a way that identification should be made only in relation to the high value patterns of internal and external culture. The identification specimen must be axiologically sound. As V. Hesle, only by identifying with values that have nothing to do with selfish interest, the "I" becomes self-confident and acquires a sense of dignity [Hesle, 1994, 112-123].

Literature

Abai Book of Words. Poems/retelling with kaz. K. Serikbaeva, R. Seisenbaeva. - Almaty: El, 1993. - 272 p.

AbayKunanbayev. Poems. Prose. - M.: GIHL, 1954. - 405 p.

AbayKunanbayev. Favorites. - Moscow: Goslitizdat, 1945. - 320 p.

Kunanbayev A. Works. - Almaty: Kazakhstan State Publishing House of Fiction, 1961. - 693 p.

Auezov M. AbayKunanbaev. - Almaty: Sanat, 1995. - 304 p.

Abai. Books of words. Poems / project by R. Seisenbaev., K. Serikbaeva - Semey: Abai International club. 2005. - 181 p.

Dramaliev L. Are there cultural universals? // Yearbook of the Philosophical Society in the USSR, 1989 - 1990: Man and humanity: spiritual traditions and perspectives. M., 1990. - 110 - 113 p.

Karpyk A. Kh. Abai The heirs. At the crossroads. - Almaty: Al-Khalel Agency, 1995. - 304 p.

The concept of the formation of state identity of the Republic of Kazakhstan: Approved by order of the President of the Republic of Kazakhstan on May 23, 1996 No. 2995 // Kazakhstanskaya Pravda. 1996. May 29.

Kurgan V. D. Kazakhstan model of interethnic integration through the prism of the media //

The role of the media in the development of interethnic harmony in Kazakhstan.

Materials of the international scientific and practical conference. - Almaty: Center for Humanitarian Research, 2003. - 59-68 p.

Malinin G. V. Identification processes or self-determination (sociological analysis) // Adam əlemi - Human World. - 1999. - № 1. - 41 p.

Malinin G. V. Worldview and sociocultural foundations of interethnic harmony. - Almaty: Institute of Philosophy, MN-AN RK, 1997. - 22-44 p.

Narbekova G. Priorities of the cultural policy of the state in the context of the transformation of Kazakhstani society // Prospects for the development of philosophy and political science in the XXI century. Materials of the scientific-theoretical conference. - Almaty: Computer Publishing Center of the Institute of Philosophy and Political Science of the Ministry of Education and Science of the Republic of Kazakhstan, 2004. - 271 p.

Oyzerman T. I. Are there universals in the field of culture? // Questions of philosophy. -1989. -№ 2.- 51 – 62 p.

Orynbekov M.S. Pre-philosophy of protokazakhs. - Almaty: Oner, 1994. - 207 p.

Orynbekov M. Philosophical views of Abay. - Almaty: Bilim, 1995 .- 136 p.

Semenenko I.S. Cultural factors and mechanisms of formation of the Russian national-civilizational identity at the turn of the XXI century // Polis. 2004. -№ 1. - 101-114 p.

Frank S.L. The spiritual foundations of society. - M .: Republic, 1992 .-511 p.

Hesle V. Crisis of individual and collective identity // Questions of philosophy. - 1994. -№10. -112-123 p.

Shalabaeva G.K. Ethnos. The culture. Self-awareness. - Almaty: Atamura, 1995 .- 240 p.

Yadov V.A. Social identification in a crisis society // Socis, 1994.- No. 1. - 35-52 p.

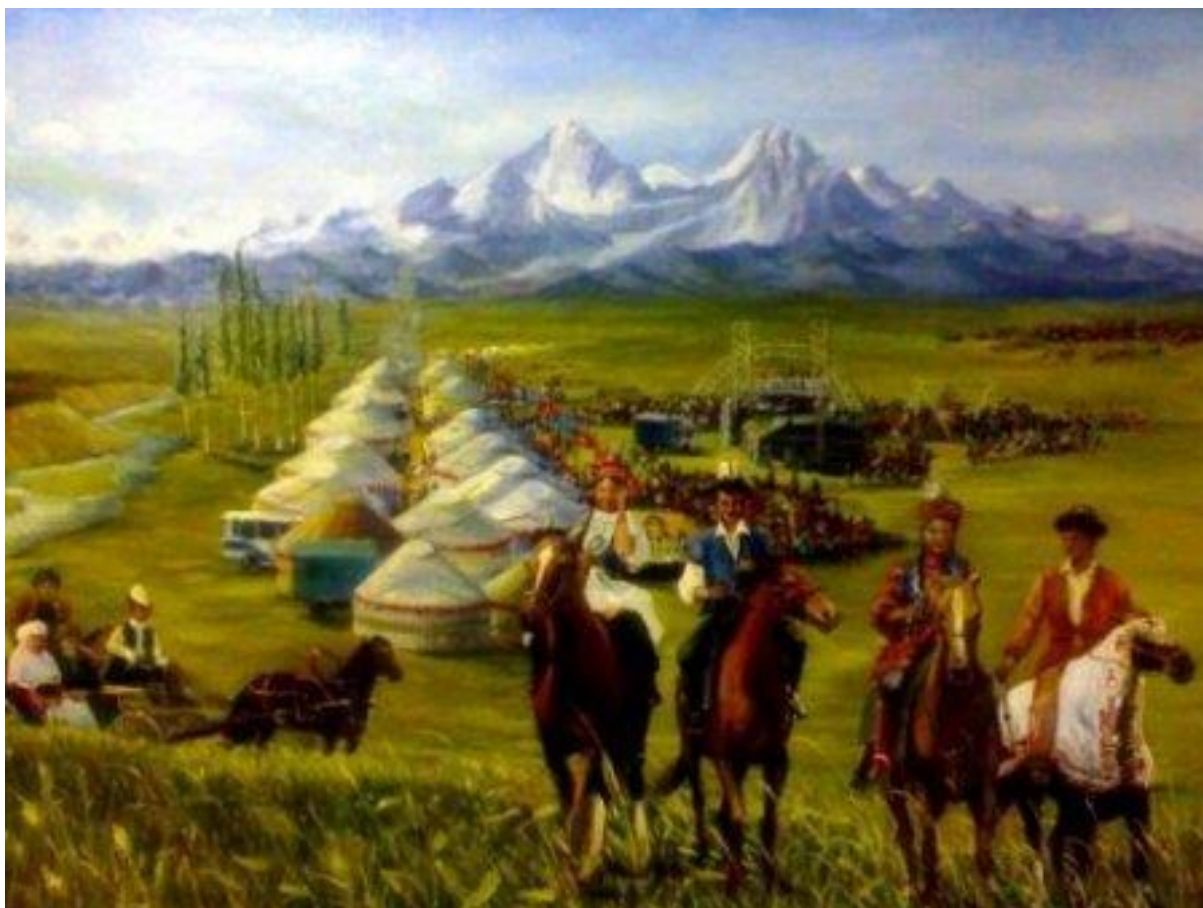
Module 2.

RESEARSH OF THE NATIONAL CULTURE IN THE CONTEXT OF CIVILIZATION PROCESS

2.1. THE NATIONAL IDEA AND MENTALITY OF KAZAKHS IN THE CONTEXT OF THE DIALOGUE OF CULTURES

Introduction. Kazakhstan needs a new national idea and new identification of mentality. Today, therefore, the Kazakh national, not nationalist, idea, have fulfilled its historic mission, must be transformed into common Kazakh, Eurasian idea that will be universal and is dialogic in nature. The basic principle of the national idea of Kazakhstan should be the idea of the dialogue of cultures. Dialogue - the cornerstone of all human relationships. The idea of dialogue is the idea of the meeting of two different minds, two different cultural worlds; each of them has its unique, to him the

only "prepared" place. As a form of self-awareness of their cultural identity, the national idea is different from similar concepts as mentality, national spirit and character. National mentality as a sacred system of spiritual and philosophical principles does not set on fixing the cultural and mental characteristics of the nation. The above-mentioned concepts can be combined in the term "ecology" of culture and its archetype. Mental features of the Kazakh culture are described in depth (as researchers have long noted, the mentality better describe than to define, because it is more is virtual) in the works of Kazakh writers who are source materials of this article.



Kazakhs

About changing of paradigms. We are witnessing a change of the general cultural, ideological paradigm - "conceptual revolution", associated with going beyond the traditional and modernist thinking and with the approval of *the principle of dialogism*. Any dialogue is understanding, communication and the phenomenon of human existence. Generic character of dialogue, so to speak, is communication. Communication is true human value. According to M. Bakhtin: "The very being of man (both external and internal) is the deepest communion. To be - means to communicate"(Bakhtin M.M., 1980, p. 312). Being in its essential characteristics sociable, person can realize itself only in the process of communication, in the process of co-existence, co-entity, co-creation, understood broadly as a way of being. Ontology defines the world of dialogue, first, the uniqueness of each of the parties to

engage in dialogue, and secondly, awareness of the uniqueness of the parties themselves and their place is not in being substitutability. Therefore, the dialogue itself is possible only when there are equal interlocutors who express different but equally significant judgment.

Mechanisms of dialogue rooted in the very deep foundations of human thought, being and existence. For a person to be and to exist means to be and to exist for the other, and together with the other. It is dialogic pattern of thought reveals the meaning of human existence in the co-existence with others, and the meaning of his existence in co-existence with others. Thus the ontological characteristic of life - its dialogic, which is possible due to the distinction between "I" and "Other", between which can only be the value attitude.

Dialogue is the direction of spiritual activity carried out for the interaction of two or more different intellectual positions where major efforts are not directed at any position statement, concepts, but on finding a common position, which approach would be the position of the participants, would unite them in a more general point of view. Dialogue is purely humanistic, as its goal is to achieve harmony between people, finding a "common space" for different religions and cultures. In modern conditions of poliparadigmological, dialogical spiritual situation leading cultural imperatives are: freedom, tolerance, mutual understanding.

The evolution of the spiritual life of society today shows a marked tendency to in-depth search of universal content, as in the historical heritage and modern process of culture creation. So, it is necessary to understand the dialogue not only as live chat, but much wider, as the relation of man to the world, to himself, to the history and the culture of modern nations.

The concept of intercultural dialogue - the ancestor of cultural studies, which seeks to engage an active dialogue with people of other cultures in order to decipher their logic, the mentality's specific. Like all created by human hands, culture is a concentrated ethno personal beginning. Therefore, the "culture only culture when it is personalized as a person, when the communication of culture is actualized in communication of personalities" (Batkin L.M., 1986).

By analogy with the person can be said that culture is not only understood, but also occurs as a dialogue, an answer to the question of past cultures and subject to an imaginary future culture. "This treatment outside culture, its pass-through targeting at other means being the need to be forever out of his own being, to be in a different world" (Bakhtin M.M., 1980, p.363). And hence it is clear at first sight paradoxical assertion of M. Bakhtin that "culture has no internal, own territory", it all lies on the borders.

Understanding of each culture (ancient, medieval, modern times; east, west, south, north; Christian, Muslim, Hindu, Buddhist, Confucian, Jewish, etc.) as a companion to "ultimate questions of human existence" suggests the total capacity of each suspended from culture itself, did not coincide with each other, be dialogical towards itself and - just because - to be dialogical respect for other cultures. History knows many examples of the positive impact of cultural dialogue on the formation and development of unique types of cultures.

Cultural development is not straightforward. The dialogue of the old with the new, alien to its own, with a simultaneous negative and the positive, the emergence and destruction of different principles, ideas and systems of belief is always occurs in cultural development. Cultural identity does not exclude any disparate sources or successive connection in the development of this culture. The space of cultural enrichment is large. Consider the spiritual and mental features of the Kazakh culture in the context of the principle of dialogism.



Great names of the Great Steppe

Features of the Kazakh culture in the context of the principle of dialogism.

The most urgent and relevant to present-day Kazakhstan is to develop the idea of common Kazakh identity, based mental features of Kazakh people, as a unifying force multiethnic state. In modern literature, the term "national" is characterized by polysemy: there statist and civilizational his treatment, which is brought forward, not ethnic, but civic attributes. N. Amrekulov and N. Masanov understand ‘*a nation*’ as the public-civic partnership, based on human rights. J. Abylhozhin writes: "National identity - general civil mentality, characterized by awareness and appreciate the personality of his involvement in a unified civil community, to the state" (Abylhozhin J., 1997, p. 87).

This position coincides with the Western ones that come from the experience of highly integrated states. For comparison, the statement of one of USA President Bill Clinton: "The strength of our ideas even more than our size, our wealth and our military might, making America a country to which have extraordinary confidence." We remember, in Soviet times, tilt against to the "American Dream", here we just had to deal with running a national idea and the corresponding interpretation.

As a typology of the phenomenon, *the mentality*, in contrast to the rational-discursive formations closer to the concept of "cultural identity." The mentality is that

common, that is characteristic of the behavior of all members of a cultural-historical type. So you cannot say "Kazakh thinking," and it is quite possible to talk about the mentality of the Kazakhs. Turn to the spiritual and mental peculiarities of modern man initiated the desire to strengthen the socio-cultural foundation of its existence. The cultural modes of individual environmental parameters on the perception of the living and complementarity ethnic environment go out on the foreground. Being human in a culture is not perceived as a purely rationalistic setting (*Homo sapiens*), it is experienced as a natural person the man belongs to his cultural world - "rootedness" in their culture, being on this "earth" among "these men", terrain, plants, animals, all phenomena. In these roots and foundation of the national mentality and character, and attitude to them is not an abstract philosophical reasoning theorized (although to a certain extent, it is quite possible), but culturological, due to the conservation and strengthening of the cultural landscape and cultural soil (Akatay S., 1998).

"The soul of the people" is not a speculative notion, but acts as the core of his mentality and expresses the special field of its spiritual identity. Personality traits of the nation are estimated differently in different civilizational systems. Thus, the desire for freedom and liberty is identified by the ethnonym "Kazakh" ("free man"). Russian researchers of the Kazakh culture also pay attention to it (albeit with scornful irony): "... they appreciate their wild freedom above all the best ... They are characterized by habit and continual striving for independence ..., rudeness and willful wanton ... their one word census may to mention the excitement ... and a deep-rooted, however, prejudice the fair all Kyrgyz-Kazakh, they have to lose freedom, as long dwell in houses"(A.I. Levshin). Deep images of the national character of the Kazakhs are in the "Words of edification" of the great Abay.

If the problems of mentality and national character are the subject of a study of ethnic psychology, the priority of cultural analysis should become a national idea. As highlighted above, in Kazakhstan made only the first attempts to study this sociocultural phenomenon. Thus, in the book of M.H. Baltabaev, *national ideas* derived from the dialogue of traditional art culture of Kazakhstan, modern art culture of Kazakhstan and world art culture. "Therefore, the strategic focus of research in the mainstream of cultural studies, - the author considers – is a comprehensive synthesis and interpretation of the historic ethnic and cultural heritage, the preservation of traditional genres and forms of aesthetic perception of the world, the succession of the content and structure of the cultural activities of the people in the linear (historical) aspect, and specific social forms (on a set of its components)"(Baltabaev M.H., 1997, p.69).

Though Kazakhs especially weren't fond of ideas of chosen by God, messiahship, but various tests of history could give them the worthy answer in peculiar forms of "the Kazakh idea". Academician A. Nysanbayev draws attention to this side of the Kazakh ideas: "Loyalty to the idea of the Kazakh people, at heart patient, persistent and philosophizing, but with a fierce rebellious and heroic spirit, carried through all the trials of fate." Mysterious Kazakh soul ", the national mind and character bending evident in the harsh moments of adversity, when discards

everything superficial, accidental, momentary, and every honest Kazakh seemed to be alone with their homeland"(NysanbayevA.N., 1999, p.130-136).

In considering the determination of the human mentality, we can point to two types of determination: determination of the human being, consciousness, and thinking, from within and without, i.e. the self-determination. If the self-determination is defined by individuals, their responsibility for their actions, consciousness, thinking, for their pre-history and post-history, so the determination of external conditionality means consciousness, human actions of fatally unavoidable "cosmic fields": the socio-economic, historical systems, modalities, communication, and division of labor. To survive the man must turn on, ready to adjust to this, the powerful impact of the fields, and his mind and will become part of the overall integrity of a stable culture. Determination from the inside connects with the physiological, genetic, unconscious, prejudicial predetermination. Determination mechanism inside and partly outside was discovered in the typology of C.G. Jung and socionics of A. Augustinavichiute - "science socion, socion structure of society and human nature, the different types of socion exchange and different forms of relations between them" (Augustinavichiute A., 1998, p. 43).



Kazakh family

C.G. Jung believed that in the interactions with the world around the person shows the four basic psychological functions - invariants, constant of mental activity in various situations. They are thinking, feeling, sensation, intuition. As these functions may be extraverted (directed at the outside world) and introverted (aimed at the inner world), then Jung's personality typology includes eight psychological types.

Thinking in C.G. Jung theory shows such aspect of information flow as matter, objects, and can be of two types: extroverted business logic (information about the

properties of objects) and introverted structural, system logic or the logic of relations (information on the relations of objects); ethics (the feeling in the terms of C.G. Jung) correlates with energy and also acts in two ways: extroverted ethics of emotions (information about the energy states) and introverted ethics of relations (information about states' correlations); sensation corresponds to the space, and can be extroverted, willful sensory (information about the properties of the space) and introverted, sensory sensations (information about spatial relationships); intuition attended with time and takes the form of extroverted intuition possible (information about the properties of changes) and introverted intuition of time (state information changes) (Ermak V.D., 2003, p. 119; Augustinavichiute A., 1998, p.45-48).

Person perceives the world in accordance with his way of perceiving and processing information – socio-type or type of information metabolism (TIM). "Socio-type (TIM) - is some combination of human mental functions (ethics, logic, sensing, intuition) with extraversion - introversion and rationality - irrationality" (Rumyantseva E.A., 2002, p.55).

Classical socionics created by Augustinavichiute A., develops and towards differentiation TIMs (Meged V., Ovcharov A.A.) and towards integration TIMs (V.D. Ermak, N. Prilepskaya). In the first case 256 TIMs grow from 16 TIMs, and in the second - ethnic groups, states, countries, social institutions, social groups, etc. are defined as TIMs. The studies established the following TIMs mentalities countries and nations: Russia (IEI, Esenin), USA (LIE, Jack London), England (FEL, Stirlitz), France (ESE, Hugo), Italy (SEE, Napoleon), India (OR, Balzac), Ukraine (ESI, Dreiser) (Ermak V.D., 2003, p. 216-219).

Kazakhs mentality corresponds to sensory-ethical extrovert. In the American personality typology it meets extrovert - the ethical-sensory-irrational, philosophical creed by principle: "Life is given to us only once", and activity principle - "Work should be fun."

Negative intuition of time characterizes the events associated with it global forecasts, anticipation of results, prediction of hazards and disasters, inspiration for the insurance out of trouble, the account of past mistakes. In the arsenal of this feature are rich imagination and fantasy. As the only reliable product of information metabolism is a statement (oral and written), then turn to the Kazakh proverbs and sayings. In proverbs Kazakh people recorded as eternity of the world, as well as the variability of nature: *Earth never gets old; Nothing changes under the moon; until the swallows arrive summer doesn't begin; If a raven will begin to caw - cold winds will blow, if geese bawl - a summer will come* (Adambaev B., 1997, p. 53).

In the fairy tale "Er-Tostik" father of junior daughter-in-law Kenzhekey asked to tell Ernazar – Er-Tostik's father not to stop for the night in a caravan stow Sorkuduk avoid big trouble for Kenzhekey. Ernazar didn't follow the advice because of his pride, fell into the hands of old witch Zhalmauz-Kempir, faced to death and agreed to give up his beloved son Er-Tostik (Kazakh folk tales, 1994a, p.7-9). A she-wolf warned a brother-in-law not to touch the wolfish clothing of the wife before 40 days to avoid trouble. He did not keep the word brave, didn't wait for 40 days, burnt wolf's clothing - and was almost lost and his wife, and his life ("The Wolf and the brave") (Kazakh folk tales, 1994a, p. 233-237).

Seeing and predicting the future, being a mediator between God Tengri and man could only God's people - bucks - shamans. They not only raised the morale of the troops, but also actively intervened in the fighting, striking at the enemy troubles, natural disasters. Bucks communicate with supernatural beings, otherworldly worlds, guiding the future, wondering if the constellation of Cancer (Jawzi) on ram's shoulder, the color of the flame and the fat, on the beans; healed the sick, were able to placate the spirits of forests, mountains, steppes, land, water and friends with them, to overcome evil spirits (Orynbekov M.S., 2005, p. 23-37). The nomads oriented to the future, the 12-year cycle corresponds to the life time horse, which was reflected in the Eastern calendar.



Kazakh family

Nomad lived in time of outer space (land, and the seasons), and in the inner space of time (screwed in animal guts, the cycle of conception and birth of animals) (Gachev G., 2007, p. 80-83). Positive business logic focuses on the values, standards, assessment of immediate environment: the work must be organized efficiently, effectively and enterprise. Horse is a "tank" of nomadic civilization, warrior's friend and partner, "supplying" nomad by a steppe drink - kumis and meat on a winter - sogym. With the melting of iron was necessary to improve the tools for riding (bits, stirrups, saddles) and rider gear - the invention of trousers, boots, heels, folding bow and arrows with metal tip. At the same time an artistic tradition of "animalistic style" was formed. Special relationship to the horse reflected in proverbs and sayings: Good horse is human companion; Horse is King pets; shepherd at will wake up, when everything is eaten, a camel herder - sleepyhead-shepherd, the shepherd on horseback - the most dangerous shepherd (Adambaev B. 1997, p. 25). Full working time of people was related to the needs of livestock. Cattle was the principal means of

production and the criteria of wealth, food, clothing, taxes, remedy: *Rich with sheept is rich with all; pain for cattle is pain of the soul*. Tales convey the same thoughts. Riches of Ernazar were determined by possession such types of cattle as sheep, camels, horses ("Er-Tostik"). In order to cure the daughter of bai, had to cut a colorful sheep heart and rub them the girl's body ("Good and evil") (Kazakh folk tales, 1994b, p. 13).

Any home is an imprint of the national space. House of nomad is a *yurt*, a mobile collapsible device, which is always with you. Yurt more than another house connects with nature; here he is close to nature. In the yurt there were no windows, covered by rug yurt protects from wind (on the sides). Nomads have no yard; their world is the whole universe. There is no floor in the yurt; land blanketed with felt, carpets, blankets, pillows, corresponding to a "sitting position nomad - riding on the ground." A yurt is round like a mirror, as open space on all sides and the constant readiness to repel an attack from any side. When attacking an enemy all the members of the family (and the elderly, and children) do battle in a well-defined function. For the nomad living body is more important than the land and the plants, hence the proximity, special affinity with animals. He is in a yurt as in animal skin. Not only food, clothing, transportation, shelter and fuel for the hearth (fat, dung) "get" the nomads from the animals. Nomads consume more animal foods; they have more traits of predatory animals – temper, impetuosity, soft cat walk and sit like a cat, graceful, rolled into a ball. National meal as part of outer-space, as mediator, between the inner and surrounding world for a nomad is special. Nomads have no special way of cooking as processing and conversion of "raw material" but are "utilization of natural resources, habitat biological means of production (cattle)."

"Different dishes - these are different parts, animal organs: the heart, the kidneys, the rib, the eye, etc." (M. Auezov). For farmer food is secondary, a means of restoring strength to work. For nomads food is a ritual. Only in consumption, not in production human nature of nomad manifests. Evening meals - is the core, the focus of the day. The evening meal is prolonged, late, with rites and jokes, slowly. Tea is poured into the bottom of the bowl for the extension of communication, in order to master have time to say a little more variety of words for everyone. The food undertakes hands, without intermediaries, so the human body is closer to the body of the world (animals, land). Tea bowl in the hands of a nomad as a palm in a palm - a palm of the nomad sitting on a floor – and again unity with the world (GachevG., 2007, p. 36-75).

Ancient Turks worshiped Tengri-Sky as masculine and tall vertical. Horizontal, feminine personified Jer-Su as promater all things: water and pasture for the nomads were fertile and childbearing beginning and Umai - patron saint of the family, a home, children, art, who later replaces Jer-Su, becoming second after Tengri. Her powers are expanding: it also protects all living things, not just children, but adults, warriors, helping to defeat the enemy and gives victory to accompany the souls of the dead to the other world. Young, very beautiful, kind, radiant woman with silver hair and golden bow and arrows goes down the solar rainbow. She took care of children and the communication of the arts. Child's soul was also called *Umai*. From birth to adulthood Umai taught children singing, art, legends, folklore, developed artistic taste

and instilled a sense of beauty (Orynbekov M.S., p. 10-13). It is no coincidence, in our opinion, that in the novel "Zaire" famous author Paulo Coelho suggests wisdom of Love Energy Lady for the spiritual revival of the French, which brings to people young shaman - Kazakh Mikhail. Lady Her name is not known, but it is clearly read out of context – it is Umai. Intimate knowledge of a set of commandments Tengri says: "to live a full life, we must be in constant motion, and one day will be different from others." Esther and her friend Michael will learn the secret of nomads' happiness: "Nomads have no past, but there is only the present, and so they were happy" (Coelho, P., 2005, p. 101-110, 224-227, 145-152). The love to the native land, to the ground of fathers for nomads is sacred: Expensive that place where was born; Set up the flag – on the native ground; the Native ground – a gold cradle; Native natural boundary for everyone Cairo; the Person pulls there where it was born, a dog – there where it has gorged on (Adambaev B., 1997, p. 31). Even Herodotus noted that the Scythians had zealous and meticulous attitude to the perception of other people's customs. Therefore was killed and buried in oblivion Anacharsis. But Tonyukuk, received Chinese education, was not against the development of culture neighbors. He advocated the preservation of the "own name", "your face" - the traditions and values of the people. Even runic Orkhon-Yenisei inscriptions were adapted for sound Turkic language. Unthinking transfer of the experience to others without taking into account mentality is a damage for any people (Kasimdzhанov A.H., 1998, p. 80).



Ancient Turks

Part of the national space and an integral part of the soul of the people was and is the music. Stringed instruments: *dombra*, *sybyzgy*, *kyl-kobyz* close to humanly speaking, brighter and more closely reflect the inner world. Music as a sound vibration with a defined height supplemented "overtones" - a number barely audible

overtones, lined up in a certain mathematical order and perceived by the human subconscious as a kind of vertical. It is this vertical combines 1) the upper, middle and lower worlds through an intermediary - Bucks with kobyz, 2) refers to the sensations of the body (the vertical spine, chakras), 3) relates to the landscape - genetically programmed feeling of space native wildlife ethnicity. Language of the Kazakh music is deep sacral. Stratification of the space is expressed through the story of one of his narrator-way ascent and descent of the mountain, the overtones are "inward", and the vertical structure of musical instruments reflects the relationship between man and the world of aruaks. Getting around the space levels is through improvisation (sincere feelings of the soul) and creation themselves and the world in the structures 'rhythm in the rhythm'(box in a box, one through the other) (Amanzholov B., 1998, p. 253-259).

The world of nomad is full of good (Sary-ene) and evil (Albasty) spirits. Kind (good) spirits of ancestors – *aruaks* - were especially esteemed. Nomads worshiped them, prayed, made sacrifices. Their names were on combat operations, saw off the dead, and began important matters. With the evil spirits could cope Umai. And the nomads themselves guarding the good spirits from evil through divination, spinning ("Ainalaiyn"), wearing protective talismans – tumar, wolf bones, feathers of owl, rocks, fire (Orynbekov M.S., 2005, p.19-22). The trick revered as nomads prowess. Thanks tricks of old Kanbak rid of enemies - the fox, which stole his fish and the Giants, who nearly killed him ("Kanbak-shal"), intelligence helped hare drink chilled "boiling" water and get a generous reward from the king of beasts - a lion ("Sharp hare"), and the swallow conceal from queen-snake truth about the sweetest blood - human blood, tearing tongue gadfly ("Why are people friendly with swallow") (Kazakh folk tales, 1994b, p. 4-6, 182, 186-187). Yurt as a model of the universe is clearly structured in accordance with the people's chronology and the sun (clockwise). Chronology beginning was the place of the mouse - an honorable part of the dwelling - for guests and chests with good, place of the cow - a symbol of prosperity, then place of a tiger - the owner, the place of the hare - meek and submissive housewife, then place of the cochlea (storage products), the place of the snake – to contain dishes and utensils, place of the horse (a symbol of the movement) - at the entrance, then place of the sheep (small and poor), the place of wise monkeys (weapons, horse utensils, skins with kumis), the place of birds - for the young and the young guests, place of the dog (a symbol of devotion) - for male guests, the place of wild boar - for the most distinguished guests and the most treasured possessions, the range is locked in place the mouse (Altayev J.A., 1997). Kazakh philosophy is characterized by non-university philosophizing, irrational philosophizing in non-philosophical forms. Spiritual production for nomads is more important than the economy, and politics.

Life is never ending battle, where the strongest wins, and requires power and authority. " For nomads the war is not to destroy, but to replenish the manpower" (M.Auezov). Nomad as a remarkable strategist and military tactic thoroughly thought out and is a copy of protection and home defense. At approach to a system of the settled enemy nomads attack waves: start up arrows, and aside, in all directions as a sphere of yurt. The second wave flies and scatters, but already from the back. So

nomads take their opponentsto the "pocket". That for the Battle of Stalingrad was considered an innovation of military strategy; the nomads were traditional practices from the most distant times. For the life of a nomadhearing is very important, he has developed a circular orientation in space: information about the world in the yurt is presented by hearing, windowless yurt and sitting pose enhance of hearing body. Sensory type of person "gives" the body, which, being our primary point of support, also reflects the world. "Kazakh firmly shot down, lean, so the bird - eagle on the seat and his eyes watchful. Kazakhstan ... Kazakh is flexible, agile, resourceful" (M.Auezov). The body is round, oval and flattened. Negative ethics of relations - that characterizes good and bad relationships: discreet and cynicism, respect and disdain. Nomads tend to respect the graves of all, without discrimination their own or enemy. Each family has pedigree book, which is listed sequence of generations (M. Auezov). Nomads revered elders, their life experience, younger respected their elders: *Family without grandfather is a family without the blessing, family without grandmother is a family without the protectress, older brother is a support, younger brother is an assistant*. Eastern hospitality is a custom: at any time of year or a day to feel welcome guest, to provide shelter, bedding, tablecloth. "Guest is God" - the guests-travelers are considered companions Khizr (good angel) (AdambaevB., 1997, p. 40-45).

In the future, the situation should be, in our opinion, the next: a lot of cultures become one civilization. This would mean that Kazakhstan is developing its own, unique culture - but, within and for the benefit of human civilization. Today, the focus should be on the development of the internal unity of people, their movements to each other inside their personal worlds, and on this basis - the emergence and flourishing of the rich diversity of cultural products, cultural diversity. To solve the contradiction between the multiculturalists and supporters of the dominant culture, it is necessary to speak of the dominant trends in a multicultural society, the "spirit" of the dominant trends and, therefore, the society and the culture in general. For something there will always be dominant in a particular region because of its climate, landscape features, natural resources, etc.



The tribe of Kazakh ancestors

The idea of intercultural dialogue is a key element of the reform of the educational system of the Republic of Kazakhstan.

The idea of intercultural dialogue in the multi-ethnic society in Kazakhstan is a key element of the reform of the educational system of the Republic. Modern education should be designed to answer to the fundamental question of our time: what life-meaning installation must change in the culture of technological civilization to overcome the global crisis and to reach a new "round" of civilization development, when the human will be considered as the highest value of culture. At the forefront of understanding the ways and means to overcome the crisis not nominated economics, politics, social structures, etc., but culture, the formation of man as a spiritual being capable of self-improvement, updating itself and the world.

Dialogue of Cultures is a prerequisite for the development of any civilization. When the state deliberately turns education into a profit, it is not only detrimental to the quality of education, but inevitably leads to the degradation of the state. Despite of great efforts on the development of modern means of communication and services, reduce the tendency of interpersonal communication and increase the proportion of communication at a distance - and in public and private life of the population, especially young people - can be traced quite clearly. All telecommunications services both real and possible, have the same trend: reducing the need of communication "with the other" in order to achieve their own goals. There is described an American futurologist O. Toffler situation, when to go out and talk to the other person just isn't needed. At first glance, these innovations are very attractive. The subject of a consumer of knowledge is a person engaged in free searching of information. Analyzing the general and the particular, the global and national in education in this context, it becomes obvious destruction of the principle of unity, collectivity and its replacement by the notorious individualism.

All of this requires new attention to the modern humanitarian education. Free subject selects the educational minimum. Criteria of education and professional are blurred. Announcement of the student major consumer of educational services turns the classical concept of the destination of higher education as a secondary socialization, which gives him a social-role knowledge and values.

For the present state of society is very important to study the new transformations and changes in contemporary national culture, knowledge of these trends is impossible without special research. To have knowledge of these trends requires specialists able to study them, and to provide not only knowledge, but also practical advices. In the western and eastern developed countries expert on culture is demanded specialist, like sociology or applied psychology. In modern conditions of unprecedented dynamism, mobility and meetings (dialogue) of various values (spiritual, moral, art, social, etc.) the knowledge of features of other national cultures with which someone should deal or with which it is necessary to live is extremely important. It is important for the governments and the states, for art workers and business, for managers and experts in marketing in the art sphere, for corporations and the firms connected with creativity, for teachers and scientists, the school and university students who are taking part in programs of scientific and educational exchanges on creative specialties, for the tourists choosing the country of rest on esthetic motives, and for many other categories of people. For example, the government wants to establish contacts with a new country for the exchange of artistic values, the corporation wants to open a branch in a country for aesthetic purposes, the municipal government sent a delegation to the sister city, a scholar-teacher goes to the long-term training in another country - all of them turn to culturologists requesting an information or conduct research on relevant artistic culture. Thus, training on intercultural dialogue will fill an existing need for competent professionals capable to respond to the needs of society.



Kazakh troops

Conclusion. To Kazakhstan as to the young developing state, aspiring to gain high-grade international recognition, such experts are necessary not least. Therefore researches, not only own, but also other ethnic cultures answers trends and inquiries of modern society which can't carry out more intercultural communications on the basis of force, money or at the expense of own natural resources. Research of another's art culture especially important in the conditions of globalization and modernization, for the solution of disputed problems and prevention of such situations both in the country, and in cooperation with other countries.

REFERENCES

1. Bakhtin M.M. (1980). *The aesthetics of verbal creativity*. - M. - p. 312, 363.
2. Batkin L.M. (1986). *Two ways of studying the history of culture // Problems of Philosophy*. - № 12. - p. 85-94.
3. Abylhozhin J. (1997). *Sketches of the history of Kazakhstan*. - Almaty: Gylym. - 383 p.
4. Akatay S. (1998). *National mentality of the Kazakhs*. - Almaty: KazMOGZI. - 212 p.
5. Baltabayev M.H. (1997). *Contemporary Art Culture of Kazakhstan*. - Almaty: RNTSPK. - 156 p.
6. Nysanbayev A.N. (1999). *Kazakhstan. Democracy. Rouhani Zhanaru*. - Almaty: Kaz. Encyclopedia. – 416 p.
7. Augustinavichiute A. (1998). *Socionics: Introduction*. - Moscow, St. Petersburg. – 448 p.
8. Yermak V.D. (2003). *How to learn to understand people. Socionics - a new method of human cognition*. - M. – 523 p.
9. E.A. Rummyantsev (2002). *Towards understanding: Socionics - teachers and parents*. - M. – 256 p.
10. Adambaev B. (1997). *Kazakh folk oratory*. - Almaty. – 208 p.
11. Kazakh folk tales (1994 a). -Almaty. - Vol.1 – 240 p.
12. Orynbekov M.S. (2005). *The genesis of religion in Kazakhstan*. - Almaty. – 240 p.
13. Gachev G. (2007). *Cosmo-Psycho-Logos: National images of the world*. - M. – 511 p.
14. Kazakh folk tales (1994 b). - Almaty. - Volume 2 – 208 p.
15. Coelho P. (2005). *Zaire*. - M. – 384 p.
16. Kasimdzhanov A.H. (1998). *Stele Kosho Tsaidam*. - Almaty. - 113 p.
17. Amanzholov B. (1998). *Kazakh music as a channel of spiritual information // Cultural context of Kazakhstan: history and modernity*. - Almaty. - p. 253 - 260.
18. Altayev J.A. (1997). *Development of philosophical thought in the Kazakh steppe*. - Almaty. – 260 p.

2.2. NATIONAL CULTURE: TRADITION AND INNOVATION: ON THE BASIS OF SEMIOTIC ANALYSIS OF KAZAKHSTAN'S CAPITAL

Introduction. The concept of tradition and innovation in the national culture had become one of the main issues in modern philosophy. The concept of tradition and innovation are correlated with different layers of human culture and human history. Interaction in the culture of the people of old and new, and borrowed by a number of ways: simple penetration of the elements of one culture to another, the synthesis and use of borrowings in accordance with traditional norms and customs. We also consider the traditional culture of the Kazakh people, which is characterized by a high continuity in the moral education of the younger generation, the spiritual perfection of the individual.

In concluding part of the article there practical ways of solution of the problem are given. These solutions are taken from construction of new capital of Kazakhstan Astana. Astana is constructed in complex with traditional and innovative values. If to analyze architectural features of Astana's buildings semiotically, there can be revealed deep national traditional myths on them. We think that promotion of national values in the example of Astana can have significant impact on advance of traditional values both in traditional and innovative way.

National culture is one of the evolvments of humanity. Above all world culture is the combination of national cultures. The best achievements of national culture with general humankind ideals gain world recognition and became one of the world cultures. Issues of national culture, its significance and their interrelationship is directly connected with the process of globalization. It means that today's civilizational, informative, and post-industrial society is changed in the context of this process (Gabitov, 1998). Any country's nationalities' culture is a part of world cultural space. In the context of world culture are based dialogues and interrelationship between cultures with peculiar values, spiritual and material essence of separate ethnos. Considering from this point of view, Kazakh culture is a historical heritage combined from cultures of several ru-tribes and ethnos (Esim, 2003). People have great impact on formation of the national institute. National peculiarities are based on people's behavior, way of life, history, traditional systems, language, mentality, believes and art etc. Combining parts of Kazakh national traditional culture like folklore, kuis, material culture have been changing according to time demands and impacts of foreign countries. This process is still actual in today's life. However it does not mean that change of culture in absolute meaning. In different times national culture competes with other cultures in world arena. This factor makes to form national immunity and it increases ability of competitiveness. Hence culture is developed by turning its negative sides to positive. In the territory of current Republic of Kazakhstan used to live different ru-tribes and states. It means that this condition made to form one of the world cultural systems with its national peculiarities. What are the main functions and role of each national culture in it today?

Kazakh traditional culture with its features, purity and deep philosophy was always interrelated with other human cultures. Spiritual cultural dialogues formed through the ages are trying to continue this tradition to these days. Spiritual wealth is

an imperative which preserves each nationality as independent nationality and proves its rights to be in equal rights with others.





Kazakh riders

Renaissance of a national culture must correspond to two main demands:

National culture must identify its ability to develop individually;

It must not contradict to radical and innovative changes. Contrary, it must support and come to dialogues with them and to try to be modern (Pletneva, 1962).

Current Kazakhstan's Condition of Traditional and Innovative Culture.

It is one of the topical questions for now the condition of Kazakh culture in the process of globalization, in intersection of intercultural, interstate relations. Being under colonization during several ages and gaining independence the Republic of Kazakhstan has realized that it is in the natural habitat of expansional of space and time process. In general traditions are activities traditions passed through generation to generation. If to consider human society formation comparatively with techniques and technology, it had very slow evolutionary process. Its traditional kinds and usage turn in some time to restraining factor. Innovation is a new activity formed in the result of economic and social changes. Until it gains quality of traditionalism, it will have contradictory activities to traditions (Kozybaev, 2001). Tradition and innovation are in two sides of changes i.e. they are development of different methods in human activities. These changes are called in the history of civilization as progress and regress and showed its signs in some periods of eras. Traditional culture and innovation, expansional history of the Western culture and civilization, dialogue and conflict of the East and the West have been one of the topical issues amongst scientists-philosophers. These themes were considered from contradictory positions from Western, Russian, the Eastern and Kazakhstan's scientists. If contradictory positions conflicts with each other it's the first step of evolvement according to rules of dialectics. Innovation and tradition are the two sides of the process of culture evolvement. Culture consists from constant and unstable moments. Stability and

“inertness” of a culture is a tradition. Cultural heritage elements of tradition are ideas, values, customs, world perception preserved and passed through generation to generation. Traditions are peculiar to all forms of spiritual culture. To this point can be mentioned scientific, religious, moral, national, labor and etc. Society is developed in the term of these elements, since new generation does not invent vehicle, but achieves experience and cultural norms gained by humanity (Ishmukamedova, 2002).

Traditional system describes unity of social organism and stability. It cannot be taken unserious, because feeble and complex mechanisms of culture can be destroyed. It is not possible to make better spiritual life by leaving behind ancient spiritual values and historical memorials. Per contra, culture cannot exist without innovation. Creativity, changes are the second part of the social development. Tradition and innovation unity is a universal description of any culture. Tradition and innovation, different relations of creativity of the culture are given in traditional and innovative ways. Tradition initially tries to control creativity. Cultural types are produced in its initial form. Changes occur unsystematically and in sudden ways in the context of tradition. To overstep limits of norms is rejected and not perceived.

On the basis of tradition culture realizes its functions. Importance of traditions is even higher than importance of creativity. It means that creativity is formation of a person as of a subject of a culture. Culture is a unity of ready-to-use and stereotype programs containing material and ideal objects. Stereotyped programs are traditions and customs, rituals and etc. Changes in programs happen very slowly. For example this situation was noticed in last decades of primitive and traditional society cultures’ (Mutalypov, 2002).



Modernization of public consciousness

This kind of stable cultural tradition must exist for people unities which live in one condition. But if one society rejects from hypertrophied tradition and improves

types of a dynamic culture, it does not mean that people can reject cultural tradition totally. Any person, people or state culture cannot live without tradition.

Traditional culture is not only condition for existence of historical heritage, either it must have influence on development of culture. It rejects new time's culture according to laws of dialectics, and absorbs the most qualitative sides of 'old' culture. This is usual process which is made in the sake of culture development.

Tradition in contemporary Kazakhstan's condition. Tradition and innovation, equity between world's super cultures is very complicated process and in realization of this it is required many conditions. Returning back, rebirth, religious renaissance, combining spilled values, total westernization occur only in the context of modernization. This structure is voluntarily or doesn't rely on creative part of a culture. This is because a culture is a formed system. However there are outer forces which impacts on its development. Culture consists from old and new, relation of my and others', perception or rejection of others', passing to heritage or separation processes. Thus each day of a culture is like a one second, but it never ends. (Mutalypov, 2002).

We cannot consider ancient and new formed values in the context of globalization, because this would not let us reveal the real significance of those values. Devaluation of values, contradictions of the Western culture nowadays shows that feature of human essence is vast. As result of this in the arena of a history have been risen new civilization structures along with Meta cultures.

Creative process is realized by a subject of creative activity. It's worth to mention there that any kinds of innovation are referred to cultural creativity. Each culture's creativity is tightly related with peculiarity or individuality. Each cultural value does not repeat each other (fiction, each cultural news, etc.). To present worldwide known cultural object in a new shape does not show adoption of a philosophy, but it means spread of this culture. This process is also vital for human development, because one of the function of a culture in its appeal to communication with each other. To this point cultural creativity is a human's demand for innovation in perception of a culture in the context of historical process of evolvement. Nor all innovations are cultural phenomena, and neither all of them meet the requirements of cultural humanistic forces and non all of them are progressive. Culture has progressive and regressive processes. Culture is a process of contradictions. There can be noticed contradictions of definite social periods between classes and national interests. In order to establish progressive and advanced signs one must struggle for this (Alimbai, Mukanov & Arginbaev, 1988).



Achievements of Turkic culture

Today Kazakhstan's cultural processes are changing its directions from its natural essence and taking a mimetic description. By this Kazakhstan became a country which develops and spreads the Western culture. It weakens young generations' national taste and can leave aside national culture. These kinds of mimetic activities have great impact on national culture, especially on youth's consciousness, national way of upbringing, on significance of national ethical and aesthetical sides. Some public places use mass media means as financial source (discos, night clubs, computer games, billiard rooms etc.). There are several reasons for occurrence of these situations: uncultivated formation and inability to analyze national taste, system of values in a culture and art in social interest principles; uncontrolled situation of the introduction and spread of foreign cultural streams by an authority; ridiculousness of an aesthetic norms and qualities, bad taste etc. Concluding all together it can be said as a destruction of a real art. For example, song clips of a current youth generation are shot in the Western type. We cannot watch in them Kazakhs manner of relation between parents and children. For example the plot of some clips can be like this: the main character deserves his/her beloved higher than his/her parents. In Kazakh traditional culture a mother, who gave a birth, who spent sleepless nights, brought up, and who's readiness to sacrifice her life for her child, and a father, who is always ready to give advice in difficult situations, strict but just, were highly respected. If in some cases Kazakh child was against of parents' will he/she never outraged or offended them, and never showed bad manners. As for any nationality for Kazakhs there are two duties:

not to be absorbed by other the other nationality because of globalizational process;

not to be under possession of world leading countries.

Kazakh national needle-work which also contributed in development of world culture has great significance in a national culture. In formation of future youth generation national traditional needlework's aesthetics and beauty would raise great interest. Kazakh national needle-work with its wealthy history, deep content, versatile features would influence on future youth spiritual-aesthetically, emotionally and intellectually. This would lead to development of personal and qualitative sides of youth, to an ability of evaluation of national culture. Therefore national needle-work can perform as a gate for spiritual wealth of a traditional culture. Today as concepts of national ideas are known concepts 'Country of Kazakhs', 'Sovereignty', 'Unity' (Nisanbaev, 2002).

Kazakh national sport games are one of the main parts of national tradition. Therefore it must be developed by republican organizations and advanced amongst youth. Kazakhs national sport games must take deserved place in a cultural life of a country.

Thorough investigation of Kazakh national game folklore, its function and history of formation is the act of the future. We must not be afraid of offering our national games in a world arena, but we must be braver in this as our ancestors used to be. Our ancestors used to be smart, orators, brave, bellicose and loved justice. We must not lose these qualities, but our holy duty is to renew and advance them.

Kazakh culture is based on absolutely different values than the Western: on deep basis of interpersonal relations, on stability of active values, on gravity of spiritual systematization. In Kazakh' culture flesh is a harmony between a person and a nature (Satershinov, 2000).

Innovation in Contemporary Kazakhstan. Today informational revolution happening in the context of globalization has great impact on all spheres of life. There is a serious danger of losing national sovereignty and national 'I', individual essence and unrepeated traditional cultural archetype values. Tendency of universalization is not profitable for national features. Therefore accepted Western and globalization models must be transformed.

As any process developing by the rules of dialectics culture has signs of stability and innovation. The stable sign of a culture is a cultural tradition. Through this cultural tradition human experience is gained and passed through generation to generation. Each new generation relies on the experience and heritage left by ancestors and made its significance more valuable.



Kazakh diplomacy

In a society where tradition is highly valued in developing of the culture initial conditions are revitalized. Even in case of new changes they happen according to the main rules of tradition. There is no totally pure culture. This is impossible case. Therefore we cannot say that we have to preserve our culture in absolute purity without impact of other cultures. The main value and power of a culture is in its changeability, openness to innovations, in saving its viability in real life (Gabitov, 2005).

Core of any institute (state, nationality, society) is a traditional heritage. In the process of globalization most nationalities are losing their identities. Therefore preservation of Kazakh ethnos language, mentality, psychology, world perception, cultural heritage, national clothes are one of the most topical issues today. In the process of globalization formation of state image based on two concepts. In the first meaning it is the 'global' in the meaning of absorption of values used by post-industrial society, second meaning in the meaning of 'national' which revitalize historical heritage. In a global dialogue our country's image will be delivered through national mentality, national essence, world perception, traditions and customs, language and religious knowledge, history, rules of life of men and women in a society, frontiers, natural resources, waters flora and fauna. The main things by which country's significance is measured are its history, language and usage of ancestor traditions. As proof for this we can mention our President's N.A. Nazarbaev's words in Omarov's (2002) book (p.65) 'Kazakhstan's future is in society's idea unity': "Cultural traditions are always source for social revitalization. Turning back to the history, cultural roots is undoubtedly positive process. In

Kazakhstan it is made all good conditions for development of language, art and culture”.

Semiotic analysis of new capital in intersection of traditional and innovative culture. Practical realization of culture and innovation by president of the Republic of Kazakhstan can be viewed by new capital of Kazakhstan Astana. ‘Plenty of people raised their eyebrows when more than a decade ago President Nursultan Nazarbayev decided to move the capital of Kazakhstan out of Almaty to a tiny provincial town called Astana in the very heart of the steppe.

Back then it consisted of a bundle of concrete apartment blocks. A place of freezing winters, blistering hot summers and a complete lack of infrastructure.

Climate, it seems, is the only thing President Nazarbayev has not managed to change.’-states BBC New correspondent Natalia Antelava (2006).

