

I n t e r n a t i o n a l s c i e n t i f i c o n l i n e j o u r n a l ( h u m a n i t i e s )

№1(1) 2013

# EURASIAN HUMANITIES CONNECTIONS

Berlin  
2013

I n t e r n a t i o n a l s c i e n t i f i c o n l i n e j o u r n a l ( h u m a n i t i e s )

№1(1) 2013

# EURASIAN HUMANITIES CONNECTIONS

Berlin  
2013

Chairman of the editorial  
board:

Asiya S. Galimzhanova,  
Doctor of Arts, professor  
of Kazakh National  
Academy of Arts

Editorial board:

Nicolaus G.O. Boroffka  
PD Doctor, Professor of  
German Archaeological  
Institute

Vladimir Y. Dunaev  
Leading Specialist of the  
Institute of Philosophy,  
Politics and Religion of the  
Committee of Science of the  
Ministry of Education and  
Science of Republic of  
Kazakhstan

Zhakhan Zh. Moldabekov  
Doctor of Philosophy,  
Professor of Al-Farabi  
Kazakh National University

Sangui K. Karzhaubaeva  
Doctor of Arts, Professor of  
T.Zhurgenov Kazakh  
National Academy of Arts

International scientific online  
journal (humanities)

# EURASIAN HUMANITIES CONNECTIONS

Matters of International  
Scientific Internet Conference:

”Globalization  
and new  
humanities”

The date of the conference:  
1-10 April

1(1) 2013

EURASIAN HUMANITIES  
CONNECTIONS  
Berlin

### **Archeology**

- Galimzhanov S.E Petroglyphs of sun-headed deities of Tamgaly hole as a sign-symbolic or conventional reflection of Rig Veda`s ancient theogonic hymns. 5

### **Art Criticism**

- Karzhaubajeva S.K. Space of the Harmony and the Color of G. Ismailov`s Stage Design. 13
- Galimzhanova A.S. Freedom philosophy in A.Kasteev's creative work. 17

### **Pedagogy**

- Kaldybaeva Zh.B. Scientific-theoretical basics of ecological education for the future teachers. 25
- Kaupenbayeva S. The role of environmental education in the formation of environmental culture. 28

### **Politology**

- Ordabek E. Methodological bases of research problems of nuclear security. 32

### **Religovedenie**

- Gabitov T. Islam and Turkic cultural. 36

### **Sociology**

- Bezel Y., Adilev Y., Amantay A. Enterprises Article: Corporate Social Responsibility for Small and Medium-sized. 40
- Perova M.B Informal employment of the population as realization of the right to work. 44
- Zhandossova Sh. Politics of national security of the republic of Kazakhstan in the context of social and interfaith relations 51
- Absattarov M. R. Some aspects of studying the european court under the condition of modernization. 56

## **Petroglyphs of sun-headed deities of Tamgaly hole as a sign-symbolic or conventional reflection of Rig Veda`s ancient theogonic hymns.**

The unique monument of culture of Kazakhstan at the Tamgaly hole is located in the South-Eastern part of Chu-Ily mountains, that separate the basins of the rivers of Balkhash lake and the Chu river. Tamgaly hole is in the plain-foothill desert-steppe zone of the North Tien-Shan region. The complex formed of around one hundred monuments from different periods - the settlements, burial grounds, ancient quarries, petroglyphs and other cult constructions (altars), dating back over a wide chronological range from the middle of XIV - XIII centuries B.C. until the XIX - XX centuries. [1, p. 50]. Petroglyphs, same as the ancient burials (sepulchers) are the main view of monuments of the Tamgaly complex. There are seven sepulchers of the bronze age known, being grouped on the right and left banks of the Tamgaly river. All sepulchers of the bronze age were included in the list of monuments of the Andronov cultural-historical community. A.E. Rogozhinskiy, a well-known researcher of Tamgaly petroglyphs thinks that «Typologically, Tamgaly monuments belong to the Central-Kazakhstan (Atasusk) and Semirechiye variant of Andronov community, reflecting the migration-diffuse nature of formation of the South-Eastern Kazakhstan population during the late bronze age» [1, p. 51]. He characterizes this complex as an ancient sanctuary or a temple under the open sky, dedicated to rituals or ceremonies [1, p. 58]. Although he does not provide any substantial arguments in his article, proving this viewpoint about the sacred functionality of the monument.