Just 10 years ago Astana had an image of rural region which did not differ much from other regions with neither its political or neither cultural importance. An enormous progress which is being made during last ten years is astonishing. Today Astana has absolutely controversial image: image of the fast growing city with beautiful sightseeing and gorgeous dwellings. But how about its image as capital of the country? Can Astana correspond to the demands of capital-city?

As we know, the capital has vital importance for any country. All significant questions concerned with country’s life have direct connection with the capital of a republic. Capital is like the mirror of a country which presents the whole country’s reflection in one city. When we think about one country we immediately associate it with its capital. It’s no secret that in recent few years Astana has become one of the most beautiful capitals of the world. We will not hesitate to talk loud this statement. In spite the fact that the history of Astana’s is not so long, only since 1997, for these little period Astana could reach really high achievements. We can be certain of that, when we see today’s view of Astana. All of us know that capital has not only political character but mainly it has cultural and intellectual importance for country. Maybe therefore we have such concepts as New York is the city of skyscrapers; Paris is the capital of fashion, Paris the culinary capital of the world etc. As we see from these word combinations capitals remind us neither historical facts, neither political figures, neither its geography nor whatever else, but it is associated things connected with its culture, to say clearly country’s culture. Today when we force with the problem of globalization it’s really important for each country to stand out for its uniqueness and to prove country’s independence mostly by cultural aspect. No doubt that in order to gain stability and freedom we need political issues firstly, but if we lose our face as culture with its own unique tradition, in spite the fact of independence, we will become dependent from stream of current cultural superiorities.

In Astana President tried to input all Kazakh national cultural values symbolically. So by analyzing Astana’s architecture semiotically one can reveal’s Kazakh’s traditional culture in intersection with modern achievements of architecture. As roots for Kazakh nationality is known Turkic culture. Therefore in Astana’s buildings one can find cultural signs of Turkic culture. As the reflection of that we have the monument Baiterek. ‘Baiterek’ for Kazakhstan and its capital is the

same symbol, as, for example, Red Square in Moscow or Statue of Liberty in New York. This construction has incorporated philosophical, political and historical sense. The ancient poetic myth says, that at the top 'Koktobe', on a coast of huge ocean the tree of life Baiterek is growing. Every year in crone of Baiterek sacred bird Samruk laid a golden egg – 'the sun', every year the dragon eats 'the sun', but it appears again. It symbolically means the change of day and night, a summer and winter, struggle of goods and evil, light and darkness. The legend of a sacred tree as well as possible reflects ideals of the renovated Kazakhstan, aspiring to live in peace.

At bottom of monument "Baiterek" in equal distance were established 17 jurts. If it would be possible to draw a hidden string from every yurt to "Baiterek" than from height of the bird's flight this composition could look as "sun" as a symbol of the common aspiration to a unification».



Nur-Sultan. Baiterek

So the symbolic meaning of Baiterek is much higher than we can imagine. In the symbolic of the Baiterek monument are intersected not only Kazakh but all Turkic nomad concept of world perception i.e. with the idea of the Kazakh people related to the structure of the universe. That's why we may say that Baiterek is the symbol of all Turkic daughter-nation. It's intersected with current Kazakh aspiration to unity. Its symbol intersected with new stage of Astana.

The second symbol which shows that the place is centre of the country was building where Khans lived. As our descendants built huge, beautiful and attractive

building for Khans, we also renovate this tradition with today's best technologies and entertainment tools. Khan shatyr dwelling, the tallest tent in the world, is a vivid evidence for that. 'The uniqueness of this dwelling in its historical symbolic meaning and practical importance. Khan Shatyr, a 150 meter high pyramid-shaped shopping and entertainments center is located on the axis of the Presidential Palace, the Pyramid, the Palace of Peace and Reconciliation, and the Baiterek Tower.

One of the important features of the project is the transparent material called ETFE (ethylenetetrafluoroethylene) that allows daylight to enter the interiors while sheltering them from weather extremes, making it the perfect material to be used in severe climates. The building's cable net structure is coated with 19,000 square meters of ETFE foil cushions, comprising three layers assembled together, with the middle layer inflated. By inflating the cushions with air the material can accommodate a high thermal range. Each cushion is about 3.5m wide and up to 30m long. The flexibility of the ETFE material also makes it well suited to deal with the cable net's range of movement. As the structure deflects, the cables move closer together and the cushions change shape - from an eye shape to an almost cylindrical shape. The ETFE cushion panels are connected to the cables using a system of aluminum clamping plates.



Khan-Shatyr

These are able to tolerate the movements of the cables under wind and snow loads. The Khan Shatyr certainly belongs to the landmark monuments worldwide such as the Egyptian'.

If above-mentioned constructions has only symbolic meaning, the building Ak Orda is the real president residence of Republic of Kazkhstan. The name of the residence Ak Orda – Whicte Palace again shows gleams of our history.

Culture's main values taketheir roots from its faith. Therefore faith is the concurrent part of the culture. Kazakhstan is one of few countries where

representatives of different cultures live in peace which is surely the result of our president's purposeful policy. As the reflection of this fact you can see another dwelling 'The Pyramid of Peace' (also called "Palace of Peace and Reconciliation"). 'The Pyramid of Peace has been conceived and designed by architect Sir Norman Foster and inaugurated in September 2006. That Pyramid contains accommodations for different religions: Judaism, Islam, Christianity, Buddhism Hinduism, Taoism and other faiths. It also houses a 1,500- seat opera house, a national museum of culture, a new "university of civilization", a library and a research centre for Kazakhstan's ethnic and geographical groups. This diversity is unified within the pure form of a pyramid, 62 meters high with a 62 x 62-metre base. The building is conceived as a global centre for religious understanding, the renunciation of violence and the promotion of faith and human equality. The Pyramid of Peace expresses the spirit of Kazakhstan, where cultures, traditions and representatives of various nationalities coexist in piece, harmony and accord. Bathed in the golden and pale blue glow of the glass (colors taken from the Kazakhstan flag), 200 delegates from the world's main religions and faiths will meet every three years in a circular chamber – based on the United Nations Security Council meeting room in New York. ; Height: 77m, total area: 25,500 sq.m.; Accommodates: Opera Hall for 1,500 seats, The Museum of National History, The Research Center of World Religions, Library of Spiritual Religious Literature, Exhibition and conference rooms.

This construction is a vivid evidence for the fact that culture and faith are directly intersected, as you can meet here almost all main cultural values of the world. However we must not forget that the main nation who live in Kazakhstan are Kazakhs whose traditional faith was, is and will be Islamic believe. In Wikipedia s written 'That's why in Astana in 2008 was built the largest mosque of Kazakhstan and the biggest mosque in the Central Asia. The 40-meter height symbolizes the age of the Prophet Muhammad of when he received the revelations, and the height of the minarets is 63 meters, the age Muhammad was when he died'.

As we mentioned before the capital of a country must reflect the whole country like in one round fabulous mirror. If above-mentioned constructions have oblique connection with whole country's reflection. The museum 'Atameken' - Motherland has direct sense of reflection of country's regions. Here you can visit just in half hour miniatures of the most important buildings of whole Kazakhstan.

'Atameken Map of Kazakhstan is an outdoor museum giving you an overview of the entire country in a miniature version. This 1.7-hectare exhibit features more than 200 mock-up pieces, creating Kazakh cities and historical memorials. During the summer months at least, there are normally English speaking guides available (optional obviously), should you wish to learn a little about the models, and there is a covered section which focuses on the newer constructions within the city of Astana itself' is written in wiki travel encyclopedia.

Culture and intellect are the words which go together. We cannot divide them as these concepts are like one in another. Therefore it would be strange if Astana didn't have any noteworthy universities. 'The New University of Astana, initiated by the President of Kazakhstan, has a unique strategy, combining the quality of leading international universities with Kazakhstan's economic and social aspirations and top

50 countries in the world. The strategy is to develop full partnerships with several of the top 30 universities in the world to bring their quality of degree programs to Kazakhstan. No longer will Kazakhstanis need to leave the country to receive a high quality international education. The partner universities will assist the new university in developing its degree programs, hiring and providing faculty, student exchanges, and university management' (Green, 2010).

Conclusion. Summing up we may conclude that four important ideological parts of a country offered by Nazarbaev 'stable development of a nationality', 'strengthening of a state', 'believe for future' and 'people's unity' shows introduction of values in our country ideologically. The issue which was not raised before, but today considered as one of the main issues is 'Stable development of a nationality'. President N. Nazarbaev in his interview answered to question: "Are you satisfied with development level of our nationality?" answered like this: "We are the main nationality which is responsible for this country. We are the nationality which unites this country. If each person does not renaissance, a country will never renaissance. If all nationality is not capable to compete, it will not be able to enter world economics and world organizations'. These words sound like an appeal for today's Kazakhstan's youth who must struggle for country's stability in the world economy.



Ethno-memorial complex " Atameken"



Palace of peace and harmony

References

1. Alymbai, N., Mukanov, S., & Argynbaev, Kh. (1988). *Traditsionnaia kultura zhizneobespechenia kazakhov: Ocherki istorii i teorii*. Almaty. KazUU.
2. Antelava, N. (2006, July 15), Kazakhstan through the looking glass. BBC News. Retrieved from <http://www.news.bbc.co.uk>
3. Astana. (June 10, 2012). In Wikitravel. Retrieved from <http://wikitravel.org/en/Astana>
4. Ishmukamedova, A. (2002). O vklade turkskilh narodov v stanovlenii i razvitie mirovoi tsivilizatsii. *Evraziiskoe soobshestvo*. 3 (39). 130- 134.
5. Gabitov, T.Kh. (1998). *Kazakh madenietinin tipologiasi*. Almaty: KazUU.
6. Gabitov, T.KH. (2005). *Kazakh orkenieti: otkeni, bugini zhane erteni*. Da. *Dialog Evrazia*. 9.
7. Esim, G. (2003). *Kazakhstandik orkeniet zhane orkeniették sana. Zhahandanu kontekstindegi Kazakhstandik orkeniet zhane madeni aikindalu zholdarindagi izdenis: Khalikaralik gilimi konferentsia materialdari*. 1. 13 18.
8. Green, S. (February 24, 2010). *New University in Astana*. Retrieved from Humanities and Social Sciences Net Online website, <http://www.h-net.org>
9. *Kazakhstan Grand Opening*. (n.d.). Retrieved October 13, 2011, from Rawaj. *The Personal Touch in Media* website, <http://www.rawajinternational.com>
10. Kozybaev, M.Kh. (2001). *Orkeniet khakinda*. *Kazakh orkenieti*. 1. 10-13.
11. Mutalypov, Zh. (2002). *Kazakh orkenietinin kainar bastaulari*. *Adam alemi*. 3. 56-61.
12. Mutalypov, Zh. (2002). *Madeni dialog zhane orkeniетter togisi*. Almaty. Raritet.

13. Nazarbaev, N.A. (1996). Gasirlar to'g'isinda. Almaty. Oner.
14. Nisanbaev, A.N. (2002). Kazakh orkenietinin filosofiasini turali. Kazakh orkenieti. 2. 4-12.
15. Nur-Astana Mosque. (June 15, 2012). In Wikipedia. The Free Encyclopaedia. Retrieved from http://en.wikipedia.org/wiki/Nur-Astana_Mosque
16. Omarov, E.S. (2002). Osnovi kazakhskoi tsivilizatsii. Kazakh orkenieti. 2, 3. 13-24.
17. Pletneva, S.A. (1962). Kochevniki srednivekoviya. Almaty. Nauka.
18. Satershinov, B. (2000). Kazirgi Kazakhstan madenietini damuinin negizgi bagdarlari men kaishiliklari. Philos. gil. kand. diss...: 24.00.01. Almaty. KazUU
20. Simultaneous prayer on the area near the "Baiterek" monument. (n.d.). Retrieved July 7, 2012, from Congress of World and Traditional

2.3. MENTAL TYPES OF EURASIAN CULTURE AND CIVILIZATION: RUSSIA AND KAZAKHSTAN

Introduction. The article is devoted to defining the place and role of the Kazakh and Russian cultures in the civilizational area of Eurasia. In this article discusses the choice of models of social and cultural development of the Republic of Kazakhstan in conditions of globalization and localization. The identification of the Kazakh culture is held in the context of its interaction with nomadic, Islamic, Russian, Central Asian and East Asian civilizations. The authors analyse the role of cultural factors in the formation of post-Soviet Central Asian States.

For a better understanding of the specifics of Russian culture and determining its place in supercivilization Asia appropriate to apply the comparative (comparative linguistics) method of the analysis of the socio-cultural phenomena. In the culture of the late twentieth century, comparative linguistics is one of the main methods of analysis of cultures and civilizations. For clarity, we present comparative classification of cultural-historical types Asia and Eurasia Korean scientists GA Yugay and M.N. Pak:

THE PRINCIPLES OF DIALOGUE AND SYNTHESIS OF CULTURES	TYPES OF CULTURES
1. Sustainable synthesis, leading to stagnation of cultures	Tibetan culture as a fusion of Chinese and Indian cultures. Byzantine culture as a synthesis world average of East and West. The Soviet multinational culture.

<p>2. Maximum openness in terms of spirituality and closeness in ethnic terms. Flexible synthesis and its lessons.</p>	<p>Japanese culture Shinto, based on the cult of the gods and ancestors at the national traditions were integrated with mysticism of Zen Buddhism and Western rationalism in science and technology. The number of translated literature, the country is on the first place. Japanese culture is compared with Actinia resembling a flower. Its petals open, capturing preys, and then closes until the prey is not fully digested. Approximately on the same principle of developing Jewish, Armenian and Korean culture. They all share the maximum spiritual openness to the cordon at the same time, the national identity in ethnic terms.</p>
<p>3. Excessive openness to the detriment of their national traditions in culture</p>	<p>Javanese and Indonesian culture, excessive prototype which resulted in the ousting of Buddhism, shaivism, Islam, Western culture. Western development, superimposed on marginal Eastern culture, plunged the country into total chaos.</p>
<p>5. The sufficiency of great cultures of China and India</p>	<p>These cultures, not meeting worthy opponents, reached an absolute assimilation of foreign cultures. It should be the fate of the former Chinese Jews in medieval China. Some of them were promoted to generals and Ministers. In more recent times, the Jews are the result of mixed marriages has gradually merged with larger Chinese ethnic communities.</p>
<p>6. East-West: dialogue or Westernization?</p>	<p>Western culture, which had a huge influence on the whole world civilization. However, the Westernization of the world was limited to only create the intellectual and technical framework for the dialogue of cultures. Therefore technically and economically powerful West, especially the US, for some time now imports the spiritual mysticism of the East, Zen from Japan, krishnaism from India, Sufism from Iran, etc.</p>
<p>7. Runaway from yourself,</p>	<p>In the world there is no such solid and deep in</p>

<p>shy and at the same time, a great and self-destructive culture and civilization of Russia</p>	<p>his spirituality culture, Russian. These traits accumulated in the Russian idea of spirituality of unity, humanity and non-violence. This culture is so highly moral and mystical that strange and mysterious even for Russians, who are used historically to learn from West to mind and reason, not knowing this, what is more important is the combination of mind and heart than heartless mind that can do a lot of trouble in the world [1, p. 9-17].</p>
--	--

One of the ideas, which were united by cultural and social processes in Russia and Kazakhstan, is a socio-cultural concept of "eurasism". It should be noted that the "Eurasian" the idea is widespread in independent Kazakhstan. On this topic several protected dissertations (E. Saadanbekov, R. Abdrahmanova, N. Arshabekov, N. Kurmanbayeva and others).



Kazakh diplomacy

Since the 20-ies of our century, he (the Eurasian type of culture) animatedly discussed the largest representatives of the Russian Diaspora, who are in a neutral position of Russia between Europe and Asia saw a defining moment of her spirituality. Prince S. Trubetskoy was even written about Turan element in Russian culture and pan-Russian nationalism.

We can identify the following socio-political Foundation of ideas "eurasism". First, this idea has emerged as the realization of the difference of Russia from Europe, in the broad sense - Orthodox civilization from Western Christian. In the Western thinking Russia is often not belong to Europe, which borders do not end the Ural mountains, and somewhere in the region of the Carpathians. For example, F. Nietzsche claimed that after Petrine Russia is a huge middle Kingdom, where Europe

seems to revert to Asia. There are real grounds for such allegations, because Europe and Asia are United continent and Russia occupies its Hartland (mid). From this point of view, Eurasia appears before us as a Russian-led special cultural world, internally and firmly United in endlessly and often, of seemingly contradictory the variety of its manifestations. Eurasia - Russia, developing a kind of culture identity. It likes other long-term cultural unity that will tailor each mankind, showing its unity in the mutual convertibility with them, and therefore exercise their human, "historical mission. From this position, Russia is a special world. The fate of the world in the main and most important proceed separately from the fate of the countries to the West of it (Europe), and South and the East (Asia). Special world, this should be called Eurasia. The Nations and the people living within the boundaries of this world, are able to achieve such a degree of mutual understanding and such forms of brotherly coexistence that are difficult for them against the peoples of Europe and Asia.

The main provisions of the socio-cultural Eurasian ideas are the main representatives of the Prince N.S. Trubetskoy, P. Savitsky and L.N. Gumilev is reduced to the following points:

-It is necessary to overcome the extremes, as nationalism and cosmopolitanism. Civilization is the highest good, in whose name we should sacrifice national peculiarities is the principle of cosmopolitanism by N.Trubetskoy. The culture with which they are presented under the guise of human civilization, in fact there is a culture only certain ethnic groups Romanic and Germanic peoples. Cultural state of the European people is less favorable conditions than the natural health of Europeans. Europeanization dismembers the ethnic unity of the people, who are constantly exposed to marginalization, "the people who borrowed someone else's culture distinction between "fathers and children" will always be stronger than Nations with homogeneous national culture". Acculturation peoples leads to the isolation of the elite culture from people, Westernization first covers social tops and urban residents. Such a "cultured", "civilized" people deprived first economic, and then political independence, turns into an ethnographic material (compare with modern situation in CIS countries).

- The future of Russian culture in new Eurasianism representing flexible synthesis of Russian culture with multinational cultures in Russia and in the CIS framework. And this is not an attempt resuscitation of the USSR. L.N. Gumilev wrote: "This continent (Eurasia) for historically foreseeable period teamed up three times. First he joined the Turks, who created an Empire that covered the earth from the Yellow sea to the Black sea. Replaced the Turks, Mongols came from Siberia, after a period of complete collapse and disintegration of the initiative took over Russia: from the XV century, the Russians moved to the East, and went to the Pacific. New power spoke thus, "the successor of the Turkic Kaganate and the Mongol ulus" [2, p. 5]. L.N. Gumilev makes a very good point to some culturologists Russia: "it is Time to stop to consider the ancient peoples of Siberia and Central Asia only as neighbors of China or Iran. Uniting Eurasia traditionally opposed the West - Catholic Europe, the far East - China, on the South - Muslim world (with position of Russian culture).

- With the noosphere positions justifies the Eurasian idea T.V. Vernadsky. From his point of view, there is no natural border between European and Asian Russia. "Consequently, no two Russian "European" and "Asian". There's only one Russia Eurasian or Russia Eurasia" [3, p. 9].



Kazakh game

Eurasian idea has been widely discussed in the modern philosophical and other thoughts CIS countries. You can meet the different positions on this issue. Nationalist-oriented leaders tried to disown the Eurasian idea, arguing for the insult to the Russian people the idea of the unity of cultures "metropolis" and "foreigners" to which they belong Turkic-Caucasian peoples (for example, the magazine "Russian Bulletin", articles N. Guseva). Disapprovingly were met by this establishment books O. Suleimenov "AZ I IA" and A. Murat "Wormwood Polovtsian field". The rejection of the Eurasian idea is often covered allegations of pan-Islamic and pan-Turkic threat.

Before to comment further on the basis of the Eurasian idea, consider the popular theory is the teaching of S. Huntington's clash of civilizations. According to this teaching, the border areas of different civilizations are the likely sources of instability and conflict. Kazakhstan on its geo-cultural space is located between the Confucian and Orthodox civilizations. It is known, however, that compared to some CIS countries, and Kazakhstan is a strong socio-political stability and harmony.

This can be explained by many factors. A significant role among them is played and cultural factor. In our opinion, to defining the internal situation in the modern Republic of Kazakhstan significant and extensive group includes representatives of the Eurasian mentality.

Russian influence in Kazakhstan is connected not only with residence in the Republic of large Slavic group (according to the latest data 23-26% of the total population of the Republic), but also to the fact that the Kazakh people for a long time was in citizenship of Russia. The existence of close for several centuries, in the

cultural structure of the Kazakh people have been some changes. This process first of all touched upon the language and gave rise to the problem of Russian-speaking Kazakhs (Uighurs, Uzbeks, Tatars and etc.). “If to speak definitively solving the demographic factor among Kazakhs - the loss of the native language is under the direct influence of the language environment, stopped only now and only now beginning to gain strength the process of returning to their native language. Despite the improvement in the demographic situation, in order to accelerate this process, it is necessary in all areas of life (for example, starting from the birth of children of pre-school education, school, a training for work before the official use in each sector of the state language in our country) to provide effective support. In short, only the combination of active language policy with demographically decisive, favorable changes it can be fruitful, in other words, the parent language can raise only by the power of his father's (demography)”[4,p.91].

Of course, demographic, and linguistic factors have on the ethnic culture huge impact. However, it cannot be excluded that a large group from the sphere of national culture because of the loss of language. For example, the Scots and the Irish have not lost the national mentality, though, and began to speak in English. Also in our Republic the Russian-speaking Kazakhs and representatives of other Muslim Nations did not go far from national traditions and customs and religious-cultural sphere. Besides, the issue is not on the relative weight and percentage terms.

You can make sure that the cultural system of the Kazakh people of the early twentieth century, there are three beginning. These include aboriginal traditional culture, colonial culture and Western influence. Eurasian cultural type has managed to combine traditional culture with the achievements of Western civilization. Special studies show a tendency of Kazakhs to cultural dialogue. About it in his time said enough and Abai. Only to consider the “traditionalist” as the antithesis of progress and “modernized personality” as antipode would be far-fetched. In connection with this issue, let's consider the following thought appropriate by the head of state: “We have taken away from their cultural roots. But more experienced the effects of other civilizations. Whether it is good or bad is another question» [5, p. 264].

Similar examples can be quoted from world history. Before addiction Jews had two ways: first, the implementation of irreconcilable zealot tactics complete denial of the culture of ancient Rome. The second is to beat the enemy its weapons, to anticipate his every step and accordingly to prepare countermeasures. This tactic has brought the Jewish culture strategic victory. The evidence of this is today's Jewish culture [6].

Similar to this phenomenon can be observed in the reactions of Russia, Japan and China to the Western expansion. Before meeting with the West these three countries in terms of technology were much lower in comparison with him. It is known that after the reforms of Peter I Russia closer to Western culture. Opponents of the reforms of Peter the great - “old believers” and Slavophiles can be estimated as manifestations zealot archaism in Russia.

Japan and China have responded to Western pressure somewhat different. After the level of their material culture by adopting advanced achievements of the West, Japan and China have set a barrier before the European spiritual expansion.

This, in particular, in comparison with China more consistently conducted in Japan and as a result it has turned into a country with one of the most advanced cultures in the world. As you can see, there may be different ways to respond to the European expansion. It can be considered that, despite the great sacrifice, the Kazakh people with the honor came out of this historic test. It is wrong to downplay the role of the Eurasian subspecies in Kazakh culture.



Kazakh family

Eurasian cultural type is, in the words of Hegel, to “broken consciousness”, it ranges between West and East. Ancient example of this tradition can be seen in the culture of the Great Silk Road. But consider Eurasian culture only as a buffer region between West and East would be a demonstration of unilateralism. Because here we are witnessing is not simply relations between the two supercivilization, and build the model of their unity. In the heart of Central Asia has been of great importance for the world of human culture event.

Undoubtedly, as in the Middle Ages as a result of mergers Hellenistic, Arabic, Persian, Turkic cultures became possible Renaissance, and in the twenty-first century in Central Asia, will start a new rise. Only this requires the unshakable will of the people and the unity of traditions and time.

To determine the mentality of the Eurasian cultural type will try to bring in the table, especially Eastern, Western and Kazakh worldviews and international relations.

Oriental type	Western type	Kazakh type
Microcosm	Macrocosm	Bright World
Virtuality	Rationality	Humanity
Intrasubject	Subject-object	Subject-the subject of
United world	AC world	the
Psychology	Technology	Humanized world
Mystic	Science	Ecology

Closed society	Open society	Ethics
Self-knowledge	Knowing the nature	Society dialogue
Religion	Philosophy	The development of man
Destiny	Activity	Tradition
Idealism	Materialism	Relationships
Poetry	Prose	Syncretism
Agriculture	Urbanism	Epos
		Communal

Of course, it would be incorrect in the same way to look for these typical characteristics in empirical research. The ideal type is formed not by generalizing empirical manifestations of one particular subject area, but through significant improvement in this area to the rank of the ideal. Consider this: we brought this table to show the potential of the Eurasian cultural type. The transformation of this opportunity into reality-dialectical process.

In Kazakhstan between representatives of the Eurasian Kazakh-type and Russian culture have many common features. But, no matter how reasonable and negatively regarded the Soviet Union, it is necessary to recognize one. Friendship of Nations was not false slogan, and turned into a mental property of ordinary people. For this reason, in March 1991, the majority of the people of Kazakhstan voted for the preservation of the Soviet Union. This should not follow that they are against Kazakhstan gained independence. Representatives of European nationalities who feel that they are citizens of the Republic of Kazakhstan, having the Eurasian mentality, can engage in productive activities in the development of the Republic in a number of civilized countries.

So, we discussed some of the problems of Eurasian cultural type. For realization of the opportunities of the Eurasian cultural type must unite with the Kazakh traditional culture. Otherwise, the Eurasian Kazakh culture will prevail marginal signs.

Kazakhstan still located in Central Asia, and this factor is crucial. Today it becomes obvious that most of the Central Asian States faced with the problem of the search of ways of development and needs to find cost-effective and safe ways of modernizing their societies. That is why the study of the internal political situation in neighboring Kazakhstan, Central Asian countries is of particular importance from the standpoint of ensuring its security.

Such a definition is largely due to the fact that the transitional regimes of the Central Asian countries have some common features that can be classified as a separate phenomenon as similarity of socio-economic and political systems and societies. It is this internal relationship of the States of post-Soviet Central Asia determines the similarity of the patterns in their system development, which together form the internal factors of stability of their political systems. Regardless of the extent of the presence of these factors in different Central Asian country, the preservation of political stability in the entire Central Asian region in many respects depends on the decision of problems of its painless transformation towards more stable political systems.



Kazakh steppe

Investigation of internal factors of stability in the Central Asian region in recent years among the expert community has received increased attention. With an emphasis on the political aspects of this problem, and first of all on the stability of political systems of Central Asian countries. This is largely due to have occurred in recent years in post-Soviet space events - the so-called "colored revolutions". These events are assessed differently in the expert community, both in negative and positive context. However, all estimates largely agree on two things.

First, from the point of view of sustainability and stability of political systems, the main causes of the color revolutions in Georgia, Ukraine and Kyrgyzstan was the mistakes of the ruling in them power elites. In this sense we can agree with those researchers who believe that the most important factor of "color revolutions" in these countries became widespread discontent (and including definitely in the environment of elites) the ruling regime and the inadequacy of the latter, i.e. the inability to anticipate the revolution, satisfying even the most acute needs of the society. For simmering confrontation "revolutionary conflicts" of the Georgian, Ukrainian and Kyrgyz power elites lacked main incapacity and popularity [7].

Second, as many experts believe, "colored revolutions" have become "revolutions in expectations", and "for the little that has been paid a very dear price: crisis and disappointment". Subsequent post-revolutionary experience has shown that, on the one hand, attainment of the "color revolutions" does not guarantee the implementation of more democratic ideas, and on the other "revolutionary rotation of the authorities" leads to the destabilization of countries and entire regions. If Georgia and Ukraine this transfer of power has ended banal redistribution of property in favor of new elites in the countries of Central Asia the impact of "color revolutions" were even more shocking nature. The events in Kyrgyzstan and Uzbekistan showed the destructive actions may have a sudden change of government and that such

experiments in the countries of Central Asia can result in serious destabilization of the situation and lead to extremely dangerous consequences, as demonstrated by the events in Bishkek and Andijan[8].

The basic factor of political stability in the countries of Central Asia is the national ideology and social identification. The thing is that in the current socio-ideological development of the Central Asian societies seem to discover one of the main threats to the countries of the region, including the South region of Kazakhstan. This is reflected in the following aspects.

First of all it should be noted that up to the present moment practically all Central Asian society is developing in the conditions of a certain ideological vacuum. Unfortunately, in most of the countries of Central Asia, the state has been unable to offer any serious basis for the development of identification of society. The company, due to the underdevelopment of the so-called "nation-state" and of the civil society, has no ready ideological models, because the traditional ideologies in most countries are blurred or have yet need modification to perceive them as such. It is obvious that the existing in the region ideological vacuum must be filled with something, and the state seeking the way out of this situation, but serious development paths and the actual ideological concepts are offered.

To accelerate the process of formation of national ideology and national identity in Central Asia could be the development of the ideology of the nation-state and civil society, but until they actually are underdeveloped or do not even exist. In such conditions in the Central Asian societies there are only two alternative ideas - Islamic doctrine and ethnic idea. The protest against the government can only lead to their rapid clearance.

Along with religious idea in the current socio-ideological development of the Central Asian countries is one of the defining continues to be an ethnic component. However, it receives rapid development first of all in those States of the region, where until the collapse of the former USSR almost half of the population were representatives of the so-called non-indigenous ethnic groups with all the ensuing consequences. For this reason, in the beginning of 1990 in these countries has been a rapid consolidation of representatives of the indigenous population around the idea of independence and revival of ethnic identity, culture and language.

This process continues and now, when social and ideological development of the Central Asian societies occurs in conditions of absence of well-organized "nation-state". The fact that ethnic state emerged in the region only in recent times. In fact, the process of forming "nation-States" began only in the Soviet era, and to the greatest extent it was manifested only in Kazakhstan. In other countries the situation is much worse. However, today in the Central Asian countries there is an active search of their own identity, primarily based on historical traditions and heritage.

For successful and timely solve all the above problems today Central Asian countries need to accelerate the long process of paradigm change their civilization development: from sovereignty to implement its own model of modernization. While market reforms, democratization of the system of power, construction of civil society and the "nation-state" may be not a goal in itself, but only mechanisms or methods of constructing such models.

References:

1. Pack M.S., Yugay GA New Eurasian concept of Russian civilization (philosophical aspect) // Vestnik MGU. Series 7 (philosophy). - 1993. - № 5. - p. 9-17.
2. Gumilev L.N. From the history of Eurasia // Eurasia. - 2001. - № 1. - p. 123-170.
3. Gumilev L. In search of the fictional Kingdom. - Almaty, 1992, - 318 p.
4. Tatimov M World Kazakhs. - Almaty: jasusi, 2006. - 216 p., in Kazakh language.
1. Nosarev N.A. IN the flow of history. - Almaty: Oner,1996. - 272 p., in Kazakh language.
5. Toynbee, A. a study of history. - M: Politizdat, 1989. - 736 p.
6. Delyagin MG After the CIS: the loneliness of Russia // Russia in global politics. - № 2. - July-August. - 2005. - p. 23-32
7. I. Abrosimov Agony "orange revolution" // Electronic newspaper "Melbourne Herald sun" - September 20, 2005 - <http://dni.ru/news/pk/2005/9/20/70148.html>.

2.4. KAZAKH CULTURE IN THE CONTEXT OF THE TRADITIONAL CIVILIZATIONS OF ASIA

Introduction. This article focuses on determining the place and role of the Kazakh culture in the Eurasian civilizational area. It examines the choice of sociocultural development models for the Republic of Kazakhstan in globalization and localization conditions. The Kazakh culture is identified in the context of its interaction with the nomadic, Islamic, Russian, Central Asian, and East Asian civilizations. It analyzes the role of cultural factors in building the new post-Soviet Central Asian states.

The claims for cultural sovereignty put forward by the post-Soviet states are drawing different responses; many of them unsubstantiated. This assessment is usually based on the modest resources at the disposal of the new “contenders” for sovereignty. Upon closer investigation, however, cultural heritage and the symbols that the elites of the post-Soviet states would like to use as national proved to be part of a broader civilizational area. Nevertheless, despite all the apparent irrationality of such efforts, they are entirely substantiated.

First, the contemporary world political system is the sum-total of all the states. The states are regarded as sovereign units that are seats of power or so-called receptacles of power. Let us clarify that we are talking not only about military-political and economic power, but also about cultural power. So the attempts by states to position themselves as homogeneous nations are fully justified; this strategy makes it possible for them to improve their position in the global rivalry. In this way, the state will have to make a choice between two possible alternatives: either force other nations to treat it as an autonomous cultural and political whole, or present itself as “not entirely” a state.

Second, these efforts are seen as a striving toward self-assertion and, if you like, revenge; to this we can add the extraordinary popularity that the discourse on so-called post-colonialism gained at the beginning of the 1970s. In other words, by claiming to restore their supposedly desecrated authenticity, the post-Soviet states are only playing according to the rules posed by the global community, and their nationalism is nothing other than subordination to trans-national political imperatives.



Golden Cradle of independence-Almaty

In the era of the triumph of nationalism, the standoff between the local and the national looks like opposition between the particular and the universal. In so doing, the local (regional) was opposed to the national as part of the whole. In the globalization era, the national finds itself in the position of the local (particular)[1].

Complaints that some transnational powers are threatening the cultural uniqueness of a particular nation have already become par for the course. Globalization, which gives a boost to unification and diversification, is also capable of standardizing (McDonaldization) and augmenting cultural diversity. The world cultural market is in dire need of “nonidentity,” which has always been a headache for nation-states; the transnational companies functioning in this sphere are true so-called authenticity hunters. While striving to meet the existing demand for

exoticism, they are looking for, finding, and promoting “cultural products” that could be offered to buyers as non-commercial, alternative, non-conformist, and so on [2].

Traditions and Innovations of the Kazakh Culture. In the context of the aforesaid, we will examine the correlation between the indigenous and the superimposed in the Kazakh culture. Islam is the nucleus of the unified identification field of the Kazakhs and Turkic peoples on the whole. If we abstract ourselves from Soviet Marxism’s thesis that this religion was imposed on the Turkic peoples by the Arabs, the following aspects of this problem can be identified:

(a) Islam has had a civilizational influence on the culture of the Turkic peoples;

(b) Islam promoted an upswing in the culture of the Turkic peoples in the 9th-12th centuries (the Turkic philosophy of this period occupied one of the leading positions in the world philosophical process);

(c) in terms of Russia and China’s colonization of the Turkic peoples, Islam contested the assimilation policy of these empires and performed an ethnic-preserving function;

(d) the Turkic peoples took advantage of the Arab-speaking philosophy to become acquainted with the cultural heritage of antiquity.

Not only Islam had a portentous influence on the spiritual culture of the Turkic peoples, the Turkic neophytes helped to spread and reinforce it. It is enough to recall the Kara-Khanid Khan-state, the Great Mughal Empire, Iran, the Ottoman state, and so on.

The Turkic culture as a whole and the Kazakh in particular are distinguished by internal unity that is not based either on racial characteristics (the Turkic people are mainly transitional forms between the Indo-European and Mongoloid races), or on cultural-economic types (nomads, oasis and river valley farmers, city-dwellers), or on religious confessions (different trends of Islam, Orthodox believers, Shamanists, Buddhists, and so on), or on political systems (democratic and totalitarian regimes, autonomies, independent peoples, and so on).

So what unites the views of the different Turkic ethnicities into a single world outlook system? We believe the main elements to be a common language, historical memory about the heroic past, and ethnically oriented mythology and folklore, in other words, archetypes of spiritual experience.

The marginalized mind of the contemporary Turk has an irrepressible striving for self-realization, but much remains unsaid and undone. The uniqueness of the Turkic culture lies in its intrinsic combination of traditions and openness toward innovations and the nomadic and settled understanding of the world (sacral, profane, and chthonian); it is characterized by tolerance, love of freedom, originality of word, and optimism.

The main world outlook universals of the Kazakhs are determined by both the immanent spiritual experience of the people and a realm of its cultural dialogs (Turkic-Chinese, Turkic-Soghdian, Turkic-Arabic, and Turkic-Slavic syntheses). In addition to such categories as “existence,” “man,” “world,” “space,” “time,”

etc., there are unique world outlook and philosophical universals in Turkic philosophy: “kut,” “kanagat,” “nesibe,” “nysap,” “obal” and “sauap,” “kie,” “kesir,” “el,” “aleumet,” “kisi,” etc. These concepts can only be translated into different languages preserving the context in which they are used.



Respect for the ancestor

Even in its most Islamized forms, Turkic philosophy has never fully departed from its ancient roots. For example, it is no accident that Hoja Ahmet Yassauï is still considered a Sui preacher who is mentally close to the nomadic world outlook; in his manuscript *Diuani Khikmet*, pre-Islamic personalities are often found—“erens,” “chiltens,” “mugans,” “aruakhs,” “ancestors” [3].

A topic running throughout Yusuf Balasaguni’s poem *Blessed Knowledge* is the harmony between nature and man; in it he also mentions the universal Turkic cultural hero *Alp Er Tunga* [4].

Nomadic gnosis, which is based on the tradition of passing on sacral knowledge orally and not recognizing a ixated, inal, and frozen state, is characterized by a search for particular harmony between man and the world; from this it follows that Turkic philosophy is essentially dialogical and discursive.

In the ternary Turkic model of the world, man acts as its axis. The world is not isolated from him; it is humanized and endowed with every human quality. It is not borrowed terms such as “adam” or “pende” that represent the central concept of Turkic philosophical anthropology, but “kisi” (the human dimension in man). In contrast to the “man-deer” (Yusuf Balasaguni), present-day man is the bearer of genuine moral and sociocultural qualities and always strives to remain so.

The image of “kinsman” characterizing the nomadic lifestyle that became established in the literature is rejected by a sociocultural analysis of the nomadic community of the Turkic peoples. Such features inherent in the nomadic society as love of freedom, openness, and mobility caused the following individualized types to be singled out from the community: batyr, akyn, zhyrau, sal, seri, baksy, bi [4].

Drawing historical parallel, it can be recalled that Anacharsis, a Scythian thinker of antiquity and one of the “seven sages of the world,” doubted the ancient ideas about morality and contrasted the high spirituality of the nomads to them [5].

The Orkhon-Yenise (Old Turkic) written records are full of warnings about the danger of borrowing the morals and behavioral stereotypes of the Tabgashs (Chinese). The legendary Korkyt Ata is looking for the meaning of life and wants to find the way to eternal life; Abai calls on him to be a man. The ethnic inclination of Turkic spirituality can clearly be seen even in these brief sentiments.

The following can be described as special features of the traditional ethics of the Kazakhs:

- ❖ syncretism of reason (truth), aesthetics (beauty), and ethics (good);
- ❖ widespread binary oppositions: life and death, good and evil, joy and sorrow, body and soul, sacral and profane, satisfaction and self-restriction, and so on;
- ❖ philosophemes are presented in an ethic framework (for example, the four origins of the world and man mentioned by Yusuf Balasaguni);
 - rootedness in the environment and harmony with it;
 - understanding honor and conscience as the foundations of the teaching on morals (for example, in Shakarim);
 - significance of the eminence of origin;
- ❖ coincidence of moral and human qualities;
- ❖ gerontarchical priorities of morality;
- ❖ honoring women and respect for children;
- ❖ identification of nomadic and kinship forms of human solidarity and consent;
- ❖ developed institution of hospitality, and so on.

The oral-poetic discourse of the bearers of Kazakh philosophy and the individualized forms of folk wisdom are essentially dialogical. For instance, in addition to expressing the existentialist state of the thinker, *tolgau* and the popular aphorisms of *beis* are always addressed to the listeners and oriented toward mutual understanding, which is achieved by sacralization and enhancement of the art of the word (you can kill a person, but you cannot stop words from freely flowing).

According to many philosophers and culturologists, the 21st century could well become the century of the Turkic culture and civilization, for which there are many reasons.

First, in globalization conditions, the areas of contact of the contemporary world super civilizations acquire special significance. The Turkic world is located at the crossroads of the Islamic, Orthodox, Chinese, and Western civilizations; one way or another, it is under the influence of their cultures, on which it, in turn, has a significant influence.



Kazakh Hunter

Second, a powerful charge of passionarity is arising in the new independent Turkic states due to the need to revive cultural roots and enter into the world civilizational community. This charge is also potent in Turkey.

Third, the traditional values and ideas of Turkic philosophy (tolerance, the sacral word, openness, respect for traditions, receptiveness to innovations, ethnic orientation, closeness to nature, environmental consciousness, and so on) are in great demand by the contemporary world civilization.

Eurasian Paradigm of the Kazakh Culture. We will take a closer look at the Eurasian idea in the context of Kazakhstan's sociocultural problems below. But in the meantime, let us return to examining the sociocultural potential of the Eurasian idea in the development of the culturological pursuits in Russia.

Several sociopolitical foundations can be identified in the idea of "Eurasianism". This idea arose as an understanding of the difference between Russia and Europe, and in the broader respect, the difference between the Orthodox civilization and the Western-Christian. In Western thinking, Russia is frequently not related to Europe; its borders do not end at the Ural Mountains, but somewhere in the region of Carpathian Mountains. For example, Friedrich Nietzsche claimed that "post-Peter" Russia is a huge midway kingdom where Europe seems to return to Asia. This opinion has a sound basis: Europe and Asia comprise a single continent, while Russia is its heartland (center). From this viewpoint, Eurasia stands before us as a special cultural world headed by Russia, internally and strongly whole in the endless and, evidently, frequently contradictory diversity of its manifestations. Eurasia-Russia is a developing unique cultural personality. Individualizing humankind it is performing a so-called historical missionlike other cultural whole.

As for “Westernization,” it primarily affects the upper social echelons and city residents. As a result, a “cultured” (“civilized”) people is first deprived of its economic and then of its political independence and becomes ethnographical material (the current situation in the CIS countries can serve as a case in point).

The future of Russian culture is seen in neo-Eurasianism. It is a lexible synthesis of Russian and many other cultures existing both in Russia itself and within the CIS; whereby we are in no way talking here about an attempt to reanimate the Soviet Union.

Lev Gumilev wrote: “This continent (Eurasia) has united three times over a historically short period. First it was united by the Turks, who created a khaganate that covered the land from the Yellow to the Black seas. The Mongols from Siberia came to replace the Turks; after complete collapse and disintegration, Russia took the initiative upon itself. Since the 15th century, Russians have been moving eastward and arrived at the Pacific Ocean.” According to Lev Gumilev, the new nation thus acted as the “heir of the Turkic khaganate and the Mongol ulus.” [7].

Lev Gumilev gives Russian cultural experts something to think about when he says: “It is time to stop looking at the ancient peoples of Siberia and Central Asia only as the neighbors of China or Iran.” Catholic Europe, China, and the Muslim world have been traditionally against the unification of Eurasia (as Russian culture sees it).

Georgy Vernadsky justifies the Eurasian idea from the viewpoint of the noosphere concept; he believes that there are no natural borders between European and Asian Russia; “consequently, there are not two Russias-European and Asian. There is only one Russia-Eurasian, or Russia-Eurasia” [8]. The Eurasian idea is widely discussed in the contemporary philosophical and other literature of the CIS countries; the participants in the discussions occupy different positions on this issue.

For example, nationalistically oriented figures think the idea of unity of the cultures of the “metropolis” and “foreigners,” which they use to describe the Turkic-Caucasian people, to be humiliating for the Russian people (mention can be made in this context of the articles by Natalia Guseva published in the journal *Russky vestnik*). The nationalistic establishment also had a negative response to the books by O. Suleimenov “Az i Ya” (A to Z) and A. Murat “Polyn polovetskovo polia” (Sage of Polovets Field). It should be noted that non-acceptance of the Eurasian idea frequently takes cover behind the so-called pan-Islamicist and pan-Turkic threat.

Before delving deeper into the fundamentals of the Eurasian idea, let’s take a look at the theory that forms the very popular foundation of Samuel Huntington’s theory on the clash of civilizations. According to this teaching, the border areas of different civilizations are likely hotbeds of instability and conflicts.

Meanwhile, the example of Kazakhstan, the geocultural space of which is located between the Confucian and Orthodox civilizations, points to the contrary; public consent has been achieved in the country, and the sociopolitical stability that exists here is quite strong (which cannot be said about certain CIS states).

Many factors, a significant one being culture, can explain this influence. In our opinion, the bearers of the Eurasian mentality are having a great influence on the internal situation in present-day Kazakhstan.



Roots of Kazakh culture

A large group of Slavs lives in Kazakhstan (according to the latest data they comprise 23-26% of the total size of the republic's population); nor should we forget that the Kazakh people were long under Russian power. As a result of the cultural structure of the Kazakh people, some changes occurred that primarily affected the language. In this respect, the problem of Russian-speaking Kazakhs (Uighurs, Uzbeks, Tatars, and so on) emerged.

There can be no doubt that demographic and linguistic factors are having a huge influence on the ethnic culture. But no group of the population (particularly a large one) can be barred from the national culture because it has lost its language. For example, the Scottish and Irish did not lose their national mentality just because they began speaking English. As for Kazakhstan, Russian-speaking Kazakhs and the representatives of several other Muslim peoples have not lost their national traditions and customs. What is more, we are not talking about a specific amount or percentage.

We can convince ourselves that there are three origins in the cultural system of the Kazakh people of the beginning of the 21st century: the traditional culture, colonial Russian culture, and the influence of the West.

The Eurasian cultural type has been able to combine the traditional culture with the achievements of the Western civilization. Specialized studies show that the Kazakhs tend toward a cultural dialog; Abai also had much to say about this at one time. But to regard the "traditionalist" as an adversary of progress, and a "modernized individual" as his antipode, would be rather contrived. In this respect, it is very appropriate to present the words of Nursultan Nazarbaev: "We have significantly broken away from our cultural roots. However, we have been

subjected to the influence of other civilizations more. Whether this is good or bad is an entirely different matter”[9].

There are many similar examples in world history. For example, finding them in a state of dependency, the Jews were left with two alternatives either to carry out the irreconcilable zealot tactics of complete denial of the ancient Roman culture or to fight the enemy with its own weapon, outsmart its every step, and prepare countermeasures. The tactics chosen by these people led to victory; evidence of this is the contemporary Jewish culture [10].

Similar phenomena also occurred when Russia, Japan, and China encountered Western expansion. We know that in a certain historical period these countries fell behind the West in level of technological development. After Peter the Great’s reforms, Russia came closer to the West European culture. The Old Believers and Slavophiles were against Peter’s reforms; their views can be evaluated as manifestations of zealot archaism in Russia.

Japan and China responded to the West’s pressure a little differently. After they raised the level of their material culture by applying the advanced achievements of the West, Japan and China raised obstacles to European spiritual expansion. Japan acted more comprehensively in this matter; as a result it became a country with one of the most advanced cultures of the world.

This evokes very different responses to European expansion. It can be considered that, despite the irretrievable losses, the Kazakh people honorably passed this historical test. But it would not be correct to underplay the role of the Eurasian subtype in the Kazakh culture.

The Eurasian cultural type, which in Hegel’s words belongs to the “disrupted consciousness,” fluctuates between the West and the East; an example of this tradition is related to the Great Silk Road.

But it would be one-sided to regard the Eurasian culture only as a buffer between the West and the East. In this case, the matter concerns not simply relations between two super civilizations, but about the formation of some single model: an event occurred in the very center of Asia that was of paramount importance for the human culture.

There can be no doubt that, like the medieval Renaissance (which occurred as a result of the merging of the Hellenic, Arab, Persian, and Turkic cultures), in the 21st century, a new cultural upswing is beginning in Central Asia (CA). This requires the irrevocable will of the nation, its unity, common traditions, and sensitive response to the changes of the times.

In Kazakh conditions, the representatives of the Eurasian-Kazakh type and the Russian-speaking culture have much in common. No matter how negative the attitude toward the Soviet Union was, we must admit that the slogan Friendship of the Peoples had a very true ring to it; it became a psychological characteristic of the ordinary people. It was for this very reason that in March 1991 most of the population of Kazakhstan voted for preserving the Soviet Union, which in no way means that the people were against the country acquiring its independence. Nothing can stop representatives of the European nationality with their Eurasian mentality, who feel themselves to be full-fledged citizens of Kazakhstan, from

engaging in productive activity for the good of their republic, which is striving to find its place among the civilized countries.

So, we have taken a look at several problems of the Eurasian cultural type. In order to realize its possibilities, it must join together with the Kazakh traditional culture. Otherwise marginal signs will predominate in the Eurasian Kazakh culture.



Kazakh Khans

Conclusion. National ideology and social identification are fundamental factors of political stability in the CA countries. It seems that one of the main threats to the region's countries, including the southern regions of Kazakhstan, is hidden in the current social and ideological development of the Central Asian societies; this is expressed in several aspects.

First, it must be noted that right up until the present, essentially all the Central Asian societies have been developing in conditions of a certain ideological vacuum. Unfortunately, in most CA countries, the state has still not been able to offer any serious foundations on which to foster social identification. Due to the underdevelopment of the so-called nation-states and civil society, there are no ready ideological models; in most countries the traditional ideologemes have either been eroded or have still not undergone the proper modification to be perceived in this capacity. It stands to reason that something must be found to fill the ideological vacuum existing in the region's countries; a solution to this situation has not been found, while no development scenarios or ideological concepts as such have been offered either.