Briefly dwell upon the characteristic of the land topography, given by Rogozhinskiy in the book «The Monuments of petroglyphic art of Central Asia» [1, p. 45]. Looking at the map [1, p. 47], we can see that road side entrance to the territory of sanctuary from the modern railway station Kopa opens as a mound, which marks a particular location of the sanctuary beginning. Further into the South of canyon along the left side of the Tamgaly dry riverbed there are rocks. They are composed of micaceous shales, conglomerates and imbued with quartz veins of copper mineralization. Therefore, the rocks have a beautiful reddish-black shade of patina. Tectonically, ancient pieces of these rocks are close to the younger Devonian pieces. On the sedimentary rocks of the Devonian, at an angle of more than 40 degrees, there are numerous bronze age petroglyphs, conditionally divided by Rogozhinskiy into five groups.

Petroglyphs of the first group are located at the entrance of the hole and represent a zoomorphic compositions. The widely-spread image is a bull.

Petroglyphs of the second group are located behind the first group and represent the same zoomorphic motifs, images of mesh and spotted bulls, images of sun-headed gods and chariots. One of the most interesting petroglyphs of this group is the image of human foot - God`s foot.

Petroglyphs of the third group are located behind the second one and represent the same zoomorphic motifs, images of sun-headed God on the bull, the image of incalver, pictures of people dancing.

Petroglyphs of the fourth group are located diagonally across the third group, on the right side of the hole. It is the most famous rock of the hole - a Pantheon of gods. At the central part of composition of this group there are 7 sun-headed gods, image of dance with 12 dancers below and petroglyph of erotic scene under the image of the dance. To the right of the Central part of the composition - image of a goat.

Petroglyphs of the fifth group are located behind the third group and represent the image of sun-headed gods, erotic scenes and petroglyphs of Saks time.

Petroglyphs are the most significant and numerous monuments of Tamgaly hole. The total number of petroglyphs of this complex goes up to 5000 [1, p. 52]. All the rock carvings are made in the technique of pictogram, rarely as a stone or metal engravings. There are several historical epochs of petroglyphs presented at Tamgaly: the bronze age, iron age, middle ages, new and the newest time.

We will discuss some petroglyphs` images of late bronze age XII-X centuries BC.

Outstanding petroglyphic piece of the bronze age is a composition of seven divine character images (the picture of the top seventh deity has almost been lost), located on the conditional 118-th art rock plane (marking suggested by A.E.Rogozhinskiy) at an altitude of approximately 10 - 12 metres from the canyon. Therefore, it will be a matter of six solar deities. Below the composition of solar deities on the picture plane of the ancient «Pantheon» there are ten dancing men-soldiers, as well as a parturient woman and adorers. The «Pantheon» rock is located at a sufficient distance from the petroglyphs of 1 - 5 groups, approximately at a distance of 450 - 500 meters (on the contrary) through the canyon from petroglyphs of the group V. It is the hill with petroglyphs of the group V, from which the best overview of «Pantheon» image is opened. The altar of the bronze age was founded at the bottom of the base of rocks with «Pantheon». It represents a circular platform with a diameter of about 5 m. There were remnants of ash from the pyre and bones, presumably, horses founded at the altar.

In the composition of petroglyphs there is a certain hierarchy in the three groups of characters` location: upper level is occupied with the solar deity, between them and the adorers in the lower part of picture there are series of figures of dancers and parturient woman [1, p. 54].