Development of the ideologies of the nation-states and civil society could accelerate the formation of national ideology and identity in the CA countries,

but they are still underdeveloped or do not exist at all. There are only two alternative ideas in the Central Asian societies—the Islamic doctrine and ethnicity, whereby the protest against the government’s policy could accelerate their inal formation.

Along with the religious idea, a determining factor in the current social and ideological development of the Central Asian countries continues to be the ethnic component. It is undergoing rapid development, primarily in those states of the region where essentially half of the country’s population consisted of representatives of the so-called non-indigenous peoples right up until the Soviet Union collapsed. For this reason, at the beginning of the 1990s, representatives of the indigenous population in these countries quickly rallied around the idea of independence and revival of ethnic self-awareness, culture, and language.

This process is still going on today, when the social and ideological development of the Central Asian societies is unfolding against the background of immature nation-states.

The thing is that nation-states with an integrated ethnic foundation have not appeared in the region until recently. The formation of nation-states essentially began in Soviet times, whereby it was manifested to the greatest extent only in Kazakhstan; in other regions of the country the situation is much worse. Nevertheless, the Central Asian countries are actively searching for their own identity today, primarily putting the emphasis on historical traditions and centuries-old folk heritage.

In order to resolve all the aforementioned problems in a successful and timely way, the CA countries need to accelerate the delayed process of replacing the paradigm of their civilizational development and shift as quickly as possible from sovereignty to implementing their own model of modernization. In so doing, carrying out market reforms, democratization of the system of power relations, and building a civil society and nation-state should not be an end in themselves, but only ways or means for creating this model.

References.

1. The Global Studies Dictionary, ed. by Alexander N. Chumakov, Ivan I. Mazour, and William C. Gay, Prometheus Books, Amherst, New York, 2007.
2. T. Grushevitskaia, “Inkulturationsiia i sotsializatsiia,” available at [[www.countries.ru /library/ intercult/ mkis.htm](http://www.countries.ru/library/intercult/mkis.htm)].
3. Yassau, Diuani khikmet, al-Kheda, Tehran, 2000, 162 pp. (in Kazakh).
4. Zh. Balasuguni, Kutty bilik, Zhazushi, Almaty, 1986, 616 pp. (in Kazakh).
5. S. Aiazbekova, Kartina mira etnosa: Korkut-ata i ilosoiia muzyki kazakhov, Print, Almaty, 1999, 285 pp.
6. L. Gumilev, “Iz istorii Evrazii,” Evraziia, No. 1, 2001, p. 5.
7. Quoted from: L. Gumilev, V poiskakh vymyshlennogo tsarstva, Almaty, 1992, p. 9.
8. N. Nazarbaev, V potoke istorii, Oner, Almaty, 1996, p. 264 (in Kazakh).
9. Toynbee, A Study of History, Oxford University Press, 1934-1961.

2.5.MENTAL AND PSYCHOLOGICAL ROOTS OF KAZAKHSTAN MULTICULTURALISM

Introduction. For the Republic of Kazakhstan the problem of mental orientation is of great significance. This is the cause of quite a reasonable question to be responded with regard to the mental orientation of the Kazakhstani people. What is the right direction of identification – either to the Asia and East or Europe and West? – The answer is that the mentality of the people of Kazakhstan is a way closer to Euro-Asiatic or Eurasian. It should not be confused with the ideas of the pioneering Russian Eurasians like N.Trubetskoy and P.Savitskiy. The point is to absorb all the best features of the Oriental and Western cultures. The location of Kazakhstan is quite unique and favorable for this sort of synthesis as it is situated in the center of the Eurasian mainland.

Sometimes it is quite justly said that there is no need to work out or search for some specific and “particular” way of development. Member of the Kazakh National Academy, Professor A.Nysanbayev makes a point that there is no way to look for something special and unique as the Humankind had already worked out optimal and civilized way of development in the course of a long contradictory and bloody attempts through its history [1]. In effect it means to get the feel and select the optimum of what is possible on the way to the prosperous future compatible with demands of History rather than get back to the traditional nomadic way of life. The question is if the Muslim or Eastern model of Cultural Identity acceptable for present-day Kazakhstan?

One should be careful and cautious responding to this question as in areas of the traditional East (especially in India and China) a personality is eliminated as something fused with family, kin or clan as well the original dimensions like Dao, Brahman or some other abstract value. As for Islam it has some specific features of treatment of nation and citizenship. According to Shari at nation is nothing but Umma with the obvious meaning that people is united with the power of belief in Islam as the powerful factor of integration.

Consequently, the Islamic model of cultural identification is hardly acceptable at least at the current stage of development of the Republic of Kazakhstan as its people were exposed to the variety of religious beliefs diverse from the authentic Islam and can hardly be subjected to the notion of “Umma”. The transit to Islam was not easy and smooth and the introduced form of it was “Folk Islam” [2]. Besides, the Republic

of Kazakhstan is not a religious state, but a temporal state. Abai, followed by Shakarim and some other bright Kazakh men of culture inspired and developed such specific features of the Kazakh mentality like tolerance and polycentrism as well as some other sociocultural orientations.



Hostage image

The main part. Mental identification under multiculturalism. Nowadays some ethnic Kazakhs have a tendency of self-identification with the peoples of the Turkic world and Muslim culture with the idea of joining some super ethnic formation. This approach is the obvious reaction to the challenges out coming from the contemporary globalization. The traditional culture of the Kazakhs should not be the idol as the piece of admiration, but be the back-up in the creation of some new and original samples of culture as the reflection of some phenomena of the human spirit to be integrated into the treasure-house of the mankind.

There are two types of society – traditional and post-modern. The voiced concern is that the traditional one is dying off ousted by the monster culture. But there should be the culture of the third type free of the vague criteria of post-modernism, but based on the true human forms of creativity with the basic principles driven by mutually enriched interacting activity [3].

Traditionally the Kazakh culture was never dependent on a particular culture that was imposed from the outside sources. In this respect we can tell that Kazakhs have been a polycultural or multicultural people as of the early stages of its consolidation. In other words Kazakhs were in the position of easy absorbing the latest achievements of any civilization that was modern and innovative for that

particular period in history. According to the expert opinion of some scholars the history of the Kazakhs is the example of being selfstanding on the one hand and being the integral part of some other civilizations with the mutually beneficial effect.

Perceiving that every culture is an integral and self-standing system it is quite natural to suppose that the equation of the two cultures (biculturism) provides for the parity of the players that make up this unity. But the development of the contemporary Kazakh culture has proven that the European component was accepted not on terms of parity and more than that not on the dominating terms. That was the reason of the failure of the Soviet ideologists on imposing the standards of the European culture as something superior and ideal at the expense of the traditional one. The concept “socialist in content and national in form” did not work out as something alien. In biculture with its two-faced character the search of the “center”, integrity and the esthetic point of dominance is always a problem as the redistribution of the priorities is in constant place. This is exactly what predetermines the interactions of the subcultures under biculture in a big way. That is the reason why we should talk on the necessity of dominance of the endogenous component in the biculture structure with the changing world outlook under the flow of the social changes. “This sort of dominance of the endogenous component of biculture with prioritized reflection of the national interest is the obligatory term for the formation of the ethno identity, the ideal to be followed and achieved by any culture on the way of gaining spiritual sovereignty [4].



Kazakh migration

In Kazakhstan the cooperative dialogue between the traditional cultures and the liberal values is carried out. Republic of Kazakhstan complies with the policy of multiculturalism with the active support of the values and traditions of the Kazakh culture. By saying traditions we mean collectivism, sincerity, benevolence, respect to elderly people, tolerance to the variety of the religious beliefs and etc. At the same time the development of the civil forms of life brings in some opposite values quite different from the traditional ones: individualism, personal liberty, responsibility, initiative and enterprising.

As for the “Multiculturalism” this notion came into being in connection with the necessity to solve interethnic conflicts emerging in different parts of the world and there has acquired a positive sense. We have got the meaning of “Multiculturalism” as the flourishing variety of the ethnic groups and cultures under the umbrella of a polyethnic society [5].

With the progressing of globalization the voiced concern came out with the negative and critical view at “multiculturalism” as nothing but the intention of the globalists to fade away the national cultures under the cover of the growing variety not of ethnic groups, but individuals. Multiculturalism as something contrary to dictatorship of WAMPs (white American man protestant) was accepted by all the minorities groups. “Multiculturalism” was supported by the antiracist organizations, feminists and left intellectuals. Multiculturalism became the motto of all the forces resistant to be lost and melted in the “pot of the American culture” which is seen as the threat to the individual liberty. Multiculturalism was seen and perceived as another step, to glorious mosaic and the move the capitalism with a human face. It gave way to numerous publications of monographic books to say nothing of magazine and newspapers articles. In the cause of time the tone and attitude towards multiculturalism changed completely as to some clouded judgment that should be eliminated with the idea to regain the true sense of life and moral climate. The well-known researcher of Multiculturalism W.Kymlika comes up with the statement that: “Since the mid-1990s, however, we have seen a backlash and retreat from multiculturalism, and a reassertion of ideas of nation building, common values and identity, and unitary citizenship even a call for the “return of assimilation.” [6].

The scholars with the critical attitude towards multiculturalism come up with the number of arguments and examples of the negative effects of the multicultural strategies. The most striking is the youth mass culture which has become the symbol of multiculturalism for the period of the last three decades. This is the tendency that combines and messes up different cultural forms, languages and styles. The youth mass culture involves into heterogeneous synthesis different and diverse cultural forms far beyond the boundaries of their actual use.

The other powerful tendency which is in many ways similar to multiculturalism is post-modernism. It has been successful for the period of the last two decades in working out the theoretical grounds in acquisition and interpreting the tendencies of cultural synthesis and relativism, formal stylistic flexibility of the conventional cultural forms. Multiculturalism as it is generally viewed can be treated as “plurality of identities” or “polyidentities” is in itself neutral by its meaning. It can cause the collapse of a personality or make it universal.

In our study we shall use this notion in the second positive meaning. In this regard we share the viewpoint of G.Narbekova, who managed to express the essence of this phenomenon quite clearly and accurately: “Multiculturalism is the interaction, interconnection and mutual enrichment of the national cultures, acknowledgement and enrollment to the spiritual values and norms. It provides for the respect and liberty of self-realization of any ethno cultural subject. The commitment to the cooperative look into some other culture presupposes the presence of the content of some universal human values in the dominating culture” [7].

In Kazakhstan there are some scholars who are quite pessimistic towards the idea of multiculturalism and come off against with some strong arguments. G.Shalabaeva points out: “I do not share the concept of multiculturalism. It is neither original nor innovative. The attempt to install it was taken up in Canada, but it was not a successful, but abortive effort. It was also a complete failure in some places [8]. Going further along the lines of criticism she suggests that multiculturalism should be replaced by some other notion which is “dominating culture”.

In this particular case we believe that the solution of this contrary between the supporters of “multiculturalism” and “dominating culture” lies somewhere in the middle as it is helpful to avoid the extremes. We come up with the neutral notion – dominating tendency in the multicultural society. The ‘spirit’ of this dominating tendency can predetermine the trend and directions of the society and culture. The point is that there are always some dominating factors in this or that region due to the climatic conditions, landscape, natural resources and etc. irrespective of the cultural phenomena in the being of the region.



Kazakh migration

Modern democracy is not oriented at melting off of the sociocultural groups into some depersonalized “mass society”, it is not focused on the individual or group identity, but the whole society in its multilateral unity. This concept provides for the unity of the human nature in its live variety and concrete reflections. Enjoying the principles of human dignity of peoples of different cultural orientations and beliefs is the lime stone of the modern democratic, pluralistic and legal collective co-existence[9].

Conclusion. As the bridge connecting people Kazakhstan brings closer West and East. This link does not reflect the geographical essence of the matter, but traces philosophical, cultural and historical aspects of the entire package of the exchange of information between the merging continents and peoples. This is exactly the point where the boundary lies between the oriental way of thinking, Russia, China and Central Asia.

It is not by chance that many advanced and independent scholars from different parts of the world speak highly on the integrative capabilities of the present day Kazakhstan and single out some special mission of the Republic in the contemporary world. American philosopher George F. McLean made a confession that: “I have got the feeling that Peace and Culture have settled down in this zone with absorbed numerous traditions rather than in such centers like Beijing and Moscow”. The real experience of the integrative synthesis achieved in Kazakhstan has proved to the rest

of the world the actual shape and model of globalization in the form of cooperation, partnership and multilateral dialogue [10].

Findings. Pasqual de la Parte comes with the similar evaluation: “Kazakhstan for us is the bridge between cultures, nations and civilizations. It is the only state in the world with such an exclusive mission as the state with the great potential and prospects. All this makes Kazakhstan a leading light as the source of inspiration provoking a question like – “Why they can and we cannot, Are we that bad?” [11].

By now it has been fixed by many scholars that East and West are not the opposite world-outlooks, but the ones that can supplement one another [12]. The Republic of Kazakhstan should realize this great idea in practical terms since it is based on the idea of the universal unity of the human spirit and history as it was indicated by K.Jaspers in his book: “The Origin and Goal of History” as if he could foresee the processes of the contemporary globalization [13].

Of course Kazakhstan is not the only country, but at the same time it is definitely the obvious and promising one. Culture is a polystructural phenomenon with the variety of mutually beneficial impacts at different structural levels with the most adequate model of interactions as the polyphonic model of cultural cooperation [14].

References

1. Nysanbaev, A., 2004. Trip to Philosophy. Evening Almaty, 12.
2. Akatay, S., 2002. Muslim Scholastics and the attempts to Christianize in the Kazakh Steppe. World of a Human, 1: 21-25.
3. Kasymova, R., 2004. Ethnic Group under Globalization. World of a Human, 1: 74-81.
4. Ajazbekova, S., 1999. East at the end of the XXth century: Artistic Culture in the contemporary world(the notion of “biculture”). World of a Human, 2: 52-64.
5. Taylor, Ch., 1994. Multiculturalism. With commentary by K.Anthony Appiah, Jurgen Habermas, Steven C.Rockefeller, Michael Walzer and Susan Wolf. Princeton University Press, 2(160).
6. Kymlicka, W., 2012. Multiculturalism: Success, Failure, and the Future., Washington, DC: Migration Policy Institute.
7. Narbekova, G., 2004. Priorities of the Cultural policy of the State in the context of the of modernization of the Kazakhstani society. Philosophy and Political Sciences in the XXIst Century. In the Readings of the theoretical conference., Computer and Publishing Center of the Institute of Philosophy and Political Sciences of Kazakhstan, pp: 271.
8. Shalabaeva, G., 2002. Globalization and the problems of the Cultural Identity. Multicultural society in Kazakhstan: models, problems, prospects., Institute of Philosophy and Political sciences of Kazakhstan,.
9. Zakharov, A., 2004. Traditional culture in the contemporary society. Sociological Sciences, 7 (243): 105-115.
10. MacLean, G., 2004. To think with the open mind. Al-Farabi, 3: 143-147.
11. de la Parte, P., 2004. Kazakhstan – zone of stability in the unstable region. Dialogue of Cultures, 1: 4-5.

12. Kurmanbaeva, N., 1996. Culture of East and West: Issues of Integration. Almaty: National State University after Al-Farabi, 1: 160.
13. Jaspers, K., 1953. The Origin and Goal of History. CT: Yale University Press, pp: 527.
14. Gabitov, T. and Az. Zholdubayeva, 2012. Dialogue And Self-Identification Of Cultures Under Globalization. Saabbruken.

2.6. KAZAKH CULTURE IN THE CONTEXT DICHOTOMY "EAST - WEST"

Introduction. The Loss of historical memory is the lot of mankurt (spiritual blind person). If this disease takes one person, it becomes misfortune. It becomes a tragedy when whole nation suffers from this disease. And it is precisely the loss of historical memory dazzled us in recent times, when whole generations were unavailable to achieve humanistic values of world civilization, and the heritage of its own nation (during the Soviet Union period). There were known facts of attempting to ban and concealment of many works and thoughts of famous historical figures, philosophers, historians, lawyers, and others. With the acquisition of Kazakhstan's independence, at last, it's time the revival of genuine spirituality, historical memory, entering the mainstream values of whole human civilization. After a long and painful slumber, it becomes possible, with a huge thirst for knowledge, to turn to the ever living source of human spirituality. It became necessary to quench that thirst, but it must be done at the level of the requirements of the methodology and values of the modern information civilization, avoiding distorting mirrors and creation of new myths. That is what is aimed in initiatives of the president of Kazakhstan Nursultan Nazarbayev's governmental program "Cultural Heritage". The development of the spiritual heritage of past generations, recovery of historical memory will open the way for the prosperity of Kazakhstan.

Values according to selected targets in the field of spiritual development strategy "Kazakhstan - 2050", where the health, education and welfare of citizens are identified as the top priorities [1]. The starting point for the practical implementation of the reform of society should be the unity of the process of production of material goods and the development of an individual. Items attributed to cultural values are "the moral and aesthetic ideals, norms and patterns of behavior, languages, dialects and sub-dialects, national traditions and customs, historical place names, folklore, arts and crafts, works of art and culture, methods and results of scientific research of cultural activities which have historical and cultural significance, buildings, structures, objects and technology, unique in the historical and cultural area "[2]. This implies that the core of cultural values of the Republic of Kazakhstan are the products and artifacts, state and potential of the creative art of the peoples of this country. A.N. Nysanbayev states: "Becoming a sovereign state, Kazakhstan, like other countries must realize that Kazakhstan has no permanent friends and permanent enemies, but only eternal national interests. If they are ignored, it can quickly undermine the young and feeble country" [3].



Kazakh life

“West” and “East” concepts in globalization context. Meaning of the life is always topical question for humankind. Especially this issue became important on the threshold of the 21st century. A man stopped to think over analyzing and evaluating the outgoing century. What good and evil sides did that century have? What will we have in our luggage stepping from one century to the next? One thing is certain: we have young to be proud before descendants, but we have much to be ashamed. "The twentieth century has been the worst in the history of human civilization. In the series of global anxieties century were fascism, totalitarianism, with its massive repression, forcing large numbers of people leave their homes, hunger, walking on the planet, growing up to universal scale environmental problems " [4].

In the twentieth century colonial empires have fallen, but the relationship has not disappeared, just changed the form of its execution. Economic chain is not less strong than the military-political. On the world stage there raised a new type of empire - a superpower. Humanity is proud of the achievements of scientific and technological progress and economic growth. And it is absolute fair. The human mind has penetrated into the microcosmos, mastered nuclear energy. He has reached the heights in rocketry and astronautics. There got great achievements in television and radio communications, microelectronics and molecular biology.

But what is in the other side? More and more sophisticated and destructive weapons, the environmental crisis and the creation of a consumer culture, catastrophically losing spirituality and filling the vacuum industry pleasures. Increasing economic inequality, the extreme poverty of some and over-enrichment of others. Ch. Aitmatov and M. Shakhanov in their dialogue "Crying over a precipice Hunter (confession at the end of the century)" pay attention to these problems.

From the point of view of M. Shakhanov, our civilization approached to the brink of a precipice because the spirit priority is forgotten. He writes that the western mind which has destroyed traditional values and under the badge of scientific experiment (at the beginning of a century) anatomizing and systematizing «the three-dimensional world», addressed then to a life's wrong side, to the dark, "return" side» of a human nature and the world. «All forbidden, unusual, unknown draws of its sick attention, and habitual and traditional, "positive" lost any interest and value. This fundamental installation of the European consciousness defined the general atmosphere and cultural orientation of the West at the end of the 20th century» [5].

Ch. Aitmatov totally agrees with him. «What a pity that for a long time we didn't pay attention on this fact. Alive person is weaved from different actions: creative and destructive, deliberate and spontaneous. Labyrinths of internal life of the person are

difficult and dangerous. But anyway, to prevent the birth of the blood-sucker from the blood-sucker, villains from the villain, to besiege plague of a mankurtizm starting up in revelry and a zombizm – the greatest duty of all mankind» [6].

Who can be responsible for this immorality? How is it possible to be sure for the country future when the future generation is absorbing doubtful values made from cheap literature, the low-standard commercial films penetrated by spirit of violence, murder, a robbery!?! In our society concept of democratic freedom is understood improperly. The television is fulfilled with films about violence, mockeries and tortures, book counters burst with low-standard melodramas, fighters and thrillers, which has nothing common with high art, propagandizing and introducing the "way of life" which alien to strategic ideals and traditional ethics of national experience in consciousness of our people. «Where in a basis of education lies murder, we will receive either the kamikaze or James Bond» [7]. Owing to this fact the European culture winds to this day on hell circles, in forces to overcome an attraction of destructive temptations and ideas... Oriental experience of overcoming of this problem isn't always applicable to the western consciousness alien to metaphysics and based on rational mentality, though the West is on the threshold of opening of meta-historical reality and methods of its comprehension [8].

According to scientists, 20th century became the tragedy for a human civilization because it subjected its foundations to the various social experiments which destroyed and have carried away them, irrespective of a nationality, the religion, carried them away to utopian idea of social equality. As result world outlook values, spiritual reference points, the main living positions of people have been destroyed [9].

Results of this process are so plentiful that it is impossible not to notice them. They entered into our life and became its integral part. It is crime, terrorism, corruption, vandalism, alcoholism, drug addiction, fanaticism and many other things. When opposition of two ideologies left after emptiness and captured by a panic and fear of people ended, there were even more favorable circumstances for extremists of all colors, beginning from politicians, finishing platform and cinema "stars", not to mention the sphere of criminal "pleasures".



Kazakh customs

As product of urbanization raised new community, which has received new definition "the masses", where borders patrimonial lines as the personality, and ethnos are slowly but surely deformed. The city a framework of the limited space presses people, their will and destinies, concentrating in itself huge potential of social energy. In the same borders concentrates huge man-triggered energy in the form of giants of the industry, objects of the increased danger to the person and environment.

The number of man-triggered and natural disasters, emergency situations grows. Probability of one person to influence to whole universe is increasing. All this occurs in the environment of the expanding mass which cannot be structured, has no traditions, and inadequately reacts to occurring events, averages and it depersonalizes the person. The mass is easily excitable, cruel and irresponsible – it is the fine environment for suggestion and «social zombing». It is possible to title 20th century an eyelid of urbanization and the masses which has acted as essentially new generator of social energy, the carrier of mass ideologies, mass cultures, radical quasireligions.

Civilization of any state is defined, first of all, by its relation to a cultural heritage. Before a state policy of Kazakhstan in the field of culture there is a double task: on the one hand it is necessary to develop a complex of the actions directed on development and maintenance of original ethnic cultures; with another – creation of conditions for optimum development and painless integration into uniform of universal culture. As it is stated in the concept of social cultural development of the Republic of Kazakhstan, the cultural heritage allows the people to remember traditions of the past, to derive spiritual strength, skillfully introduce it in lines of other cultures for development of process of consciousness. From identity of national cultures form unity of cultural values of the people of Kazakhstan. Therefore the Republic of Kazakhstan will keep and protect a cultural heritage of all people, will

provide equality of cultures and the right of each people to approve, preserve and develop the cultural originality.

Careful relation to own cultural heritage and the perception of valuable elements of other cultures is the unique way of development of human civilization. All its main achievements are obtained in this way. For example, we all admire the achievements of medieval Muslim culture in the period of the beginning of 9th century and 13th centuries, which is considered as Islamic Golden age. In that period was recognized as the second teacher al-Farabi who wrote his immortal treatise, Avicenna completed his 12 volume work on medicine, Khoja Ahmat Yassawi raises human spirituality to an unprecedented level, urban culture of Central Asia provides the most advanced patterns of material and spiritual culture, etc. for that time. Researchers of this phenomenon point to many reasons and factors of heyday of the culture (synthesis of Arabian, Iranian and Turkic cultures, the role of the Great Silk Road, the dynamics of the nomadic civilizations, the role of Islamic civilization and spiritual potential of Tengrianism, Zoroastrianism, Manichaeism and other indigenous religions and etc.). But I want to draw attention to one more situation and it is connected with the translation of the cultural heritage of humanity. It is well-known fact that Caliph al-Ma'mun in Baghdad, the capital of the Arab Caliphate, contributed to the opening of the House of Scientists in the city and asked to translate into Arabic English major works of ancient Greek philosophers and thinkers. All this contributed to the dialogue of cultures and through it to its heyday. Beginnings of the President on the state program "Cultural heritage" can be compared with the acts of the Caliph Mamun.

Problems of revival of cultural heritage are closely related with mental essence of people, it affects meaning of life aspects. Cultural heritage – is a testament of one generation to the next as connecting thread. As a French moralist de Chamfort writes, what can most of people see in it, when society is not sealed with mind, not quickened sense, when there is no origin of benevolence and sharing worthy? He can see only fair, gambling houses, hostelry, and bandit den. But the memory remains and imperishable creations of ancestors live. Ancient nomads were right to understand their actions and perceive what is happening in the world as a common desire and common human creativity. Past is not what passed and will not return, the future is not what is waiting for us then, and all of them are woven into the present.

Analyzing the role and place of cultural heritage in long-term development of the country, there's always a problem, which cannot be ignored as a ratio of the tradition and innovation in the social and cultural dynamics of the country. There can be distinguished three forms of interaction:

- 1) Resistance and boycott of the new, return to the old order and values;
- 2) Breaking tradition by borrowing new values and orders;
- 3) Transformation of the new and making it acceptable to tradition forms.

If values of growth and development exist (or it easily implanted) in traditional culture, the elements of modernization, innovation, it is accepted to say about the society in which these elements have space for development, as the best traditional society. The connection of the values of modernization with the national cultural identity creates the possibility of realization of the optimistic scenario of the way of entering the modern civilization. This core feature of constructive and practical

effective cultural policy more fully expressed in Japan, works effectively to economic prosperity "young dragon" of Southeast Asia, which had proved its resilience in the modernization of China. Implementing the state program "Cultural Heritage", the Republic of Kazakhstan should take into account this experience. However, the revival of the practice of cultural heritage through the absolute cultural and ethnic identity, the construction of a new "Chinese wall" between the East and the West, the North and the South in an attempt to reform, for example post-colonial and post-totalitarian countries, and rejection of modern globalization slogans, which show us religious and political nationalism in some countries of the Muslim East, African Negritude theory, ideas of Chuchhe and etc. all of these demonstrate their ineffectiveness or even have a devastating impact on the culture, economy and society.

Program of 'Cultural Heritage' is being realized in the conditions of development of globalization and westernization processes. In the past it seemed that globalization will lead to unification and westernization will be peculiar to whole nations. However process of mastering of the west culture, gave contradicting results. West civilization formed without participation of oriental countries passed limits of ethnical culture and begin claiming universalism. Ideals of oriental cultures (sense of harmony, harmony between a man and a nature, reconciliation of extremes, religiousness etc.) were not attached to the western culture and predetermined formation of non-Western type of an individual.

Turning to the monuments of history and culture is an indicator of our spiritual maturity and inner freedom. What course of action should I choose to remain a free man, in order to survive in this an imperfect, sometimes absurd world? Initially, a person needs support to self-affirm for his human essence in this absurd world. This support can be served by different things. But you never know how people can claim their separateness, individualism. Now liberal education in broad sense of its meaning should be considered as support for self-affirmation. Glory of an individual is confirmed by his education, his freedom and dignity are inconceivable without the knowledge which is received as a result of the assimilation of cultural heritage, both his national and the whole mankind.

An educated man, feeling the past, nature, space, as part of his life, as his ancestral house and who feels his need in their care, is a very special person. It is impossible for him to lose or forget the past. He will not be looking at cultural values and history heartlessly. But he will try to understand, to feel, to hear the voices, issues of the past, the experience of others. Therefore, cultural heritage is cultural dialogue, time dialogue.

"To feel something alien as native" – translation greatly helps this communication strategy of culture, as it provides intercultural communication in the level of texts. To some extent every cultural activity can be considered as communicative, because it contains and expresses certain information. The communicative aspect grows into the cultural dialogue in translation.

Therefore, we consider translation as a channel of initiation to global cultural heritage, as a way to enrich your own cultural resources.



Turkic commander

Typically, a large number of problems emerge during translation of information from one language to another. The greatest difficulty in contact with the other culture raise due to inability to acquire symbolic space because of ignorance of its cultural code. Obviously, that an accurate translation is impossible because of the different images of the world created by different languages. The development of another language, and its use - whether it is a live communication or translation - mediates the new position of "the old view of the world."

On the crest of a wave of information civilization of culture permeates either in the field of direct creation, and either in the start of production, life and human existence itself. This concentration makes a person be responsible for his fate. Personality is open to freedom. That motivates him to cross all borders, bypassing the line between good and evil, within temptation of self-assertion, in focusing only himself (egoism I). Conflict of aspirations awakens conscience, finds man at crossroads (there is a struggle between good and evil) and requiring him to act on the decision, which, however, does not guarantee his (human) goodness till "the rest of his life."

Dialectic of global social-spiritual processes of 20th and the beginning of the 21st centuries in dramatic peripeteia had enriched philosophy of civilization with new behavior stereotypes where general universal does not exclude patriotic, cultural heritage consolidated as component of the universe. Cultural heritage is confessed as initial environment of transformation of general human moral rules into national cosmos and contemporary interest to its canons is certainly, sign of humanization of a society. In the other hand, idealization of the ancient experience which reached to us in deep-rooted forms of way of life and mythologized comprehension of phenomena of the reality would mean in the epoch of qualitative change of general environment of humankind and dynamism of all sides of his life as such halt in development without which essence of an individual would lose any meaning. So, in the art it is

justified doubts of personage as condition caused in one hand by trouble, from the other hand with difficulty of rationalization of contemporary phenomena of human activities, and with imperfectness of established moral categories.

In spite the fact of enormous technical achievements of contemporary civilization, in the sphere of cultural heritage and moral culture it is facing with serious crisis phenomena. Beside world economic crisis, humanity is experiencing either poverty of his moral, spiritual basis. This is reflected in relations of a man and the universe, man and man.

We cannot ignore either influence of features of the 20th century to the psychics of a man: wars, concentrations camps, repressions and political issues, unceasing waves of crisis situations almost in all spheres of human activities which came as heritage to the 21st century. It is peculiar tragedy of an individual which is numerous times faced before his moral choice.

Mutual hatred, national disagreement, superstitions and prejudices, fanaticism have been tormenting humanity transferring from generation to generation as frightful heritage, as gloomy perdition which is hanging over people. Beside these social vices human hearts were suffering torments with eternal problems, with eternal confrontations between life and death, physical illnesses and health, beauty and jealousy etc. It becomes vivid that society of consumption does not have the future, there is too much of spiritual costs. It has already become clear its resource and economic extents.

Dream about a man and humanity, far from all cultural heritage, is loss of the whole world of values and wealth. Culture has never been and will never be human abstractedly. It is always concrete i.e. national, individual, peculiar to people. Only in this feature it can reach general humanistic level.

N. Berdyaev writes: 'A man enters to humanity through national individuality, as national person, but not as abstract man as Russian, French, German or English man... National man is more than a simple man. He has general genetic and individual national features. One can wish unity and friendship of Russians, French people, English men and Germans and all the other nations of the world. But we cannot wish that features of national identities, national spiritual types and cultures have been disappeared in the earth' [10].

One of the main themes of contemporary art is search of spiritual moral orientations which would let a humanity to feel confidence in new historical circumstances. Moral and aesthetic values of cultural heritage are formed in the process of art creation. An artist creates artistic composition which creates artistic reality expressing artistic thinking with aesthetic impact. For creation of artistic composition, he uses figures and artistic reality is created through artistic methods and means, which compose arsenal of art. Whole creativity process represents multi-level and multi stage action which can be imagined as construction of house of artistic reality where artistic reality lives. Building materials for this house are flowers, light, sounds, words, actions etc. All these represent the part of aesthetics which is titled as sphere of artistic activity of people. Widening this image to artist creator, we can see that he must be simultaneously producer of fabrics, builder and architecture. Who will settle in the house will depend on the author's

professionalism. According to M. Bakhtin: ‘author is a sole forming energy which is not given in psychologically concept consciousness but in significant cultural product and its active reaction is given through its conditioned structure of active vision of a character as whole unity in the structure of its image, rhythm, in intonation structure and choice of notional moments’ [11].



Kazakh pasture

Art (rather its creation) is imperishable. It is connected with people as with ‘consumers’ of creativity, with condition of their spirituality, deformed irrelevance of art. It is related with added to historical field of art with new lands which can be sewn not with grass, but with noxious weeds. What is more if not to discard that grayness, banality from art, it will feed humanity with all its assortment.

Art as science could not resist to powerful stream of the 21st century which involved it into industry of satisfaction and transferred it into a kind of commercial spiritual ‘bacon’ which captures taste of consumer: sharp feelings, illusions, hallucinations etc. Academician D.S.Likhachev stated: ‘I do not believe into progress in decrease of culture’ [12].

Human spirit is a casket with numerous unsolved riddles. Who can guarantee that ascended sprout of kindness will not be swept and trampled by vindictiveness and exasperation caused by life difficulties and deprivation? Sometimes life circumstances and environment can lead a man to obduracy. «Cruelty generates cruelty» [13].

It is possible to title 21st century as century of informational technologies and the masses which has acted as essentially new generator of social energy, the carrier of mass ideologies, mass cultures, radical quasireligions. Development of informational technologies lead to replacement of technologies which aimed to get necessities of material values and services for people, with technologies of 'abstertion' of brains aiming to get required type of consciousness and culture. Informational boom, communicative nets and unbelievable impact on all human organs of sense. This is the only abundance which man knows. This is an abundance to aversion and dullness.

All problems of an individual and collective character lie in human nature. At the turn of centuries the life arises really significant question: will we be able to wake up earlier than the concentration of exposable problem will achieve its critical point?

Crisis of spirituality is related with unceasing cataclysms, because of which a human is perishing, hardening, losing his social relations and stops believing to anyone. His soul is emptied. It appeared absolutely new situation. It is going feverish search of guides, mechanisms, balances and by his natural essence a human is arriving to the simple social relations. On this basis there are easily developing religious and political charlatans and totalitarian monsters. People are searching for love but facing holders of kindness with claw or they are directly worshipping the evil.

As M. Orynbekov states: 'Moral decline is highly influence to youths, since they are devoid from ideals of purity and loyalty, wisdom and honor from the early childhood and as result they gravitate to betrayal, squabbles and scandals» [14]. Today it is the most appropriate time to think about with what thinking and feelings we are entering to the future. Will we be able to wake up a human in a human?

Crisis of humanism in the world brings up problem of a human to stay a man in a spiritual meaning rather that rational person, a man with conscience. Ch. Aitmatov writes: 'the worst of the threatening dangers for us is neither atomic, neither heat or other similar threatens of physical destructions of humanity (probably of all the universe) in the Earth, but rather destruction of humanity in human. This is a catastrophe which means that a human could not become a human» [15].

Revival of national self-consciousness should be begun from up-bringing of youth who are the future of a country. Youths must have good higher education, developing high intellectual level and civic maturity. It is necessary to revive unity of intensions and aspirations which will be ruled by honor and will make regulations. It is necessary to get united in the sake of preservation of unique spiritual culture, mother-tongue, history and sovereignty.

In contemporary society there are enlarging such negative conditions and temper as loss of belief and decrease of role of religion, disappointment in ideologies and political systems, loss of belief to heads and higher leaders, widening scepis to science, extended approach to social unfairness. Because of all these factors concepts of love, kindness, truth and consciousness are disappearing, stagnation of art and entrance to it of different types of surrogates significantly strengthens tendency of loss of 'eternal' values. Lack of moral ideals and impersonality of moral norms are badly influencing on spiritual condition of people.

National systems of morality peculiarly form universal moral concepts. The simplest of moral ideas include respect for elders, patriotism, hard work and solidarity. They accumulate in the concept of the conscience of the people. Conscience of the nation, constantly guarded and multiplied by its best representatives, is inseparable from the state, the vast expanses of land, from her soul - culture and language. Live and work in good conscience is inherent, perhaps, to all nations and people, but to the Western mentality is typical to live by the rules, the laws, whereas we traditionally from generation to generation commandment to live honestly, in order not be ashamed before the memory of ancestors and court of the descendants.

The general concept of morality cannot be reduced either to the will of the Supreme Being, or to an inherited capacity for self-sacrifice, or to service to the economic and political interests of certain social groups.

It is important to emphasize that today it is necessary to abandon the idea of the existence of one, the only true morality. Each of the areas of morality has in its content a rational principle, reflects some real aspect of this phenomenon. The closest to the truth is the understanding of morality as a separate, stand-alone part of human existence expressing its special quality - quality of humanity.

Inner world of a man is the main thing that determines the moral value and moral character of an individual. Understand oneself and one's place and meaning of existence is possible only through relation to other people, to society. Man lives in the complex world of the intersection of the natural and social, individual and social, private and collective. Moral condition of the people depends on relations in society.

Conclusion. To become a man, Homo sapiens, he needs a soul - a special light of the Supreme Spirit. Spirituality itself is recognizable by certain criteria. One of its main features is unselfishness, which protects from the alienation from humanity, patriotism, personal thoughts and ideals of service to the fatherland. It is an indicator of spirituality of the society and civilization of public relations, protecting the souls of men from moral corruption, callousness. Culture is based on the spiritual consequence of spirituality, civilization. A spiritual aspiration creates prerequisites for the ideal, the possibility of perception and concentration of national and universal values. Values are shown where there are spiritual prerequisites, the culture, education, interest in the development and enrichment of national and universal values, and through them - to the affirmation of the nation in the civilized space.

By recognizing the world, philosophy directs people to the truth. These changes of the psychological state are directly related to the development of society's spirituality, art is the core and the main means of an esthetic education. The best result of this union - the formation of a coherent and harmonious, self-sufficient and socially valuable, creatively active personality with high culture, which allows a person to live humanely and act with conviction, focused, selective, productive, practical and with universal significance.



Kazakh land

Any person sees himself as a representative of the human race and as a member of a particular ethnic group, nation. As a representative of the human race, the individual acts as a carrier of universal values - goodness, beauty, truth, freedom, justice, etc. As a representative of a particular ethnic group or nation he shares the values of the individual ethnic group or nation: loves his country, feels proud for belonging to his ethnic group, esteems his language, culture, and historical past of his nation.

But, as a rule, the individual does not share the kind of universal and national values. However, human values, usually appears before him in the national-ethnic appearance. Fathom the world of culture, man knows the ideas and ideals, languages and standards of behavior, which leads to understanding and perception of the spiritual and moral principles, ideas of goodness, beauty, good, truth, and justice. These values guide the motivations and the motives of man, interests and goals of the identity, form his spirituality.

References

- 1 Baltabayev M.H. Modern Art Culture of Kazakhstan. - Almaty, 2003. - P.71
2. Law of the Republic of Kazakhstan from December 24, 1996 on "Culture" // Culture and the Media: Issues of Interaction / Comp.: A. Kodar and Others. - Almaty: ID «Credo», 2000. - 360 p.
3. Nysanbayev A.N. Kazakhstan. Democracy. Spiritual Renewal. - Almaty: kaz. Encyclopedia, 1999. - 416.
4. Nysanbayev A.N. Globalization and Problems of Intercultural Dialogue. In two volumes. - Astana: KIPP MES. V.2., 2004. - 308 p.
5. Aitmatov Ch., Shahanov M. Crying Hunter Over the Abyss (Confessions at the end of the century). - Almaty: Rauan, 1996. - 384.

6. Ibid. - P.134.
7. Ibid. - P.110.
8. Ibid. - P.115.
9. Ibid. - S. 120-121.
10. Berdyaev N.A. *Destiny of Russia*. - Moscow: Moscow State University Press, 1990. - 240. (95-96).
11. Bakhtin M.M. *The aesthetics of verbal creativity*. - Moscow: Art, 1986. - 445 p. (183).
12. Lihachev D.S. *About Good and Beautiful*. - Moscow: Child. Lit., 1989. - 237 p. (205)
13. 5. Aitmatov Ch., Shahanov M. *Crying Hunter Over the Abyss (Confessions at the end of the century)*. - Almaty: Rauan, 1996. - 384. (120-121).
14. Orynbekov M.S. *Abai's Opinion of Philosophy*. - Almaty: Bilim, 1995. - 136 p. (114).
15. Aitmatov Ch., Ikeda J. *Oda to Greatness of Spirit*. - Moscow: Progress, Litera, 1994. – 272 p. (63)

2.7. SUSTAINABLE DEVELOPMENT AS A PRIORITY OF CONTEMPORARY CULTURAL POLICY

Introduktion. The human civilization as the planetary phenomenon is constantly occupied with justification of its socio-cultural bases. If the 21st century and the first half of the 20th century are considered to be the era of technical civilization, social cataclysms, the linear growth of the world population, urbanization, then from the 1950th the content of the planetary civilization processes has radically changed. One of the priority values of the new civilization is the concept of sustainable development. The principle of sustainable development is not limited by the environmental and economic factors. Sustainable development is an important part of modern culture in the world. To achieve sustainable and balanced development there should be taken some measures to stabilize the economic and population growth by ensuring the necessary volume of agricultural production, resource consumption per capita and the permissible level of pollution. In the scientific literature, also in the UNESCO documents concerning the world culture, sustainable development is understood as balanced state of the globalized world culture, where the desire to preserve the environmental sustainability is combined with actions aimed at poverty eradication, poorness, social and ethnic conflicts and cataclysms.

Background to the problem. On the basis of analysis of the current environmental situation in ten reports of the Club of Rome have been concluded that a systemic crisis of the modern world, arising from the scientific and technological expansion of Western civilization. «Now, - wrote Marquiz de Cinq-Mars, - we entered the “Age of nature” – a new era when the deficit and fragility of natural spaces become the most dramatic challenge to the future of human being and his survival» [1]. From the point of the authors’ view of the Rome Club’s first report, a civilized crisis is caused by the exponential growth in confined space. If during the claim of the industrial society, the scientific and technical progress facilitated to solution of difficulties and problems of mankind, then nowadays this progress becomes a problem for the survival of mankind.



Zhailau

If the first reports was dominated by pessimistic mood about the prospects for human development (“the bound to growth”, “zero growth”, and “future shock”), then later there was a large-scale program of changing trends of modern human development [2]. In this and in other studies it was substantiated the possibility of achieving a prolonged state of humanity “global imbalances” and “sustainable development.”

It is characterized by dynamic development of civilization, which is directed not only towards the growth of mass production, but in the area of human development, so that “ the basic needs and values of every human living on the earth would be satisfied and everyone has an equal opportunity to realize his individual human potential” (D. Meadows).

To achieve sustainable and balanced development it is necessary to stabilize the economy and population growth, while ensuring the necessary volume of agricultural production, resource consumption per capita and the acceptable level of pollution.

The Concept of Sustainable Development as the Value of Culture in the World.. The concept of sustainable development has been one of the fundamental principles of being a modern human civilization on the threshold of a new millennium, and it was stressed in Rio De Janeiro's Declaration of Environment and Development in 1992. Human beings are at the center of concerns for sustainable development. They have a right to a healthy productive life in harmony with nature Principle 3. The right to development must be fulfilled in order to equitably meet the needs of present and future generations in the areas of development and the environment Principle 6. The special situation and needs of developing countries, particularly the least developed and those most environmentally vulnerable, shall be given special priority..... Principle 25. Peace, development and environmental protection are interdependent and indivisible" [3].

The criteria of the principle of sustainable development advocates the man by himself. In recent years, the comparison of the developed world is measured by the human development index, which includes the level of education, life expectancy and quality of basic human needs. The consumer attitude to the natural and social world, which is focused only on the acquisition without progress of the man himself, is totally unjustified in terms of the deployment of internal human wealth: the development should serve to people rather than people to preconceived plan, and strategy development. As A. Peccei pointed out, "A man is the source of all our problems, all our aspirations and expectations, all the starts and ends are inside of the man, and he is the basis of all our hopes" [4]. Growth for the sake of growth contradicts to human interests - he can probably lower than rise the quality of life.

Economic growth should serve human purposes and should only take place when it is able to carry out this function. Further growth of environmental pollution, traffic jams on the streets of urban conglomerates, not considering anything automation and impersonal bureaucracy, are against human interests, though it may be considered as a contribution to economic growth, when is measured by quantitative indicators such as gross national product, national income and turnover from international trade.

The system of sustainable development is viewed through the prism of moral and virtuous nature of human existence and aimed at translating these humanist values:

“Equality as an expression of the equivalence of all citizens of the world and the need to combat prejudice and discrimination;

Freedom as the recognition of the fundamental rights of every person, and compatibility with the free expression of the will of others;

Democracy and people's participation in economic, political and social life;

Solidarity, demonstrating the expression of feelings of love and brotherhood, the expression of common interest and mutual respect;

The preservation of cultural diversity as a necessary trend of development of the national identity of people and the usefulness of the interchange of cultural values among different countries;

Maintaining a healthy environment"[5].

Sustainable development has become possible due to result of the deepening of new trends of the late twentieth century: a) the global economic boom of the 90s, the new high-tech; b) a combination of the elements of social regulation to free market relations; c) a universal way of life and cultural nationalism; d) A combination of the trends of private and public welfare; e) the revival of arts, art culture; f) a religious revival; g) the triumph of the individual.

All of these trends are mainly characterized to the developed countries. Therefore, the concept of sustainable development should take into account the degree of development of each country. As the researchers of problem point out, the continuing gap between East and West, North and South threatens the very stability of the world civilization. Therefore, in the Rio Declaration - 92 focuses on overcoming the common backlog of underdeveloped countries. The world is becoming more globalized. In the above-mentioned document the main aspects of sustainable development was identified:

Human – “in the center of attention of continuous development are people”;

Ecological – “preservation of the environment for present and future generations”;

Economic – “the need in development consumption”;

Social – “the eradication of poverty and eradication”;

Legal – “the creation of effective legislation for the protection of the environment”;

International cooperation and partnership - "the establishment of new levels of cooperation among nations and people”;

Global - "integrity of the global system of environment and development" [6].

The concept of sustainable development is important for Kazakhstan's society, although at the moment it is more suitable the definition of “crisis”. But to get out from this state, first of all, it is necessary for Kazakhstan to embark on a sustainable path. As it is known, Kazakhstan, on the one hand, relates to ecologically sensitive countries. According to V. Vasilenko, in Kazakhstan is "the highest in the world man-made environmental stress on the ecosystems of the biosphere at the lowest (among the countries of Eurasia) expenditure on environmental protection. According to the well-known environmental firm SAIC, it is accounted for only 20 cents per year per person and \$ 1.21 per square kilometer. To resolve food, energy and other needs, and to access to world markets in Kazakhstan during the year natural resources are mined and processed by environmental industry more than 50 tons of material nature for each country resident. Up to 95 percent goes to waste, and in the dumps it was accumulated more than 19 billion tons of industrial waste - more than a thousand for every citizen of Kazakhstan ... It is obviously that there is regression of the demographic situation of the country - people have the growing environmental burden of disease, and, as a result, the level of life expectancy is reduced. Since 1990 to 1995 it is decreased from 68,6 years to 66,1 years [7].

If you add to the above facts the presence of zones of ecological disasters (the Aral Sea and Semipalatinsk test site, the Baikonur Cosmodrome, the desertification of steppe, etc.), then the catastrophic environmental situation in the republic of Kazakhstan is not in doubted. Also it should be taken into account the remnants of the totalitarian mentality with its paternalistic expectations. Not scientific and technical progress and poverty of the country are the causes of environmental disasters, but moral and cultural consciousness of the people which leads to a vicious circle of economic and environmental problems.



Holiday

In the environmental anthology "Noosphere - Sustainable Development" many politicians, sociologists, jurists, economists, psychologists, and other major performers of reforms have tenacious myths and stereotypes which are contrary to the national interest and priority of the country:

- about cheapness and inexhaustible of natural resources of Kazakhstan;
- environmental laws of the biosphere can be ignored;
- compliance of environmental requirements in politics, law, economics, and environmental technologies can be put off;
- environmental legislation is not classified as strategic priorities for national security;
- the allocation of funds for environmental protection is a privilege of developed and financially more prosperous countries;
- environmental requirements and public concerns are not necessary in making decisions " [8].

Except of vulnerable ecological situation, there is another negative impact on the state formation of Kazakhstan's sustainable development which is transitional nature of the socio - economic and spiritual systems of society. If the developed countries solve 3-4 priority problems of a sustainable development, all Post-Soviet republics should newly solve everything. For Kazakhstan among priority problems of a sustainable development it is possible to call: questions of preservation of the statehood, its territorial integrity, interethnic consent, economic stabilization, creation of democratic, legal and civil society, spirituality and culture revival etc.

For Kazakhstan, one of the priority issues of sustainable development are conservation of statehood itself, its territorial integrity and inter-ethnic harmony, economic stabilization, building a democratic, legal and civil society, the revival of spirituality and culture, etc.

Kazakhstan has adopted a number of strategic and policy documents aimed at ensuring the sustainable development of the country. Among them we should mention the "Concept of environmental safety in the Republic of Kazakhstan", "Guidelines for the integrated management of environmental activities in countries with economies in transition", "Kazakhstan's agenda at the XI century: "For the revival and sustainable development of the Fatherland". These documents stated intention of Kazakhstan in the new millennium to join to the space of sustainable economic and human development in harmony with Mother Nature, on humanistic and democratic principles, while maintaining the spiritual, ethical, cultural and other values of all peoples of the world.