We have already noted above, that Tamgaly is a monument of the Andronov cultural tribal community. Most likely, the sanctuary were being regularly visited by tribes while the winter solstice celebrating days and there were large-scale ritual actions being carried out, because it is the day of the winter solstice that precedes the longest night, and from that time on the day begins to dwell, that was seen as a revival of existence. A range of topographic features specifies on that: firstly, vast area of canyon of the Tamgaly riverbed begins with Kurgan-marker; secondly, the scheme-map of the dried up Tamgaly riverbed is associated with the tree of life,

thirdly, «Pantheon» rock picture plane is located a level above the all images of petroglyphs gallery on the rocks and is well overlooked at any time of the day. Moreover, at different time of the day some of the solar deities are better visible than the others.

Let us agree with the opinion of the archeologist A.E. Rogozhinskiy, Indologist F.B.Y.Keiper, archeologist and culturologist E.E. Kuzmina and others, who supposed that the key to penetrate the meaning of the images in this Central painting of the temple, the Pantheon of deities, has to be founded in the Vedic religion, namely, in cosmogony, myth, which tells how world once started to exist [2, 4]. Let's consider in more details the Vedic cosmogonist myth on the example of Keiper`s research «Works on Vedic mythology,» [2]. He writes that «The origin of the world revealed a prototype of infinitely repeatable process of constant life and world renewal» [2, p. 28]. First, it was just water, but these so-called initial water carried the seed of life inside. A small lump of earth came up from the bottom and floated on the surface. Then it expanded and became a mountain, the beginning of the earth, continuing to stay on the water... The original world was sacral itself, and for its creation there were no need in the Creator... A special group of gods and Asuras was connected with that first stage» [1, p. 28, 29].

Researcher of Rig Veda notes that «The state of divided unity suddenly ended on the second stage of the cosmogony process, that began with the birth of Indra God outside the original world... Indra`s act, which is to be considered little more closely, is better be defined as demiurgic act. In the world of unorganized matter he begins the process through which a potential world becomes real: there is a light inside, which forms the contrast with the darkness, life inside coexisting with death, good balancing with evil» [2, p. 29].

«Indra`s demiurgic act consists of two distinct parts, relating respectively to the original hill and the tree of life. Initially, let us consider the first one. The hill, which is still floating at the initial waters should be divided to its` base and be opened. However, it contains a large force of resistance. ...vrtra means obstacle resistance. In the myth, the power of resistance is personified by the dragon, and Indra, just like Saint George and another mythological characters must kill a dragon. ...this dragon, also called as Vritra, is only one special aspect of the original hill - resistance, which should be overcome by Indra, in order to split the hill. Indra wins this struggle. He kills the dragon. And from the hillside, opened with his strength, life pulls out in two forms - water and fire. In the creation myth, water is represented by four rivers, flowing down from the top of the hill in four different directions, and the fire is by the sun rising from the hill or from the water. Hill now is not floating. It finds support... As for the second part of Indra`s acts, concerning the tree of life, there Indra functions as a pillar that supports the sky... With that he creates a duality of heaven and earth... And then, when sun rises in the sky, the opposition of light and darkness is being born, parallel to the juxtaposition of life and death... Indra was a seasonal God, whose mythological act consisted of creation and updating the world and opening the new year» [2, p. 29, 30].

«After Indra created a dual space, the Asuras ceased to be the only gods, because duality spread upon the gods as well. Together with Indra there is a group of

new gods being created. Their name is Devas...» [2, p. 31]. Later Vedic texts say about the cosmogony battle of the Devas and the Asuras.

Varuna became Devas. Varuna becomes «the Lord of the waters». He was in the lower world, at the roots of the world's tree, close to the underground space water. «At the beginning of each year the war between the Asura and Devas resumed. At the social level, it was reproduced in the competitions, which can be interpreted as the repetition of the cosmic struggle and human aggressiveness` ritualization» [2, p. 34].

In «the duality of the world» play, according to Vedic mythology, Vishnu helped Indra. His three great steps in the «Rig Veda» is described by several hymns. Here is one of them:

Let me now sing the heroic deeds of Vishnu  
Who has measured apart the realms of the earth,  
Who propped up the upper dwelling-place,  
Striding far as he stepped forth three times.

2 They praise for his heroic deeds  
Vishnu who lurks in the mountains,  
Wandering like a ferocious wild beast,  
In whose three wide strides all creatures dwell.

3 Let this song of inspiration go forth to Vishnu,  
The wide-striding bull who lives in the mountains,  
Who alone with but three steps measured apart  
This long far-reaching dwelling-place.

4 In his three footprints, inexhaustibly full of honey,  
People rejoice in the sacrificial drink.  
Alone, he supports threefold the earth  
And the sky and all creatures.

6 We wish to go your dwelling places,  
Where there are untiring, many-horned cattle.  
There the highest footstep of the wide  
Stepping bull shines brightly down.  
(Rig Verda. 1.154)

Almost all researchers (e.g., Keiper, Kuzmina) [2,3] agree that the three steps of Vishnu relate to the definition of the sun way. Vishnu in the Rig Veda has a special relationship with the sun. It is possible that the sun in its Zenith is being associated with Vishnu just like the rising sun was considered as a manifestation of Mithra, and the setting as a Varuna (AB XIII.3.13).

Keiper notes that «...in an earlier era Vishnu took a more central place than Indra or Varuna, who are representatives of two opposing groups of gods and Asu-

ras and, by that, take each of the two halves of a whole. In contrast to them, Vishnu should, therefore, represent the unity of the opposite parts - the top and the bottom of the world» [2, p. 106]

«Because the Rig Veda associate the three steps of Vishnu with Indra`s murder of Vritra`s dragon (Varuna). We have to conclude that Vishnu`s act must belong to the same mythological context... [2, p. 107].

1) The Myth of the struggle between Indra and Vritra refers to the organized space creation, which consists of the upper and lower worlds;

2) Vishnu`s mythical act made (like as Indra`s) for the sake of the world`s good. And sometimes directly related to the Indra`s feat, apparently, being a part of the creative act; ...

4) The third step in the Rig Veda was completely mysterious and invisible to the human eye....

5) It is impossible to doubt the fact that the third step was the highest. Referring to the ascent we meet in the WG VIII. 69.7: «When I and Indra, we both go back home at the height of the sun...

Killing Vritra, Indra splits the hill, opens it and «props» heaven; thus, there is the dual organization of the cosmos. At the same time Vishnu «walks»: the first step corresponds to the lower world (including the earth), the second step to the upper world; however, there is a mystery in the third step, something which is perceived by the human eye, corresponding the sum of the opposite halves of the world - exactly the same as the thirteenth month represents the sum of the preceding twelve. All things exist in these three steps, or in the third step, which represent them... In relation to the thesis of the initial state of the world and the antithesis of Indra`s creation Vishnu`s third step is known as synthesis...

There are clear indications of Vishnu`s relationship with the mountains: he «dwells» or «stands» at the mountains; he is «the ruler of the mountains». » [2, p. 108-111].

Here is a short description of the main Vedic gods. Indra and Vishnu, as it was mentioned above, are the Central dual gods. The Ushas goddess in the Rig Veda is associated with the first morning lights and after Indra made his cosmogonic feat, «Ushas, being the goddess of the first day, is characterized as the one who knows his name» [2, p. 56]. And the God of fire Agni is being described as the last to see dawn. In the «Rig Veda» IV.13.1 we read «Ani last to see the beginning of dawn». There Ushas is also described as the one to give away gifts. God Surya in Vedas is associated with the sun, and Varuna, as mentioned above, with underground waters, night and death. God Soma was the God of the moon, planets and stars. He stands over the priests, plants, animals and pious vows. Moreover, with in the Vedas the rain and the divine drink - Soma associates with his name. In some hymns of Rig Veda it is not clear to whom the national anthem is being devoted: to God or to the divine drink.