The principle of sustainable development is not limited to environmental and economic factors. Sustainable development is an important part of modern culture in the world. In documents of the UN it is emphasized that the right to development and its implementation deserves special attention among areas which are necessary for further promotion of human rights in a context of actions in interests of culture of the world. The main tools of achievement of a sustainable development of UNESCO calls:

- significantly redefine the concept of economic growth, which in the past benefited from the military superiority and structural violence and was achieved at the expense of the weak; for the modern culture of peace, social development, social justice and the eradication of poverty are prioritized;

- to reduce a scandalous economic inequality between the nations and the people to avoid emergence of potential sources of the cruel conflicts; for this purpose no people should not remain out of development, it is necessary to strengthen the capacity of the least developed countries for participation in the globalized economy;

- to provide full participation of all social groups in the sphere of general development, there is need for a dialogue between the state and non-state organizations, that are engaged in a perspective of culture of the world;

- pay great attention to sources of conflict and tension for the formation of a stable social environment; in a post-conflict peace-building in the area of development, efforts should be attached to the framework of political power to prevent the recurrence of conflict;

- sustainable development is vulnerable to the spread of many forms of corruption. The historical experience of many developing countries, including the newly independent states, suggests that one of the main causes of poverty is the corruption of the authorities;

- the development paradigm must include conflict management, human development index, gender equality, poverty reduction and environmental issues;

- poverty cannot be eradicated without providing visibility and accountability in government at all levels, which expands the rights of the poor and actively engage in the implementation of poverty reduction strategies [3]. The implementation of the above activities contributes to the sustainable development of all people of the world and their confident movement to progress.

References

3. Cinq-Mars Marquiz de. (1977). Socializaciya prirody. M. P.54
4. Nesbit D., Eburdem P. Megatendencii. (2000). Chto nas jdet v 90-e gody– M. P. 54
5. Noosfera – ustoichivoe razvitie. (1996). Noosfera- Zherbesik. – Almaty, № 1. P. 22-28
6. Pecceh A., (1980). Chelovecheskie kachestva. M. P. 183-184
7. Nurzhanov B.G., Gabitov T.H. (2000) Ustoichivoe razvitie etc. Na puti k kul'ture mira. Almaty. UNESCO. P. 131
8. Kazakhstan na puti k ustoichivomu razvitiu. Almaty: Gylym, 1996. 331 p.
9. Noosfera – ustoichivoe razvitie // Noosfera- Zherbesik. – Almaty, 1996, № 1. – P. 334
10. Noosfera – ustoichivoe razvitie // Noosfera- Zherbesik. – Almaty, 1996, № 1. – P. 334-335

2.8. CYBERMOBBING IS A FORM OF CULTURAL DEVIATION IN SOCIAL NETWORKS

Introduction. The purpose of the article is to give a philosophical and anthropological analysis of the processes of cybermobbing that lead to cultural deviations in the modern information civilization. The main feature of the culture of the XXI century is the information wave of civilization and the beginning of globalization to dominate the world. In this regard, national cultures face new threats and demands. Nowadays, every nation does not want to lose its uniqueness. The geopolitical intensity of the giant States exposes humanity to social, technological, innovative redistribution and humanistic and moral values are exposed to new types of crisis. The modern manifestation of such a crisis is cybermobbing. This process is a collection of information and interpretative texts that are Pro-active over a period of time and cycle, unsubstantiated personal information and threats, actions leading to social exclusion and actions leading to material and physical losses. Owners of

"anonymous" or hidden actions, delaying the time of manipulation, keep their "victim" under psychological and emotional pressure, and, accordingly, can make everything he wants viable.

On the basis of cybermobbing, Internet bullying and other similar terms and concepts, one of the meanings is a common set of social and psychocultural, political and ideological "harmful" or remote from objectivity and humanism information distributed through the Internet and other digital means. Cybermobbing is a very lively and relevant phenomenon, based on numerous studies, in particular, teenager or school, which has the name "transition period", and it is believed that a great influence on all groups included in the category of "age", the main reason is mental decentralization, that is, only one-way viewing. Persons who commit these negative actions are called "mobbers" or "bulls".

Cybermobbing actions are often focused on social and age groups of consciousness and psychology, the main theme is the user's consciousness against external physical features. Most often, adolescents aged 11 to 16 years, a paradoxical situation-individuals, fully adapted to the social environment, often become victims of such actions, and groups with a low level of adaptation, of course, will not remain outside this process, that is, it is a universal problem, not a problem, of course. These actions do not have geographic and time, audience boundaries, do not stop the process within 24 hours on the "online" platform, 7 days of the week, in a word, a system that has one information, video, photo and video fragments, leaving the information space, freely distributed in the digital space, does not stop the control and suppression of actions. According to some researchers, cybermobbing is a phenomenon that causes intellectual discomfort, which is deliberately focused on the individual, other researchers, for example, Justin Patchin, in turn, dwell on the fact that it is systematically implemented electronic process.

Cybermobbing is caused by the following difficulties of the modern information society:

1. the difference between spirituality and materiality
2. mixing Escapeseeker and worldview
3. development of nonconformism, conformism and deviant behavior
4. artificial application of standard elementary life equivalents

Among these trends is the consumer society. It, in turn, is flexible to the changes and needs of the time, adds quality and new features so that the consumer industry does not lose its relevance. In the scientific basis of consumerism is convergence Sciences such as philosophy, Culturology, sociology, ethics. He conducts research related to the development and changes taking place in any dynamic scientific discipline. If you know that science does not always respond to phenomena occurring in motion, dynamics, then in another way it is necessary to look for ways to study this problem. People perform consumer actions for life, a phenomenon characteristic of all historical periods, but it has not been accepted in the understanding of "consumerism". The concept of "consumption" has 2 types: a system of social relations based on materialistic principles and values to demonstrate their capabilities and achievements, the second – the meaning of the organization that supports the quality and real advertising, protecting the rights of consumers by state or public

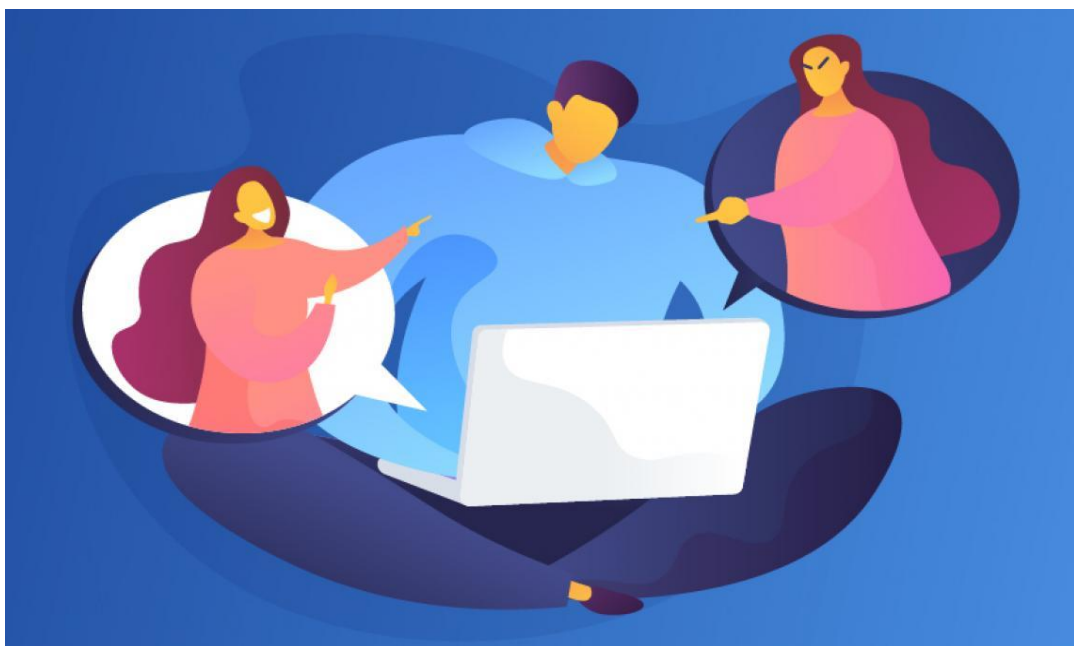
organizations. Modern society is a consumer society that consumes more current people compared to the previous period, is not associated with technical achievements, working out their own needs.

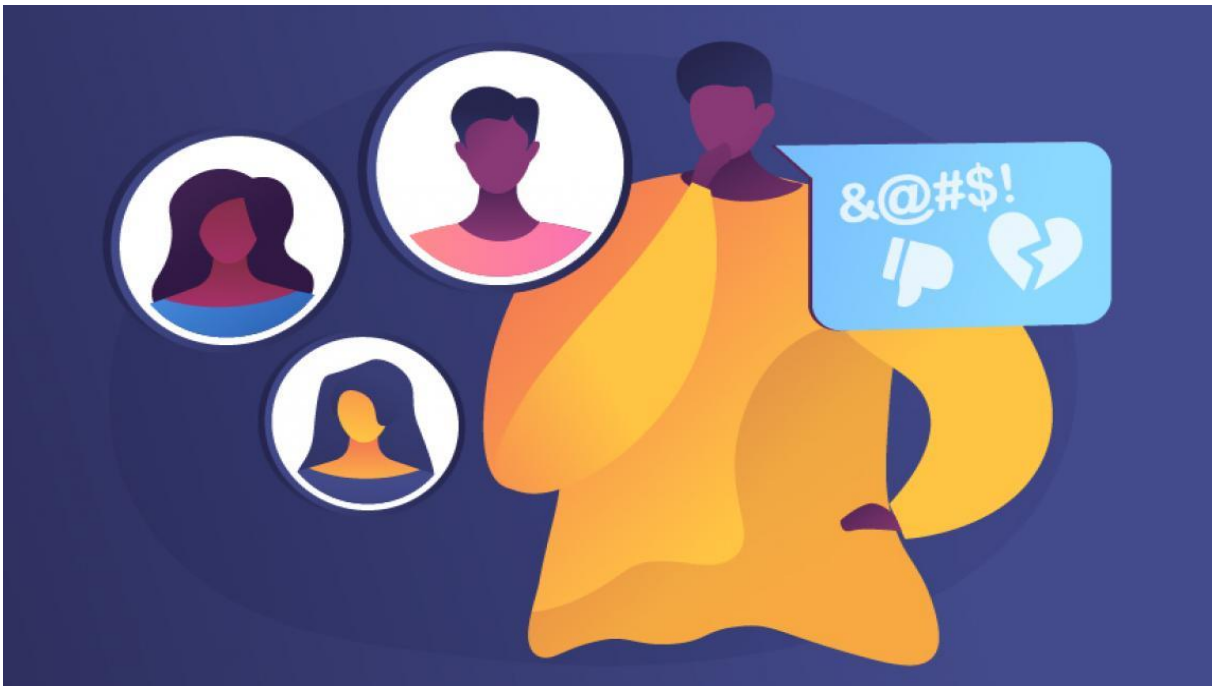
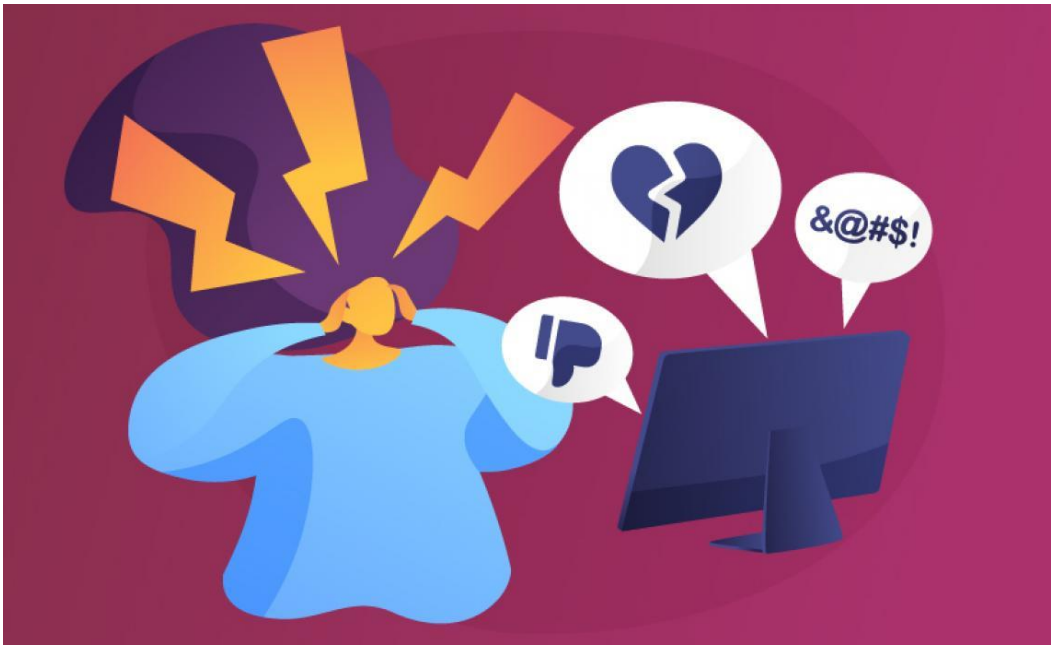


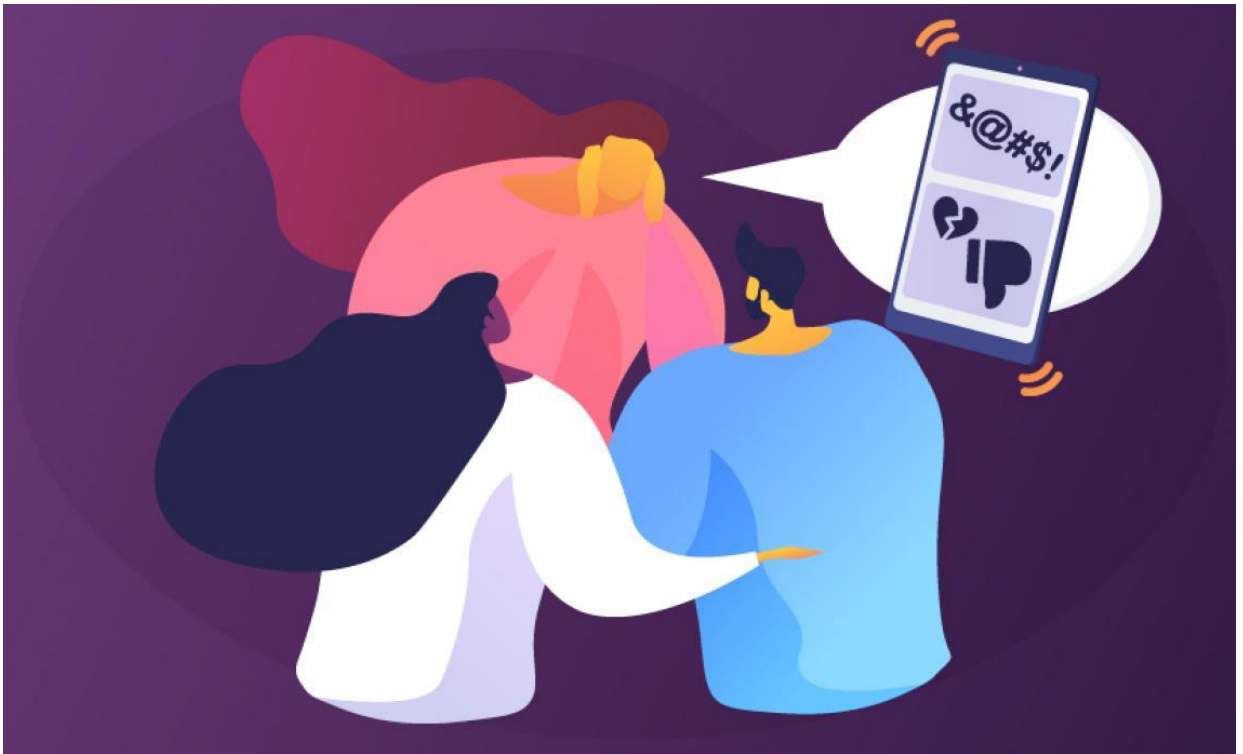
Cybermobbing

Research theory and methodology. Postmodern methodology is based on the formation of the theoretical basis of a new society and culture based on the crisis of modern culture [1]. The revision of social values considered as the basic principles of philosophy, such as the "death" of God, the last man and the passion for power. These concepts clearly define the state of crisis of postmodern culture. Deleuze often used in his work critical views, paradoxically moments of capitalist society, especially society and individuals experiencing repressive relations. In the work "Schizoanalysis" Deleuze considers it necessary to abandon the rational beginnings that form the culture and social standards [2]. This is due to the fact that the culture formed by capitalist society is the basis of mass neurotization. Together with the colleague of Guatemala, the ideas of Nietzsche's nihilism, the last man and the self-forming personality were considered. The desire of man for power, in fact, gives freedom, Dionysian energy, liberating from modern culture. The figure of Nietzsche was a great role in the scientific path of Deleuze, and in the ideological meaning of their similarities were many. In the work "Merry science" or "Merry science" "Nietzsche said:" we must give birth to thoughts that we ourselves know and feel, with all members: blood, heart, flame, fun, passion, passion, conscience, fate and fate. Life is that it is impossible to share the environment with light and flame, to live differently" [3]. Deleuze, in turn, observed that cultural philosophy and General

philosophy ultimately refer to politics. For example, most of the signs of cybermobbing currently occupy a large place in the media space. In an interview with the magazine Cahiers du Cinema Gilles Deleuze in the section "the Brain is the screen" defined the place of the phenomenon of cinema. As people walk out of the cinema, they often exhibit a species that did not understand its meaning, which is a vivid manifestation of the lack of semantic connection. However, according to Deleuze's concept, "let it be Linguistics or psychoanalysis, it does not help us to understand the essence of cinema" [4].







On the issue of dependence on social networks, some research has been done and the need for research, paying attention to the flows of time and the demands of time. So, 63% of Americans often use social networks, 40% use excessively. As the main reason for the use of this type of activity of the society, she stressed that in order to reduce the time and life. In most cases, depending on the information that causes a serious problem, the comment spreads the information that this process will involve people, a scale of dependence on social networks has also been developed. Social networks idealize information and news that actually have no value, and increase the level of their relevance. As a result, the truly necessary values remain in

stone. Users spend time comparing themselves to others, and accordingly, not giving importance to their personal lives. The life of a person who has lost his personal identity faces various negative consequences. If on the page of friends and acquaintances there are news and events that have a "trend", then it creates a reverse game to itself to another user. In connection with the study of British scientists, 53% of respondents admitted that they have a huge impact on their activities, and 51% said that comparing their lives with others affects the mood. And two-thirds of respondents noticed that they are exposed to a lot of stress, if for some reason can not enter into your account.

And if we talk about the teenage problem, it is known that cyber crime is very important. Attempts of Cyber threats negatively affect the psychology of a teenager through the Internet. Special organization Enough is Enough called to turn the Internet into a safe center, according to this organization, 95% of teenagers witnessed cyber attacks, and 33%-victims of cyber crimes. Another attention was paid to the problem associated with bad habits and social networks, that is, teenagers aged 12 and 17 use social networks daily, 5 times-tobacco products, 3 times-alcohol products and 2 times-drugs.

According to research from the University of Michigan, Facebook estimated the impact on mood. If users who often use social networks Express dissatisfaction with life, then users who rarely use the services of the network, such an exception is not observed. Social networks form fears that can be triggered by a single piece of information, event or news. We see that the user is always present to stress about your image, fotoline and social status in front of others. Right now you are paying specific attention to your business, what innovations are there, that is, the issues of concentration. According to the study, the human brain cannot fully respond to two or more problems, and instead of solving one problem, a person can be frustrated and frustrated. This, in turn, has a negative impact on the analysis of the information received.

Positive social media activity is also important, but despite being vertical, retains certain communication activities. You can also find people looking in your eyes with a single button. According to research by the British society of psychologists, students feel dissatisfaction problems, solve this problem through social networks. According to the American psychological Association, people with introverted properties have adapted to social life through social networks. As a simple example, some people have problems with increased tightness or tightness that feel at ease sitting on the side of a smartphone or monitor. Physician Larry D. Rosen (Dr. Larry D. according to Rosen), Teens experience a sense of satisfaction through supporting others over the Internet. That is, the Internet does not make one a terrorist or deviant, if the sites and the information perceived correctly, it brings people together, develops their social beginning and leads to tarantismo, as well as through the Internet, a person develops self-development. The Internet is the main integration tool, the user receives the information necessary for themselves, music or news. Social networks have great addictive potential, i.e. dependent. It is known that the information in the format of "like", aimed at themselves, gives happiness at the hormonal level, and modern man is poor actions, giving happiness. In order to

become "happy", a person becomes more likely to use social networks. Another sense is that in social networks, people have time to do everything, read scientific discoveries, go to a friend's page in order to view a friend's message, and forget about the information he is looking for in the beginning. In the list of such actions, the brain learns quickly, and the hands also adapt to rapid information. Speed and availability are the main factors causing addiction. Man, by his very nature, tends to be satisfied in a quick and easy way, which is of the nature of tobacco or alcohol. On the problem of concentration we said above that it is difficult to expect one result from the thoughts that ran into consciousness, and the brain usually begins to look for other problems. In his absence, he begins to look for ways to get it. For example, in places where there is no Internet, this process is observed. Adapted to different information flows, the brain and feelings of different emotions lead the nervous system to stress, especially since the very appeal to the monitor also has a huge impact.

Results. Important state information technology is important for security, preservation of computer networks. The Law of the Republic of Kazakhstan "on national security" specifies the categories of information that pose a danger to the state:

- Absence in full form, replacement, modification and cancellation of information, programs and other resources, as well as falsification of documents (forgery);;

- Blocking of information systems, damage to the process, violation of the algorithm of actions;

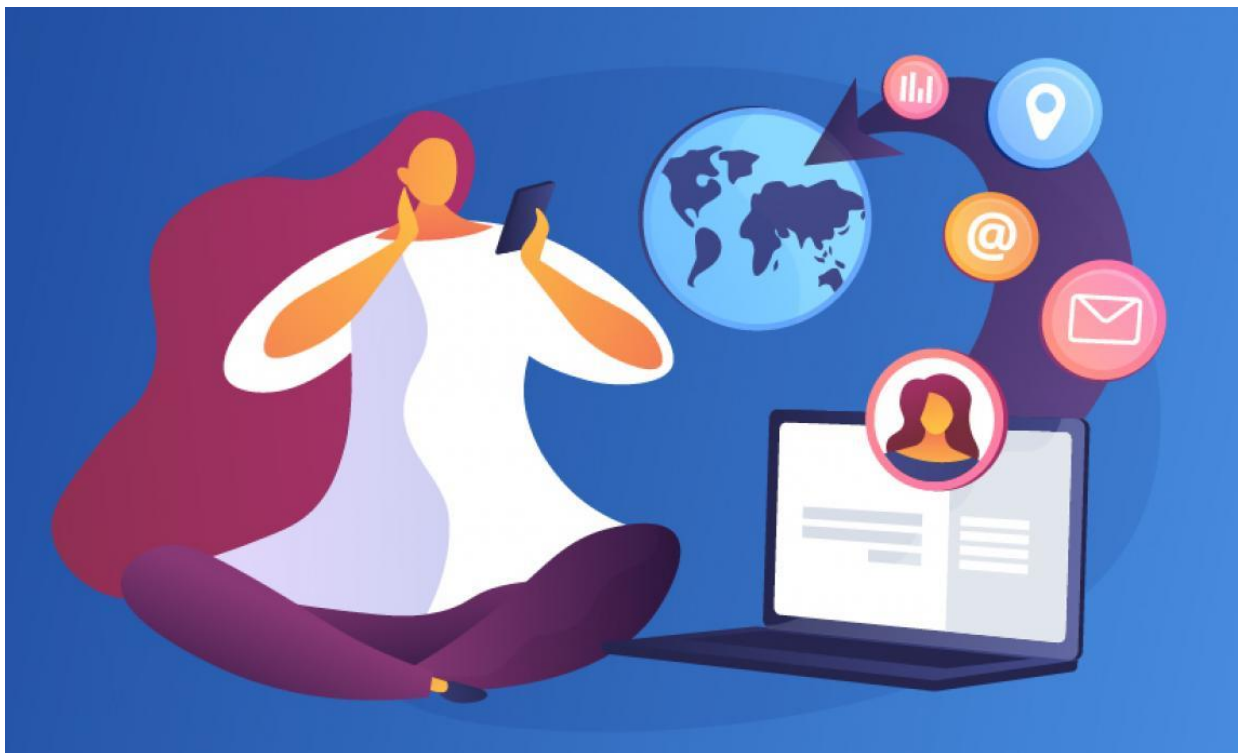
- Cyber-attacks committed to establish information management

This threat can lead to an information war between terrorist organizations and on the basis of mutual information conflict between different States, rapprochement into alliances is not even hidden. In this regard, continually monitor and track opportunities for spreading dangerous information, and channels of origin, to identify the main interests in it, to update and improve protection for the Armed forces and other security services; provide the required information security certifications and security.; to a new level of interaction of structural units; to work out the issue of training in accordance with information security. Training of qualified specialists to ensure compliance with state secrets and information security is one of the priorities. In this way, it is possible to achieve great success, thanks to the unification of the military and higher educational centers of the country. It is also important to ensure the transparency of modern standards of basic education. In this regard, the question of creating a universal world organization of control and protection is not yet underway.

As it is known, the economy of Kazakhstan is dangerous due to the change in the political system that creates programs and other information technologies imported from another country. Paying attention to the system" Kaspersky Lab " from Kazakhstan, our country ranks 30th among the most popular cybercrime countries in the world, among 18 and 27 places, this figure fluctuates. Accordingly, it is very important to minimize costs.

In accordance with the concept adopted in 2011, the list of information threats includes the following:

- Low production productivity, non-compliance of modern technologies with the requirements of the society of information and communication systems;
 - Dependence of the Republic of Kazakhstan on imports of information technologies and damage at the state level in their application,
 - In order to eliminate these shortcomings, the following activities are planned until 2016;
 - Development of information and telecommunication systems;
 - Increase the number of people connected to the Internet to 40 % ;
 - Support of domestic computer production;
 - Training of specialists for the preservation of information and state secrets.
- What is the current situation?



In 2018, us \$ 375,600.4 million was allocated for information technology. Compared to 2014, funding for IT technology amounted to 37%, and in 2011– 43%. The conclusion from the above factors is that, firstly, IT-technologies in Kazakhstan are aimed at providing services, and secondly, the share of foreign companies in the development of the information technology industry is high, so it is necessary to pay attention to the formation of a quality information system using the opportunity to exchange experience. Third, it limits the number of imports and does not pay due attention to local production, which in turn will increase Kazakhstan's high dependence on foreign technologies, it becomes possible to delay the provision of services due to foreign economic and political changes. Dependence on imports and their intensive use cause cyber-crime and other dangerous processes, the level of control of the General information wave decreases. And mainly, outsourcing in information systems is considered to be invested in the economy of another state in the amount of public or private funds. The current situation, the lack of a full-fledged form of the domestic market reduces the level of profitability of local companies,

respectively, their formation is difficult, while local companies find it difficult to develop highly qualified specialists because of their low demand.

In subsequent years, there is a barrier to making a profit through computers by removing, modifying and distributing unauthorized information of others. These actions have brought not only human problems, but also great damage to the moral, social, psychological consciousness of the private user, copyright is not respected, as well as a large number of unnoticeable and unregistered crimes that are not considered crimes. Given that the Commission of crimes is now often carried out in such spaces, it is necessary to raise the level of attitude and control to a new level.

On the basis of international relations, each state at its level and understanding adopts different laws. For example, in 2000, U.S. scientists in a study of the laws of 52 States adopted on the subject, found 10 common systems and combined into 4 categories.:

- Crimes related to information, including theft and modification;
- Depending on the computer system, to block and protect its operation;
- Distribution of hackers and viruses;
- Computer fraud.

In view of these findings, it is certainly necessary to take full control of "crimes" carried out through information technology.

There are various features of the phenomenon of cybermobbing, even this "phenomenon" develops beyond the individual and local levels, becomes an important international, planetary disease, mainly targeted ideas pursuing great political interest:

- Reasonably unfounded accusations and intimidation aimed at the person (these actions, which are evaluated as the opinion of society about themselves, cause a person to feel hatred for society or the individual, encourage various sociopathic actions –);

- information that has an impact on personal psychology (for people who are in different experiences or incomprehensible sensations, the flow of negative or unjustified information can lead to negative moral and ethical actions that encourage further stress);

- negative religious preaching (since religion is the most important issue for a person, incorrect religious information leads to negative ways, that is, a high probability of following typical sects and currents, the consequences of which can be extraordinary for society and the state.);

- information aimed at a special audience (information leading to suicide through negative and negative mainstream and challenges, focused on the still unformed consciousness of adolescents);

- deliberate introduction of state policy in significant and inevitable critical views (when politics always matters as a topical topic is a legitimate phenomenon, encouraging it to a large level and, of course, calling for negative consequences, devising, guaranteeing financial independence, etc., for Example, the situation in Ukraine and Egypt "Arab spring", in the case when the population through this Internet is campaigning only for a rally, at the end of the);

- appeal to different ethnic, racial separatism (breach of action in relations between different ethnic groups within a state, the involvement in the politically unstable situation by disorganization, for example, under the pressure of skinheads in Russia for non-Russian ethnic groups using the slogan "Russia –for Russians", or the reconstruction of various Nazi slogans, distribution sovinski views, application tribalistic events. We must not forget that there will be no negative nation, Hala, state, there will be only a negative person).

As we know, this concept has spread more widely, to stop or completely destroy it is to exclude all digital means from society, but there is no action.

The legitimate question is why? Who? What purpose? On the basis of research and psychological and cultural theories to prove and justify:

1. Fear (the search for own seats in society by penetration between groups, with a certain " reputation")

2. become " popular "(requiring a certain "attention" from the environment in which he lives)

3. intercultural diversity (national peculiarities of culture, differences in traditions, the emergence of language barriers and external physical or physiological diversity)

4. unemployment (comment of certain phenomena in order to spend time, mostly negative))

5. demonstration of "force" (the spread of their "advantages" before other and achieving on this basis own meet)

6. hide your flaw through another (based on psychological problems man or "mobber" search for solutions to your inner problem consciousness)

7. personal crisis (as a result of family, service and emotional crisis that has no way in personal life or as a result of family, service and emotional crisis))

After ascertaining the cause of the said issue, the assessment of the consequences of the lawful action:

1. a person or a system that has become a victim of Cybermobbing activity is sometimes subject to greater social pressure, strong, suicidal thoughts and actions often occur, perceive themselves as a fact, lose analytical qualities.

2.the ability to establish in society and interpersonal relationships "skills" fall to a very low level, the problem of mutual trust is also in a critical state.

3.having received the sociopathic form of the victim of this action, now he himself goes to the same "Buller" action, that is, there is a need to "die".

Media-cultural information violates the boundaries, which can lead to a negative attitude. The biggest is manipulation, which turns a person into a consumer with the help of countless simulacra, rather than unwanted needs, social myths. Therefore, this culture is called "phenomenon". The media situation in the post-Soviet countries is similar, individual profit has formed an unusual model. Many media representatives, having an independent status, are in the hands of politicians and businessmen. The important aspect here is ideological manipulation. For example, media is not only an information function, but also a role in revealing the creative abilities of young people, photo and video processing problems. The problem of Media education is now relevant. A person who wants to become rich and powerful

in the modern world must find a good way in the media space. Youth is a group of people undergoing the process of socialization, that is, a large channel aimed at the formation of education, acquisition of profession and mastery of cultural and social functions.

During the development of the Internet, the possibility of socialization of various groups of society. Not limited age of users, the high nature of the possibility of storing information and the guarantee of anonymity, ultimately lead to a rapid adaptation of young people to cyberbullying actions. Now let's focus on the main functions that play the role of a catalyst, promoting a high degree of dissemination of this negative and negative information and its practical implementation. Most importantly it aldermay neglected ways of protection

Cybermobbing is a stream of online information promoting negative and deviant, anti-moral and anti-ethical principles, carrying social aggression. This often extends to all digitally formatted equipment, in the form of messages and a post. And this is a great danger that is aimed at the future of any state, people and ethnic group, that is, the youth. This information was presented by Nancy Willard, Director of the Center for safe and responsible use of the Internet. If you pay attention to the analysis, there are at least 7 negative data from 24 information waves. Messages, videos and photos that contain negative information can spread at an invisible speed and in most cases be completely cleared.

According to the study of the above Center, a quarter of the 40 thousand people who use the Internet, reported that he was a victim of Internet mobbing. A legitimate question that the cause of the spread of cybermapping youth? Of course, the easy spread of the Internet and the youth of social networks. Facebook Facebook Instagram Instagram instagram and Vkontakte young People will fall victim to actions such as unhindered registration in various social networks such as Facebook, Twitter, Instagram and Vkontakte.

These social platforms are the main place of aggression. First, mobbing is a structure that has systemic mechanisms. Secondly, anonymity, i.e. the guarantee of secrecy, the user and the distributor do not meet at all, respectively, both are interested in performing an evil act, and to a certain extent there is an easy attitude to the law. Thirdly, to leave a place of traces, that is, to pay attention to the end and result of the committed act. According to the US National Council for crime prevention, 81% of respondents believe that the reason that mobbers go to this activity is a curious sight. CyberMoney may not directly see the actions and thoughts of the user who receives information provided by them and accordingly can't talk about the quantity from him of caesarean section. Fourth, social pressure, many users absolutely relate this action to the social norm and imitate it from the point of view of the activities of a particular person.

In the next section, please pay attention to the psychological and social causes of cyberbullying. Basically, mobbers have two kinds, in their environment a well-known teenager and a teenager who does not have a large audience. At the heart of The former is the motivation to maintain their popularity and collect authority in their environment, as well as moral pressure on the lower subjects leads to the fact that they have a higher degree. And the second representative has more motives for

committing cybermobbing actions, primarily the desire to grow its low level, the desire to have the character of the first type. However, it is a form of failure to give a full assessment of the negative results of the act committed. As for a certain result, the presence of interest and cult to cybermobbing actions is the motive of young people to have authority in their environment, that is, the motivation to spread the features of their psychological, intellectual individualism, spiritual and cultural development. Let's focus on many forms of cyberbullying.

- Insult, that is, a negative expression directed at another person, is expressed in comments, messages and electronic information. It is carried out on the same level in open and secret areas.

Message to negative and bullying, threaten a specific individual directly using profanity. In some countries, actions of this nature are eliminated by law.

- Photo and video materials aimed at trying to spread the sedentary revelation and undermine the reputation of a certain person. So, for example, to formulate groups that reduce the intellectual qualities of one person, directly write messages about this victim.

- Attempt to open a fictitious name or other social or electronic page. Thereby to provide negative information to friends or other persons of this person.

- Actions aimed at having a General nature of the problem related to the person, that is, to publish information on the Internet about the financial or love form.

Actions aimed at providing physical violence information about the desire to cause bodily harm to the user.

- Once again, the problem of cyberbullying actions being gender-based is of great importance. According to research, 61% of girls are exposed to such attacks, 39% of men are prone to negative Internet actions. And some researchers believe that the percentage is completely opposite, while others point out that there are no differences, that is, victims of cyberbullying actions under any circumstances do not have a gender character, and, accordingly, should think about the same protection issues.

The influence of these actions can be called the game "Blue whale", which over the past 5 years has become the biggest "mainstream". On the basis of his collection psychotropic tasks aimed directly at teenagers. It is conventionally the player plays fifty different sado muzahistka action. The ultimate challenge-sidlelines action. Most interesting, that in rules of the game detail represented information, leading to death ultimately. Teenagers who wanted to see interesting, do not state that by performing these tasks, he became a nephew, even if he was not a victim of cyberbullying. Game designer Philip Lees, knowing the negative results of the game that lead to death, said that it does not stop its action. Although he has been officially arrested, his followers continue his journey. However, the more users that make up the largest audience, that is the principle of popularity, the more users financnich useful results than more PR agencies give great motivation by funding these groups, and we should not forget about the great political factor in the poisoning of his age, for the conquest of a certain country is a big polytechnologies.

As a paradoxical situation, 70% of respondents reported that they found solutions to their lonely or psychological problems in these social networks, because

people who do not have their own voice in society, admitted in their acts free, able to clearly say themselves. They only at one stage made a mistake, saw or heard that not all this is true. Due to the fact that currently, due to the fact that due to the fact that currently, due to the fact that currently, due to the fact that currently, due to the fact that currently, due to the fact that at the present time in connection with The RSPH study made a number of recommendations:

- Each "star" should cover the use of its processing technologies;
- Problems of psychological counseling on destructive actions used and committed by the user;
- To date, the relationship between human and information systems is very high, and health depends on it.

In postindustrial society, most of the branch of society has undergone computerization, new types of communications have appeared. Man had the opportunity to live in two realities, this is real life and virtual life. According to scientists, society as a whole has lost its natural shape, adapting to a linear structure. Low level of information availability, control over it loses relevance of needs. In this regard, the social activity of the society rose, the ideas of education and starting a business came to the fore.

Discussion of issues. Historically, the technological revolution in the first Millennium of our time has laid a new material Foundation for society. In the process of globalization, national economies have been unified, interdependent and have established new relations between the state and society. Television and video networks, the Internet allowed to exchange information in a matter of minutes. So, according to M. McLuhan, "a global village covered with an electronic shield" [5]. The volume of the planet is deliberately reduced, each "resident" knows each other, has access to the necessary information. On the basis of the discovery of electromagnetic waves, each individual can be on any continent, point of the globe, whether passive or active. According to various researchers, the impact on social development expresses different opinions. For example, according to the American scientist E. Toffler, history is a continuous wave, and our era among two waves, "information" and "industrial", when outdated standards are destroyed and new values are not formed, all mankind will enter the "information society" [6].

Toffler critically examines the second "industrial" stage, as scientific and technological progress has led to the division of social institutions: the desire for exclusion and the desire for personal benefit, standardization (unification), integration of the population in the production regions. The "third wave" was supposed to bring humanity back to civilization before industrial society, but at the technological stage media occupies an important place. It is the media space that is the only opportunity to unite humanity in one direction.

The next American scientist Herbert Schiller expressed his idea about media culture in the work "Manipulators of consciousness". From the very name it is clear the content of labor, social manipulator. Media determine before our actions [16]. Schiller presents great criticism on radio, television, Newspapers that give too much contact information. Advertising functions (on television) in two meanings: first, promotes the necessary-unnecessary types of goods and services, and secondly,

allocates the media text into different parts and negatively affects the usefulness of consciousness. The social system is losing its value at a rate. As you know, the variety and time of television programs have a negative impact on the development of thought.

In the critical mind, the tele-industry lies in collision with the big "stops". Their main and final task is to eradicate the critical and economic consciousness of the audience. From this point of view, the American scientist-researcher-sociologist Douglas Roshkoff can be singled out as a partner of Schiller. In his opinion, the population is more conscious than they think, and, accordingly, well aware of the true nature of the transmitted information and control processes, skillfully owns the symbolic language [7]. "Media viruses" have an impact on human consciousness on a political, moral and social basis, from it as the main protection – a critical approach. And in regard to computers, games, photo and video information, according to public hotels and "school discos", he changed his place. If you look at society as a group, especially on the psychological aspect, the assessment of the impact of cyber mobbing on public consciousness is not difficult. In order to understand its foundations, we refer to the work of the French psychologist G. Lebon "Psychology of peoples and masses." The center that deserves attention is the idea of "artfully crafted formulas have great magical powers and to encourage greater action in a group of people" [8]. Besides, Le Bon has always lived in the world of the illusion of society, and he governs that society if one has the controlling property of those illusions. Therefore, if LeBron's game is focused on the current socio-cultural situation, the media culture is one of the main factors in the formation of public opinion. That is, at a time when the media came up with the illusion of ease for the necessary manipulations. One of the critics of another big "information society" is the Russian writer Alexander Zinoviev. "West. The phenomenon of Westernism", the main myth about this problem" about the intellectual revolution in Modern times". According to Zinoviev, the mass introduction of information technology does not lead to positive consequences: "artificial intelligence interferes with the natural intellectual development of man" [9]. Paying attention to the meaningful quality of the information in which people exchange with each other, more than half are not significant. In this regard, people can not create a dialogue with each other. As you know, information turns into garbage, but it does not decrease if there is no more time. Zinovievsky mediany to the 4th main functions: TV, "the manipulator of consciousness," holds a huge number of people from knowledge; owns each creative and intellectual work media companies; gives media to the politicians to pray, shows a political show; and finally, the media is the "mouthpiece" for the society and the state. As we have noticed, if someone supported the information society and expected a bright future, others say that he will not experience, but formed the necessary information space for society. It performs its functions on a par with other social institutions. German sociologist, developing this idea Niklas Luhmann "the society that we know, even we know the world through these media, it is only before history and society, we knew how nature itself. We learned about the stratosphere as Plato did about Atlantis," according to the people, "on the other hand, we know we don't have to believe in them because of what we hear about the media. We resist being

manipulated, but it will not change anything, and the knowledge gained will form a solid structure. " [10] Many functions of mass media are so great that we can say both positive and negative. As you know, media now occupies a large and incomprehensible place, as this process is very active, every year its scale expands and it is difficult to explore. Ultimately, media culture has a great influence on the modern socio-cultural environment, which develops together with the development of science and technology. "Global village" McLuhan slightly reduced its boundaries, information distributed through media technology, in a matter of seconds turns into a globe. Any person sitting in front of the TV can learn a certain news, it does not matter that he remains different or is on another continent.

Since the Internet and its products are accessible and easy to use, they are widespread and therefore have an unnecessary function that forms deviant behavior. It is worth noting that Internet culture and cyberculture are still developing, so it is not surprising that there are manifestations of social deviation. The presence of deviation in society-actions deviated from the norm, the application of certain sanctions by society against it is normal social legislation. Nevertheless, their number and volume can grow on too large a scale, which may indicate the absence of a stupid culture and ethical principles in society. E. Durkheim [11] said that violation of generally accepted norms and orientations leads to an increase in social deviation. It, in turn, is one of the mechanisms of cultural development, but, in turn, is an indicator of the imbalance of public culture. In addition, this situation occurs in new emerging cultures, and if there are problems in the traditional, established culture, it is a sign of all serious gaps and shortcomings. The European Commission continues to implement Internet-related legislation. Sorting of information, illegal actions of providers are strictly controlled. All web seeks to establish control over the information and e-mails pages. If at the legislative level attention is paid to this issue, intensive control is conducted, it is obvious that a very high negative effect. As we know, new problems lead to further problems. Today, the number of Internet users has increased significantly, with 200 million computers interconnected in 250 countries, not counting smartphones and other digital media.[12] Computer raised opportunities human on a new level, has changed in society and personal psychology. The "human computer" is generally independent of human control. the virtual world, formed by technology, has an impact on the human psyche, encourages non-standard actions. According to psychologists, too intense communication with the computer has led to the fact that the separation from the outside world and the emergence of psychological problems. The computer allows you to remove people from the communication zone and create new relationships. If the access zone used to be considered as friends, peers, then with the advent of the computer it becomes more individual advantage and it becomes more interesting to live in the virtual world. Consider the nature of deviant behavior prevalent on the Internet. Encroachment on personal property rights-not matter what property, which in any moment considered large crime. In traditional society, as a crime in the case of the transfer of land, water to private ownership. In industrial society, the main value is capital, in respect of which the issues of theft, misappropriation are deviant acts. In today's society is considered the main value-information, in respect of which many crimes. In this

regard, first of all, special programs and technologies will be developed and implemented. as a solution appeared Intranet, intra-private network. and once the workarounds have been found, the global "extranet," that is, the global form of the intranet. It spreads the local character of the world level. Its main feature-the information will have a high level of secrecy through special "pipelines". [13]

There is a problem of information storage, in recent years there is an increase in the facts of theft of this information, which belongs to the classification of deviant actions. International language - "hacker" (eng. able to crack –destroy, destroy). Hackers their actions see, that in world there is no unshakable system, and only time and talent. So, in the us presidential election in 2016, hackers used prohibited methods by hacking the websites of electoral institutions, opened confidential information by opening the mail of Democrats. Developed in 2006 by Wikileaks,an international non-profit organisation that publishes confidential information mainly from political and government organisations, founder and Director, Australian journalist Julian Assange. Representatives of the world's media like a link to this site. Both globally and locally, there are Bank account thefts and economic attacks on personal information. Another hacker trend is sabotage by infecting computer networks with special viruses, information terrorism is becoming the main trend. For example, according to the computer news Agency "Algorithm", in the United States, a programmer named T. Lloyd, leaving a viral "bomb" when dismissed from Omega Engineering, is considered the largest computer sabotage in history, which " exploded " within a week, destroyed all information, the damage amounted to \$ 10 million.[14]

It is known that the formation of a new phenomenon leads to positive and negative consequences. Among the positive trends there are new opportunities for Internet education, distance learning, the opening of political processes, the ability to work with information. Many educational institutions have developed penetration into the world's libraries, the implementation of rapid demand. M. Castels gives the following example: even in 1995, the speed of information transfer was 1 minute, it is known that such technical capabilities change the game of students.

Culturologist Auezkhan Kodar told about the modern Kazakh society: "if we pay attention to the Western and Russian media space, we have no innovations." When we choose God for ourselves, we choose our future destiny. It is the philosopher's job to establish an alternative approach to the world of degne. According to Martin Heidegger, philosophy does not facilitate the problem, periotoneal because problems are not solved in the "plane". Auezhan Kodar-versatile, on the one hand, gives a great place to traditional culture, on the other hand, supports the process of globalization. Progressivity, characteristic of the steppe culture, can now enter the world information space. If Kazakhs want to preserve their spiritual appearance, they should return to the root – Tengri. True faith is not faith or not, and the third phenomenon is not given, so we will separate from the roots and equal in the air. Islamic and Christian expansion is very dynamic, Islam is losing our Foundation, inspires the Kazakhs. Terrica neoconism was a new spiritual source of Kazakhstan, it requires no fanaticism, not afraid of other religions, can gather other knowledge. At the same time, as in the Muslim world, it does not require any "books and prophets", as it is the basis of the ancient worldview.

According to Konstantin Kushner, the modern mainstream is connected with culture. Currently, the fight against competition and resource is still in force, but the methods and goals of their achievement have changed. Without culture, this environment can not exist, and one regret-Kazakhstan today becomes a cultural province. What phenomena shape the Kazakhstan cultural standards? During the AK Orda "folklorization" of society was a good trend, and now the people themselves are indifferent to this process, performed only on holidays. The auezhan Kodar considers that the folklore intellektualnoj-cultural brand, with songs and kobyz players, but there is little that they received the development. Pay attention to the cultural events that will be held in Almaty or Astana (Mozart, Schubert, Chopin, Vivaldi), one of which can hardly be called a metropolis and Astana, it is difficult to find shenik or any other person except students. In the 90s, there were art exhibitions and halls that are not inferior to foreign minorities. They were interested in the local idea and made a big financial "feast". The reasons for the resettlement or departure of people from the country can not be based only on the financial factor, who want to realize themselves fully. The attitude of the state to culture is incomprehensible and peculiar. Singer and composer Batyrkhan Shukenov on the dialogue platform "Aitpark" said that the authorities do not have a person who conducts a proper interview about art. Kazakhstan lacks even good concert halls, big cities, they do not have their own acoustic and musical technologies, although the audience wants to buy tickets and cultural recreation. Also, do not worry and thoughts of Marat Issenova and Bulat Atabaev.

Conclusion. Technical and technological progress taking place in the world leads to profound changes in social and cultural terms and consequences. One of them, as we know, is the "diffusion" situation of modern culture, social values, which, in turn, directly affects the occurrence of deviant actions, and the number of "people" in the virtual world, exceeding a billion, becomes a very urgent problem. In traditional society-ownership of water and land, equated with crime, in the industrial period-if the main capital is valuable capital, theft or illegal possession of it was considered a crime. Now the main value is information, and its change and use for the negative purposes are equated to serious crimes from the previous periods as then it is known "criminal", now their recognition is more difficult. The common name of these processes is cybermobbing, abuse of information, social networks are its main means.

Being a province culturally is a big threat in the modern world, nowadays art directly poses a creative question, without which it is impossible to get progress in the economy, social system or public administration. As you know, the basis of information work is culture. The "lemon" of social Sciences was compressed in the XX century, and now it is important only to focus on creativity, art and culture, it is impossible to overcome the specifics among themselves if Kazakhstan leaves the train of time.

Cybermobbing-it is possible to assess the psychological state of public opinion in connection with its impact on a person. For someone it has great power, has negative or positive comments, how many attempts to harm the personal moral and

ethical principles of the individual. Many phobias and feelings of great effects require psychoanalytic expertise.

Culture, according to Freud, is characterized as a carrier, a Carver of objects of the human will. Questions of culture are ultimately associated with religion, Freudianism is based on the study of the psyche of the individual, but focused on the study of the social consciousness of yesterday and today. The basic problem of man is to live among his unconscious desires and moral limitations. At one of the last stages, he expressed dissatisfaction with the development of civilizations, stressing that " people strive for higher development, are ready to eliminate each other as long as there is no last, and now try to be as justified as possible." [15]. The disadvantage is not the whole scale of culture and skeptical thoughts about anthropological factors.