Next we describe the visual body of the Pantheon. The axis of the deity`s left figure has a small slope to the right (to the center) of rock art plate, the feet of the figure below describes a more recent image of the animal (goat, cow or bull). In his right hand the divine holds a stick. Hands are down. Solar deities` nimbuses are

differ by their large enough sizes, in other words, the size of the nimbus is out of proportion in relation to its figure, that is why the deities' figures look like «tadpoles». There is a head of elongated form engraved inside the figures' nimbus. Two rows of dots-basins are knocked out around the nimbus. Feet pointed in the right direction.

Almost «head to head» there is the second solar deity. Hands hang down and slightly spread out, there are also sexual characteristics. There is a sun-circle knocked inside the nimbus, which spreads the light rays to the nimbus line. There is only one row of dots around the nimbus. Feet pointed in the right direction. By its height, the figure is bigger than the 1st solar God.

On the third image, picture plane was badly destroyed, that is why we can identify only the upper part of the image. Picture remained only at the upper edge, where we can see the small saved images of rays or hair.

Fourth God has a lean to the left, his figure is almost twice smaller than a figure of second sun-headed God. But solar nimbus is not smaller than the first two figures, although the quality of pictogram is worse, and the double-line of nimbus is not that clear. Single row of dots knocked around the nimbus as well, but much smaller than the aforementioned gods' ones. Images of feet are not clearly readable.

We believe that the fifth deity is one of the Central in the Pantheon. It is located almost in the geometrical center of the rock picture plate. The deity is very beautiful by its execution and expressiveness. By its size, it is not inferior to the image of the first two sun-headed Gods, perhaps, his nimbus is the largest one in the Pantheon. There are large circles around its dual nimbus. There is a line drawn from the nimbus' inner circle below to the top, which goes outside the top edge of the nimbus through the upper circles. These gushing bundles lines are associated with the rays of light. The hands of the divine widely spread and there only one foot in the ballet «first position» is left visible.

Sixth deity almost twice smaller than the previous God. He had the tiniest nimbus in the Pantheon. There are rays going from the inner circle of the nimbus to the external. Also, there are circles around the nimbus' outside line and bundles rays drawn from the top three circles. Two of his feet stands in the first ballet position.

On a little distance there is figure without the nimbus, with nosed head, his nose turned to the left and his feet also turned the left. Hands stretched and bent at the elbows. The most unusual in this figure is a bunch of hair, which stood up on its end. There is a «specificity» in this figure. Most likely, the Central pliteta of Tamgaly shows the first gods of Aditi - sons of the goddess Aditi. Both researchers, Oldenberg and Doniger O'Flaherty [4,5] believe that the national anthem describing the birth of the gods (anthem X 72. to the gods) is a conglomerate of conflicting views on cosmogony without any attempts to link them with each other. New original interpretation of this song was given by H. Falk. In this hymn he sees the unity of form and content.

1. Let us with tuneful skill  
Proclaim these generations of the Gods,

That one may see them when  
These hymns are chanted in a future age.

2 These Brahmaṇaspati produced  
With blast and smelting, like a Smith,  
Existence, in an earlier age of Gods,  
From Non-existence sprang.

3 Existence, in the earliest age of Gods,  
From Non-existence sprang.  
Thereafter were the regions born.  
This sprang from the Productive Power.

4 Earth sprang from the Productive Power  
The regions from the earth were born.  
Dakṣa was born of Aditi,  
And Aditi was Dakṣa's Child.

5 For Aditi, O Dakṣa,  
She who is thy Daughter, was brought forth.  
After her were the blessed  
Gods born sharers of immortal life.

6 When ye, O Gods, in yonder deep  
Closeclasping one another stood,  
Thence, as of dancers, from your feet  
A thickening cloud of dust arose.

7 When, O ye Gods, like Yatis,  
Ye caused all existing things to grow,  
Then ye brought Sūrya forward  
Who was lying hidden in the sea.