References

- 1 Media Culture and its role in the modern information society // Omsk scientific Bulletin. No. 5 (122). – 2013. S. 226-228.
- 2 Anti-Oedipus: Capitalism and schizophrenia / Gilles Deleuze, Felix Guattari; translation from French. and after. D. Kralachkin; scientific. ed. - Ekaterinburg: U-Factoria, 2007. – 672 S. (Philosophy). - Translation ed.: Capitalisme et schizophrénie. L'anti-Œdipe / Gilles Deleuze, Felix Guattari.
- 3 Daniel Halevy. The Life Of Friedrich Nietzsche. Riga, 1991. S. 14s.
- 4 Deleuze J., Guattari F. what is philosophy? (2009). – S.77
- 5 McLuhan G. M. Understanding Media: External human expansions. - Translation from English: V. G. Nikolaev. – M., 2003.– 38-45.
- 6 Toffler, E. Shock of the future / E. Toffler. - Moscow: AST, 2005 - 140-157C.
- 7 G. Schiller, the mind Manipulators. [Djv-14.4 M] Translation from English: Part I - in M. Pogostin, Part II-A. N. Burmistenko. Scientific editor Y. N. Zasursky.
- 8 Rushkoff D. Media. How pop culture secretly affects our minds. - Moscow, 2006
- 9 Gustave Le Bon Psychology of peoples and masses. - M.: Academic project, 2011. – 238 p. Zinoviev A. A. The West. The phenomenon of Westernism. - M.: Centerpolygraph, 1995
- 10 Luhmann N. Globalization of the world community: how to systematically understand modern society // Sociology on the threshold of the XXI century. Main areas of research / ed. by I. S. Grigoriev, J. Coenen-Hutter. M.: "RUSAKI", 1999. – C. 43
- 11 Гофман А. В. Emile Durkheim in Russia. Reception of Durkheim sociology in Russian social thought. M., HSE, 2001
- 12 G. Marcuse one-Dimensional man // American sociological thinking: Tests / Under the editorship of V. I. Dobrenkov. Moscow: Izdvo MSU. 1994. P. 121-146. (The text is a Preface, part of the first Chapter and the conclusion of the book.: Marcuse H. Der Mensch eindimensionalen. Berlin 1967. S. 11-38, 258-268. Translated By A. Beech
- 13 "The Energy and Emery of the Internet", Barath Raghavan (ICSI) and Justin Ma (UC Berkeley), in Proceedings of the 10th ACM Workshop on Hot Topics in Networks, 14-15 November 2011, Cambridge, MA, USA. ACM SIGCOMM. A Civil Perspective on Cyber Security," by Jane Hall Lute and Bruce McConnell, February 14, 2011, Wired magazine. Cm.

14 Ellen Nakashima, "the U. S., Russia Agree to Set Up Computer Security Link" ("the United States and Russia have agreed to build relations in the field of computer security"), Washington Post, material from 18 June 2013, p. 10).

15 Material Ernesto Londono "Hagel chides China for cyberspying, which draws a rebuke from a general" ("Hagel chides China for espionage and is the response of criticism from the General"), Washington Post June 2, 2013, p. A15.

MODULE 3. CROSS-CULTURAL ANALYSIS OF KAZAKH CULTURE

3.1. ISLAM AND VALUES OF KAZAKH CULTURE

Introduction. Unlike Christianity and Buddhism, Islam, being one of the three universal world religions, actively penetrates into people's everyday life. The main reason for this is that in Islam the religion and ideology, philosophy, religious organizations and state bodies are closely interrelated. In order to analyze the state of being of interrelations of religion and civil society in Kazakhstan, it is necessary to study Islam and its relations with spiritual culture of the society. According to the Constitution of the Republic of Kazakhstan the religion is separated from the state, i.e. each performs its own function without interfering into each other's affairs. The right of the citizens of our republic to freedom of thinking and faith is based on the Constitution of the RK, Civil Code, Law "On freedom of faith and religious unions in the Republic of Kazakhstan".

Religion in unobscure form poses a question about the sense and specifics of human history, brings forward the idea of all people, enables a concept of a moral personality and conscience. It serves as a way of regulating and orientation of not only external behavior, but also internal world of people, giving a possibility of hope and belief in the Good, Love and Truth. A modern man who is internally weakly linked with one of the currently existing religions is anxious – either he has to lose trust in his own mind or a trust in great prophets, great teachers of the humankind. Irrespective of what will our contemporary will choose, it is clear that religious need is undoubtful. And this is particularly important in the periods of abrupt break of social relations, accompanied by rising uncertainty in future of a man. This is why just after the breakup of the Soviet Union, i.e. after disappointment in the progressive social ideal – "soviet communist future" – people all over followed each other to join different types of religious confessions.

Nowadays in the Western countries, in many temporal Eastern countries, including Kazakhstan, the religion mainly serves as an integrating-control mechanism of civil society. The function of a religion in civil society is to keep the integrity of socio-cultural system, of which it is a part. A number of religious confessions combine religious propagation with economic activities, establishes on the territory of Kazakhstan small private enterprises and firms, promoting development of economy and creation of new workplaces. Mosques conduct charities, render material aid to the most vulnerable groups: handicapped, aged, lonely, and other people. All activity

of religious organizations is directed at realization of ideals of peace, tolerance and love towards all human beings regardless of their confessional membership.

Islam is the center of a semantic field of Turkic philosophy. If one is to overcome the Marxist-Soviet thesis that Islam has been imposed to Turks by Arabs, then it is possible to allocate the following aspects of this issue: a) Islam has played a civilizational function in the culture of Turkic people; b) on the basis of Islam the culture of Turkic people in IX-XII centuries blossomed, the Turkic philosophy of this period occupied one of the leading positions in the world philosophical process; c) under conditions of colonial cultures of Turkic people of Russia and China Islam resisted to assimilatory policy of those empires and played ethno preserving function; d) through Arab-language philosophy Turkic people got familiarized with antique philosophic heritage [1, p. 75]. Not only Islam rendered fateful influence on the spiritual culture of Turkic people, but also, at the same time enough to recollect in this respect a role of the the Karakhanids state, empire of the Great Moguls, Iran, the the Osmanli state, etc. in upholding Islam.



Yurt

The Turkic culture as a whole and Turkic philosophy in particular is internally uniform not on the basis of a racial attribute (Turks mainly represent in this respect transitive forms between the Indo-European and Mongoloid races), cultural-economic types (nomads, farmers of oases and river valleys, townspeople), religious beliefs (different directions of Islam, orthodox, Shamanists, Buddhists, etc.), political system (democratic and totalitarian regimes, autonomies and dependent people, etc... So what unites the views of various Turkic ethnoses in uniform world outlook system? In our opinion, it is a unity of language, historical memory of the heroic past, ethically focused mythology and folklore, i.e. archetypes of spiritual experience. In

the modern marginalized consciousnesses of a Turk the irrepressible desire to self-realization sits deeply. Not everything was stated and made yet. Uniqueness of Turkic philosophy is in organic combination of a tradition and openness to innovations, nomadic and settled experiences of mastering the world, sacral, profane and secret, it is characterized by tolerance, love of freedom, primodality of a word and optimism.

The core world outlook phenomena of Turkic philosophy are defined as immanent spiritual experience of people and a field of dialogue of this culture (Turk-Chinese, Turk-Sogdy, Turk-Arabian and Turk-Slavic syntheses). Except for universal philosophical categories (life, the person, the world, space, time and etc.), in Turkic philosophy there are original world outlook and philosophical universals ("kut", "kanagat", "nesibe", "nysap", "obal" and "sauap", "kiye", "kesir", "el", "aleumet", "kisi", etc.). Translation of those concepts into other languages is possible if context in their use is preserved. The Turkic philosophy, even in its most Islamized forms, has never completely lost touch with its ancient roots. For example, it is not by chance that K.A.Iasau remains the preacher of Sufism which is mentally close to nomadic outlook, in "Diuani Hikmete" there are many pre-Islamic characters (yerens, chiltens, mugans, aruakhs, progenitors and so on). The idea of harmony of the nature and the person is an end-to-end topic of "Beneficial knowledge" by Zh.Balasaguni. Here it is possible to recollect a mentioning by him of the common Turkic cultural hero – Alp Yer Tonga [2, p. 124].

Nomadic gnosis, based on orally-sacral knowledge and not recognizing looped, final, frozen condition, is characterized by search of special harmony between the person and the world, as a matter of fact the Turkic philosophy is dialogical and discursive.

In ternary Turkic model of the world a person is an axis of this world. The world is not alienated from the person, it is humanized and is allocated by human qualities. The central concept of Turkic philosophical anthropology is not the borrowed terms "adam", "pende", but "kisi" - a measure of human in the person. As different from "person-deer" (Zh. Balasaguni) the real human being is a carrier of true moral and socio-cultural qualities and aspires to constantly be a human being. Though in the literature there was an image of "the patrimonial person" as the characteristic of a nomad, however concrete socio-cultural analysis of nomadic community of Turkic people denies this calque. Values of freedom, openness, mobility in nomadic society have caused allocation from a community of the following individualized types: batyr, akyn, zhyrau, sal, seri, baksy, bi, etc.

Some parallels in history: the Scythian thinker of the antiquity, one of "seven wise men of the world" Anarhasis, calling in question the antique views on morality opposes them the high spirituality of nomads (see the Philosophical heritage of Kazakh people. V.1. Astana, 2005). Orhon-Yenisei written monuments are full of warning about the danger of adopting the customs and stereotypes of behavior of tabgashs (the Chinese). The legendary Korkyt Ata searches the sense of life and wishes to find a way to immortality of the person. Abai calls to be the person. Even from these brief maxims an ethical orientation of Turkic spirituality is evidently observable.

The originality of traditional ethics of Turks is expressed by:

- Syncretism of mind (truth), aesthetics (beauty) and ethics (good);
- A wide circulation of binary oppositions: a life and death, good and evil, joy and grief, a body and soul, sacral and profane, pleasure and self-restriction, etc.;
- Philothesemes are given in an ethical frame (for example, 4 beginnings of the world and the person of Zh.Balasaguni);
- Rooting in an inhabitancy and harmony with it;
- Understanding honor and conscience as bases of the doctrine about morality (for example in Shakarim's works);
- The importance of eminence of an origin;
- Concurrence of moral and human qualities;
- Gerontocracy priorities of morality;
- Respect for the woman and reverence of children;
- Allocation of nomadic and patrimonial forms of human solidarity and consent;
- The developed institute of hospitality, etc. [3, p. 176-316].



Kazakh family

Oral-poetic discourse of the carriers of the Kazakh philosophy and the individualized forms of popular wisdom is inherently dialogical, 'tolgau' and sayings of 'biys' express not only existential conditions (konil kuy) of thinkers, but are always turned to listeners, are focused on mutual understanding that is reached through sacralisation and perfection of the art of a word. It is possible to kill the person, but it is impossible to stop a free verbal stream. In the opinion of many philosophers and culturologists, XXI century can easily become a century of Turkic culture and a civilization which is caused by a set of factors. Firstly, in conditions of

globalization the special importance get areas of contact of modern world super civilizations. The Turkic world being located on a joint of four civilizations (Islamic, Orthodox, Chinese, Western) anyhow is influenced by all these cultures and itself renders essential influence on them. Secondly, in the new independent Turkic states in connection with the necessity of revival of cultural roots and entrance to the world civilized community a powerful charge of passionary is born. Even in the Republic of Turkey this charge is far from being settled, and there is an active work of human spirit going on. Thirdly, traditional values and ideas of Turkic philosophy (tolerance, sacredness of words, an openness, respect for traditions and a susceptibility to innovations, ethical orientedness, affinity to the nature and ecological consciousness and so on) are demanded by a modern world civilization. Fourthly, the state program "Cultural heritage", including the program of revival of a philosophical heritage, initiated by the President of Kazakhstan, N.A.Nazarbaev, plays an important role in formation of space of dialogue of cultures and civilizations.

Shamanism and Sufism can be mentioned as directly related cultures which had impact on Kazakh culture. Let us make some examples proving that shamanism had absorbed all features typical to the Eastern countries. According to S. Rerick all spiritual doctrine takes their roots from Asia, because Western person values technology higher than spiritual values. Oriental person all his life spends on searching and development of his inner world, on revelation of hidden and vivid parts of his spiritual essence and on actualization and perfection of levels of humanity. In next parts of the article are given semiotic analysis of Kazakhstan' Islam in the context of shamanism and Suffism.



Place of the city of Farab

Shaman aims to evoke human's unconscious world. This is the method of search spiritual unity with unlimited inner essence. This method can be considered as a game of shaman. This game semantically may be interpreted in the following way. During his game shaman imitates the role of the creature of the world (imitation of

cosmos in individual level), by mystical unity divides good and evil, he transfers harmful qualities, and removes evil. During the game physical body turns into peculiar condition. Many evidences show that shamans have parapsychological abilities. For instance, some shamans could bring out from body harmful bile. They were perfect masters of methods of surgery and hypnotic cure methods. In the condition of ecstasy they could walk barefoot on scorching coal. Similar phenomena can be noticed in the system of yogis and Philippians physicians. One peculiarity part of shamanic game is in usage of music during meditation. Semantic meaning of the kui is based on the principle to restrain death.

We cannot consider Kazakh religious systems as types replacing each other. As usual, in concrete historical periods religious systems occur simultaneously in syncretism. According to forms of spiritual culture one of them becomes dominant. For example semantic analysis of mythical characters can be interpreted as syncretism of two religions. Variety of subconscious mystical figures are supplemented with different images of daemons in Kazakh philosophy. Researches of history and monuments of Kazakh culture mention amongst them the following characters: 1) satan, 2) peri, 3) gin, 4) zheztirnak (a woman with copper nails), 5) sorel (her husband), 6) zhalmauiz (witch), 7) albasti (troglodyte), 8) obyr (necrophilia), 9) Montana (changeable jin), 10) shimurin, 11) martu (dangerous for women during childbirth), 12) kirsik, 13) iblis (from Islamic daemons) etc.

From mentioned above list of daemons can be noticed vivid religious syncretism. One of them is the way of sacrifice (tasattik). Words 'kurban' and 'tasattik' derived from Arabic language. However in their realization were implanted initial believe rituals. According to Quran prophet Ibrahim sacrificed a sheep. Ritual 'tasattik' initially aimed to soften destroying impact of social revenge (talion), because principle 'a life for a life' weakens its communicative opportunities. Blood feud by being transferred into cultural exchange becomes a ritual custom. The ritual aimed to unite participants of a definite symbol. Ithadsymboliccharacter. Shaman was wise man who knew the meaning of this symbol. Interrelation of shaman system with Islam was indifferent. Based on the struggle with idolatry Islam sussed and blamed genetheoistic believes [4, p. 130-134].



The ancient city of Farab. Otrar

However in order to be accepted by people, Islam had to accept their initial world outlook and spiritual core. This process was two-sided. Following semantic analysis of religious images also proves our statements. Tengri and holy aruakhs had gained Muslim content. Sky Tengri became Allah, aruaki turned to pirs, mashaikhes, assistants of the God, ancient daemons transferred into jinns and satans from Islamic daemons). This was really complicated and different idea phenomena. As mixture of two believes can be given many examples from folklore and religious texts. Even shamanism in the extent of Kazakh culture became an element of Islam. Dance of shaman adopted elements from suffian actions; before his rituals shamans made ablution in Islamic way; shaman began his words with prayer to Allah and to prophet Muhammad and His halifs. Diuana with rod in his hand, in a pointed hat, decorated with swan firs was associated in people's consciousness with baksi (shaman). Transfer from native religions to Muslim type in Kazakh culture covers many centuries and it took place in unity and inter supplement.

There were written many works considered about Islam and its formation in the territory of Kazakhstan, about 1.5 billiards. But let us consider some issues connected with features of Islamic civilization.

There are numerous of different myths and perverted comprehensions about Islamic civilization. The west which used technological changes in the beginning of the new epoch (industrial society, market, industrial revolution) beneficially turned into key world power and aspired to supremacy all over the world. Efficient repulse westernization met only from Oriental religions. Particularly Islamic religion suffered more than Chinese and Japanese religions from Christian expansion. In the end of the XIXth century after crusade there were no independent Muslim countries, except Turkey, Iran and Afghanistan. But it is worth to mention that any of those colonized

countries rejected Islamic belief. Even Russia which conducted very powerful cultural expansion could not destroy even one of the formed Islamic ethno cultural system. Acceptance of the Christianity by native ethnos of Siberia was connected with the change of the ancient traditional religion.

In the middle-aged Muslim empires policy of forced conversion to Muslim from Christianity was not conducted on purpose, because according to the basic rules of Islam a man must convert to Islam on his own will [5, p. 165].

To this point can be raised question: Does fundamentalism and particularity exist? Of course, it wouldn't be right to say that it doesn't exist. Fundamentalism is a product of a marginal society where traditional culture got into crisis and which couldn't adjust to new historical conditions. this manifestation can be noticed in Iran, Afghanistan, and Egypt. In these countries phenomena of fundamentalism emerges in the result of struggle to the Western expansion. Fundamentalism is an aspire to preserve cultural features in the framework of the ancient forms. Islamic particularity is also related with exaggerated images of the Western myths. By Islamic religion all people are regardless of origin, nationality, belief are creatures created by mercy of the God. Even followers of Abraham religions are not enemies for Muslims. As al-Farabi said 'they are citizens of the city of the lost'.

Other world and national religions are titled with the names of their founders or by the names of the society (Christianity – Jesus Christ, Buddhism – Gautama Shakhia-Muni Buddha, Zorastrism – Zaratushtra, Confucianism – Confucius). But Islam is different. It is destined for all people.

References.

2. Kazirgi turki filosofiasi / A. Nisanbaev. – Almaty: Jazuchy, 2009. – 512 p.
3. Balasagun J. Kutti bilik. – Almaty: Jazuchy, 1986. – 416 p.
4. Kazak eticasi jane esteticasi T. Gabitov. – Almaty: Jazuchy, 2007. – 416 p.
5. Ishmudkhadov A. O vklde turkskikh narodov v stanovlenii i razvitie mirovoi tsivilisatsii // Evraziiskoe soobshestvo.-2002.-№3 (39). – 130-134 p.
6. Galiev A.A. Traditsionnie mirovozzrenie kazakhov. – Almaty: 1997. – 165 p.

3.2. ISSUES OF FORMATION OF WOMEN'S SYMBOLIC IMAGE AS SUBJECT: GENDER STUDIES

Post-industrial development of society leads to change the gender system to the Western countries model. Active entrance of women to labor market, increase of their

education, improvement of quality of life lead to slight shift of patriarchic model from dominating role. Women have been saved from dichotomy conceptual rules. Women should not be accepted as ‘another’ any more. However they should have exceptions in order to be able to introduce alternative values into culture. Lacan titles this system as ‘Traditional system’[1, p. 137]. Since logo centricism, language world, men and dualism have dominant role, women are accepted as provincial part of a society. In this society a woman cannot live independently, she can be accepted only through men’s view. Hence, significance of women is equal to significance of men. It is reflected through her significance, activeness and openness.

Feminism is explained as women activity. It is described as adversarial activity of woman to family values, and women’s natural qualities. At the same time oriental countries refer women to keep family traditions, children educator, the one who raise her husband’s authority, who respect her husband, and only showing abilities to perform these qualities she can take part in social political life. Consequently according to Marxian scholars, feminism is the western social political phenomenon and it is accepted as dangerous for traditional cultural countries. Following concepts such as idea of women emancipation, planning family, control of way of life, decrease of unplanned pregnancy are all were specially introduced western ideologists.



Ritual consciousness

Feministic problems are similar to wide spread both amongst the masses and either high educated people. In fact, active and traditional woman image is not geographic phenomenon, but it is social, economic and political phenomenon. It means that woman of two different constructions do not live in one specific country (in the East, in the West, Africa, America, Asia, or Australia). This phenomenon is related with established social, political and economic condition. For example, in spite the fact of cultural differences nowadays, American, Japanese and Kazakhstan's women have similar values and common things in style of life. But it can be noticed vivid difference of ordinary Kazakh girl from Uzbekistan's and Tajikistan's women. It is related with difference in social, economic and political conditions impact on their life. Therefore, instead of division of women as Western and Oriental, it would be correct to consider them according to the level of social, political and economic development of a country where they live. Social, political and economic development and women conditions of Kazakhstan in contemporary times are objectively arising issues of feministic actions.

Feminism phenomenon cannot be referred to specific nation, it is general humanistic action. Hence structure and development of women actions in all countries are related with all feministic problems [2, p.131-136]. Initially social movements of women were organized with participation of European and American middle and high class representatives. They brought up issues of women high education, rights of property, and possibility to work in different sphere of labor.

Liberal feminism requires equal rights of men and women, urge their equality and do not pay attention to their differences (Feminine mysticism). According to Jonnett Richards affirms that reduction of Women place in society is result of socialization (Skeptical feminism). According to Natalie Blue Stone woman and man intellect is equal ('Woman and the Ideal Society: Plato's 'Republic' and modern Myths of Gender') [3, p. 211-255].

Gender activities impacted to sexual features of social and cultural determination. Hence in research context men and women's features are not important. More important is an identification of the factors which influenced on formation of these peculiarities. Psychologists were the first scientists who investigated stereotyping of sex roles. According to their point of view it is reflected in actions of men and women [4, p.173]. However, there is no one agreed with identification of gender term. Some scientists offer to relate term 'gender' to social construction of sex [5, p. 29]. Concept of 'gender' was formed in the western European culture. It was formed as result of Christianity. In Christianity Flesh and Soul, Soul and Spirit confronts to each other. No other religion has this feature. This lead to division of people into two groups.

Concept of 'gender' had to be transferred from biological to cultural stage. Western society was the first which brought up issues of gender. Term 'gender' is an examination tool which helps to understand social processes. Term gender was initially introduced by American psychologist Robert Stoller in 1968. It was mentioned in his book 'Sex and gender'. In researches of R. Stoller, gender unity (I'm a boy, I'm a girl) is new quality for a man. According to Stoller difference of 'sex' and 'gender' is in following: sex has biological feature, and gender has

psychological, i.e. cultural feature. If 'sex' can be identified as relation between man and woman, 'gender' can be referred to will and social quality [6, p. 124]. According to this definition, main identification of gender is in its cultural conditionality.

In feministic researches term gender began to be used universally in 70th of 20th century. In 1972 was published book 'Sex, gender and society' by liberal feminist Annie Oakley [7]. Concept of gender was widened by categories 'sex', 'gentility' and 'class'. With these categories human activity can be analyzed in different forms. Gender refers cultural social factors which impact on a person.

In this context concept 'gender' cannot be considered equally with combinations 'social construction of sex', 'model of sexual activity'. In consideration of 'sex' in gender concept, we refer social construction (in sexual activity) of an individual. Here object of research is not sexual differences, but finding sources which can influence of formation of sex and a person. Researchers underline following concepts of this category:

- gender is like social institution. Man composes his life by this main method. As social institution gender consists from gender authority, social sex norms and values;

- gender as social construction; In this method gender is considered as unity of social relation between women and men. American historic Joan Scott was founder of this gender concept. He offers that 'gender' means first of all relation of domination' [8, p. 91];

- gender is social demographic category (sex, gentility, class etc.); they define gender system.

- gender as ideological construct; This was introduced by Monique Wittig. There gender is considered in relation of men domination. Wittig in her book criticizes traditional patriarchy concept of men and women. According to Wittig 'real concept of 'Woman' is not combination of biological realities, but it is result of men thinking about women. Hence, according to Wittig constructive mechanism of gender system corresponds to binary opposition;

- gender as technology or process (development). In this method great attention paid to models of sexual role and its construction's regulating function. Teresa de Lauretis who offered this discourse, consider women uniqueness as material and symbolic process. 'As result of this, it is constructed subjectivity of all social individuals. Each of us considers ourselves to social reality.' [8, p. 89].

Relation of culture and gender can be regarded as special direction of social essence. Gender and its components (gender stereotypes, gender roles) are shown in symbolic level from cultural point. Gender and its components as being basis for an individually, in cultural level it is equaled to science and art. These issues were offered by feminist philosophers. They proposed change of the universe in gender relations.

Self-evaluation of a person depends on identification of performance of his established gender role. According to American scientists, self-evaluation of women depends on impacts of social relations, and men's self-evaluation depends on achievements in his work. However, gender does not consist only from role unity required from society related to gender role and sex. Also there was produced

concept 'gender display' which reflects different cultural construction types of sex. Gender display is diversity of accepted norms of men and women in society, cultural codes which are performed through their social relations [9, p. 34].

Hence gender is social status which identifies personal level of education, job, achievement of authority, sex appeal, role in a family and ability to continue next generation. Social status co-exists in the context of cultural extent of mentioned unities. It means that to term gender status refers to gender culture. Gender concepts have vital impacts on cultural status of a man. Social status of men and women are not reflected only through sexual relations. Gender accepts all social system and produced in all social relations. In cultural studies 'gender' has not been researched for a long time, and 'sex' was studied only as physiological change.

Concepts of 'men' and 'women' peculiar to all cultures and have universal character. However there are some features peculiar to specific societies. American sociologist W. Lippman identifies term 'stereotype' as 'peculiar form of world perception and accepting which impact on our sense rather than consciousness. He stated that stereotype is constructed, regulated term in the consciousness of a man which makes easier to perceive complicated and difficult signs of the world.' [10, p. 16]. According to sociologist the level of passing stereotypes from generation to generation is so high, that they are accepted as compulsory, real fact. Basing on these qualities stereotypes enter to deep basics of culture and helps to understand logically incomprehensible actions and facts.



Kazakh custom

As result, gender researchers made open development of polycentricism of social world through analysis of established situation. This established as theoretical basis of symbolic image of women as subject in contemporary world.

Colonization and totalitarianism extended almost from two centuries and seventy years made enormous damage to Kazakh unique ethnic culture. If during Russian Empire Reign the policy of Russianization was conducted, during totalitarianism the policy of creation of 'united Soviet nation' was conducted which made lose national peculiarity of other nations. It was announced that 'tradition and culture' is remnant of the ancient. National language was rejected; national history was under veil. Kazakh nation was in danger of extinct. Soviet government under different artificial motto which 'aimed' women equality made women far from family life. They were contributed to social activities. Women were left under two-sided pressure: in the one hand they have to care about children as mother, from the second hand they have to participate in social activities. During the Soviet times women had to bear and to earn money. So, natural social function of women was broken. However Soviet ideologists titled it as 'Women equality'.

After October Revolution the policy which aimed to destruct national uniqueness and they began to create image of 'the Soviet woman' was conducted. At that time it was created active 'Raushan communists'. She left her family and began to participate actively in all social activities. Since women's social activity raised, she had to give her children to kindergarten from child's early ages. Kindergartens could not teach children to national values, and was an ideal place to form 'The soviet person'. We are still unfamiliar from what is taught to children in kindergartens. What traditions and values are absorbed to children? What language do they speak there? How can be a child formed which does not listen to tales, epics and speak in other language? After this, when a child grows up we began grumbling saying 'Why is new generation does not have national features?', 'Why don't they know traditions?', 'Why don't my son obey me?' etc. In fact secret of this misfortune lays on that policy which alienated us from ancient traditions, from grandmothers' upbringing and mothers' advices.

60th and 80th of the 20th century made women to sit on tractor steering wheel and appreciated physically strong women as men. They achieved high status, were deputies and get political authority. This led to loss of natural women tenderness. Women as Kamshat Donenbayeva out in the first place harmony of family and preserved her women qualities. Those women who aspired to achievement in all sphere, in spite her feeble nature could perform activities equally with men.

In this part there will be considered chronological extent of Kazakh traditional culture. Usually with traditional ethnic culture establishment related the time when it was formed a state with its political sovereignty with its national content uniqueness, with the time when social groups with similar language, mentality, culture and way of life united as nation. Nowadays, concepts and values, stereotypes and social processes related with place of men and women in society became one of the vital problems.

Beside general gender stereotype there exist national stereotypes. For example woman of any nationality like to hear praise toward her clothes, jewels, appearance, etc. Peculiar stereotype to all Kazakh women is esteem to husband, worshipping her man, to obey him always, to accept his words s law, to increase his authority in the sight of children.

Kazakh people`s life during the Soviet union was unusual period. It influenced to all spheres of life including gender rules. Scientists title gender regulations during the Sovietunion as ‘Ethacritic’ policy. It means that this policy was identified with state policy. Usually the Soviet gender relations divided into four stages:

First stage covers times from beginning of 1918 to 1930. In general Bolshevik time is considered as period of gender policy. Problem of women was solved through defemination and political events.



Kazakh custom

Second stage covers years between 1930 and 1950th. It is titled as totalitarian androgyny as age of women economic mobilization. During this period occurred crisis (1928-1931).

Third stage includes middle of 1950th to 80th. Politically it was related with solution of demographic crisis after 21st congress.

Fourth stage was during the end of 1980th and 1991st. This is age of political and economic reforms. Role of government and social relations had changed [11, pp. 436-463].

During the Soviet age women were contributed to labor with low qualifications. They worked in low-paid, economically not authoritative spheres. Most of them worked in dangerous manufactures: more than million of the worked in uncomfortable temperature regimes; almost million of them worked in noisy and dirty places.

Along with it the Soviet woman spent much time for housework more than Western women. Equipments for housework were not developed well, so they had to

do everything manually. Deficit also made influences. According to Kazakhstan's scientist M. Seitov 'Gender moral in the Soviet age was established by impact of ideology. At first, in the Soviet society equality of men and women was formal and by Muslim rules women always respected their husband.' [12, pp.51-52]. Gender roles of men and women in the Soviet period were under control of ideology requirements.

Women movements in the Republic of Kazakhstan are the part of international gender movements. In its political and practical movements they had forced with similar problems occurred in the other countries. Solution of these problems, participation of Kazakhstan's women into policy fulfilled international movement. Due to this it became significant to study and analyzes women place in political life.

In the post Soviet extent Kazakhstan's women have great opportunities to use their potentials. This is result of contemporary policy in Kazakhstan. Participation on social activities, to live to earn, to require rights equal with men's, to fight as men and other phenomena made great negative effects on women natural essence. Women had lost her femininity and became more masculine. This process is still topical. Kazakh women are still alienating from family. She has taken role of breadwinner.

In 1995 the union at President's of RK national commission of women life improvement and family issues was established. In 1998 as the soviet of commission of women and family issues at the President of the RK was reformed.

In 1998 country entered the convention of UN concerning 'Destruction of all types of women discrimination. Right now in Kazakhstan work more 150 non-state women organizations. Amongst them republican movements such as 'Association of Kazakhstan's Active Women', 'National Ecological Association of Oriental Women', 'Feminist League', 'Kazakhstan's women' [13, pp. 145-147].

Kazakhstan's gender movement is increasing by the time. Questions they arise is mainly concerned with current political issues of a country. Traditional policy regards policy as men's issue. There is tendency to regard women in policy as something out of rule. Raise of women role in economy and policy is natural phenomenon of historical development stage. For countries such as Sweden, the USA, Australia, Finland, Canada, Belgium, Dania this is peculiar feature of their development history. Contemporary Kazakh women fell themselves self-reliable in business sphere and can easily enter to this part of life. According to social scientists 'this romantic aspiration was related with their aspiration to novelties, to prove her significance to herself and others, and being able to help her man in economic crisis and difficulties' [14, p. 7].

Aiming to identify image of business woman there was conducted social survey with participation of 86 women who are in the list of Kazakhstan's business women. According to the results business women have following features: diligence, organizing abilities, strict requirements for herself and others, creative thinking ability, persistence, riskiness, readiness to begin everything from the initial point, not to be afraid of barriers, independent, self-confidence, being able to forecast the future etc.

Today along with combination business woman it is used metaphorical combination 'women with wings'. It is used to title woman who work in creative

sphere in art. In 1999 it was organized first international fair of creative ideas and goods in Almaty. This initial farm was titled 'women with wings'. Considering as an idol such political images as Margaret Thatcher is reflection of globalization process. However we think that any business lady should follow initially national peculiarities in her feature.



Kazakh traditions and customs

Today's Kazakhstan's social development is directly related with its spiritual and cultural development. Social development is identified with country's educational feature, social cultural level, social economical and humanistic content and achievements. Various changes in daily cultural life of women requires from them new ideas, values and samples of new way of life.

Because of globalization process Kazakh women were highly influenced by Western culture. In society it was established opinion that only women who were ajar clothes can be considered as modern, and those who wear shawl and long dresses as old-fashioned.

One of contemporary tendencies amongst Kazakh women in modern society is aspiration to be postmodern. It is not directed to life with postmodern conditions, but to become postmodern as an individual. Unfortunately today women are regarded as a sexual toy in the hands of men. It can be proved by the fact that nude body of women is used in different types of advertisements in order to attract attention. Otherwise how can it be explained relation of naked women picture with vehicle advertisement? Almost bare women attract men and raise his sexual appeal. This case leads to destruction of families and losing of young girls' chastity. Thousands of babies are being left in orphanages, and thousands of abortions are made annually.

Kazakhs amongst oriental countries highly values women and sisters. In any difficult historical circumstances Kazakhs esteemed women highly. They do not decrease women place by contradicting the sky and the Earth, regulation and chaos, men and women. Controversially regulation and peace in the universe is the result of their harmony. 'In Kazakh world perception the Universe was not created in the result of struggle, but it was created in the result harmony of unity and chaos'[15,p.72]. Woman is the one who gives birth, sign of national world perception, and mentality. Kazakh mentality identifies Kazakh way of thinking and national behavior. In recent 10 years difference of men and women is increasing, and women became to participate in educational system more numbers that men. However gender inequality is topical issues social, educational and scientific life of a country. Gender inequality is one type of social inequality. In the place where is higher social position the less is number of women. Authority of education management is also peculiar to men.

There appeared a gender disproportion in the sphere of education and science. According to statistics 75 of employees in this sphere are women. This can lead to negative social effects. Main function of education is upbringing of new generation. However, men are slightly shifting from their role in upbringing children as fathers in a family. Phenomenon 'fatherlessness' i.e. spending too much time at work is being serious problem of contemporary society.

Hence, men should be arrived into education and science sphere. In order to get this result salary of this sphere should be increased. In this case authority of this sphere would arise.

In the Republic of Kazakhstan, according to constitution, any citizen regardless of his/her gender is obliged to get secondary education. And it is provided by government. Citizens of the Republic of Kazakhstan can get higher free of charge on the basis of competition results. In the 90th 62 percent of diploma achieved specialists were women. Intellectual potential of women in Kazakhstan is 77 percent. Along with it from 16 managers of city and regional managements 7 are women (44percent). However, only two women execute position of rector of high education universities (4 percent) [16, p. 18].

Formally Kazakhstan's women have equal rights with men. Consequently women have rights to participate in political life, to from her own union, to be published in all mass media means, to spread her ideas, to say her opinion, and to participate in elections. This is not a case executed only in written form. There are given concrete data about this in the manuscript of member of commission of Family and women issues at the president of the Republic of Kazakhstan G. Khasanova 'Gender, policy and democracy' [17, p. 294].

Rights and development of women are one of the significant issues of the new millennium. Any society could provide total equal rights of its members in any times. Society without any social groups, with concrete equities of all members is a human utopia.

In market economy women face condition with numerous obstacles and opportunities. As result, women had to struggle in competitive conditions. Stable government work positions were reduced, there appeared new alternative jobs:

entrepreneurship, work for hire, and work on the basis of contract for some definite period. However in a society established concept about men's role as breadwinner, and women's role as educator of future generation was still topical in a society.

Since there was no guarantee to be employed in stable job position, significance of traditional model family where men have dominating role has decreased. Today there little difference in the role of man and woman in a family. There are numerous solutions for issues like who earns how much, who has to be responsible for child care etc. unfortunately in Kazakhstan's society equal consideration of men and women in execution of family responsibilities is accepted with difficulties. Women began to have importance in financial support of family. Market economy has negative effects on social conditions of women:

- high rate of unemployment amongst women;
- women who are upper 35 have difficulties in finding job of their profession;
- there is danger of being sexual object and slavery for girls and women;
- their salary is lower because of their gender;
- women who live in countryside have low conditions of life [18, p. 15].

In the age where solutions are taken according to opinions of elite, place of women have decreased rather than being increased.



Kazakh life

In past times village had significant role in spiritual humanistic education of people. Kazakhs says 'anyone can give instructions in bringing up daughters'. It means that everybody felt responsibility in spiritual humanistic bringing up

daughters. However it is not accepted rule in contemporary times. Today daughters education is responsibility only of one family and sometimes she is totally responsible for her deeds.

Most of modern young ladies have high education, economically independent, and have social professional skills. Hence she can organize her life by her own. This is positive side of the issue. Kazakhstan's scientists who study gender issues consider this problem from different aspects of women rights and independence. However there is a danger that women can lose her femininity. By appreciating women's initiations to be independent, we have to consider that there can be noticed changes in their values and attitude to life from oriental to western type.

In past Kazakh women used to be mothers who cultivated to new generation mother-tongue, culture and art. Kazakh women cultivated to her child national values through breast milk and cradle song. Mother's sacred power is more powerful than rich person's wealth, order of ruler, and sword of hero [19, p. 201].

For example, Kazakh well-known social figure Amangeldi Aitali states: 'To show indifference to nation, language, culture is equal with biting mother's breast' [20, p. 35]. A. Kekilbaiuli agrees with him stating: 'in order to revive national language, we have to pay attention to form right mother, teacher, and citizen'[21, p.12]. This is not simple coincidence that he writes at first about being right mother. In revival of mother-tongue mothers have great significance.

Kazakhs say 'Mother's milk is a honey; child's tongue is a honey'. By this comparison Kazakhs underline significance of breast milk in formation of children's speech. National hero Bauirzhan Momushuli stated " the one who does not know national language the one who was not suckled by mother. Kazakhs claimed 'Mother rocks with one hand a cradle and with the other hand she rocks the world'. We think that by rocking the cradle she rocks either mother tongue.

In our opinion, in formation of contemporary Kazakh women image constructivism is in first place. Since we live in informative society, we can get information about world and national peculiarities of women symbolic image. In the essence of contemporary Kazakh image there can be noticed traditional and post-modern signs. It is the result of mass media means influence by which women are trying to create her symbolic signs according to advertisements in television.

Love to motherland begins from love to relatives, parents and harmony in family. Believe to creator is sign of humanity, kindness, generosity, inner regulating index of a man. In traditional Kazakh society it was paid attention to peculiarities of behavior system. Humanity covered such aspects as birth of a person, growing up, way of life, getting old, relation between parents and children, esteem to juniors and elders, respect, good breeding and etc.

Stream of time is the cinematographically changing of life scenes, it is appearing from nothing and sinking in oblivion, and all this disturbance and peace movement making any order of vanity, insignificant. Time itself like reflection of the whole universe inanity. Objectively full and base life for which we look for cannot be so restless, fussy and internal dissatisfaction. It had to be eternal life. Our life is filled with meaning only with kind deeds which will serve us later and which will arise above unstable time stream. But it should be eternal both for Him, and for me

either. If it is only transitional aim for me, my past and present life barriered from it. It is unreasonable and inexplicable; it should be purpose of whole my life. But even this can be not enough. Because my life has beginning and the end, so it will end in short time. But eternal humanity will leave for my lie something that is unachievable, because it is unachievable in its eternity. However I can keep it in my memory. But I have kept so many other and alien things in my mind before. If ideas in our minds will match with reality, then everybody would be rich and happy. No, I have to own it in real, in that eternity. Otherwise my life will be still meaningless as it used to be, and I will stop being part of great kindness. It is as if I get close to Him only for a moment. But my life has to have its meaning and purpose. Without personal aim it should become itself a benefit. Eternity, as container and lighter of everything, which raised above my empirically bordered personality and his short life stream, also, should belong to me; I don't have to just pursuit and conform to kindness's idea, I have to own it. My life is meaningful only when I belong to this eternity. Whole this can be considered as "Women manifest".

References

1. Lacan J. God and the Jouissance of the Woman // *Feminine Sexuality: Jak ques* Lacan and Ecole Freudeienne, ed. Mitchell J. – New Yourk, London: pantheon Books, 1982. – P. 137-148.
2. Iang A.M. Politicheskaia teoria. – M.: MZG-MFF, 2001. – P. 81-143.
3. Fridman B. Zagadka jenshtvennosti. - M.: Progress, 1994. - P. 255.
4. Bern S. Gendernaia psihologia. – SPb: Praim, 2003. – 320 s.
5. Voronina O.A. Gendernye issledovania. – M., 1997. – P. 29-35.
6. Stoller R.J. Sex and gender: On the Development of Masculinity and Femininity. – New York: Science House, 1968. – 226 p.
7. Oakley A. Sex, Gender and Society. - London:, 1972.
8. Grey.E Izvlekaya uroki iz opyta: Kulturniye issledovaniya I feminism // Vvedeniya v genderniye issledovaniya. – Harkov, 2002. – P. II. – P. 87-94. (InRussian)
9. Chekallina A. A. Gendernaya psihologiya. – M.: Os`89, 2006. – 256 p.(InRussian)
10. Lipman U. Obshchestvennoyemneniye/per. S angl.T. V. Barchunova, pod red. K. A. Levinson, K. V. Petrenko. - M.: Institut Fonda «Obshchestvennyye mneniye», 2004. - 384 p. (InRussian)
11. Satre J.-P. Pervichnoye otno sheniye k drugomu: lyubov, yazik, mazohizm // Problema cheloveka v zapadnoi filosofii. - M.: Progress, 1988. – p. 54-64 (InRussian)
12. Seitova M. Zhenshchinavkazhskoisemye: smirit`sya ili uiti // Golosa uhodyashchih pokoleniy (analiz zhenskih biografiy). – Almaty: Tcentr gendernih issledovaniy, 2002. – p. 43-65 (InRussian)
13. Sarsenbayeva R.B. Economicheskoye vozmozhnostizhenshchinKazakhstana//Socialniye issledovaniya. – 2003. – № 11. – P. 154-162 (InRussian)
14. Pol. Gender. Kultura / pod red. E. Shore I K.Haidaer. – M.: Mir, 2000. – 317 p. (InRussian)

- 15 Ayazbekova S.Sh. Kartina mira etnosa: Korku-ata I filosofizm muziki kazahov. – Almaty: Kompyuterno-izdatelskiy tcentr Instituta filosofii I politologii MO I NRK, 2002. – 243 p. (In Russian)
- 16 Bekturganov N.S. Genderniy podhod vobrazoanii. Sotsialniyeperspektivy// Zhenshina Kazakhstana. 10 let v usloviyah nezavisimosti Kazakhstana, vzglyad v XXI vek. – Almaty, 2002. – p. 14-22 (In Russian)
- 17 Hasanova G.A. Gender, politika, demokratiya. – Almaty: Institut Razviiya Kazakhstana, 2002. – 294 p. (In Russian)
- 18 Qazaqstan ayelderinig quqigi. Qazaqstandagi adamzat orkenduyi turali esep beru. – Almaty: Soros qory, 2000. – 20 p. (In Kazakh)
- 19 Kaidar A. Ul'ty uyistyratin qudiretti uyitqi. – Almaty: Bilim, 2003. – 319 p. (In Kazakh)
- 20 Aitaly A. Ul'ttiq zhanaruding algi sharttari // Til zhane kogam – Astana. – 2004. – № 3. – 31-38 pp. (In Kazakh)
- 21 Kekilbaiuli A. Ul'ttiq ruhaniyatimizdin ozegi- til// Til zhane kogam. – Astana. – 2004. – № 3. – 15-18 pp. (In Kazakh)

3.3. LINGUOCULTURAL ASPECTS OF TRADITIONAL CLOTHES OF THE KAZAKHS

Introduction. Today in the age of globalization each nation in the universe is trying to save their individual peculiarity. By then it became vital importance to save Kazakh ethnos language and mentality, cultural treasures like national clothes. Formation of country's image in the age of globalization is based on two concepts. The first is a 'global' society which absorbed postindustrial social values, and the second is in the meaning of 'national', which evokes national cultural values which go to deep corners of the history. To this point main concern of this article is connected with Kazakh national traditional clothes. There were made attempts to reveal correlation of traditional and modern fashion world and competence ability traditional Kazakh clothing with Western fashion world with its ancient Turkic symbolic meanings in the XXIst century. In the global dialogue as the representatives of country's image are national mentality, peculiarities of world perception and national identity, customs and traditions, national language and religious knowledge, history, laws according to which civics of a society live, frontiers' and natural resources, waters, fauna and flora. The main values in global competition are extension of use and significance of a country's history, mother-tongue and traditional customs.

In order to reveal our main point, let us review the term image. In the term of globalization the term image is based on two concepts. The first is a 'global' society which absorbed postindustrial social values, and the second is in the meaning of 'national', which evokes national cultural values like art and architecture, historical and ethnographic and museum folklore values which go to deep corners of the history [1]. Country's image is constructed of these two components'

knowlegable practice and harmonic unity of cross-cultural communication. This fact was the result of demand for suiting to 'global human values'. It is well-known fact that cultural image of a country according to Mass Media means, to the impression of guests, exchange of businessmen and tourists.

In spite the fact that Kazakh traditional clothes were not investigated thoroughly, data from works of the Central Asian ethnography, history, and needlework written by Oriental, Russian, European scientists can give significant information to this issue. Amongst them can be named works of T. Atkinson, V.N. Shevchenko, P. Kosharov, P. Orlovskii, I. Klaprot, G.G. Gurkin, P.I. Lerkh, P.V. Makovetskii, N.M. Iadrentsev, G. I. Spasskii, S. Bol'shoi, M.I. Minaev's works who were in the territory of Kazakhstan during XVIII-XIXth centuries [2]. Also from modern scientists can be named works of A. Zhienbekov's 'Kazakh national clothing as cultural phenomenon' and Zh. Beristenov's work 'Philosophical analysis of Kazakh cultural sign system' where he tries to give semiotic analyses to Sak warrior's clothing and work of N.A. Volodeva who attempts to offer national clothes in modern design.

General processes of formation of a country's image are related to marketing technology which aims to create image of 'production' [1]. If to analyze these statements and it use it for post-souveit countries, it seems like post-souviet countries are trying to rebrand i.e. to evoke past brands and to develop it with new steps. But, of course it's impossible. Because semantic, symbolic heritage of the past had already became part of one country's image. In order to make positive image of a country for each civil it must look to its past, history, cultural and industrial space in order to evoke it in modern society.

Kazakhtraditional women's clothing. Kazakhstan, in order to construct its valuable and positive image in world space, is turning back to its roots. As example of this, it can be given innovative Kazakh traditional costumes which are redesigned according to modern demands.

Kazakh traditional women's clothing has very deep roots. Clothing is a phenomenon which shows national, cultural image of a country. It has esthetic, ethno-cultural and social significance. Kazakh's traditional clothing has its own peculiarities. The main reason for this is the independent, natural way of living of Kazakhs. Therefore we may undoubtedly consider manner of dressing as one of the way of representation of a culture [3]. Today its artistic, cultural, spiritual, social history and peculiarities significance is invaluable and its value is becoming higher in recent globalization age. In Kazakhs' national clothing are reflected ethnical history and economic, social and natural peculiarities of a nationality. According to their use they can be divided as casual and festive attire, according to year seasons as winter, spring and summer clothes.

According to age and sex peculiarities they can be divided as infants', teen ages', young men and girls', middle aged's, old aged's men clothing. Also according to professional attributes they can be divided as work wear, festive attire, house wear, underwear, outwear, hunter's wear, cattle-breeder's wear, leader's wear and warrior's wear. According to seasons of the year they are divided as summer, winter, autumn-

summer (demi-season) wears [4]. According to the parts of the body they are divided as head-dress, main body wear and footwear.

Beside this divisions there were some peculiarities in the manner of wearing according to person's belonging to particular tribe, social status and profession. for instance sal-seris' (traditional men-artists), Khozha-mullahs', wealthy men's and biis' (traditional judges), baksi-balgers' (traditional soothsayers and healers'), beggaries', hunters-saiatshi's etc. wears differ from each other absolutely. This kind of differences can be noticed in head dresses either [4].

According to S. Kasimova wears were divided as sulik, one time wears, and fashionable and in some places as festive attire. One time wears were usually embroidered with expensive cloth and usually were worn in weddings and other tois (arrangements), and for far travels to other places. In Kazakh tradition men usually wore their best wears for war and other kinds of struggle. Underwears are underdress, dambal, waistcoast, kamzol, kazekei.



Kamzol

Outwears are shapan, kupi, keudeshe, ton, shidem. Sulik wears are shekpen, kaptal shapan, kebenek, kenep, sirttik [5].



Shapan



Kupi



Ton

Kazakhs traditional wear was improved according to way of life and changeable weather and it was influenced by cultural economic relation with neighbours, cultural type, and survival factors.

Young girls wear burmeli etekti dress (dress sewed from several layers in the bottom part), beshpet, camisole, kinama bel wears. They fastened owl's feathers to their head dresses, masi (leather boots) and embroidered kebis (footwear worn on masi). Older girls wore weasel boric (head dress), and put on embroidered cotton headscarf [6].



Kebis



Masi

Married girls wore in their first year of marriage wore saukele, and zhelek. After they became mother they wore shilauish (big white headscarf). Young daughters-in-law usually covered their faces before old men with their zhelegei. It was considered as esteem to them. After gaining higher social status and giving birth to several children she wore kimeshek (oval face-shaped cotton head-dress) shilauish.

If kimeshek is embroidered with red thread it meant that she has a husband. If it was embroidered with simple white thread it showed that she was a widow. Shilauish is worn on kimeshek. Women wore leather masi-kebis, and in winter they wore lambskin fur coat. The color of lambskin fur coat was white, black or brown.



Saukele

The most well-known Kazakh traditional women's wear are dress, kimeshek, zhaulik, saukele, zhelek, takhia, camisole, kazekei, kebis-masi, kokirekshe etc. Jewels were prepared according to following categories beauty girls', married women's, middle aged women's and old women's baibishe (first wife) wears.

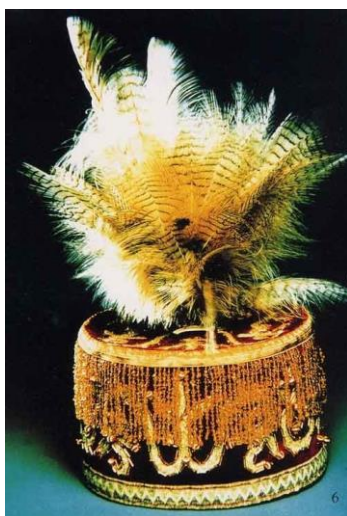
Women's head dresses are saukele, boric, karkara, kimeshek, zhaulik, kundik, zhelek, shali, (silk, lace, embroidered), burkenish, bergek, kasaba, takia, shilauish, zhaulik [5].



Borik

Girls' takia's colors were red, brown, green quilted from beautiful broadcloth, velvet cloths. Takhia's top part was four sided or round. They were quilted by tailoring 'tangdai', 'irek', 'kabirga' and embroidered with silk, golden, silver, or galloon thread and decorated with precious stones. They were decorated with different beads, gold, silver coins and precious stones. Owl's fluffy feathers were

attached to the top of takhia for appearance. This kind of head dress was one of the favourite Kazakh girls' wear. Girls takhia was sewed from silk, galloon threads and in Mangistau they were known as 'telpek', and in Eastern part of Kazakahstan as 'kepes' [7].



Girls' Takhia



Men's Takhia

Kasaba is round slightly deepened in back of the head, similar to takhia. It's slightly deepen to the back of the head. Its end is usually covers woman's backside. Its surface is embroidered with galloon and decorated with golden lines and galloon jewels. In its deepening side it's usually attached fringe. It meant wish for enlargement of posterity. In its front side it was decorated with precious stones which were attached by round plates. In temple side there were attached 5-6 hanging jewelries ended with long silver bells [7]. An ethnographer O. Zhanibekov states that the word Kasaba from ancient Turkic (Kipshak) means 'golden galloon'. Kasaba usually was worn by toire, sultan's (officials) daughters.

One of the rare but unusual type of Kazakh's head dress is karkara. Sh. Ualikhanov said in his work: 'Girls wear head dress like sultan's which was attached by bird's feathers' [8, 326 p.]. When women wear karkara they leave one end of zhaulik and the other part round around kimeshek, so that hair couldn't been seen. According to zhaulik's length karkara's height differs.

Kimeshek is one of the most respected women's head dress. Kimeshek is sewed from white cloth and its edges are hemmed. Kimeshek's edges near the chin

and which covers forehead named 'shikshit' [7]. Kimeshek is embroidered according to age peculiarity. Old women's kimeshek is sewed by yellow, white threads and its ornaments are light. Young women's kimeshek is stitched with red, green threads. Front side of kimeshek is called 'zhakh'. It's embroidered with hand tailored seam. Kimeshek-shilaushin is worn by young women, middle aged women and old women. There is well known word-phrase in Kazakh 'to wear kimeshek and attach shilaush'. Kimeshek is sewed according to head size. Back side of kimeshek has long shape. This part is called 'kuirikhsha' (tail). It had to be named like this because it falls lower than waist and covers hair [8].

Kimeshek covers breast, shoulders and back-side. Only the part for face is left open. Two sides of open part and edges of breast sides are decorated with beautiful seams. Shining threads are sewed skillfully. Edges of open side are sewed with attractive thread. The way of seams are called 'alkhim shalu', 'su', 'kiiksha', 'kuman bau'. After all these seams is sewed ornament 'kuren keste' [7]. After this ornament is sewed seam 'sagat bau'. In some places this seam is also called 'agak bau'. In lower part of kimeshek from front side are attached silver coins. It makes kimeshek more attractive and do not let the kimeshek to be wrinkled. Kimeshek's practical meaning is in its saving women's hair from dirt and keeping them in accuracy. This tradition roots from Islamic believe that women must hide their hairs. In Kazakhstan there are two kinds of kimesheks burama zhaulik and iekshe.



Kimeshek

According to seams kimesheks are divided like red zhak, yellow zhak, and white zhak. Ak zhak was worn by old women. Red zhak was worn by young married women. Yellow zhaks were worn by youths. Sometimes kimeshek's edges were decorated by silver or corals. Each tribe's kimesheks differed from each other by their decoration, design and style.

Kazakhs had special ceremony of wearing kimeshek to young daughter-in-law. Parts of kimeshek's of married women changed according to her age. The first kimeshek which was worn during marriage ceremony was the most attractive. The ceremony of wearing kimeshek was held during first guests' invitation toward new

daughter-in-law. It was organized by mother-in-law and there were invited old women of a village. One of them used to wear kimeshek to daughter-in-law and get present from mother-in-law for it.

Kimesheks differed according to tribes and their peculiarities. There are types of kimeshek like burama zhaulik, iekshe. In 20-30th of XXth century Ak-mola Kazakhs used to wear non-sewed part of a cloth by tying it up to the head. The other type was sewed from one side and one part of it was left free to poke there head. These styles of kimesheks were usual for Ombi, Atbasar, Aulieata and amongst southern Konirats. In kimesheks of the Northern and the Southern Kazakhstan front side was in trapezium or triangle form. In upper side there were left place for face. Back side was rhombus-like. The lower part could get shank, or even the heel. In the Eastern part lower part of kimesheks used to be shorter and upper sides' edges were curved square like shape, and in its edges there were attached border-like decoration. Kimesheks of Syrdaria was rectangular form. Front lower part covered the breast; upper side was folded and tied up the head. The southern part women used to wear kimesheks which were rectangular two folded cloths. The most spread one was 'cupola-shaped'. It was done by rolling up all clothes of kimeshek and hiding the last part under rolled parts or tied up in temple [9]. Zhaulik was called differently in different tribes and rus. In the southern, the central, the eastern parts it was called square (according to its shape), in Zhetisu and Altai regions shilauish, in the southern parts it was called kundik. Each ru wore had its own peculiarities. In Mangistau used to wear long burama zhaulik, in Semei used to wear triangle shaped with long edges. In back side there were upper and lower parts which were called zhaulik. In the edges of shilauish were hand seamed abrupt or prolonged ornaments with red, green, yellow colours. It was worn by coral, and in the top there were fringes and seamed tobeldirik.

In old Torgai regions in the beginning of XXth century young married women used to wear sulama or saukele zhaulik. From the second name later was derived a word saukele [9]. Its base was made from multy-layered cardboard or paper. Its shape was like cut conus, one and half meter height, back side of a cloth covered this shape was long and felt to the waist. In the first half of the XIXth century this kind of head dress was spread in Bokei khan orda. It shows that this head dress was peculiar to the northern part of Kazakhstan. In its lower part were sewed galloon seams with beads, corals and its edges were decorated with silk jewels. Middle aged women used to wear them wider and without jewels. Old women wore them without frame work. Zhaulik which was obliged in XIXth century was widely spread in the central Asian countries [9].

Women prepared shilauish which was rounded up kimeshek from white silk or white cloth in square shape by knitting its edges. Cloth's main part was used to cover hair and in forehead part it was decorated by silk fringe. Legth of shilauish was defined according to women's height. The end of shilauishi must get boots end. Its edges were ornamented with hand red, yellow, green broken or one-lined ornaments. Its corners were decorated with round or triangle seams. In its top it was attached owl's feather with coral. In young married women's shilauish their corners were attractively seamed and fringed.

Shawls had following types: burkenish, silk, oiali, brown, fringed, ornamented, flower seamed, red or brown coloured etc. Shawl was in white or brown colour square or triangle form made from goat's fur [6]. Winter fur shawls were made from down camels' furs and from other warm, clothes. All they had fringes in edges. Attractive one were worn by young girls and one coloured shawls were worn by middle aged women and old aged women. Shawls had vital importance and value.

Square cotton. In the ancient times square cottons were made for white cottons clothes. These squares three corners were decoratively seamed in red, yellow, green etc. colours. Square white cottons were folded thinly and tied up to the head by its two corners to one's head size. Its tied part was in right head part and the left one corner was left freely [10].

Oramal (headscarf, handkerchief) (from persian, Arabian rumal). In the ancient times girls used to present artistically decorated handkerchief to lads. Therefore there's a well-known Kazakh proverb 'Oramal cannot be fur coat, but it has better significance'. It has two kinds of shapes square and triangle.

Saukele is Kazakh women's wealthy, attractive, decorated, with complicated design traditional head dress which is worn in sending-off a girl to marriage. Saukele is associated with pointed malakhai Tigrakhaud Saks which used to live in the Central Asia [9]. Height of a saukele is about one and half meter long, two inches. Saukele's base is quilted from light white large felt mat, outside it's upholstered with red cloth and decorated with expensive animal's leather, with gold, silver jewels, beads. It is getting thin to the top. In its top it usually attached feather. Ribbon decorated with galloon and other precious stones which falls to the shank is attached to saukele. Bergek (forehead part) is attached with thin silk kerchief in order to cover the face.



Saukele

Main parts of saukele are tazh, tobe (top), kulak bau (ear ribbon), and artki bau (back ribbon). Saukele's top is in clipped form. In its top it has half rounded forelock which is named tazh. Saukele's falling fimbriated part with beads decorated with pearls and corals which begin from two temples is called shekelik or zhaktama. It meant wish to have lots of new generation of girls' husband's side. Face beads which are attached in front side of saukele in several lines to temples are called betmonshak.

In order to prevent it from fall, or to lop-side it's attached ribbon in throat. Near the ears weaved kulaksha which falls to breasts. Saukele has special top made from silver, forehead, two coral lined falling parts and zhaktau (edges) and back kulak (ear) which falls to the waist. To the top of the saukele is attached light silk ribbon with feather (karkara). It's attached long light silk ribbon by which all saukele is rounded. Usually it gets to the land [6].

After coming as new daughter-in-law to one family elders say their wishes and the burkenshik (white cloth) which rounds up the saukele is opened by whip's handle. After this it's replaced with light silk ribbon. White cloth was believed to save a daughter-in-law from overlook and was sign of purity. It is a sign which showed the process of becoming a part of a person from another society to the second [11].

Today's designs of traditional clothes with modern style are designed in two ways: first by imitating to traditional design, second by restyling traditional samples [1]. Modern demands for decoration of traditional ornaments in innovative ways let youths to develop their taste and give an ability to raise artistic knowledge. Scientist N.Shakhanova who investigates traditional culture of Kazakhs system 'human-clothes' is vital part of a country's traditional world perception [2].

In the initial stages of civilization clothes were not only 'covering', but also it showed way of life and could be an object of tradition and customs [11].

Modernization of traditional Kazakh clothes. If to compare Kazakhs art with world advanced artworks it can be noticed at once that Kazakhs have deep background, wealthy culture, art and versatility. Each production of Kazakh art is a masterpiece: among them can be named Kazakh traditional clothing. However, as well-known Kazakh poetess stated 'Morals, age, types and cloth are different than before, so don't blame me mother', we had already get used to the modern styles of wearing. Then what about today's traditional clothing style. Modern fashionable clothing jeans used to be a privilege of a rich people's children like accountant's and chives of Kolkhoz [2].

Even if we have gained independence, and live in independence through 20 years our society still lives with models of the west offered designs. For example, China has produced its silk dresses in appropriate style for modern requirements. Japanese offered their adapted version of kimono. Scottish people are also advancing their clothing. World men stars wear Scottish skirt without hesitation and by this even proving that they are fashionable. It makes to think why don't we advance our shapan and timak, dresses and boric. If we forget out nationality we can lost our peculiar identity. Nation without culture and language is easy to be manipulated. For example, in Turkmenistan, in academy of sciences, it's demanded from scientist women to wear national dress and to put on thin head scarf [12]. Bu this Turkmen woman is advancing national clothes. As Kazakh poet Sultanmakhmut Toraygirov stated: "Tatars are going in pace with others, and Kazakhs are still sleeping. How awkward it is!" [12]. History shows that Huns regretted for denial from item made from fur and leather for silk made things, knowing later that they will be dependent from it. But today issue is concerned either with economic independence, either nationality independence.

Any nationality's culture consists from language, mentality, religion, customs and traditions. They cannot be separated. Kazakhs national clothes were also based on traditional religion Islam which was peculiar to Golden Horde, White Horde. Therefore our ancestors obliged women to close their prohibited parts of the body and used to wear dresses, boric and kimeshek for mothers. Women were not let to feed their baby without kimeshek. Without any factory and manufactures provided their daughters and sons with traditional clothing. Today's our daughters depend on production of Turks, Hindus, Arabs, Chinese clothes. Uzbek, for instance, wear their shapan everywhere

Does our today's clothing show our national peculiarity? Arabs representatives always wear their white coloured clothes in all official meetings [13]. Why don't we also do like them? It makes to think that Kazakh clothes artifacts can be used only for museums and as expensive gift [12]? Now we have changed our mother-tongue, then why don't we change our national clothing according to age peculiarities.

One of the joyous fact that fashion saloons in Almaty like 'Ak shimildik', 'Aisha bibi' are offering their productions which meets requirements of national and religious demands. They are presenting their national clothes in fore-parts of the shops clothes prepared by request. We are not lack of skilful hands who can prepare very attractive clothes. One of them is fashion saloon 'Maria-khanim' which is known for its national clothes designs. Shapan prepared form different rags in 1999 is their work. Fashion centre based in 2000 in Ural as 'Kristina', today from 2004 become known as fashion house 'Kenzhe' [5].

Everyone likes beauty. Especially those who serve in this sphere. One of them is a director of fashion academy 'Symbat' based in 1997 [5]. 'Erke-Nur' which propogates national clothing was based in 1997. Their main focus in national clothing adapted to modern time demands. Small-scaled manufacturing company 'Erke-Nur' produces unusual productions by using traditional customs and artworks methods for men, women and children in a new quality. They also produce work clothes and traditional souvenirs. Since 2006 company 'Nur-erke' was chosen by Educational department as one of six companies which produce uniform for pupils in Almaty. Under company works fashion theatre 'Erke-Nur' from 2004. Theater staff based on Kazakh national clothes and has marvelous collection had presented and introduced Kazakh cultural treasures to world arena of fashion in countries like China, Turkey, Germany, Sweden and Russia [13].

There is big need in passing a law for development of Kazakhstan's clothing manufacture. If there were organized competitions and made announcements for tender amongst small companies which produce national costumes in regional, district level and their productions were advertized for free by mass media means, and pupils' uniforms were designed according to modern demands, national clothes manufacture would developed more dynamically. Our authorities would have to follow experience of Turkmenistan. National clothes has all traditional values in it. But we still can neither realize, neither develop it. For this we need feeling of national devotedness.

Today has raised one question on the basis of religious issue. How well is it developed Muslim fashion industry in Kazakhstan? Will its development assist for

development of national clothes? Kazakhstan's Muslim religious authorities had announced a competition amongst clothes for Muslim women. This measure was taken in order to prevent spread of clothes like nikab, paranga, burka which makes women to close all face. Conduction of such kinds of competition would help to advance clothes which would be appropriate for both Kazakh traditional and Muslim requirements. In ayat of Quran 'Nur' it's said that women must follow requirements of clothing according to the religion. According to scientists of religious sciences. It's concerned prohibited parts of the body. If you remember, in Turkistan our president Nursultan Nazarbaev in his speech said: "Youth began to wear hijabs and paranja in schools and universities. I'm always against of that. In our tradition our women never wore these kinds of dresses and they never covered their faces". To this point Kazakhstan's Muslim Religious Authority's apparatus leader, well-known religious scientist Kairat Zholdibay made explanation in the official site of Muftiat. He said that this statement only showed President's attitude toward hijab, but he didn't said about official prohibition of hijab. Press secretaire of Kazakhstan's Muslim Religious Authority Ongar kazhi Omirbek said that in President's speech was mentioned about 'paranja'. Paranja means closing of all face, even eyes. Some women close all face and wear black dresses. This way of wearing does not appropriate either our traditions, either Quran requirements. There is well-known ayat in Quran. In this ayat is said: 'Cover your prohibited parts of the body'. It does not mean to cover all face.

Conclusion. This fact makes us to think about creation and development of Muslim fashion industry houses in a country. Modelers can offer their design samples to competitions announced by religious authority. In its turn an approved commission decides if offered designs appropriate to religious and traditional demands. Ongar kazhi Omirbek ponted that these design samples can be different from Arabic and Persian way of dressing.

Concept of prêt-a-porter must be introduced. It means that our Kazakh national clothes must be found in anyone's wardrobe, along with western style clothes. Kazakh national clothes must not be exclusive design which can be allowed only for few people, but must be acceptable for everyone. For this we need small-scale enterprises which could satisfy all consumers demand for national clothes.

Today the expansion of term 'art' is enlarged with modern word 'show-business' One branch of it is fashion houses. *In recent years development of later developed fashion houses is very dynamic. In world fashion were introduced traditional clothes in modernized designs works of fashion houses 'Simbat', 'Kuralai', 'Makpal', 'Erke-nur' and modeler Aida Kaumenova, Zhadira Sakhieva. All these modern painters-modelers take into account our traditional world perception and spiritual culture. Interest to Kazakh traditional world perception and spiritual-cultural values can be noticed through painters', artists', designers', scientists way of solving artistic issues, form ideas offered as decorated sign, from their ornaments, way of plastic line, colour of paints, from manner of narration and way of characterization peculiarities and its comprehension.*

In the ancient times social status of a man was identified according to his/her clothes. It is not enough yet only being in full and joy. Kazakhs clothes along with its

convenience must have all Kazakh traditional peculiarities, and show Kazakh identity. This is vital importance for national identity [13]. It would be very valuable if we could associate infants with owl's feather's takhia, young girl with borik, husband with owl's feather. If we could value daughters-in-law saukele for herd of horses, and recognize that a young daughter-in-law becomes a mother by her ak zhaulik, and to know that she is the mother of several children by her domelike kimeshek. According to shapan azakhs used to identify a person's tribe, virtue, age etc. Even men's borik could tell about his belongings to definite tribe [13]. The main point here is not in copying everything from the past, but to relate it with modern times according to today's demands. Today we can become a producer rather than consumer of our national clothes with its own peculiarities. I'm quite sure that our traditional clothes can become recognized throughout the world. However for now we only have names of traditional clothe but not the item. By making recognized our traditional clothes, we will make recognize Kazakhs. It is not compulsory to make all the clothes total national, but at least it would be appreciating if it was suited with modern styled clothes.

References

- [1] Nikoleva Elena. Cross-cultural concepts: in the discourse of advertisement. – Moscow design and technology state University, 2001. – 321 p.
- [2] Zhuenbekova Ainur Abdrakhmankizi. Kazak ulttik kiimi madeni fenomen retinde. - Almaty, 2007. -146 p.
- [3] Kazakh khalkinin ulttik kiimderi/Kurastirgan B. Khinaiat, A. Suzhikova. – Almaty, Almaty kitap, 2011. - 384 p.
- [4] Raimkhanova G.N. Ata kasip (Etnographialik zertteu). – Almaty: Kazakhstan, 2001. - 243 p.
- [5] Kazakhstan sandik oneri. – Almaty, 2002. – 342 p.
- [6] Kirikbaeva Sara Mushakizi, Sandik koldanbali onerdegi Kazak aiel kiimderinin mani. – Almaty, 2010. - 180 p.
- [7] Arginbaeva Kh. A. Kazakh khalkinin oneri. – Almaty, 1987. – 321 p.
- [8] Shokan Ualikhanov. Shigarmalar zhinagi. - I tom. - Almaty, 2001. - 326 p.
- [9] Zakharova I.V., Khodzhaeva R.D. Kazakhskaia natsionalnaia odezhda: XIX – nach. XX v. – Alma-Ata: Nauka, 1964. - 115-122 p.
- [10] Khalel N. Ulttik miras. - Almaty, 1998.- 373 p.
- [11] Narodnoe decoorativno-prikladnoe iskusstvo Kazakhov (Albom. Vstup. st. N.A. Orazbaevoi). - Almaty. 1970. – 312 p.
- [12] Internet sources. Yandex. National clothes.
- [13] Kazakhstan's state central museum' ethnographic collection (series) Kazakh's traditional clothes / Scientific editor and project adviser Nurlan Alimbai. Illustrated scientific catalogue. - Almaty: Oner, 2009, 1-v. –344 p.

3.4. COMPARATIVE REVIEW OF THE KAZAKH AND MONGOLIAN HISTORICAL FORMS OF IMAGE OF WOMEN

Introduktion. During research of gender issue raises in the philosophical and cultural theoretical approach image of women in Kazakh culture and world perception is studied thoroughly from archetype analysis approach. In order to reveal contemporary Kazakh women symbolic signs and historical impacts it is analyzed Mongolian mythology, pre-Turkic and the ancient Kazakhs religious beliefs and further traditional Kazakh philosophy. In Kazakh traditional culture a woman was highly evaluated in a society as a person who gives a birth, a preserver of family's harmony, the one who educates coming generation, and the one who wishes all the good to all universe. By coming back to historical cultural pre-conditions of contemporary condition of Kazakh women we wanted revive traditional philosophical cultural sources in order to solve gender issue problems in current times. In order to find peculiar way, there should be made harmony between traditional world perception and contemporary spiritual directions.

Historical preconditions. Women's position in Kazakh society was highly influenced either by traditional Steppe regulation and either by shariah regulations based on Islam values. As official historical documents regulating rights and duties of women can be mentioned Genghis Khan's rule of law, the Yassa code and Tauke khan's rule of law Zheti zhargy ('Seven Laws'). Along with them there were law codes of 'Kasym khan's kaska zholy' and 'Esym khan's eski zholy'. In the next stage we would like to consider women's image in the script 'The Secret History of the Mongols'

Script 'Mongol's secret genealogy' [1] written in 18th century describes either life of Genghis Khan, and either language, mentality, history, literature and culture of all neighboring Turkic Mongolian tribes. Hence, this literature is regarded to be valuable heritage. Nomads who live in close areas with each other had similar social structure and social economic system. Consequently their way of life, essence, views on life, world perception and way of thinking are similar too. In this script image of women is mainly given through Mother's image, which had significant role in formation of Genghis Khanate. Place of women in society is described throughout whole script being mentioned in 32 chapters in more than 100 places. There are several proverbs in Kazakh which state 'Harmony leads to well-being', 'Blessing is gained through harmony', 'If there is a harmony of few people they will get what they want, if there is disharmony of people even with more quantity, they will lose what they have'. Main idea of this work is propagation of this very idea. Mother [Oelun](#) who originated from [Olkhunut](#) tribe is described as wise person who was organizer of all notable events in life of Genghis khan and life of all empire. For instance, in 19th chapter described story where she gathered her sons and asked them to break one twig. All her five sons could easily break it. Then she gave them out five twigs united in one and asked them to break it. However, this time they could not break twigs. For this their mother said: 'if you act alone as one twig, each of you will

be broken as easily as one twig. If you act together, no one can destroy your power'. Here image of mother is given as first teacher and main trainer of a child. Due to this it was required high demands from mothers. Future of a child is directly related with way of upbringing of mother. There is well-known proverb which states: 'What you have seen in a net, that will be in your catch'. This proverb proves that practical upbringing is more important than simple preachment.

Place of a Woman in Traditional Mongolian and Kazakh Society. Good breeding of coming generation is an eternal issue. Good traditions pass from one generation to the next. After passed long times new generation will continue to tell the story of 'Five sons of Oelun grandmother' [1, 76th article] of Oulen (mother of Genghis Khan) and will appeal to unite their children. In 23-37th articles issue of unity is signified even better than before. This story became well-known later throughout the world. It can prove that each good thing can be close to everyone. Along with generation upbringing unity of a whole country was of high importance. If you live in harmony you can rule people states 39th article of Hoelun grandmother. According to this article five sons of Oulen grandmother united their power and could conquer Urankhais. It shows that aspiration to unity of buriat, baiad, urankhai, borzhichin tribes as the great Mongol empire comes from 13th grandmother of Chingis Khan wise Hoelun. It means aspiration to be one country was a dream which passes through generation to generations.

In the 'Secret Mongolian Genealogy Book' mother of Genghis Khan is described as a woman with all best qualities of woman. There was a well-known event with Oelun, when she could make come back some people when they dispersed into different parts after death of Yesugei [1, 73rd article]. This case show how brave and patriotic women were in equal with men.

Chingis khan didn't separate women in distribution of property. Therefore women had great honor at those times. There is a well-known proverb in Kazakh which states 'Two different herds are united with halter, two different clans are united with engagement'. To their engaged daughter Kazakhs told to become as part of her new family and to do her best in order to show all her good qualities. These words are used for a young engaged girl 'to sink as honey and to be soaked as water' in her new family, which meant not to stand out from her new family and to accept all features of her husband's relatives and to become as they are. Only in this case, her father-in-law can become her defender. Respect from father-in-law was equal to respect from all other relatives. Daughters from this point were also considered as ambassadors of their native clan.

Some scientists assert laws of Kazakh khanate were originated from Genghis khan's 'Zhasak' laws. Others claim that Kazakh laws are absolutely independent laws. In law collection 'Zheti zhargy' 'Seven articles' can be found both laws of Turkic world perception, and either Muslim laws. For example as witness instead of a man had to be two women. Crimes like violation of women, stealing a girl were considered as serious crimes. Guilty men for such kind of crimes had to be sentenced to death. However penalty could be acceptable instead of death sentence.

Feminine Symbolic in Traditions Kazakh Society. In general Kazakh traditional family culture consists from vivid Islamic elements. However tradition of

seven ancestors –zheti ata had important factor in law collection. From this point Kazakh culture differs from its neighboring countries like Uzbeks, Persians, and Turkmen etc. In mentioned countries cousin relatives were allowed to get married. Unlike in Kazakh culture relatives till seventh generation from one man couldn't get married to each other.

Tradition of the chain of seven grandfathers was basic in regulation of marriage and family relations. This tradition was alike to social institution. Purpose of this tradition was in prevention of incest and regulation of marriage and family rules. Other institutions and norms (ransom for bride, polygamy, etc.) were conducted under rules of this tradition. According to the ancient genealogy tradition chain of seven generation was regarded to be one clan, chains of the thirteen generations were considered as one tribe.

Basic form of marriage amongst Kazakhs was monogamy, marriage to several wives (usually it was limited up to four according to Sharia), polygamy, existed only amongst rich families. Main tradition of marriage is bride price. Quantity of it was ranged according to position in society, genus of the family and family wealth parents of parents of groom and bride. Along with bride price groom side have to bring to wife's parents 'iliu– groom's side gift to wife's parents as livestock, or coat, 'Sut Akhy – gift to bride's mother as gratitude for her lactation, 'Koimal (livestock)' – a slaughtered livestock, usually it is sheep, and meal prepared from it. If groom's family is poor to pay bride pay usually his relatives or clan helps them. In Kazakh traditions divorcement was considered as 'shameful deed', Two-time to husband was considered as the most shameful action by a woman. Talaq (derived from Arabic word divorce) was given by husband. Hence divorces amongst Kazakh marriages were very rare.

Traditions and cultural heritage takes very important part in each national culture. Probably, similarity of conceptions 'ethnic culture' and 'traditional culture' can be related with following reasons: folk's traditions based on national ethnic features; traditions are significant elements of national feature; traditions are inseparable part of national culture.

Dastur (lat. tradition – continue, eng. also tradition) is sequence and complex of human experiences, useful for historically based society, transmitted from generation to generation and preserved in definite time period. This complex includes cultural heritage customs and traditions, superstitions, way of life and rules, processes, holidays and celebrations, etc. If all necessary values for human as material, social and spiritual are considered as tradition, then heritage is a core for spiritual development of generations. It is spiritual cultural material which is unchangeable in time processes and dates back to past Traditional Kazakh society and place of woman in society are one of the most significant less researched fields in Kazakh culture. First, traditional norms and values of traditional Kazakh society norms are still preserved. Second factor is influence of consciousness and model of activity.

'Kazakh women had limited rights in social political life. Juridically she had to be under control of her husband in all occasions. Hence she did not have rights to own her own property. Tradition and sharia put interests of family higher than

woman's interests. Consequently she had limited rights on property. She couldn't make any decisions on her own, without her husband's permission [2, 76 p.].

However, Kazakh women had differences from many other Asian nations. Kazakh women never wear paranja, made decisions about mode of life in the absence of her husband and was highly respected in family. 'All problems concerning aul (village) matters Uljan solved by her own, without saying to Kunanbai' [3].

According to scientists, who explored traditional Kazakh society, Kazakh women in traditional heroic epics had male features and intellect. They were described equally with men in humanistic matters [4, p.19]. Place of Kazakh woman in nomadic traditional society gave her possibility to have 'comparative' freedom and equality with man.

Along with it, researchers point out the tradition of hospitability and kinship relations. This tradition sets the social relations in a Kazakh family. All burden caused by this tradition was on behalf of a woman [5, p.50]. 'Always his relatives come from aul/villages again and again and stay for months. I cook three times a day for them. Instead of taking care about my children I have to care about guests' [6. p.51].

We shouldn't disprove that women and men were equal in Kazakh society. According to G.D. Gachev's nomadic nations valued women more than settled nations. He wrote: 'Uzbeks and Kazakhs both converted to Islam. However Kazakh women have never covered their faces with paranja. They became active individuals who could solve many problems themselves' [7, p.67-69].

In nomadic society a woman was a protector of an unusual dwelling. Her dwelling, 'shanyrak', is a mobile folding house which could be resettled and set again. Her world perception was connected with her consciousness, mainly, with nature essences. Due to this reason Kazakh women treat their husband with respect, but it cannot be considered as worship of slavery.

Kazakhs conducted this kind of custom for a baby in mother's womb. They make a pregnant woman to eat foams of just-milked mare's milk in the morning, at daytime, and in the evening; also they smear her face with foam [8]. In this way they introduce the baby in the womb with the world and with his Motherland through the smell of air that mother breathed. This was the way of sending information to coming baby. Meaning of this custom is following: morning foam was to introduce a baby with the odor of the World, stars and the moon and with the smell of motherland's winds till daylight. Daytime foam was to introduce a baby with odor of sunlight. In the evening he is introduced once again with the odor of the Motherland before he'll be given birth. According to that the baby's introduction with the World was made by air/odor. This introduction will be developed by relative feelings; these inseparable-uninterrupted feelings will be sunk through blood. It enters to consciousness in the degree of spiritual intimation and acts subconsciously. This initial spiritual base will be eternal for coming baby. This spiritual achievement has also one more special meaning.

Let's stop at another cultural tradition. In oriental countries it is paid great attention to sense of smell. It was believed that smell can greatly influence on a man. This cultural tradition is developed in Kazakh culture also. Kazakh people knew how

smell affects a person and how smell can raise human's spirit. When a woman was pregnant, there was conducted a special ceremony. It is done to show a special connection between a mother and her baby. The mother washes her mouth with special herbal broth sagebrush. People believed that through the mother, through the water and through the air there is sent information to baby. This was believed let baby to meet with his motherland. Since introducing with his motherland was through smell, this relation is approached through sense and blood. There are a lot of stories about smell, but more stories are about sagebrush smells. One of them is about a king called Artik and how he arrived to his motherland. King Artik stays for a long time in a Caucasus lands. So many people come to take him back to motherland, but he did not want to come back. In the end one of his relatives bring with him Sagebrush and let the king to smell it. After this he was ready to left everything in Caucasus and be back to his motherland [9, p. 74].

There is one more legend from a poem "Okjetpes" by S.Seifyllin. In that legend Abilay khan arrives with triumph from a fight with Kalmyk. In division of trophy from fight heroes could not come to decision who should take Kalmyk's beautiful girl. In order to save peace amongst warriors, khan let the girl make her own choice.

Kalmyk girl made up a game for warriors and said that she would marry the one who would follow all instructions of a game. The girl tied up her scarf at the top of the mountain called "Okjetpes". Whoever shot an arrow to the scarf would marry her. None of the arrows of heroes could reach her scarf. The she made another rule according to which one man had to pick up four another men and take one thousand steps. Eight men were able to fulfill this rule of the competition. Next she goes to the Burabai Lake, gets down to the rock and proposes a riddle. Her riddle was expressed with symbols and allegories. She showed herself as a pigeon, betrayers as crows and owl, her lover as a falcon, the khan as an eagle. No of warriors who were participating in that game couldn't understand what she wanted to say, but Adak who did not participate in this competition could solve the riddle. However he understood that she has been missing her motherland and put her on a horse and send the beautiful girl to her home.

In Kazakh tradition importance of Kazakh women in human life is evaluated since child birth till man's death in customs and traditions. All traditions and customs are related with women essence and this fact can show Kazakh women feature. In funeral ceremonies of Kazakh traditions place of estirtu, konil aitu, and zhoktau are very vital. All of them were sung by women and there are numerous samples of them which were well-known for its uniqueness.

Woman is a person who give birth, who is main person responsible for harmony in family, teacher of new generation, the person who is makes all goods deeds and feelings of this life, because of these women were highly esteemed. Idiom "Let me consult with my bones" means let me consult with my wife. The word bone means wife.

In traditional Kazakh heroic epics women are described equally with men and highly esteemed. According to Kazakhstan's scientist G.G. Soloveva: "Contemporary gender concept shows esteem to women, this is peculiarity which was specific

character of Kazakhs. God Umai was responsible for family happiness and for life of children. To heroes who were dead abroad were dedicated prayer with her name" [10, p. 255].

In traditional Kazakh history there were known numerous women who ruled people, mothers who ruled whole tribe, heroines who were known for their braveness, and women who were worshipped because of their sacred qualities, famous orators and very well-known musicians. Some of them were forgotten in the pace of history, some of them are still in the memory of nation through myths and legends and became the source for spiritual national artifacts. Minaret and syrlitam in the shore of Syr Darya for Biken, Monuments for Aisha bibi and Baba azhe in Taraz, monuments of Belen ana Bolgan ana in the shores of Sarisu, monuments of Domalak ana and Karligash ene in Shymkent all these picturesque and beautiful monuments prove that statement.

According to legends with toponymy related to women it can be easily noticed Kazakh traditional gender position, which highly evaluated place of women in society according to their wisdom, character.

In science onomastics it is widely used term henonym for titling tribes and small group structures. It is well-known fact that there were ru-tribes which were titled by women names. In pedigree of Shakarim it is said: "Name of above-mentioned Sary's wife is Muryn. Sary's is titled by her mother side Murin. Matai's sons Atalik, Kenzhe, Kaptagai.. are titled Kizai after Atalik's wife Kizai. Those four are listed in their mother's side pedigree as descendants of Ergenek Uak [11, p. 38]. According to A. Seidimbek Kazakgs worshipped women in such level that they titled the names of whole ru after women names. For example names of rus Domalak ene, Dauletbike, Altyn, Maukesh, Aibike, Nurbike, Uldai are all women names. Even mottos of Kazakh national ru-tribes were related with women names. For instance, motto of Suindik ru-trobe of Argyn is Zholbike, motto of Karakesek tribe is Karkabat, Naiman's one group Kizilair's motto is Kizai' [12, p. 187].

‘Gentility’ is considered to be symbolic concept. It is the inherent feature peculiar to a man, a woman, to wealthy and poor man. According to philosopher A.Adaev, who divided the level of the gentility of ‘genetic and blood gentility, to the personal and national gentility’, ‘Kazakhs concept of genetic and blood gentility dates back to very ancient times. Both parents have equal responsibility on formation of it. However mother’s gentility was more appreciated and taken into consideration rather than father’s gentility. There can be given numerous examples which proves that nation must be ruled only by fertile person [13, 96 p.]. Especially, the symbolic image of ‘Kazakh wife’ concept accords to creativity of poets and zhiraus to above-mentioned national world perceptual values:

If you are married to a loon woman,
Then you will lose generous friends,
Your descendants won't be rulers,
Instead they will lose heritage!
Why don't you know that?! [14, p. 116].

Indeed, there are many facts in the national myths, in the historical stories, in the genealogical legends and in the national customs and traditions which mention

that our grandparents paid more attention firstly to the mother's gentility. L.N.Gumilev stated about that 'There was an important attention to mother's gentility. For example, in order to remove someone from his authority it was reasoned his mother's commoner fact. Of course, it's just political matters' reason, but look at interesting point of this proof' [15, 72 p.].

In order to make sacred the most esteemed ancestors it is used to call their names as slogans, to call them up difficult incidents of nation, in battles for land. Amongst them can be named either names of women who raised the spirit of nation.

Actually, when we consider history and culture of Kazakhs there are too many mothers and women who fought heroically, with their higher judgment, with wisdom, and with deep patience by inculcating national values and concepts through language (e.g. Kurtka, Karashash, Domalak ana etc.) Therefore, it's important to evaluate importance of mothers in preservation of native language. So, it is one of the most topical issues today to form as sacred responsibility of mothers to preserve all features, values and sacredness of mother-tongues. It is very important create social material base for this.

It is obviously that Kazakhs, who titled their language as mother-tongue, draw high attention to the 'mothers'. It is no coincidence that famous philosophers' features were inherited form their grandmother's or form mother's side. If we consider the image of mothers in fictions as a 'Kazakh mother' we will find the wonderful treasury amber-diamonds.

The nature of women and her difference from men is noticed by her beauty. The beauty is only women's feature. So, it is a logical that each woman strives for beauty, and poets, as whole people, desire for beauty.

The description of Abai concept of 'Beauty' are reflected through following combinations: spacious forehead, bronze hair, light throat, reddish face, black eyes, eyebrow arch, the gluttony looking at her, honey lips, red flower, clean white teeth, scent smells like a flower, thy light is sunshine, friendly human, forgiving person as a cast white silver, eye is shining as a beautiful black eyes, bright face, reddish side bars, the faceted nose straight descending through the forehead, bronze black hair like a silk, struck to eyes, as a wave and etc. From these named combinations we can clearly notice the suitable meaning about the beauty of Kazakh Nation. One line of them is the combinations which have formed earlier on Kazakh people's consciousness, and another of them is pattern of words which poet constructed.

We can often notice common semiotic units which can be the proof to the concepts on topside. We can see the national-cultural symbols which can introduce us with the beauty of Kazakh women and with the differences of their inside spiritual world. We think that we can show it with the following cognitive models:

- The symbol of beauty:
- The symbol of cute
- The symbol of tenderness:
- The symbol of simplicity, rationality:
- Kazakh woman is proud of her nation and she cares about her nation:
- Kazakh woman likes new things and novelty
- Kazakh woman keeps culture tradition.

In Kazakh national myths, epics and legends love develops from optimistic sense to tragedy. It is clear that the concept of love has the long history in Kazakh's traditional outlook. This concept tightly linked with the political patriotic and spiritual humanistic issues.

The epics which shows us concept of love that typical to the traditional outlook of Kazakh nation is given through image of girl Zhibek (Silk). Epic is not started with traditional feature, which define choice of life partner by fortune, or fate. Partner is chosen by individual right of choice. Main hero Tulegen chooses his spouse personally. Freedom of choice of love and feelings give new wave in a social relation of Kazakh nation. This fact is not upbraided, but conversely supported. However, the life of this love does not last for long. The death of her husband made her understand the old steppe rules and made her to remember her love forever.

In Kazakh concept love is not only inseparable thing of a man, but also it is a way of existing of people in the world. Along with glorifying this feeling and it is paid great attention to love as systematic instrument of upbringing. If we turn to historical facts, we will see that all Kozy-Korpesh, Tulegen, Kyz-Zhybek, Bayan Sulu were educated with love of their parents, relatives, and their social environment. The concept of love is significant and complicated issue in Kazakh world perception. Love is the way of people existence, reflection of his right of choice. Kazakh well-known proverb which states 'Beautiful is not beautiful, but beautiful the one who you love', proves that statement. As Abai stated 'Love and Passion are two ways', love is the way of determining people's relations to patriotism, morality, humanity in society, which is peculiar to philosophical category. Nomadic Kazakhs evaluated epics of love in equivalence with religious books. Because love is God's light. Not each person is given honor to feel the love, only those who were honored Creator's light can feel this feeling. Person without love cannot understand the world and himself, he will be a person without spiritual aspiration to life. Those people do not have image of God in their heart, consequently they are lack of Allah's light. These ideas in Kazakh poems were given by love relations between girl and young man. Love's main feature is to develop a man spiritually. Therefore most of love stories have tragic ending. For example, in a poem 'Kozy Korpesh- Bayan Sulu' Bayan's death is not result of neglecting this world, conversely it was done because of great desire to this life. This concept was wide-spread in Kazakh literature. Poems about love are creations which propagate real humanism and optimism's idea.

Love is much faceted in Kazakh's epics and myths: love to life, love to the motherland, love to the people of your country, love to your parents, love of a woman and a man, and love to a child. These different variances help us to clarify the concept about love, and to develop the relationship between person and the world. Because of this beauties such as Bayan Sulu and Kyz-Zhybek's lose of their lovers make them to disappoint from this world. It is known that the feeling of social lonesome in the world seems like being impossible to fulfill yourself. ҚЫЗ The psychologism of Kyz-Zhybek's image is in her life's extinction day by day. Kyz-Zhybek wanted to live in a comparison with Bayan Sulu. But what a life was it? To love with the memory of trying to execute her obligations made harder girl's heartbreak.

It must be mentioned that love always relates with suffer. Suffering is inseparable part of true-lovers. In contrast to Buddhist philosophy which states that a man should reject love because it bring suffer, Kazakhs and other Oriental philosophy state that suffering give to spirit enormous power, to lovers will give special desire. One's death of lovers will give a big grief to the other. The meeting of beautiful girl's heart with the truth is the great spiritual scenery in poem about Bayan Sulu.

Perceiving love as the way of people existence in the world was established in since the ancient times. Hence it should be made thorough analysis of the past. Unfortunately, nowadays we can notice tendency of glorifying the past. However it should be taken into account that we should get rid from negative sides of the past. Great Abai understood the love deeply from existential side. He revealed the meaning of love through 'heart' category. Origin of love philosophy and heart philosophy has the same roots. His life consists form search and finding the love. Abai in his 'Edification words' often writes about heart and love [16]. Poet hermeneutically deeply expanded his philosophical thinking about 'heart', 'honor', 'spirit', 'heroism', and 'conscience'. By identifying significance of love, he concludes only love can fulfill human's life. A person doesn't lose his love by sacrificing himself to other person; conversely he finds his existence meaning in responsibility, happiness and sacrifice.

Describing variations of love, Abai states that sensual love is one of the highest levels of spiritual love. Abai calls us to speak in the language of the heart.

Shakarym relates the love with the light of truth and spirituality. In his opinion, if person loses his love, he will lose his personal meaning of life.

In Kazakh's world perception, the philosophical concept of love is multi-sided and it leads you to get to know about the universe as wholeness in harmony. In Kazakh traditional world outlook love is considered as the way of perceiving the world with high feelings and the way of existence in the world. This is the general concept of love.

This concept is topical nowadays for spiritual and humanistic revival and prosperity of society. Unfortunately, today we are the witnesses of depreciation of this feeling. Sexual revolution, absolute pragmatism, replacement of great feeling with fate unnatural love are the scenes which we can observe today.

It should be revived deep comprehension of love philosophy. This will prevent youth from alienation from society, to harmony and understanding with his surrounding, through the love to himself, he will come to the love to whole universe. Education to this feeling should be conducted systematically as basis of youth education in education system.

There is no doubt that revival of love philosophy, educate to it and to wider agitation of love will influence to consolidate the world's understanding and the moral agreement, to decide social, religious and cultural contradictions. Kindness, love, beauty are the wonders which rescue the universe from chaos. To love somebody, to adore somebody sincerely, to help someone are the qualities of morally rich person. If there is no good qualities in person, success and happiness will not come to him, as stated Yusuf Khass Hajib. Morally rich person never betrays his fatherland, his nation. Real moral sense is the main wealth of a person [17, pp.7-15].

Reflection of such high feelings can be seen through love. What do we look for when we are in love? What does satisfy us? Does the one want to satisfy his/her desire? Maybe we want to use beloved person as a matter of subjective satisfaction mean... In this case, this kind of love cannot regard true. Retaliation for this lust would be spiritual weakness, non-satisfaction and sorrow. Do we want to devote our life to beloved person? Of course we want, but we want this sacrifice to be without negative intrusion to own life; we are ready to sacrifice and die for beloved person. The reason for this either readiness for everything for beloved and, either feeling of dignity and satisfaction which come to our life with these brave actions. Love is neither cold and egoistic, nor total destruction of yourself. Feeling of love helps us to win egoistic feelings, and this fact leads us to feeling of life fullness. It makes our life meaningful. Concepts "Objective" and "subjective" surely cannot be enough to explain height of love. Since concept love stays higher than both these concepts. This is blessing of life which wins contradictions of 'Mine' and 'Yours', subjective and objective.

However, love cannot serve as the last meaningful element in this life. A couple cannot achieve total life satisfaction, if their love cannot resist to time obstacles. Absolute blessing of life of life meaning either should be eternal. If to consider life as temporary state, there will raise question of its meaning. Every temporary state which has its start and finish cannot be concerned as full, since this temporary thing is necessity of another thing. Hence it can be regarded as functional or nonfunctional tool of use.

Love gradually rises from alive and dead nature things direction to spiritual things and then moves to increase of personality, which calls transcendence in philosophy. Man goes out from himself in love process and rises to fundamental ontological nature, because individual's thoughts and feelings are directed out of him.

To love someone happens without any duty or purpose that is why feeling of love is high evaluated. Any man loves the space, nature and the universe. This is also peculiar to Kazakhs who worships Mother Nature.

In one of the Indian precept books said: "There are three things that make people passionate to each other. They are – the sincere beauty, i.e. good-nature, mind and judiciousness and the external beauty. The sincere beauty creates the friendship to him, mind and judiciousness create the respect to him and the external beauty creates the love relation. These three things create the love which makes people passionate to each other. "

Love is the great harmony of human life, blossom of human's nature, the world's great picture which is seen only with loving gaze, the life's hot breath, nurture. When a man loves somebody, i.e. when he feels somebody's love or hopes about somebody's love, he will feel the power inside him and he will try to achieve high goals, he will do big affairs with a big power and ingenuity. It means there where is no love, life loses meaning and all beautiful colors turns to callous, glumly beauty.

When Yestay, the author of the famous song "Korlan" aged his 72 and was going to leave this world, he looked for his friend Nurlybek. Nurlybek, who lived in two days distance from Yestay, came to his friend in spite his leg injury. Then

Yestay showed him his thinned and old ring in forefinger: “Remind the old men who will bury me. I haven’t been removing this ring for half century. Then let’s make it shine in the rest centuries... my dear Korlan placed her great feeling in a small ring!” said and shed tears.

Love is the strongest, the steadiest feeling which fills your heart with pleasure, inspires the soul. It is the meaning and smelled sweet flower, gentle delightful melody and core of our life.

Love means to live not only for yourself but also for other person, to be with him in sorrow and joy, look at the world with his eyes, to respect him, i.e. the gold pedestal of love is resistance.

Rich literal, spiritual heritage samples can provide us with the information about the past, history and culture of a nation along with its world perception, point of view, essence and psychology, unique traditions. L. Gumilev’s states to this point: “We haven’t received that luxurious furniture; wood and precious leather are decayed, gold and silver are melted, weapons are rusted and turned into a dust. But written data gives us valuable information from past centuries about very rich culture which is unique. We should trust it more than in inutile archaeological excavations.” [15, p.71]

There is no doubt that when we speak about ideal Kazakh woman with both internal and external beauty, good nature and mind, we immediately imagine characters from heroic epos and legends. Kurtka is the symbol of wisdom, Zhibek is the symbol of beauty and gracefulness, Aiman and Akzhunis, Karahsash are the symbols of necessary qualities for woman – cunning and wit, Domalak mother is the symbol of wisdom and simple soul, and Bayan, Aisha Biby are the symbols of beauty in harmony with devotion to their true love.

In the epos “Kobylandy batyr” it is told about how Kurtka had chosen the hero’s horse, and looked after it with diligence. When Kobylandy’s friend Karaman called him to go together with them to fight with enemies, he consulted with Kurtka and said to his friend that he is agreed with Kurtka in insufficiency of his horse’s care for forty three days. For this Karaman answers trying to offence his man’s dignity: If you obey your wife, if you give chance to woman to think for you...

Kurtka noticed that the hero was getting angry and had to bring the horse out. In the end he goes to the battle, but he suffers because of horse’s bad condition, and regretted that he did not follow the advice of Kurtka.

Oh, the horse, which was cared by woman!

If you knew, even if she is a woman, she is so noble!!!

This shows that Kazakhs confessed that women had more capability to solve the question with deliberation; it is not a shame to listen to woman’s advice.

The other example of this can be found in epos ‘Aiman-Sholpan’. This epos disapproves believe that ‘Poor man is much better than a woman with golden head’. It proves that wisdom of a woman is much higher than her beauty. Kazakh epic jiraus reveals meaning of happiness which takes important place in life, and considers that happiness is directly related with your wife. Happiness without good wife is impossible. Great esteem to a woman, who is owner of all blessing and harmony in family, is peculiar to all great thinkers.

Closing remarks. Today we live the age of globalization full with contradictions. The main significant issue of this age is to find spiritual humanistic directions and aims. Contemporary life's experience is based on the best achievements of the past, present and the future.

Spiritual humanistic development of a person gradually leads to harmony of a man with the universe. Finding of the way of harmonious unity of the world civilization is realized through different methods and tasks. In Confucianism, Daoism, Buddhism, Islam and Christianity harmony is closely related with concept of love. In some traditions love seems like an inconstant life, but in many cultures it is defined as the life itself.

For solution of his daily life problems, a civilized man turns to general human experience and finds the most suitable way to get to humane aims. By comparison of the West and the East concepts of women symbols, we come to conclusion that we have to use human's wealthy spiritual experience and to arrive to ourselves.

References:

1. Mongoldyn qUPIya shezhíresí. . – Almaty: Ğylym, 1997. – 270 b. (in Kazakh)
2. Adílbayeva SH. Khadis – ğurpymyz, sunnet-saltymyz. – Almaty: Kokzhiyek-B, 2009. – 280 b.(in Kazakh)
3. Auyezov M. Put' Abaya: roman-epopeya: V 2 tomakh. – Almaty: Zhazushy, 1982. – T. Í. – 569 s.(in Russian)
4. Akatay S. Drevniye kul'ty i traditsionnaya kul'tura kazakhskogo naroda. – Almaty: Gylym, 2001. – 363 s. (in Russian)
5. Belilovskiy A.K. Ob obyчайakh i obryadakh pri rodakh inorodnykh zhenshchin v Sibire v Sredney Azii // Zhivaya starina. – 1994. – Vyp.1. – S. 554-620
6. Usacheva N.A.. Zhenshchina: yeye status, sud'ba i obraz v mirovoy literature. – Almaty: Ğylym, 1994. – 220 s.(in Russian)
7. Gachev G.D. Natsional'nyye obrazy mira: Yevraziya kosmos kochevnika, zemledel'tsa i gortsa. – M.: Institut DI-DIK, 1999. – 368 s.(in Russian)
8. Mishtayuly T. Toĝyz ay // Ana tili. – 1991. – 7 kantar.
9. Suleymenov O. Esse. Publitsistika. Stikhi. Poemy. – Alma-Ata, Zhalyń, 1990. – 592 s.(in Russian)
10. Zhanpeyísova S. Qazaq, tılıńin rukhani madeniyet leksikasy. – Almaty, 1996. – 230 b. (in Kazakh)
11. Qudayberdiuly Sh. Týrik, qyrĝyz-qazaq, zhane khandar shezhíresí. – Almaty: Sanat, 1991. – 80 b. (in Kazakh)
12. Seydímbek A. Qazaq, alemí. Oqu quraly. – Almaty: Sanat, 1997. – 464 b. (in Kazakh)
13. Adayeva G. Qazaq, khalkynyn dasturlı duniyetanymyndaĝy gender maselesí: filos. ğyl. kand... diss.: 09.00.11. – Almaty, 2007. – 129 b.(in Kazakh)
14. Bes ğasyr zhyrlaydy. – Almaty: Ğylym, 1987. – 1 t. – 401 b. (in Kazakh)
15. Gumilev L. Kone turíkter. – Almaty: Bılıń, 1994. – 460 b. (in Kazakh)
16. Abay. Zhazĝyturym // Abay. Poeziya. // <http://www.abay.nabrk.kz/index.php?page=content&id=149> (in Kazakh)

17. Nysanbayev A.N. Makhabbat – qazaq, duniyetanymynyn ozektí maselesí // Globalizatsiya i problemy mezhkul'turnogo dialoga. – Almaty, 2004. – T. 2.– S.7-15(in Russian)

3.5. IMAGE OF A MAN AND THE UNIVERSE IN KAZAKH MITHS

Myth can be defined in three ways: 1) ancient fable, story; 2) creation of myth, mythological cosmic genesis; 3) historically, culturally symbolized peculiar state of mind. Mythology is a tool for self-knowledge of a man; it is an ancient and eternal form of identification of human's creative capabilities. We should pay attention for two things in mythology and legends when we speak about Turkic and Mongol vision of the world. At first, we have to mark precedence of harmony and order in mythology. It is well-known fact that culture serves as a tool of regulation. The ancient people made nature close to them by worshipping it and regulated it. Secondly, by anthropomorphizing the universe and God, they made it more humane.

After changing myths age by other cultural types, there were left totemic conception in the memory of people and served as archetypes. It is just transformed into new signs and symbols. For example, in the Mongol and Turkic world perception «Kok bori – Blue Wolf» in the martial times was symbolized with bravery. One of the features of mythology is cultural dispersion or syncretism. Interlacement of the different cultures and worlds, intersection of different time lines, alternation of unbelievable and imagined scenes with the scenes of true life are appearances of mythological consciousness. For example, epos 'Kobylandy' describes fighting of Kipchak tribes with foreign enemy, so we can spot specific time line in it. But Qurtqan's moter Kokten ana and Baba Tukty Shashty Azir belong to myths of pre-Muslim period. There can be mentioned other such numerous examples in Kazakh and Mongolian mythology.

Kazakh and Mongol's ancestor's mythological world perception is interrelated with world culture. Representatives of structuralism cultural studies (V. Propp, C. Levi-Strauss) after analyzing myths and traditions of different cultures came to conclusion that their structure is similar. For example, the ancient Greek tale about cyclopus and Turkic Tobekoz have the same content and the same construction [1, p. 439].

Turkic and Mongolian nations concepts about creation of the universe, including Kon Tangri (Blue Sky), Zher-Su (Ground, Water) and Umai ana, have been established from the earliest times. Legends about blue wolf, totems mentioned in compositions of Ch. Aitmatov and Y. Rytkeu can be considered as unique signs of mythabout Deer and Enormous whale. Concept of totemic origination is the significant core of world perception which means internal harmony of a man and nature. Scientists refer concept of origination both to a human, and either to whole universe and to the three worlds (upper, middle, underterrain). For example, nomads relate each type of animals with one element: sheep is associated with fire, camel with ground, horse with wind, cow with water. These elements are the signs of the universe creation: cow is a symbol of death and the other world, camel is symbol of

the ground, goat is symbol of chaos and emptiness. Later these traditional totemic concepts had been changed, but some of their elements were left in the mind of people.

In mythology meaning of sacredness has man's biological life, his birth and death. The first division of a society was sexual division. On this basis it was formed one of absolute images, independent from time, concept of initial parents. If in religious perception Adam and Eve were created by God, in mythology they were originated from nature. In mythological time and space continuum there is no any borders between a man and the universe. Words and actions of mythological character are in syncretic and in unified feature. Power which realizes its unity is peculiar system of customs and traditions. In the age of mythology unity of a man with nature was highly glorified. 'Animal motifs' in Skithian civilization, Chinese Yin and yang beginnings, myths about arisen Gods in Egypt and Shumerian culture all are symbols which call to harmony with nature. Mythology covered the ancient culture of all nations and all ethnical groups. Scientists of Turkic Mongolian cultures confirm that matriarchy was the main way of social construction in Eurasian steppe for a long times.

Along with information about creation of the universe, animals, plants and humankind, myths transfer significant information about vital events in the history of mankind. It always informs us about 'creation' of something, it always informs us of how something happened. In myth we stay in the initial origins of some creations. Scientist in religious studies Mircea Eliade stated that mythological idea system finds a way to hearts at once. A man becomes positive, he gets inspired, simple man feels himself in unity with the nature, and he feels that he is responsible for essence and feels himself eternal.

Each nation, culture, religion has its own myths. But level of its fame is different in different nations. It is related with historical difference of different nations, hence results of comprehension of mythical heritage is different.

If to investigate myths of Mongol and Turkic nations, the main topic of their myth is about relation of the sky and a man. The main plot urges that Tengri (the Sky) created the universe, and the other creations of environment were created by men's actions. For example, some animal, or a man by mystical power rose to the Sky and turned into star. Legends about creation of the universe related with the very ancient times and cover themes of creation of the Sun, the Moon, and stars [2].

Creation initially tried to rule a man by chaos. Z. Serikkaliev makes excerpts from legend Gilgamesh about this: 'Created man Enkidu (his father is donkey, mother is antelope) had humanistic features in his essence: in his small heart you can find real friendship, generosity, wisdom, kindness etc. So many qualities are in one man. He is as powerful and beautiful as God. By recognizing women's beauty, soul and love his thinking and mind became deeper and he became more civilized and spiritual' [3, p. 88].

The Sumerian King Gilgamesh suggested Enkidu to be his companion in order to kill severe Humbaba, and also to destroy all the evil in the world. "In the art of the ancient Babylon it was more developed worshipping the strong powers of the Nature like The god of the Sun Shamash, the god of the Moon Sin, the god of the storm

Adad. Also in the story about Gilgamesh it is mentioned about the monstrous giant that had all the insidiousness of the universe. ‘When he looks at someone, it is the look of death. Huwawa’s roar is a flood, his mouth is death and his breath is fire! He can hear a hundred leagues away any [rustling?] in his forest! Who would go down into his forest!’ [3, p. 87].

The ancient Sumerians show an amazing example of magnificent heroism on the fight with the severe monster in their world-view. Gilgamesh and Enkidu together pull out the heart of the villain of evil which seven times had drunk the whole water of the River [Euphrates](#) and deprived people from water. In description of the storm and deluge poetic music alternates with piercing rhythm. Cosmo comparisons are like a messenger of majestic, incoming confusion and destruction. The character of Humbaba who makes ‘the rain of death’ is given in a full description.

Epos authors mention about the brave contemporaries, who fought with the power of creator, in order to be memorized in nation’s minds. In fight with Humbaba a man finds a friend and partner from the severe nature itself. Eight storms blow out Humbaba without letting him to open his eyes.

It’s easy to notice the extreme actions from the inspired, high spiritual energy, exaggerating tune and whole, firm picture of the composition. The heroes masterly suit with the soul of the nature that even when they cope with all difficult barriers and have domination over, it turns out that they make the nature to get its main aim. They give the creature a long-awaited peace. When Humbaba felt and his bodies which are scattered by demons were dead, the big mountains and peaks covered with forests began to flourish [3, p.89].

But the silence of the nature was in harmony before a brave man came and the hero harmonizing with the nature can streamline and harmonize it. After the death of Humbaba the whole nature began to bloom. We didn’t take the Sumerian myths in a collection of Turkic worldview without reason. The scientists and specialists put forward their opinions and arguments about a harmonic connection between the civilization of the Sumerian and a former Turkic culture.

Chinghyz Aitmatov, who skillfully described expressive descriptions of modern and early worlds, could show exactly the real meaning of Turkic symbols. In the narration “Ak keme” (“A white ship”) of Chinghyz Aitmatov the myth about Mother-Deer, which is about origin of the nature, becomes a poetic epos which is about the lineage of the Kyrgyz nation and full of inspired mystery. An image of a mighty Mother-Deer, which lighted up with the traditions, involved esthetical inquiry of the people and the sense of the nature. It brought natural essence of the Kyrgyz people and was given a humane authoritative.

The Mother–Deer rescued two babies of people from unexpected danger and death. By happily leaving the lands of severe Yenisei, she introduced them with kindness of mountainous land the first time. “Although in the centre of the snowy peaks and green forest there is a boundless sea. It seems that fresh wind is taking away the waves with foam on the green meadow. This will be your new place for the future, - says the Mother- You will live here. You will break the ground and sow bread, catch fish and graze cattle. Thousand years of your life will be spent here. Live deserving the name of a human. And I will live forever with your offspring. Kind and

wise Mother-Deer exhorted not to forget about a brotherly interconnection between people and her – the Nature that gave them the life' [4, p. 42]. Symbolic meaning of the myths of initial Turks and initial Mongols was very high.

From the given principles we can suppose the next. From the given principles we can suppose the next. In the middle age Turkic literature (in the book of Yusuf Khass Hajib 'Kutadgu Bilig') can be found a name Alyp Er Tonga (Big Man Tonga). Word combination "Alyp Er" is clear, but to the word Tonga it is not given a scientific explanation. In our opinion, the transcription of the word "Tonga" is closer to "tun". So it is reasonable to call "Alyp Er Tonga" as "The Big Hero of the North". Of course, it needs further research and analyzing.

As an influence of religions like Zoroastrianism and Buddha on the ancient Turks and the ancient Mongols it began to form an example of an octahedral sides of the world – Mandala. There is a truthful analyze of this in the book of Kyrgyz philosopher SH.Akmoldaeva (Ancient Kirgiz Model of the Universe). In general we should point out that there were several types of the model of the world in the Eurasian Great Steppe. The main cultural symbol in "The Book of Korkyt Ata" is "eternal life". Also ambivalently description of Korkyt like "to say dead he is not dead, to say alive he is not alive" indicates this. The existence of eternity lives in the Nature, death means joining to the nature again – from this we see the symbol of "circle".

A.Kodar gives his own description about the universe construction: "Nomads didn't lag behind the Sun circulation. They were there, where the Sun was. From this we can see that, they surrounded the time with the circle, and drove it with the sheep. This circle, circulation of the Sun, derived the nomads from settled people who always were in search. The Turkic-Mongols stayed in that circle and other nations were left behind this circle. Because they thought that they were higher than the time. When the settled people considered themselves from time concept, the Nomads accepted themselves as the securities of the Space. It seemed that they lived freely in the space. They also did not want to leave the time. It was a picture of idea of eternity which was based on the circulation of the Sun and equality of the Earth and the Sky. Of course, it was an immature idea which was invented in the low stage of the humane history. But surprisingly we can notice that this idea came up till the beginning of the 20th century without any changes. It is not fortuity. It is one of the special systematic courses of ideas which came to our days without any changes as Islam, Christian, Buddha, and Zoroaster [5, p.7].

C. Yung says that we have lost the substantial of life in ourselves in the result of forgetting archetypes and sacred symbols. Contemporary men differ from previous people, their energy and emotions have begun to disappear [6]. So in Mongol myths about the universe and creation of a man it is said that when the people were born there were neither the Sun, nor the Moon. But each man has his own light, own ray. Afterwards the God hanged the Sun and the Moon on the Sky. If we take this myth from the symbolic point of view, many things become clear. The main God of the ancient Turkic and Mongol people was Kok-Tengri (the Sky). High esteem to the Sky and the other sky bodies is one of the main features of all nations which belong to the civilization of the Turks and Mongols.

If Kazakhs call the Great Bear, which looks like a scoop, Zheti Karakshi (the Seven Robbers), the Mongols call it Dolon Burhan (Seven Gods). According to Kazakh legend there lived seven thieves. They engaged in theft at daytime and felt shame for their deeds at night. They were cursed and after their death their souls became stars and flew to the Sky. The bright star at the top of the Zheti Karakshi is Kiran Karakshi (the Eagle Guard). The star next to it which shines less bright is a girl in capture –Ulpildek. Urker (Pleiades) who is trying to get back his daughter runs behinds the Zheti Karakshi all night long [7, p. 90-92].

According to the most widespread variant about the origin of these seven stars among the Mongols the star has following legend: ‘in the ancient times two hunting brothers met a man on their way. He says them that he was waiting for the bird which flies on the other side of the sky and which was shot by him. After midday the bird fell to the ground. Now they continued their way as three brothers. On their way they met a ground-listener, a big man who can move the rocks, a runner and a big man who can drink the whole water of the sea and joint all together. Seven skilful young men attacked Shazigay Khan and won him, as a result did a useful thing for people. When they were dead, they turned to seven stars [2].

Another variant runs: in the old days one old man’s cow bore a calf with a human body. A one year calf had grown up; performed heroic deeds, protected the people from the enemies. People called him a white nose calf. Due to people’s gratitude he flew to the Sky and met the White Sky King. The King told him: “You had helped your people so much, but they betrayed you. Every day I fight with a demon. Today I will fight in an appearance of a bull. Help me!”. The one year calf entered into the demon’s palace as a physician and made enemy action against the demon. A witch had known his deeds and threw her steel stick and divided him into seven parts. These seven parts became seven stars [2]. We can notice mix of zoomorphic and anthropomorphic conceptions from this myth.

The main commonness in myths of the Kazakhs’ seven robbers and Mongols Dolon Burkhan is transformation of a soul into a star. There can be noticed reflection of this belief today in daily life. The Kazakhs have an omen to say “My star, be higher” when they see the falling star, but the Mongols’ say “It’s not my star, it’s somebody’s star” [8].

Kazakhs and Mongols have many myths about the creation of animals, their characters and attempts to explain their peculiarities. For example, How the Deer had horns? Why the wool of the ounce is spotty? The reason for rabbit’s cut lips. The reason of camel’s not becoming one of the twelve years. The reason of wallowing in ashes. The reason of birds’ hole-ridden beak. The reason of cock’s morning cock screams. The reason of swallow’s flies around the man on horseback in the evening, etc.

Borte-Chino was one of the sacred protectors whom the Mongols worshipped in the ancient times. S. Yu. Neklyudov in his dictionary “The legends and fairytales of world nations” translated the word Borte-Chino as “Gray Wolf”. In materials in Sakha language the words ‘borte’, ‘bolto’ mean black ornamental patterns on the front foots of the wolf. Also calling the wolf “bori, boru, bory” in Sakha in the ancient times was connected with black ornamental patterns on the front foots of

wolf. The fact that both of 'Borte-Chino and his wife Hoo Maral' in "Secret Pedigree of Mongols" were protectors for worshipping for some tribes is seen in many historic compositions [2].

G.D. Bayaliyeva in her work about Kyrgyz's' belief before Islam says that the totem of the ancient Turkic and Mongols was a wolf and also gives G.Potanin's research about the ancestors of the tribe Bersyd whose creation began from a boy who was born from a deer and a wolf which lived near one lake. It is not a simple coincidence that the name of the tribe Bersyd is called closer to the name of tribe Besud in 119th, 120th, 138th data of "Secret Pedigree of Mongols".

If we observe Mongolian heritage from stone pictures to customs and traditions, and samples of literature compositions, we can notice that they worshipped deer as sacred. For instance wide spread legend in Mongolia about a deer which flies with help of his horns, similar to the another legend about three deer stars. The ancient legends about creation of the sky and the stars, characterizes animals from one side and from the other side they characterize humans. Probably they describe stage when people slightly become more humane after primitive level.

Significant place have legends and myths in Kazakh and Mongolian culture about creation of environment, flora and fauna.

Academic A. Veselovski wrote about 3 stages of transformation into plant. In the first level nature and man are presented equally. A human can be born from any plant or animal. Scientists proved that this is a reflection of totemic concepts. Secondly, a man transfers into a plant. In the third stage in the grave grows up a flower or a tree. This is symbol of spirit's revival in other form.

If Kazakh culture has myths about transformation of human's body parts and blood into a plant, Mongols have myths about human's whole body's transformation into a plant. For example, in one Kazakh myth it is explained how roses appeared.

'Once upon a time there was a khan Sumirai (greedy). Greedy khan made his people suffer from thirst. At that time there lived a beautiful girl. She challenged Sumirai khan, went to his castle, argued with him and told him all about his wrong deeds. Sumirai khan got very angry and cut her right hand. At once by Creator's will her fingers turned to five roses. Angry people killed the khan and since then as a memory of rose girl people began decorating crafts with pictures of roses.' [10]

In Mongol culture there is a plot about a woman who waited for her husband from war and when he didn't return home she turned into a rose. This legendary plot called 'Kelingul'. Academician B. Rinchen wrote libretto based on this legend.

Professor G. A. Boile wrote several interesting articles about myths spread in the Central Asia concerning Macedonian Alexander, such as 'Myth about Alexander in the Central Asia' (1976), and 'Alexander and Mongols' (1980). Mongols like Arabs called Alexander as 'Sulharnai' which means with two horns. This fact is mentioned in the Berlin Turfan scripts.

In the 12th century Azerbaijani famous writer Nizami in his work 'Eskandar nameh' wrote the reason why Arabs called Alexander as with two horns. When Alexander died his picture was drawn and next to him was staying his vizier with two horns. Arabs thought that he was Alexander and titled him two horned [10]. In the ancient Mongol understanding horn was used as a sign of a rank. According to the

number of horns were identified ranks of person as two horns wan, four horn wan etc. Along with scientists mention about Korean ruler who was titled 'Horned ruler', 'horned Wan'. Hence, it is probable that he was titled as two horned because of his rank.

It is very surprising that Turkic legends about Alexander are very similar with Mongolian fairy-tales 'Khan with donkey-ears' and 'Why does marmot have four fingers'. G.N. Potanin (1916) in his article about Kazakh, Kirgiz, Altai legends and tales, mention about two legends about Alexander. According to those legends Alexander has two horns in his head. But nobody knew about it. Only those who cut his hair knew it. In order to prevent spread of information about this fact he ordered to kill everyone who cut his hair.

In the first version it is said that it was turn of his close friend to cut his hair. But the king said that he must not tell this secret anyone. King advised him to shout into water well 3 times, in case if he cannot keep it in him. His friend did what he said. But in the water well was sitting a runaway and he told everybody about this fact [10].

On the other version when it was a turn to cut king's hair of an old lady's only son, she baked buns for her son from her milk and flour. She told him to eat buns during king's haircut. The boy did what her mother told. This action seemed very strange to the king and he tried one of those buns. The king liked the buns and asked how they were made. He answered that his mother did it with her breast milk. Then the king said that now they are brothers, and he cannot kill him' [10].

Mongol people have myths explaining how trees such as Christmas trees, willows and spruce always stay green. According to myth when a crow was bringing eternal water from God, it accidentally poured water to trees and since then trees always stay green. There is another version: 'To Sulkharnai was brought the water of eternity. But the king said that he doesn't want to live forever without his relatives, if he drinks it then he will regret it forever and poured the water. Some splashes of that water touched some trees and since then some trees stay green in all seasons. However, in Kazakh culture this myth was changed slightly. Since Kazakhs rejected Shamanism and became Muslim, they accept color of tress as Allah's miracle. There are Kazakh versions which are described in Islamic manner, stating that Alexander or Lukhpan Khakim was in search of water of eternity. The secret of usage of crow in the legend is related with long life ability of crows. According to Mongol legend, the God gave a crow water of eternity. It tried the water and wanted to take it with him. But when he was sitting in a tree an owl shouted and crow accidentally split the water. After this, those trees had quality to stay green all seasons.

In the other myth of Mongols water life is brought by swallow. But a mosquito made a trap to it, and a swallow poured the water. A. Belosludev stated one Kazakh legend where Alexander king searched the water of eternity. Spirits helped him and he got the water. The king thought that after drinking the water he will live for thousands years. But he was not sure for his future, and he decided to live a life which was given him by God. He left this water in the branch of a tree. But a crow came and pecked up this ware. After this crow began living till thousand and trees began to stay green all seasons.

There is another version about alive water. King Alexander was carrying the alive water and stopped at larch tree to rest and felt asleep. At that time raven poked the bottle and made a hole in it. Hence all water poured out. A fox licked the left amount in the ground. Since then foxes live long until their fur is white and ravens also live long because they also drank the water.

There is a myth about how trees fought for living on the earth, in N.Minjanuli's book 'Kazakh Mythical Legends'. «'Very long time ago trees like pine, saxaul all grew together on Greenland. But they used to fight for the land. Nobody could get in between them. Poplar advised with other trees and sent hurricane to this place. Saxaul tree ran away from wind and went to a desert. Pine tree ran away from water and went to the mountains. Saxaul was a good rifleman, and shot many arrows towards a pine tree. After this, these arrows stayed in it as its branches. Pine tree also shot his arrows to saxaul, and they left spots in the body of saxaul. From then these two trees can never get along. Since then, one of the trees lives in desert and other lives in mountains. The green land was left to poplars and other trees' [10].

In Mongol culture there are two kinds of tales about trees quarrel. In Kazakh culture alder and a birch had arguments, meadowsweet was gossipier, but in Mongol elm and pine-tree didn't get along. An elm is a gossipier in that tale. In the end elm ends up at the desert and pine-tree tree ends up in the mountains [10].

Time passes by and myths are changed according to time requirements. Each age has its own truth; hence truth is changed according to time. If it is related with human qualities, if it has enough power, then it is spread in the form of myth. In this case, basis of this history and people in that are usually forgotten and only its part related to truth is remembered. This case is peculiar to Kozy and Baian legends. In some times there happened a story with geo political event which was important for that time, but only the part related to eternal truth is memorized. The love of a young girl and a boy who sacrificed their lives in the sake of love, since the love is eternal [2]. Through the quarrel of trees we can see nomadic life which fought for the land. Through myths each culture defines its language, literature, belief, culture and expanding their knowledge about their relatives. If to perceive myth correct, it can help to keep harmony in nation, to raise spiritual side of people, to enlarge spiritual wealth.

Even in spite the fact that myth was created in the initial stages of human mind based on imagination and created reality, it stays closer to nature than contemporary people of new age. Mythological personality perceives the time in his virtual, internal, supernatural time and it runs together with humane time. Mythological time consists from events and its content consists from person's activities. Both story and activity realizes through unusually organized chronotypes. Counting point of mythological time begins from creation of the first man in the world. This is one of the ways of the perception of borderless time and space in the ancient consciousness.

One of the main myths, which perceive the time as cycle related with mythological consciousness about eternal cycles. Second meaning of myths as cosmogenesis is creation of the universe from chaos. This gives beginning to cosmogonic myths. Their main themes are 'holy history', creation of the universe, human and etc. Usually in myths time of creation is considered as sacred and it is

highly esteemed. Myths in this meaning can be identified as the initial form of rational world perception, image and symbolic explanation, revival. Myths describe the time when it was created, it is initial essence of human's spiritual culture. Levi-Brull describe structure of myth as participation. In myths each object is related with each activity. Description of a person is not only image, but it is reflection of a man and his essence. Hence part is wholeness. The way of becoming whole. Surely, ancient images are full of uncertainty. In the initial images there are mainly live scenes rather than philosophical reflections. 'In that dome, the sun is floating, near to the night the Moon arises and appear stars. From the Sky holes time by time rains, strikes lightning'. If to evaluate this phenomena from primitive human consciousness, the Sky is a big hole like a shelter.' [11, p. 126].

Guzikhan Akpnanbet analysing Turkic archeological artefacts offers following image of world: 'Above mentioned image of world can be seen in numerous artifacts. Some of them are stone monuments, pictures in stones. A man with a bird and pitcher was drawn with high master skills. Those pictures mean deep philosophy. Bird is blue sky, pitcher is a dish for liquid. Image of a man is an existence. In composition it means unity of lower, middle and upper worlds. Geometric figure dodecahedron is a symbol which unites all the parts of the universe. It is the world of stars - the universe [12, p.34]

Type of religious perception and comprehension of the universe initially formed on the mythological consciousness stage. However there is a difference between the myth and religion. Religion considers the supernatural world as transcendent God, and in a myth natural forces are considered to have quality of God's superpower. In myths in difference from religion natural phenomena (for example the Sun) and human behavior (for example anger, malice) occur in a level of God. Mythical characters are substantially characterized, they are accepted as real things. Metaphors are not peculiar to the myth, since myth describes everything as reality. Only in mythology's construction's later stages were accepted metaphoric features. But as result, myth has lost its sacral meaning and created images which were accepted as parts of reality. Myth appeared in the epoch when archaic consciousness was in power; however it was not disappeared in further cultures. Myths loses its power when social consciousness develops and a man understands his individual independence and rights, i.e. when the link of a man with nature and social life is destroyed.

While explanation of Turkic and Mongolian myths they should be considered in the context of that epoch culture. Otherwise hermeutics can be turned to new mythology. It, especially, touches to the forms of space and time. For instance, there are some explanations which refer the word combination 'tun (tān-night) field' from Small script dedicated to Kultegin, as darkness. However this tun-the north means absolutely different meaning. M.Sembi made numerous toponimic proves about that. For example, Tundik in Karagandy region, Tuntoger in Kostanai region preserved pictures which originate from Skif, Hunna, Usun, Kanli cultures with elements of Animal motifs. For example, in mauseloeums of Orkhon Eniseium 'Turtle' with ornament tuik (closed) symbolises eternity, blessed life, and endless life. In ring of 'Golden Man' found from Essik it is portrayed eagle with the body of

a lion. Also there are pictures of snakes and other animals. There is a 'griffin' i.e. a an eagle with lion's body. According to explanation of B.Baizhigitov griffin is a symbol of upper world, animals symbolise the earth or ground, snake symbolises lower world [13, p.144].

The ancient myths and legends are like significant signs of initial people. From their symbolic content people comprehended and achieved their environment and time. Kasymzhanov states: 'Mythology is the initial indivisible form of thinking peculiar to primitive people. It includes elements of poetry and science, religion and moral, rational influences» [14, p.26].

Concluding this paper, we can state that through analysis of symbolic meaning of those animals and plants in myths of Kazakhs and Mongols which give us comprehension about world perception of the universe construction, we can find out conceptual ideas and answers for our questions concerning their life philosophy.

References:

4. Yezhelgí koshpeliler duniyetanymy. – Astana: Audarma, 2005. – 1 t. – 496 b.(in Kazakh)
5. Tserensodnom D. Mongol uran zokhiol. /KHÍÍ-KHKH zuuny ekh/. – Ulaanbaatar, 1987. – 321 b.
6. Serík Kaliyev. Duniyetanu danalygy. – Almaty: Bílím, 1994. – 296 b. (in Kazakh)
7. Aytmatov SH. Ak, keme // Povestter men ańǵımeler. – Almaty: Zhazushy, 2004. – 448 b.(in Kazakh)
8. Kodar A. Turík filosofiyasy // Tamyr. – 2001. – № 2 (4). – 12-25 b.(in Kazakh)
9. Yung K. Arkhetip turaly zhalpy tusíník // Alemdík madeniyettanu oi-sanasy. Mifologiya: kurulymy men ramızderi. – Almaty, Zhazushy 2005. – 49-65 b.(in Kazakh)
10. Ğabitov T.KH., Omírbekova M.SH. Madeniyettanu negızderi. – Almaty: Ziyat, 2003. – 240 b. (in Kazakh)
11. Zhanaydarov O., Oshanov O. Zhuldyzdar turaly anyzdar. – Almaty, 2007. – 258 b. (in Kazakh)
12. Akedíl Toshanuly. Dala anyzdary // Dala men Kala. – 2008. – 25 cauır. – № 16.(in Kazakh)
13. Mynzhanuly N. Kazaktyń miftik anyzdary. – Almaty: Dauır, 2002. – 394 b. (in Kazakh)
14. Ğabitov T. Madeniyettanuǵa kirispe. – Almaty: Sanat, 1996. – 128 b.(in Kazakh)
15. Ğuzykhan Akpanbet. Kazaktardyń duniyetanymy. – Almaty: Ğylym, 1993. - 34-35 b. B (in Kazakh)
16. Bayzhígítov B. Beyneleu onerinin filosofiyalyk, maseleleri. – Almaty: Oner, 1998. – 244 b. (in Kazakh)
17. Kasymzhanov A. Dukhovnoe nasledie kazakhskogo naroda. – Almaty: Nauka, 1986. – 129 b. (in Kazakh)

3.6. SEMIOTIC ASPECTS IN KAZAKH TRADITIONAL CULTURES UNITS

Introduktion. The development and preservation of national cultures requires adequate forms for archiving not just the historical traditions, but also the values and communal significations associated to them. It also depends of the effectiveness of dissemination and other mechanisms that contribute to give international visibility to a particular culture. However, Kazakh society has encountered several problems in achieving this goal. In its most recent past, Kazakh's traditions were assimilated to those of the Soviet Union. Since independence, the government of Kazakhstan has encouraged a number of research programs and activities that seek to recover the pre-Soviet heritage. Other difficulties arise from the fact that Kazakh culture was nomadic.

In the absence of the constructions proper of urban cultures, Kazakh nomad lifestyle allows for the study of semiotic patterns preserved in musical traditions, oral legends, household artefacts, clothing and housing, all of which reflect the mythological consciousness of these ancient cultures, their nomad lifestyle, values, behavior and world view. Thus, this paper explores the semiotic codes behind the design and installation of *yurts* (the circular dwellings of nomad groups), Kazakh clothing and finally, food traditions. Our aim is to bring attention to the cultural importance of nomadic groups in Central Asia and their role in shaping the consciousness of Kazakhstan's national identity today.

The acquisition of the status of a sovereign state in Kazakhstan occurred also in the context of many economic, political and social reforms. The government encourages all forms of research associated to the recovery of Kazakh historical memory and traditional culture. The constituent elements of cultural hermeneutics paradigm have been identified as a holistic system of signs with information not only about the facts of traditional life of the ethnos, but also with multiple semiotic echoes that recreated the values and social habits of given communities as well as their vision of nature and of the cosmos. Thus, parameters such as their housing style, clothing, food, rites of passage (birth, stages of maturity, death) began to constitute anthropological points of inquiry and analysis.

Results. One of the main artefacts of nomad's material culture is their folding-slatted housing made of cloth and called *yurt*. The *yurt* represents not just the way of housing in the lifestyle of traditional Kazakh nomad culture. It also functions as magical macrocosmic model of the Universe in the mind of the Kazakhs. The *yurt* is rightly recognized as one of the best forms of the portable dwelling. It is easily assembled, disassembled and easy for transportation as horseback cargo. This is due to the fact that it consists of wooden components. The wooden jamb-door and felt coating base is the *tuyrlyk*; the cover dome or *uyik*, and *shanyrak*, all covered by the *tundik*.

Kazakhs's view associated with the *yurt* has an anthropomorphic character. The frame of the *yurt* is called the *uidin suiegi*, the "skeleton" or "backbone". The center

of the yurt is called the *kindik* or "umbilical cord". On the top of the *kindik*, shaped as a grill-dome, rests the yurt's smoke-hole also called *thekoz* or "eye". The yurt front part is called the *aldy* or "front", and the back is the *arkasy*, which stands for "back". The lateral lattice is the *zhanbas* or "pelvis" (also "pelvic bone").

The installation of the *yurt* functioned according to male and female respective roles in society. Placing the dome circle or *shanyrak* of the *yurt* was considered a male activity; the rest of the work was carried out by women. This often explained the severity of the *shanyrak*, which in large *yurts* was installed on horseback. The most detailed explanation about these customs is found in the monograph by Marat Mukanov (1981) *Kazakhskaya yurta*, where the author offers a detailed description of structure of these nomad houses, their interior and their colorful decorations.

According to Mukanov, the *yurt* and its interior decoration have a common genetic root in the cultures of Central Asia and Kazakhstan, even if the features of historical development of each nation have been different (Mukanov 1981: 23). As for the Mongols and the Turks of Southern Siberia, for the Kazakhs the space of the *yurt* was divided in semantic sectors: the left-right had a male-female character; the sacral half or *tor*, was situated opposite the entrance, and profane space near door. The center of the *yurt* was also the hearth or *oshak* below the dome circle or *shanyrak*. In contemporary scholarship, the *yurt* is considered a model of the universe; the microcosm of the nomads.

The *yurt* was divided into four parts: "*tor*", "*esik*", "*on zhak*", "*sol zhak*". Thus, the cultural horizon of the *yurt* in two-dimensional plan is a quadrangle (square) enclosed within a circle, an idea of perfection also found in the Greco-Roman tradition in Europe, and exemplified by the well-known Leonardo Da Vinci's "Man of Vitrubio". As in other ancient creeds, the connection between the *uyk* and the *shanyrak* within the *yurt* symbolized the link between earth and Heaven.

This division into four internal parts in the layout of the *yurt* was consistent with ideas about the analogies between life on the earth and its location with the general structure of the universe. The *yurt* was considered the *imago mundi* or model microcosmos, and situated in relation and analogy to the greater macro-cosmos.

Phrases characterizing the integrity, safety and sustainability of the wooden skeleton of the *yurt* and its felt covering symbolized the prosperity of the family and community. For example, the Kazakh phrase still in use "*bosagan berik bolsyn!*" means "wishes strong, solid home, well-being to the family." The main semantic purpose of the *yurt* was to ensure the health, fertility, growth, and the well-being of its inhabitants. In order to achieve these goals, all ritual practices of nomadic society were devoted to the *yurt*, and moral, ritual, cultural and religious traditions were connected to it.

It is essential that the right (male) side (*on zhak*) was the most sacred part of the Kazakh home. It was the venue of the ceremony, marking the most important key stages of life-cycles. The right side *on zhak* carried connotations of the place of the "marriageable" daughter. Upon reaching the age of marriage, women, who previously occupied the left side near their mothers, moved to the right side of the *yurt*, the male side, where their sleeping area was enclosed by a particular curtain named *kosege*. In

Kazakh traditions, as in almost all of the Turkic-Mongolian people's, the *yurt* of newlyweds was prepared by the bride's relatives.

In the cultural view of nomad Kazakhs there existed a relation between the *shanyrak* and the ability of women to bear children, that is, to fertility rites. If the children born within the *yurt* died immediately after birth, the placenta, together with the seven black stones, were wrapped in a white rug and hung from the *shanyrak*. A wand containing the cervical vertebrae of sacrificial lamb, slaughtered on the day of delivery, was also hung from the *shanyrak* during the first forty days of the baby's life, as it was believed that its preservation promoted the rapid fixation of the cervical vertebrae of the baby (Shakhanova 2004:35).

All these artefacts, acting as semiotic signs that preserved the cultural values of the nomad peoples in the interior of the *yurt* also added color. In the Kazakh *yurt*, as in any other houses in rural and urban settlements all over the world, ornamentation was also left to the women. In the absence of solid furniture, too difficult to transport, among the nomad and semi-nomad groups, this ornamentation consisted on carpets, curtains, decorative strips of cloth and embroidered materials. The color red was dominant, as it was associated to fertilization, reproduction and the physical human growth. Among the most important places was the *zhuk* with bedding textiles termed *tor* that referred to bed clothes. It had a complex vertical structure which followed a strict sequence of layers and was folded in a special way, again connected with idea of fertility, wealth and happiness.

There were a number of Kazakh prohibitions associated with the *zhuk*: *zhuktin ustine shykpa*, it could not be stepped over or otherwise all happiness and welfare will disappear (*bak kein ketedi*), and the household will become poor (*kedei bolasyn*). This prohibition was also related to sacred aspects since climbing over a pillow, for instance, was considered a sin (*obal bolady*). The etymology of the word *zhuk* carries these connotations associated to something that must be 'treasured' as well as 'carried'. Pillows, folded blankets, and any other bedding equipment were associated to procreation and pregnancy, emphasizing the correlation of the area denominated *tor* with a woman womb.

For proper separation of the male and female parties within the *yurt*, it should be borne in mind that the anchor or central point, the place of honor is the *tor*, located in the center when facing the door. On the right male half, all male apparel was stored - saddle, bridle, hunting equipment and so on. On the left half of the *yurt*, the female side, there were clothes and bedding, tableware, small cabinets and vessels for food, drink and so on.

As mentioned, the center of the dome or *shanyrak*, located in front of the door and where the hearth was also placed, was one of the most sacred parts of the *yurt*. Most of the religious and cult ceremonies celebrated by the family took place here. As indicated, the hearth was a symbol of procreation, so that the welcoming proverb "*oshagynnyyn oty oshpesin*" (let the fire not be extinguished within the hearth) had great importance. Respectful attitudes and prohibitions were associated with the worship of the hearth. For instance, it was not allowed to step over it or spit in it. The clothing of the upper *shanyrak*, symbol of procreation, was part of the family heirloom, passed from generation to generation. When the last representative of the

genus died, the *shanyrak* was left his grave. The *shanyrak* was inscribed with a sign bearing the form of a cross divided in four paths, all enclosed within a circle. This sign meant nature's perpetual motion in relation to the sun, symbol of life in Tengrism (sometimes also known as Nestorianism), the ancient Central Asian religion characterized by features of shamanism and animism. *Khukh* and *Tengri* literally mean "blue" and "sky".

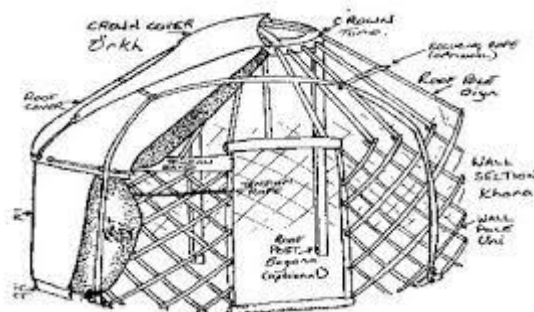
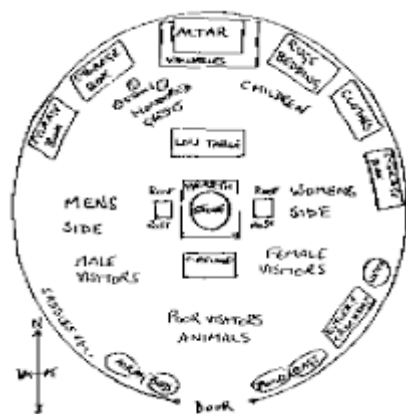
In today's Kazakh language there are many proverbs related to the *shanyrak* that show. The following are extracted from Smet Kenesbayev (1977: 549) *Frazeologicheskii slovar' kazakhskogo yazyka* (*Phraseological dictionary of the Kazakh language*):

"*Shanyragyn biik bolsyn!*" – "Let the *shanyrak* of your yurt be raised highly!" This proverb meant goodwishes for the installation of new yurt and the formation of a new family.

"*Shanyrak koterdi*" – "erected, installed *shanyrak*." This saying was intended for a man who became the head and leader of a new independent family.

"*Shanyragy ortasynda tusti*" – "the *shanyrak* fell into the middle of the yurt". This alluded to destruction of the home and family, and to the loss of well-being associated to it. Thus, it also meant unhappiness.

"*Kulagan shanyragyn kaita koterdi*" – "Raise again the fallen *shanyrak*". This meant wishes for a new marriage and family restoration.



Another aspect of *yurt* semiotics is the symbolization of social and marital status. There are many phrases in Kazakh for denoting the marriage age. For instance, "*on beste – otau iesi*", literally means "in fifteen years – owner, father." The word "otau" also denotes a wedding tent, so that the sentence means that the person addressed would become a father and thus the owner of his own *yurt*.

As mentioned above, sheep were sacrificed in honor of the installation of the wedding *yurt*, and also after the birth of a new member, when a wand with the cervical vertebrae of the sacrificial lamb was hung from the *shanyrak*. Women also participated in the construction of the new *yurt* and received gifts from the mother of the groom for helping in lifting the dome circle (*shanyrak koterer*). These gifts included the floor coverings *otau zhabar* and *otau korimdik* (Altynsarin 1976: 14).

Symbolism associated to rites of passage are extremely complex and reflected in the *yurt*. However, almost all *yurt* symbolism is associated to death. It was easy to distinguish the tent where someone had died by its appearance. The first thing to be seen was the funeral flag. In his essay *Ocherk obychaev pri pokhoronah I pominkah kirgizov Orenburgskogo vedomstva* (*Essay on customs for funerals and commemoration of the Kirghiz of the Orenburg Department*), Ybyray Altynsarin describes mourning in the Kazakh *yurt* as follows: “A long spear as a sort of limo is visible on the left side of the *yurt*. On the top of the spear a large scarf is bound. If the deceased was a young person, the scarf is red; if middle-aged its color is black, and if the deceased is an old man the scarf is white.” (Altynsarin 1976: 30).

The death of a wife was considered a great misfortune among the Kazakhs. The widower was called *uui synyk* which meant “the man whose *yurt* was destroyed,” expressing the relation between life and the *yurt*. In mourning, women stood with back to the hearth, facing the grids of the *yurt*, an undesirable position in normal situations since the focus and semantic center of the *yurt* was the center. This position marked the particular negative connotations of the event, which included other spatial markers such as the fact that the body was carried out of the *yurt* not through the door, but pulled out from the central hole of the *yurt* skeleton. In the event of death of two or more people, one of them was handed down through the door while the second by carried out by lifting the lattice basis of the *yurt*—*zhabyktan shygarady*. Because human life was viewed as starting from the right, male part of the *yurt*, it was supposed to be completed also in the same side, so that the circle of life would be closed. Thus, the ritual of the placement the dead body and its removal for burial usually started from the right side of the dwelling. This is still the case in contemporary urban Kazakh houses. After the death, several etiquette norms forbid the entrance into the *aul* or village on a galloping horse (*aulga karap shappa, zhugirme*). Strict rules also regulated the ceremonial rite. The entrance into the *yurt* of the deceased was performed in individual procession, one person after another. Simultaneous entrance was deprecated and only permitted during the funeral and memorial rites. Another sign of death rite within a *yurt* was the destruction of the wooden skeleton, especially of door jambs. This tradition is still related to the prohibition of standing under the threshold, leaning against the door jamb, or holding on to the doorpost, as attested by the proverb “bosagaga turma zhetim bolasyn” (do not stand under the threshold or you will be orphaned) (Shakhanova 2004: 54).

Yurt sizes varied, from 60 square meters to 120 square meters, depending on their purpose. There were *yurts* for guests, for honeymoon celebrations, and for performing funeral rites, among others. Thus, the *yurt*, being one of the ancient forms of nomad dwellings in the great belt of steppes, embodies complex ideological and cultural experiences related to the living traditions of the people in Central Asia in general, and of the territory of contemporary Kazakhstan in particular. It also has great importance as it semiotically mediates the features of the nomad worldview, also providing insight in more general studies on nomadism associated to pre-historical settled societies throughout the world.



Shayraak



Emblem of Kazakhstan

Reproduced from Wikipedia Commons

Discussion. Another aspect of the complexity and richness of *yurt* associated symbolism that offers interesting insights into life-sustainability in ancient societies are the artefacts associated to the household. Clothing, for example, is a basic element in human life, and the types of clothes used of particular interest for anthropological and cultural study of the Kazakh peoples. Clothing had an important role beyond the necessary protection of the body from external influences. As in many other cultures, it performed certain semiotic functions related to the visibility of the communal aspects of the group or nation. In Kazakh culture, the changing use of clothes from childhood to adulthood operates according to specific functions within the community, and is associated to worldviews, permissions and prohibitions.

Clothes reflected the specificity of nomadic lifestyle as well as the class and age level. Basic materials used were cotton, wool, fur, leather and felt. Leather was the most ancient material from which the ancestors of the Kazakhs sewed coats, hats, vests, trousers, shoes and other clothing. Furs were mainly for the manufacture of fur coats and hats. The set of men's clothing consisted of underwear shirt, top clothing swing robe or *shapan*, and a hat in the hot summer days called *takia*. Winter hats or *boric* had a fur edge. Adult Kazakhs always wore a round hat tight hat over their heads, even inside the house. Other hats were placed on top of this one when they were outdoors (Shakhanova 1998: 50).

Aesthetic tastes were significantly determined by the cultural habits of the community, having extremely rich semantic layers that, as in the case of the *yurt*, were related to aspects of fertility and infertility, male and female, as well as sacred and secular, bearing also specific spatial orientations such as right-left and top-bottom. For example, the shoes, which covered the anatomical bottom part of the body, were correlated with notions of origin in relation to the earth. They could not be lifted too high (*ayak kiimdi zhogary koiuga bolmaidy*) and not above head-dress. It was forbidden to enter the *yurt* wearing shoes. Raising the legs up was also forbidden, as this gesture, known as *kokti tebu*, was considered as “kicking the sky or heaven”, associated to the place of God in Tengrism.

The transmission of fertility and tradition from the old to the young is evidenced in several customs. For example, the first shirt worn by the child is called *it koilek*, literally meaning “dog shirt”. It was made of a colored fabric in the shape of a tunic-shirt, with straight sewn sleeves and a vertical slit in the front. The *it koilek* was sketched on the head of the family puppy or dog before putting it on the baby. If a family had suffered the death of several children, the clothing of the first born was made from a seven-flap fabric obtained from different family houses (*zheti zherden*

zheti kurak). The distinctive feature of this archaic costume is the fact that it was not sewn with a hem or edges in the sleeves. The way clothes were worn was another indicator of life experiences. If the child was sick with measles, for example, he would wear the clothes seams on the outside because it was considered that the disease was less likely to spread.

Newborn clothing also contained fabrics of the older generations in order to transmit health to the offspring. For instance, a newborn with swaddle in the grandfather's pants or grandmother's skirt, and in winter a premature baby would be cradled in the grandfather's headgear. Infertile women's clothing was considered negative, while contact with the clothes of healthy fertile women was desirable. Clothes were also considered to bear traces of the attributes of their owners. The term *kiim alurefer* to a form of begging for the clothes of someone considered to have special graces. For example, a childless woman would beg for the clothes of another who has had many children. The word *kut* referred to luck and clothes were considered to pass on the good or bad *kut* of their owners. The proverb *kutty bolsyn!* means "good luck" as passed on by clothing. Also a mirror and a comb were placed under a pillow of a cradle *zhuzi zharyk bolsyn* so that the child's face would be clear and bright.

Besides the role of clothing, another important aspect of traditional Kazakh life and of the power system that operated in ancient times were the customs associated to food eating and table manners. These habits also evidence the existing social relations and the strict regulation of Kazakhs world order. It should be noted that in the past festive ritual meals among Kazakh nomad communities were organized on the basis of sex and age divisions. The types of food served at each occasion had primarily a symbolic and sacred value, associated to the magical rites of Tengrism. Many of these traditions have survived until today, a fact that shows the natural resilience of many customs.

For instance, seating depended always on the age and social status. Position at the table was determined by the system of kinship and property, as was the distribution of meat during a meal. Thus, there was a complex classification of meat parts, from the carcass to the tender pieces. Foreign guests were considered the "gift of God", placed at the most important position at the table, and granted the best pieces. The guest's visit was considered a special grace. When several guests were present, they were seated according to their degree of prestige. Other members were accommodated according to sex and age. First, the male groups, starting with the elderly men, then the adult men (over 20 years), and finally boys and adolescents (15 to 20 years). The second group was formed by the female, beginning with the older women, the middle-aged women, and followed by the young married women, and finally the unmarried women (Shakhanova 1998: 91).

Most of the Kazakh rituals were, and still are, associated with food. Communal meals have a sacred purpose. The animal's sacrifice was a way of establishing communication between the sacred and secular worlds. These sacrifices were offered

for the ancestors, for other spirits and saints and for God. The preservation of the remnants of food for friends and peers was termed *kurdas* and *kurby* and it was meant to make peers take an active part in the rites of the family cycle.

The central idea was to provide *kut*, a term of Turkic origin that has several meanings. On the hand it refers to the soul and spiritual life forces. On the other, it represents happiness, blessing, grace and prosperity, all connected to the basic necessities of life -abundance of food and cattle, health, fertility, and a good family. It was believed that performing these rites helped to reach the goal and contributed to the timely execution of requests of the applicants. The word *kut* also meant good luck and success.

Many food prohibitions were associated to food, which was considered sacred. It was forbidden to step on food or over it, to throw on the ground, to leave the food remains on the tablecloth, and uncovered dishes overnight. Anyone entering a *yurt* was supposed to taste food in it, but it was forbidden to have the smell of food in the *yurt* as a proverb indicated that “only animals smell food”.

Other prohibitions were related to fertility and pregnancy. For example, from the beginning of pregnancy, a woman had to adhere to a system of food prohibitions and restrictions. It was forbidden to eat camel meat for it was believed that the pregnancy would be delayed up to twelve months, as it happens with the camel. It was undesirable for a pregnant woman to eat a fish or the child could be dumb. In the first months of pregnancy, when the woman suffered a period of toxicosis and gustatory whims known as *jerik*, it was considered essential to meet her food whims because they explained the needs of the unborn child. Also, visits to pregnant women could not be carried out without bringing a food gift. Empty handed visitors were believed to bring a number of maladies, such as an inflamed throat or *tamagy isedi*. A similar prohibition extended to nursing mothers who would suffer *emshegi isedi* (inflammation of the breast).

Food sharing also preserved the traces of sex and age division among the Kazakhs nomad communities. Key features of the early periods of human life cycle such as infancy and early childhood, childhood, adulthood, and old age were prominent within the celebrations which also served as socialization mechanisms during which the protagonist was taught instrumental activities, principles of kinship and social ties and so on. Thus, meals were present in ceremonies celebrating the biological development of the new born as well as the aspects related to socialization of members of the community.

There were several rules considered mandatory when cooking. Women preparing food must be wearing a ring, as a common Eastern belief associated cleansing power to rings. There is a Kazakh proverb that states *Tamak adal bolu ushin, kolda zhuzik bolu kerek* (“to have clean food one must wear a ring”). Certain kinds of food also had protective functions. For example, the semantic role of sheep as a talisman that kept the person safe from hostile forces was strongly expressed in these ceremonies, also associated to magical rituals such as the preservation of the cervical spine of sheep for its connection with cervical part of a child.

The feast celebrating the first independent steps of a child was called *tusau kesu*, literally, "cut ties". It was done when the baby was little more than a year. This

ceremony was magical in nature and aimed to stimulate the child's ability to walk. According to popular notions, if this rite was not performed the child would stumble in later life. The ritual was performed by an energetic woman (*zhuirik*) who tied a black and white woolen cord or *ala*, purposely woven in two different directions around the child's legs. A cup with food was placed in front of child and the woman performing the ceremony would later cut the child's ties saying: "be fluid like me" (*zhuirik bol*) and holding the child's hand she would encouraged him/her to walk. Then the cord was thrown into the fire as symbols of the liveliness of the child's energy, like that of fire. The performer of the rite brought a dish of meat called *zhilik*, *kuiryk*. Women participating in the rite also brought goodies and gifts. After the ceremony all present were invited to cooked meat. With the aim of teaching children to speak more quickly, they were fed with the remnants of food from the plate of an eloquent person.

The coming of age of a person, and certain stages of his or her life were accompanied by various food celebrations. The meal categories included: *kursak toi* - luncheon in honor of the pregnant daughter-in-law; *kalzha*, *shildekhana* - meal marking the birth of a child; *besik toi* - dedicated to putting the baby in the cradle; *kyrkynan shygaru* - the end of the first forty day of babies' life; *tusau kesu* - in honor of the first steps of the child; *atka mingizu* - to put the boy on a horse for the first time; *sunnet toi* - the celebration of the Muslim rite of circumcision; *tokym kagar* - in honor of the first departure of a young man on a long journey; celebrations associated to the changing role of a young woman, from her wedding headdress *saukele* to her married headdress *kimeshek* (Shakhanova 1988: 78). The transition to *kimeshek* or married status was usually celebrated in the first months of pregnancy, when it was considered indecent that the young woman would go about in her unmarried clothing. Refreshments were offered by the mother-in-law, and the older women and relatives of the husband were invited. *Kimeshek* was also associated to class status and represented in the richness of the decorations.

The categories of food marked the transition from one age-stage to another, and were included ritual meals as part of many ceremonies. There were meals accompanying the most important ceremonies of infancy, regardless of the sex of the baby, and marking certain stages of socialization. For the males, rituals associated to socialization were *atka mingizu*, *sunnet toi*, and *zhora boza*. For the women, *kursak toi*, *kalzha*, *bastangy*, *kimeshek* and *belshalgysh*.

Further analysis of the wedding meal of Kazakh nomads reveals the following points about traditional marriage law. For example, the presence of ritual meals like *kuiryk bauyr*, where slices of boiled liver and sheep fat are eaten in strict alternation completes the official matchmaking and it was 'proof' of courtship, having a legal value attached to it. Another example is the separation of the groom from the bride's relatives until he was officially invited to the yurt in a ritual meal with *tostik* or lamb brisket. At all stages of wedding celebrations the brisket was intended for the bridegroom, and it remained his "share" in the future. The breast was reserved for the groom and it meant the recognition of his new social status and family role. The bride was also kept apart from the groom's relatives until the ceremony known as *bet ashar* or "opening the face of the bride". All these means had a magic ritual function and

were meant as initiation ceremonies for the new family formed by the bride and groom. In the rite of consecration of the *yurt* of the new married couple a sheep was sacrificed. The ritual of the bride's exchange for nine dishes of food symbolized the nine months pregnancy (*togyz tabak*). Food was included in the ritual actions and at all the stages of the life of individuals and it served as another element of the semantic function of these ceremonies.

Conclusion. Food was primarily treated as a grace from God, and associated to happiness, wealth and well-being. It was believed that those travelling and leaving home would carry with them the happiness of their original home. Thus, before departure, for instance in the examples above, when the bride had to leave her community and move to that of the groom, or before the removal of the deceased from the *yurt*, rites of passage for the transference of happiness were performed. Most of these involved food ceremonies.

In the last part of this paper, we shall refer to funeral and memorial rites, which in the case of Kazakh communities are characterized by their complexity and syncretism. For instance, the presence of pre-Islamic elements such as ancient Tengrism is further complicated with the introduction of Muslim rites, such as prayers or the participation of priests in rituals. Gleb Snesarev has indicated that some rituals can also be connected with Zoroastrianism, as the presence of ancient Iranian demonology images at a number of modern nations (Kazakhs, Tajiks, Uzbeks, and others) indicates, and that this syncretism was the result of the complexity of the ethno genesis of these peoples (Snesarev 1969: 64).

The study of the food associated with burial and funeral rites allows the reconstruction of pre-Islamic beliefs about the soul, death and the afterlife. For instance, if the dying person experienced a long suffering in his or her death, a sheep was sacrificed in a ceremony called *zhan sadaqa* (literary "the victim, alms for soul"), intended to calm the person and facilitate his/her passing. All other food was taken away from the room and even from the house of the dying person. The family of the deceased did not cook for three days, being supplied with food by their relatives and neighbors.

The funeral was accompanied by refreshments arranged on the third, seventh, and fortieth day after the death, and then at subsequent celebrations throughout the year(s). These numbers were also associated to other ritual ceremonies in Tengrism. Every Friday, seven thin cakes with a diameter of about 20 cm would be prepared by frying in hot oil at the house of the deceased. Six of those were given other *yurts*, while they kept one, called "*sadaqa nan*" (sacrifice of alms and bread). It was believed that in the days of this celebration, the soul returned home guided by the smell of cooking. Therefore, the presence of bread fried in oil in funeral rituals was not accidental.

To conclude this paper, the authors hope to have shown how the traditional ancient cultures of Kazakhstan were rich in semiotic and symbolic content and provide extensive information about the lifestyle of these communities. The ethical and aesthetic preferences, and the sacred and cosmological views associated to their portable homes or *yurts*, their clothing and their rituals provide a rich field for the study of social relations, including gender and age roles and class relationships, the

importance of visiting guests and of fertility among nomad cultures, and the centrality of food in many communal ceremonies, related also to the sacred. All these aspects bring to the fore psychological and sociological aspects that still constitute a fundamental part of Kazakh national identity, linking the sacred and the profane, private and public life in complex and syncretic ways that show the richness of Kazakh heritage.

REFERENCES

- Altynsarin, Ybyray. *Essay on customs for courtship and marriage among the Kirghiz of the Orenburg Department*. Almaty, 1976 [*Ocherk obychaev pri svatovstve I svad'be kirgizov Orenburgskogo vedomstva*. Almaty, 1976].
- Altynsarin, Ybyray. *Essay on customs for funerals and commemoration of the Kirghiz of the Orenburg Department*. Almaty, 1976 [*Ocherk obychaev pri pokhoronah I pominkah kirgizov Orenburgskogo vedomstva*. Almaty, 1976].
- Gumilev, Lev. *Ancient Turks*. Moscow: Klyshnikov-Komarov and K, 1993 [*Drevnie turki*. Moscow: Klyshnikov-KomaroviK, 1993].
- Erofeeva, Irina. *The characters of the Kazakh statehood. The late middle ages and new time*. Almaty: Rauan, 2001 [*Simvoly kazakhskoi gosudarstvennosti. Pozdnee srednevekov'e I novoe vremya*. Almaty: Rauan, 2001].
- Kazakh culture. Encyclopedic dictionary. Almaty: Aruna Ltd, 2005 [*Kazakh madenieti. Ensiklopedialyk anyktamalyk*. Almaty: Aruna Ltd, 2005].
- Kenesbayev, Smet. *Phraseological dictionary of the Kazakh language*. Almaty: Science, 1977. [*Frazeologicheskii slovar' kazakhskogo yazyka*. Almaty: Gylym, 1977].
- Masanov, Nurbolat. *The nomadic civilization of the Kazakhs (basic vital functions nomad society)*. Almaty-Moscow, 1995 [*Kochevaya tsivilizatsia kazakhov (osnovy zhiznedeiatel'nosti nomadnogo obshestva*. Almaty-Moskva, 1995].
- Mukanov, Marat. *Kazakh yurt*. Almaty: Kainar, 1981 [*Kazakhskaya yurta*. Almaty: Kainar, 1981].
- Shakhanova, Nurila. *The world of traditional Kazakh culture (ethnographic essays)*. Almaty: Kazakhstan, 1998 [*Mir traditsionnoi kul'tury kazakhov (ethnographicheskie ocherki)*. Almaty: Kazakh Universiteti, 1998].
- Shakhanova, Nurila. *Symbolism of traditional Kazakh culture*. Almaty: Kazakh University, 2004 [*Simvolika traditsionnoi kazakhskoi kultury*. Almaty: Kazakh Universiteti, 2004].
- Snesarev, Gleb. *Relics of pre-Islamic beliefs and practices of the Khorezm Uzbeks*. Moscow: Science, 1969 [*Relikty domusul'manskih verovanii I obriadov u uzbekov Khorezma*. Moskva: Nauka, 1969].

3.7. SEMIOTIC ANALYSIS OF THE SYMBOLIC WORLD OF THE CULTURE COMPLEX

Introduction. This research probes the symbolic meaning of the Korkyt Ata Complex aimed at understanding the cultural and spiritual life of the ancient Turkic

people. Perhaps, this is the first instance when the semiotic analysis technique has been applied to studying the Korkyt Ata Complex in a broader context of Kazakh culture. Thus, the research is an attempt to reveal its symbolic cultural significance to the Kazakh society using a semiotic methodology as the basis to study the cultural monuments. The role of the Korkyt Ata memorial in the formation of ancient Turkic civilisation was considered from a socio-cultural and philosophical perspective. The symbolic elements of the culturally bound worldview that were depicted in the Korkyt Ata memorial were analysed via the methodological bases of symbolic representations. The symbolic side of the memorial was defined in spiritual, cultural and worldview spheres. The Complex, its external sides specifically, underwent a semiotic analysis to accomplish the above-mentioned objectives.

There are distinguished figures that have been able to define particular era in terms of its spirit and essence. It is impossible to overlook the contributions of those figures. Korkyt Ata is being one of them. Here, we try to understand the pre-Islamic Tengrian worldview, which was widespread among the Turkic peoples from the ancient times. This research, however, shall not focus on Korkyt the Kazakh, Korkyt the Character or Korkyt the Historical Figure – these are three images of Korkyt currently present in the discourse – rather we aim to reveal a symbolic cultural meaning of Korkyt Ata Complex.

The research is premised on the argument that architecture may help to establish new facts and may become a source of new knowledge provided the focus is shifted from architectural styles and techniques to the content and meaning that were supposedly conveyed by them. Therefore, this research aims to study the visual ‘text’ created within the cultural dimension of architecture, particularly the use of space as a visual message. Semiotic tools are employed here to demonstrate how the formal architectural expression formulates the meaning to prompt particular readings of a reference object.

Other forms of visual engagement are necessary to create an environment suitable for prayers. While we consider the notions of paradise, cosmos, and creation as the most probable sources of inspiration for the ancient Kazakh artists, the fact that the Kazakh liturgy does not provide any hint as to how the places of worship should be designed raising the question of how the architects might have selected the concepts that were suitable to be represented by the complex. This question is difficult to answer because of the lack of data on the design procedures of those times. Architects did not leave any records on the rituals associated with the construction works or any texts explaining their work. Therefore, this research attempts to tell about the purpose (in the broadest sense) of those architects in creating those buildings. The hypothesis discussed herein consists of the following: first, the architects of that period used the “language of architecture” to express specific ideas and second, given that Kazakh tradition prevailed during that era, mosques were built as symbolic texts depicting the paradise as it was preserved in the Kazakh tradition. To that end, the author employs the semiotic tools to analyse the architectural language of the Korkyt Ata Complex and discusses how the architecture is to be “read” by those who encounter it. Thus, the research has the following goals:

? to show the architectural language of the building as a text;

? to trace the historical cultural trends of that period and place them within the context of the dominant style of architecture; and

? to see a building as a formal expression from a semiotic perspective.

The author justifies the use of semiotic analysis of the formal expression of the Kazakh architecture to identify the patterns of the construction of meaning. In doing so, the research provides a full reading of the architectural text of the Korkyt Ata Complex. The paper consists of the following sections. The introduction and the main theory section provide theoretical insights into the subject. The methods section indicates semiotics as a tool for analysing architectural pieces of art. The following section is devoted to results and the analysis of the same. The conclusion summarises the results of the research.

Methods. In terms of its methods, the research discusses the results of a complex semiotics analysis of the symbols of the Korkyt Ata Complex. Much attention has been paid to “search for eternal life” when kobyz-specific nature of the Complex guides were used to analyse the subject. For interpretation in the context of cultural symbolism, the integrity of the national identity is central to deriving answers methodologically from the works of Y.M. Lotman, Peirce and E. Cassirer (2002). The authors used the methods as a means of generalisation, in order to describe and summarise the interpretation of the semiotic symbols. In a similar context, this research primarily focuses on the semiotic analysis of cultural values, pragmatic comprehension, on the analysis of Kazakh traditions, and the influence projected by the Complex on the human beings.

The discussion in the research is interdisciplinary by its nature. This is because it includes architectural theory and history, on the one hand, and semiotics and theories related to semiotics on the other hand. The following methods were used to deal with architecture as a text:

? a purposive study of the models of semiology and their applications in visual communication;

? a contextual study for a selected case that represents a rich cultural content;

? a diachronic analysis of the Kazakh cultural traditions, particularly, the dominant practices in medieval Islamic era;

? a component analysis of the forms, structures and organisation of the architectural styles included in the building; and

? an adoption of a logical structure of the sign system within the selected case study.

The Main Theory. The essence of human life is a pillar on which any society stands. The same applies to the cultural environment that surrounds a human being and to the universal path of civilisation in general. By examining the relics of a symbolic significance, we see that the world, life, society, culture and tradition are filled with universal spiritual values which are beyond time and space.

The characteristic nature of symbols affects people`s aesthetic feelings. Therefore, we can see that symbols play an important role in social life. This unique feature of symbols is characterised in a worldview related to an image of the truth.

The essence of symbols is not only connected with abstract ideas but also closely related to emotional excitement and aesthetic views. These qualities, meaning that the content-rich value of deeply internalised symbols contributes to the consolidation of thoughts, actions and aspirations of people. Sometimes symbols are used in the most important events of historical significance.

The function of the symbol is characterised by some qualities. 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). We can consider human history as a continuous process of discovery of our spiritual being. Throughout its history, humankind has shown the artistic qualities, attitudes and thoughts. It created systems of understanding explaining the world and the images conveying those understandings (Borbassova et al., 2016: 122).

E. Cassirer was the first who developed a theory of symbolism and expanded phenomenology of knowledge into a more general philosophy of culture. The concept of the culture, he founded was semiotic. According to E. Cassirer (2002: 270), all aspects of human life have a symbolic meaning. This theory is formed on the idea that human life consists in its essence of symbols. In his *Philosophy of Symbolic Forms*, he considers mythology, religion, and science as a cultural and symbolic system. E. Cassirer (2002: 397) noted that everyone lives in his symbolic world. In other words, symbolism is culturological. It makes sense to an individual as it puts everything in order.

The heritage of any nation remains embedded in its material and spiritual culture. Thus, a symbolic language is a vehicle to convey national consciousness, including objective and subjective factors of cultural and social behaviour (Cassirer, 1998: 794). According to C. Levi-Strauss (2001: 512), within the socio-cultural world, first of all is the world of symbols. Y.M. Lotman (1996) was one of the founders of cultural semiotics who defined the system of signs in culture as “semiosphere” and described its global value. For him, the main social role of culture is collective storage experience preserving and continuing collective intelligence. The sign represents the essence of life, behaviour and characteristic features of the world around us. The sign is a symbol, a material phenomenon, a vivid image that portrays an abstract idea or concept its form (Borbassova and Zmumagulova, 2014: 218). The classification of signs is of particular interest to our study, so in this regard, one cannot deny that any visible symbols are outside the encoded language. On the other hand, index and icon issues seem to be somewhat controversial (Peirce, 1999: 199-217). For example, Peirce identified the icon as a sign with a specific natural identical object. We can guess in what sense he understands the “natural analogy” between portrait and man, and, as for the diagrams, Peirce considers them to be iconic signs, since they convey the form of existing relationships (Peirce, 2000: 421). Morris (1993) further developed this idea because it seemed to him as a convenient approach to a semantic determination of the image. For Morris, the icon is a sign with a marked object with some properties in it, or a “sign which possesses properties of its denotation.”

Since the symbolic world of the Korkyt Ata Complex is the object of the study here, first of all, we give a theoretical explanation of the symbols in symbolic

dimensions. Seisen Mukhtaruly (insert year), a scholar and a researcher of Korkyt Ata, thought that it would be necessary to approve two names for two independent constructions to distinguish between the new Korkyt Ata Complex and the ancient Mausoleum of Korkyt in the old cemetery. The names assigned to these two cemeteries of Korkyt are fixed in the reference books. The ancient building should be named the Mausoleum of Korkyt as it was before, but a new construction should be called the “Korkyt Ata Kesheni” (Eng. Korkyt Ata Complex”) without any mention of international terms, such as “Complex”, “memorial”, or “obelisk”. This idea came true, and nowadays the Complex is called the “Korkyt Ata Kesheni”.

The Mausoleum of Korkyt Ata is a historical and architectural monument. It was built approximately in the 9th -10th centuries in Karmakshy district of the Kyzylorda region, 3 km from the Korkyt station. It has begun to collapse since the 1950s before being washed away by the Syrdarya river in 1952. Its remains have not been located since. The Mausoleum was studied by A. Divayev, I.A. Castanet and P.I. Lerh at the end of the 19th century. The existence of the Mausoleum became known because of the photos published in the Turkestan album collection.

According to A.Divayev and I.A. Castanet, it was a round, 6-8-sided, dome-shaped structure built of raw brick. It was tall from the inside; the walls are engraved with the ornament of “kerege” (Eng. wall part of the yurt made of thin birch). Its construction followed the model of Pre-Islamic Turkic architecture. A modern memorial monument was erected on of the Mausoleum (Nysanbayev, 2004: 58). The Complex has become a sacred place of worship for the people from the Turkic-speaking countries. The architecture is of particular importance for the overall significance of the Complex. The Korkyt Ata Complex is located on the top of a natural hill close to the Korkyt station, 18 km North-West from the village of Zhosaly, in Karmakshy district of the Kyzylorda region. The Monument of Korkyt Ata is a unique example of architectural art. The construction of the Complex was started in 1980; an architect B.A. Ibrayev and a physicist-acoustician S.I. Issatayev had made the design.

The Complex attracts considerable numbers of people due to its spiritual significance and is believed to have a positive impact on the visitors. Architects effectively used the natural advantage of the high hill located in between the railway and highway and utilised the space from the foot to the top of the hill.

Restoration of the monument was made in 1997. A whole architectural ensemble includes an amphitheatre, a prayer house, that is, room under the mausoleum and a ram-shaped sculpture. All these became a memorial Complex. A museum and an administrative building were opened near the Complex in 2000. Since then, it has been a branch of the regional museum. The local authorities provided the funds from the regional budget in 2014 to renovate the Korkyt Ata Complex, namely its most important objects such as the museum, the underground prayer house, the amphitheatre, the stele and the sculpture of the ram, using durable construction materials. The Complex has high artistic, historical and mythological significance.

Results. Korkyt is primarily a father of kuy for Kazakhs (Eng.kuy - instrumental music performed by soloists using Kazakh traditional musical instruments, e.g.

dombra, kobyz). He was the first who performed kuy playing the kobyz (Eng. kobyz is an ancient Kazakh string instrument). The Kazakhs are the only nation among the Turkic people who have been able to preserve the kuys of Korkyt, the clairvoyant shaman who predicted the fate of people playing his kobyz. Listening to the kuy or performing the kuy is a wonderful musical, aesthetic and psychological experience. Thanks to this experience, future generations were able to enrich and produce powerful and beautiful kuy, songs, poems and other types of art. Thus, music became a part of the spiritual heritage of the conscious generation.

Thus, one of the elements of the Complex is the 12.1-metre and 5.3-metre wide kobyz stele made of Korday stone. Each side of the stele looks like a gravestone facing the four cardinal directions. The tops are expanded in a ladle-ish shape; which is also a clear reference to the kobyz. There are 40 metal tubes in the central hole at the bottom of the joint. When the wind blows, they produce a kobyz-like sound. The legends speak of a kobyz on the Korkyt Ata mausoleum that “sings” together with the wind. The main interpretative mystery of the kobyz set up on the Korkyt Ata Kesheni refers to being in a special state of mind. Feeling the mystery of life and even the mystery of being through the sounds a kobyz makes means feeling the mystery of Korkyt’s kuys. When vision and listening are connected like this, one can deeply perceive the meaning of the music composition. When the steppe wind blows, visitors may hear the kuy of the kobyz. One may feel the Great Steppe while listening and looking at the spectacular views around. Moreover, when listening, one connects musical phrases with visual images. This is a particular impact kuy makes on the listeners.

The inside of the Korkyt Ata monument is decorated with “Tuye Taban” ornament (Eng. Camel’s Trail) which depicts the trail of the sacred Zhelmaya (Eng. the camel which is as fast as the wind) that belonged to Korkyt Ata, the bard who looked for eternal life. The “Tuye Taban” ornament became the symbol of a long journey. Thus, from the symbolic point of view we may guess at the worldview, thoughts, dreams and interests of the ancient nomadic people. The “Tuye Taban” is a zoomorphic and complex ornament, which, as it has been said earlier, resembles a camel’s trail. Sometimes it looks like “karta”, “karga”, “kyzylayir” ornaments. The two S-shaped lines are not joined in parallel, and the two half-oval ornaments are similar to a camel’s trail. The ornament is called “Tuye Taban” as is the name of the plant with many flowers, that is also similar to a camel’s trail. It also may bear the name—“tabak” (Eng. plate) ornament in some places. This is how in space and time, the human and his place in the world were conveyed symbolically by the Turkic people. The later transition from zoomorphic symbols to anthropomorphic images constitutes a turning point in consolidating the understanding of the world of the Turkic people.

The symbolic form of this ornament can be regarded as both a basic principle of ornamentation and a specific feature of the genre. It is not just a decorative component in nomadic art, generally referred to as an ornament, but an ethnic symbolic descriptivesemantic system. In this case, ornamentation is not a formal sign but rather a language of meaning. An ornament represents a fusion of spiritual and material sides of society in the form of symbolism (History of Kazakh Art, 2008:

289). A symbol with a deep meaning is of great significance— enabling us to think about our past, to preserve main features of the history, of our ancestor's achievements in culture and art, to pass it to the next generation. From this point of view, the Complex as a platform provide a sacred spiritual experience, which transforms a person`s sensations (both visual and acoustic) and emotions into a special spiritual power.

The “Tree of Eternal Life” is the next element that worth special attention. The “Tree of Eternal Life” is placed symbolically in the centre of the stele in the Complex. Ancient people believed that a golden egg appeared when Tengri created the world. The blue sky appeared from the top of the egg whereas the earth appeared from its bottom, and the first tree of life came out from the ground. Since then the Kazakhs tend to see any solitary tree to be a sacred one. We still keep tying pieces of cloth on those trees growing amidst the everlasting steppe.

The history of the Kazakh genealogy sees a population`s growth as the roots of the tree. When we look deeper into the original idea, the phrase “the tree is a pillar of the world”, obtains a new meaning. It may be thought to represents the cult of the Sacred Tree. The Kazakh people recognise the image of a tree made in gold and silver as a symbol of abundance.

A. Margulan (1957: 298) says that Korkyt Ata’s life was a search for an internal life, he fought for it and still resisted it. Korkyt`s heritage is the most vivid image that can be only be compared to the heritage of legendary characters as Prometheus or Harta. According to Kazakh legends, Korkyt spent his life fighting the fate and the creator of the world as he craved immortal life. Korkyt searched for a perfect life without death and suffering. In this sense, the “Tree Eternal Life” as a symbolic feature in the Complex is associated with the philosophy of Korkyt Ata.

However, those pieces of cloth tied to the trees by present pilgrims shall not mean tree worship. This is a mere remnant of the past. A piece of white cloth is not something without meaning. It is bound to the tree, which is considered to be sacred, or to the tree growing in the sacred, as the tree is believed to be able to save a person amidst uninhabited steppe. Similarly, people come to the Complex and tie pieces of cloth to its “Tree Eternal Life” sometimes with the coins wrapped into them.



Figure1: Korkyt Ata Complex

Source: Photo courtesy of the author

The next symbolic content discussed in this article is closely related to the sheep breeding. Abikenov et al 2019, Life and livelihood of the Kazakhs has been historically dependent on it so this is one of the oldest Kazakh traditions. The Kazakh proverb *Mal osirsen koi ousir, onimi onin kol-kosir* (Eng. One shall raise sheep to have an abundance) has a deeper meaning. Sheep is also a sacred animal. Its tutelary saint is “Shopan Ata” (sometimes called “Koshkar Ata”). When asking Shopan Ata for the grace, one should say “*Maldi bersen, koidi ber*” (Eng. If you give cattle, give the sheep).

Similar to the foundation of the philosophy of other nations, the Kazakh philosophy also begins with myths, legends and fairy tales. The ancient Turks worshipped the spirits of their ancestors. People made sacrifices; a lamb, often the firstborn in the flock. The Kazakh people believed strongly in holy spirits; people would call upon spirits during the times of greater difficulties and hardship, they would make sacrifices and would believe that their luck was the grace of the holy spirits. Whenever one thinks about his ancestors, he says, “The spirits support me”. He would go to a shrine, spend the night there and make a wish while slaughtering the cattle. For instance, the “Shora Batyr” poem, depicts the mother telling Shora’s father: “Let us get one-humped camel out of the camel, a stallion out of the horse, a bull out of the cow, a ram out of the sheep and let us go to wish a child”.

Our ancestors not only knew the secrets of sheep breeding, but they also entrusted later generations with many words related to the names of their young stock. The word “Koshkar tumsik” is one of them. It also has a symbolic significance literary meaning “hawk-nosed”, “curved nose”. That is to say; it is similar to the nose of a ram which is also curved. Thus, Zh. Aimauytov’s novel contains the following description: “I am a swarthy-faced, of average height, hawk-nosed, mustached, hollow-eyed man”. We can also read the following lines in the writings of I. Esenberlin (2005): “Tall, pale man with curved nose and brown eyes was not lost

even though too many eyes gazed on him”. It should be noted that the word “koshkar tumsik” (Eng. hawk-nosed, curved nosed) is one of the epithets widely used to describe facial features of literary characters.

The significance of sheep symbolism is also reflected in the Korkyt Ata Complex. Thus, a sculpture of Koshkar (Eng. ram) is placed in a circular court with a diameter of 36.4 metres. The sculpture length is 165.5 cm; its width is 85 cm and its height is 120 cm. The sculpture made of Korday granite is placed on a 220-centimetre high five-level pedestal. Koshkar is a prey of Kok Tengri and a symbol of the protection against the evil forces popular in the ancient Aryan and Kazakh mythology. Therefore, the sculpture in the Complex is the image of a ram and the Saka griffin with its griffin’s head, wings and legs making it similar to that of a sphinx.

Another structural part of the Complex is the “Kiluet” (Eng. underground prayer house) or “Tower of Wishes”. According to scholarly opinion, “Kiluet” is the Arabic word meaning “solitude”, “being cut off the world”, “hermitage”, spiritual self-perfecting as a way to worship the Lord with Khoja Ahmed Yasawi being a pioneer of such practices among the Kazakhs.

This ancient symbolism is kept in the Korkyt Ata Complex, and the “Kiluet” was built, an underground prayer house where one can make a wish alone away from the hustle and bustle of everyday life, with clear mind, in harmony with nature, worshipping the Creator. All this is meant to have a huge spiritual impact on people. There are small holes in the walls for wick lamps. One should go downstairs to get to the prayer room.

The “Tower of Wishes” symbolism may have different meanings to different people. Pilgrims go round the tower three or seven times, then take off the shoes, decent into the tower chamber and ask for the fulfillment of their cause. Newlyweds visit the Korkyt Ata Complex, they pray, tie pieces of cloth to the Tree and receive the blessing of the elderly. They should go three times clockwise round the “Tower of Wishes”, enter a small chamber and wish for whatever they want.

The intention is generally related to the objective a person has and specifies his/her course of action. Therefore, intentions of citizens, who come to the Complex, can be considered as enthusiasm. If we consider intention as a concept, its essence deriving from various circumstances is a reflection of a deed and aspiration. Similarly, aspiration is a form of intention.

If intention is a matter of substance, deed and aspiration are forms of intention. A deed itself has nothing to do with labour; in fact, it is associated with action.

There are other forms of intention frequently used in our national identity, such as wish and a blessing. Wish is not an intention. A wish is a characteristic feature of intention. A wish does not have a material value. Therefore, to express one’s intention is to express a wish, but blessing has become a ritual service.

To come to visit the Complex and express the intentions and receive the blessing from Korkyt Ata has become a tradition the local people. What is the meaning of such a tradition? The meaning is in expressing an intention. A good wish is a thing peculiar to intention, while blessing has sacrality in it. Thus, we can state that blessing is the symbolic mark of a pure intention.

If we further analyse the Korkyt Ata Complex from a semiotic perspective, we can notice that visually and structurally the Complex has a symbolic meaning too. For example, the amphitheatre was built in a classical Roman style with a round court in the centre and spectators` sitting areas around ascending gradually to the central performance area. The amphitheatre covers 536 sq. metres; its the bottom diameter is 6 metres and the upper diameter is of 25 metres. The amphitheatre is capable of occupying 2000 people. At the same time, if one looks closer at the amphitheatre, one realises that the Complex represents the lower part of the kobyz and amphitheatre represents the body of the kobyz. The “Korkyt and Music of the Great Steppe” festival is held there traditionally once every two years where the people gather from all the Turkic-speaking countries.

The fact that the festival was conceived as an open-air event is also meaningful because of the blue sky symbolism. The blue sky, bright sun and clear moon from Tengrian perspective are the most sacred powers. The Tengri worshipers recognised the Heaven and the Sun as the powers to create the world, and the Heaven would endow the Kagan (Eng. title of Emperor of Turks) with its might. This is what the OrkhonYenisey monument scripts tell us: “There is the blue sky above and the earth below when human children are born in the midst of them”. Those words were written about Bilge Kagan in the Kultegin monument scripts: “My God has been gracious to me, protected me, I was lucky and became the Kagan”. The blue colour and purity of the sky is a symbol of youth and spring, abundance, independence and freedom. It is no coincidence that the colour of the flag of Independent Kazakhstan is also blue. It is a continuation of the tradition that has been preserved by numerous nations from all over the world for thousands of years.

The next object of our semiotic analysis is the building of the museum, which is a one-story structure resembling the letter “G”. The dimensions are 15.9x14 metres. The building consists of 3 exposition halls containing historic and cultural artifacts dating in the Korkyt Ata times. The museum contains around 700 exhibits. The valuable artifacts convey deep symbolic meanings of our traditions, the mysterious world reflecting our mentality and help to establish a deeper connection between the past and the present, encouraging a love for and appreciation of our national culture. Abikenov et al 2019,

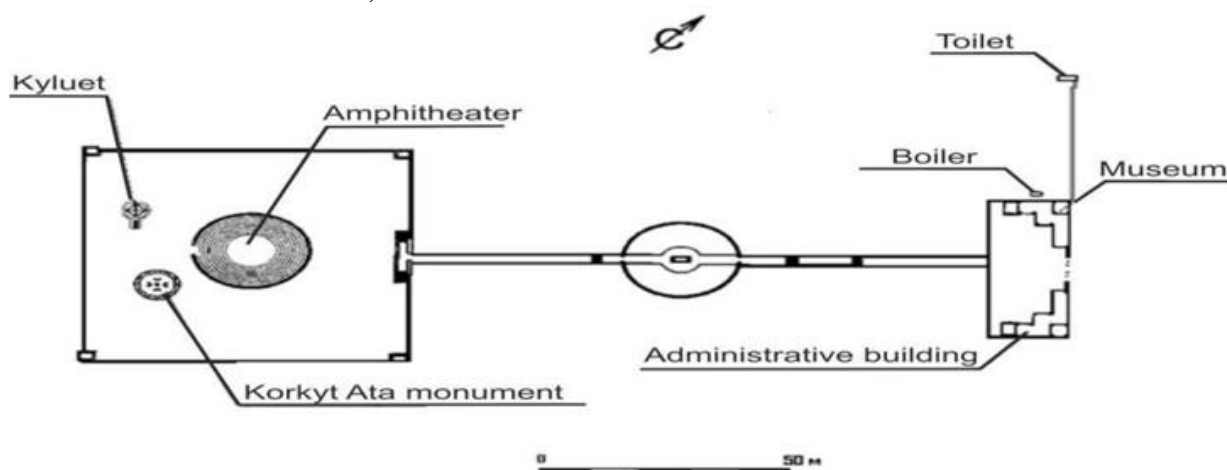


Figure 2: Korkyt Ata Complex Scheme

Source: Scheme courtesy of the author

Discussion. The people who come to visit the Complex are supposedly able and willing to decode its cultural symbolism. It is also important to note that the Complex, as an architectural ensemble, contains the symbols of many epochs and forms its universal meaning that shall withstand time.

The two-dimensional nature of the experience is worth special attention while interpreting nonverbal signs presented to us; these are those of the Complex and those of the people coming to the Complex. These two dimensions are discussed in “Semiotics of the Scene” by Y.M. Lotman (1996). He argues that the meaning of the event may differ for the people on stage because it is an occurring event being physically experienced by them, whereas for the spectators in the audience, it is a sign representing something. Furthermore, this Complex is also considered as a great stage, an important event of spiritual value for the Complex visitors.

In pragmatic terms, the life experience of Korkyt, the historical figure is like an advanced spiritual example of living that was given to humankind by the High Spirit. That is, the Complex, with its symbolic content, is reckoned to demonstrate the way to the visitors who visit for pilgrimage; to help to comprehend the ancient Turkic wisdom of great philosophical and spiritual significance.

If we read the symbolic language of the legends, Zheruik is to be understood where Korkyt Ata achieved his happiness, and his native place is the Land of Syr; the kobyz is an instrument of escaping in Korkyt Ata and “Bak tayagi Kok tiregen aulie kart” (Eng. One old holy with white stick) mysterious forces preaching in his dreams. This kobyz was made of a bone, skin, iron, horn, horsetail hair and wood. According to some legends, it was made in the form of a swan and from a cannon bone of male one-humped camel. The character standing on the bank of the darya (Eng. big river) is a symbolic representation of spiritual growth. Water is a symbol of the truth. That kobyz of Korkyt should be taken to the “Centre of the World” and be an instrument to establish the relationship with Tengri, the God of Time, who ensures the flight of Korkyt in the space of ecstasy and melody (Korkyt Ata, 1999: 512).

To acquaint oneself with Korkyt, one has to look at his heritage from his spiritual standpoint. The heritage of Korkyt is cloaked with legends. The legend is a box of ideas that convey the allegory of truth. The belief in the forces of nature can also be found in legends and stories about Korkyt Ata as Korkyt himself worshipped the mountains, forests and water. At the same time, the eternity of the human soul and specific cosmocentrism is central for the philosophy of Korkyt. Thus, it is about to make human life eternal, which is a very philosophical concept per se.

The Korkyt Ata Complex with its unique architecture attracts from afar. It is like a symbolic door of the spiritual world, and Korkyt Ata monument with its sounds of kobyz reminds how to appreciate every moment of life. According to Korkyt, eternal life is about respect— the uniqueness of each moment of time and to leave an indelible heritage through art and spirituality to the future generations. The monument atmosphere creates a particular mood energising the people who have come to visit.

Those, who come to the Complex, will be not only amazed by a scope of logical thinking but also will have the right to imbibe spiritual values. When this happens,

any individual can form one's own principle of a symbolic and spiritual model. The problematic issue here is that people may not grasp the symbolism of the Complex and see it as a symbiosis of its particular elements in their integrity.

In order to avoid a superficial reception of the Complex symbolism, it might be necessary to create a mental unity that would connect all the symbols. That is, would be necessary for the people coming to the Complex to employ their abilities of critical artistic and symbolic thinking to perceive each sign as a new form integrated within the Complex. Analytical and symbolic thinking, mythological, religious and artistic knowledge would help to understand how the interior of the Complex represents the inner world—the meaning and the form in a symbolic integrity.

However, there are some other aspects as well. If we address the Korkyt Ata Complex comprehensively, then we will view it as a symbolic and spiritual integrity. Despite the broadness of the range of symbols, they eventually bring the viewer to some kind of integrity. The Complex does not need to exist on a standalone basis because the mutual relationship between the Complex and the viewers ensures the formation of logical and causal “system”.

The significance behind the Complex becomes evident when the goal of the mutual relationship is integrated into real practice. Any symbol that is present in the Complex holds a message that encourages a viewer to renew his/her consciousness and hides some creative forces in representation. Those, who come to the Complex, do not only recognise the meaning of signs as they understand them but also feel a true power of the spirit enclosed in those signs. This gives them a sense of meaning. However, this feeling is unique, it is linked to the art, myth, religion and worldview that are specific to one individual. People live in the world of images and symbols and see those images and symbols differently. They create their own symbols from one spiritual base. Newly formed symbols are independent but not divorced from each other. Because each symbol is a specific way to percept reality, every individual tries to recognise a distinctive aspect of truth. If we read the signs from the Complex in a single order, combining together the aspects of art, character, myth and cognition, then cultural values will stand out in a new light. In general, a period of the Turkic Khanate was the time of formation and spread of Turkic civilisation, of the emergence of the idea of the whole Turkic nation. 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).

In this regard, every person, who is interested in his or her history, can satisfy his/her spiritual hunger by coming to the Korkyt Ata Complex and viewing the symbols. The Complex also plays a crucial role in tourism development and in the formation of a new tradition of respect for cultural values. In general, this Complex stands there to deliver an original history and culture, to convert art into symbolic elements, to raise the feeling of national identity, and to answer questions through united signs and symbols (Aljanova, 2015:35).

In general, the Korkyt Ata Complex with its deep existential content is being put in the universe to deliver delicately via the symbolic signs—the essence behind contemplations of the human soul. Therefore, the Korkyt Ata Complex is a cultural

heritage of a modern person, who lives in a progressive information society. The person, who comes to the walls of the Korkyt Ata Complex, understands and feels the main idea of the legend about Korkyt, which is about the power of music and creativity. Impressed by it, he/she enriches his/her worldview.

Conclusion. The Korkyt Ata Complex is a representation of a deep existential content forever kept in human memory which it delivers delicately through its symbols and signs conveying the contemplations that the human soul lives in harmony within a cultural environment. Therefore, the Complex might be seen as the cultural property of a modern person. A person who comes to the Complex with the image of kobyz in his or her mind would understand the main idea of the Korkyt legend which is about the power of music and human creativity as a vehicle towards eternity.

Korkyt Ata is the major symbol of honour and spiritual truth. Symbols that are used in the Korkyt Ata Complex together form a historical, spiritual and informative social space. The Complex encourages cultural tourism to the Land of Syr and realises its spiritual potential. At the same time, the Korkyt Ata Complex as a modern monument of preserving the ancient Turkic heritage is the storage of invaluable spiritual systems codified symbolically to maintain the effective transfer of cultural knowledge within the cultural continuity. The Complex symbolises the search for harmony between human and steppe. The semiotic analysis of its symbols is important in this context. The Korkyt Ata Complex represents a modern view on the cultural heritage of the ancient Turkic people and, due to its encouragement of cultural tourism, is already considered as a civilisational factor making the positive impact on independent Kazakhstan.

References

- Aljanova, N., K. Borbassova and Sh. Rysbekova (2015). A Semiotic Analysis of the Yurt, Clothing and Food Eating Habits in Kazakh Traditional Cultures, *The International Journal of Critical Cultural Studies*, 14(1), pp. 35
- Borbassova, K. M., and S. Zhumagulova (2014). Foundation Semiotic Science. Paper presented at the Republican Scientific Practical Conference, Almaty, Kazakhstan, pp. 218.
- Borbassova, K. M., N. K. Aljanova and E. Karabalina (2016) Communication semiotics of the Kazakh language the manifestation of his literature, *Vestnik KazNU Almaty, Journal of Philosophy, Culture and Political Science*, 56, pp. 114-122.
- Cassirer, E. (2002). *The Philosophy of Symbolic Forms. Vol I: Language*. Translation by A. Romashko. M.-SPb: University Book (ISBN: 594483-002-6).
- Cassirer, E. (2002). *The Philosophy of Symbolic Forms. Vol II: Mythical Thought*. Translation by A. Romashko. M.-SPb: University Book (ISBN: 5-94483-003-4).
- Cassirer, E. (1998). *Shortlist. Essay on Man*. M: Gardarica (ISBN: 5-7975-0039-6).
- History of Kazakh Art* (2008). Volume 3. 1st book. Almaty: Oner (ISBN: 9965-9249-9-6).
- Ivanov, V. (2004). *Selected Works on Semiotics and Cultural History*. M: Nauka (ISBN:594457-117-9).

- Korkyt Ata (1999). Encyclopedic Collection. Almaty: Aruna (ISBN 5-89800-129-8)
- Levy-Strauss, C. (2001). Structural anthropolog. M: Exmo-Press (ISBN: 5-04-008349-1).
- Margulan, A. (1957). The legend of Korkyt, Kazakh fairy tales. Almaty: Zhazushy.
- National Encyclopedia of Kazakhstan (2004). Volume 6. Almaty: Kazakh Encyclopedia (ISBN 9965-9389-7-6)
- Peirce, Ch. S. (1999). Logic as semiotics: the theory of signs. Metaphysical Research. Language. SPb (ISBN 5-89329-146-8).
- Peirce, Ch. S. (2000). Selected philosophical works. M: Logos (ISBN: 5-8163-0014-8).
- Shakirova, M. I. (2009). Korkyt and kobyz music. history and culture of Eurasia, Kyzylorda, Paper presented at the International Kazakhstan. Pp. 344-349 Conference Aral-Syrdariya region in the

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

Abstract. 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

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" [1, p. 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.

Methodology and approaches

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 [2].

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 *algys*, *alga* and *alky*, 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" [3, p. 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. [3, pp. 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" [4].

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 [P. 5, 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 Shahrstan and Rabat, proves that it was a major political, economic and Cultural Center [6].

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" [P. 7, 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." [8]

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 [9, p. 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 [8].

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 [P. 9, 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" [10, p. 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 [P. 11, 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 [P. 12, 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.

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 uyky 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" [P. 13, 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 Urdn 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 zerehs. 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 [3, p. 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" [P. 14, 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" [P. 15, 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 Ayubkamy 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" [P. 11, 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..."[16, pp. 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 [12, p. 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) [12 , p. 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" [17]. 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 Rubruk spoke was, according to Rubruk, 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-shyngils, 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 [17]. 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. [17 191B.].

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," [18] - 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. [18] 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. 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.

Literature

1. Gumilyov L. N. search for the Kingdom of imagination. Almaty: Balausa, 1992. - 448 P.
2. Yyryk bitig-Drevneturk gadatelnaya book. V. Thomsen "Journal of the Royal Asiatic Socociety" (pp. 181-227).
3. Baipakov K., Nurzhanov A. The Great Silk Road and medieval Kazakhstan. - Almaty: Kazakhstan, 1992. - 208 P

4. Chaloyan V. K. Vostok-Zapad: superiority in the philosophy of anti-religious and secondary society. Moscow: Nauka Publ., 1968. - P. 223.
5. Margulan A. H. from the history of cities and the construction of ancient Kazakhstan. - Almaty: an Kazssr, 1950. - P. 122.
6. Shalekenov U. ancient city of Aktobe // Kazakh literature. - 1985. - October 15.
7. Volin S. L. Sweden of Arab sources on the valley of reci Talas // Zap. "I'm sorry," he said. - Almaty, 1960. - Vol. 8. - Pp. 81-89.
8. Senigova T. N. Srednevekova Taraz. - Almaty: Nauka Publ., 1972. – P.218.
9. Gorodetsky V. D. Talgarskoe gorodishche. - Tashkent-Izvestia Sredazkomins. 1928. - VIP. 3. - p.12-15.
10. Leonov L. literature and time. Moscow: Molodaya gvardiya publ., 1984. - p. 349.
11. Khasenov A. history of culture and art of Kazakhstan. - Almaty: Kazakh University, 1988. - 1 vol. - 188 P.
12. Darkevich V. P. Argonaut srednevekoviya. Moscow: Nauka Publ., 1976. - P. 200.
13. Zhanibekov O. caravan of time. - Almaty: writer, 1992. - 192 P.
14. Schaefer A. Golden peaches in Samarkand. Moscow: Nauka Publ., 1981. - P. 808.
15. history of the Kazakh SSR. In 5-I Vol. / Ed. "I Don't Know," He Said. - Almaty: Nauka Publ., 1979. – Vol.2. - P. 424.
16. Carpini Giovanni del Plano. History of Mongols. So did Guillaume. The journey to the Eastern countries. Moscow: Geogiz Publ., 1957. – P.270.
17. Gabitov T., Zeynullin R., Oserbaev E. cultural tourism in Kazakhstan. - Almaty; Kazakh University, 2020. - 360 P.
18. Cultural monuments and relics of Kazakhstan (comp. The Purpose Of The Event: E-book. - Almaty; Kazakh University, 2020