8 Eight are the Sons of Aditi  
Who from her body sprang to life.  
With seven she went to meet the Gods  
She cast Martanda far away.

9 So with her Seven Sons  
Aditi went forth to meet the earlier age.  
She brought Martanda thitherward  
To spring to life and die again.  
(Rig Verda. X72. The Gods)

Although, the Kazakhstani researcher K.K.Muratayev identifies images of sun-headed with the reflection of the initial space heat.

There was not then what is nor what is not...

There was neither death nor immortality then.

The ONE

Was breathing by its own power, in deep peace.

Therein, in the void,

By the fire of fervour arose the ONE. [3, p.106]

The opinion of Rogozhinskiy about the fact, that the Tamgaly complex was a kind of sanctuary for ritual actions of mystery character, where Aryan tribes on the eve of the winter solstice were annually coming (by Keiper) is being confirmed. Also, this confirmation is made upon the comparison we made during analysis of plot content of the «Pantheon» of gods with the themes and theories of the Rig Veda.

#### References:

1 Рогожинский А.Е., Аубекеров Б.Ж., Сала Р. Памятники Казахстана // Памятники наскального искусства Центральной Азии. Общественное участие, менеджмент, консервация, документация. – Алматы, 2004. – С. 45 – 92.

2 Кейпер Ф.Б.Я. Труды по ведийской мифологии. – М.: Наука, 1986. – 195 с.

3 Кузьмина Е.Е. Мифология и искусство скифов и бактрийцев. – М.: Российский институт культурологии, 2002. – 286 с.

4 Hermann Oldenberg. Die Hymnen des Rigveda. 1888.

5 Wendy Doniger (O'Flaherty). Served as Vedic consultant and co-author, and contributed a chapter ("Part II: The Post-Vedic History of the Soma Plant, " pp. 95-147) in Soma: Divine Mushroom of Immortality, by R. Gordon Wasson (New York: Harcourt Brace, 1968). 381 pp.

6 Муратаев К.К. Солнцеликие божества урочища Тамгалы // Искусство против кризиса. Инвентаризация. – Алматы, 2010. – С. 106 – 108.

Karzhaubajeva Sangul  
**Doctor of Arts, professor of the Kazakh National academy of Arts named after T.Zhurgenov**

## **Space of the Harmony and the Color of G. Ismailov's Stage Design**

The development of Kazakh musical theatre in its finest manifestation is inseparably linked with the work of Gulfairus Mansurovna Ismailova, theatre designer and People's Artist of Kazakhstan. In 2009 she marked her 80<sup>th</sup> anniversary, and her name is associated with high style performances and heralded the start of a new trend in theatrical painting in Kazakhstan.

Quite a lot has been written about the contribution of this outstanding artist to contemporary Kazakh theatre. In fact, so far this is the only genre in her work, which, if not exhaustively and thoroughly, but at least is very frequently mentioned in various reviews and references. Also, there are few theatrical sketches left, which have not been reproduced. So, from a purely factual point of view, it is unlikely that anyone can say anything totally new about the theatrical heritage of the artist. Yet the «Ismailova and Theater» theme is far from exhausted. There is a timely need to address it in a much broader historical, cultural, philosophical and aesthetic context than it was before, and it appears to be a priority to provide some insight into the artist's philosophical principles with regard to the phenomenological paradigm of the art of «visualizing the artistic image of the show» as a material phenomenon of the entire culture of Kazakhstan.

Open-minded, refined and graceful, Ismailova's theatrical painting stands out for its semantic intensity and coloristic richness. Theatre poetics that models the world not through the storyline, but through some deeper subconscious foundations, becomes a form-making equivalent of aesthetic reality in her art.

Ismailova does not argue with the forms of life, nor does she copy it; life in her sketches is always artistically transformed and recreated based on her own model. In the stage space created by the artist's powerful imagination, any new artistic experience appears as a different reality that is complexly nuanced and varied in the profundity of its underlying semantics.

Looking at numerous set sketches where the artist turns to landscape, one cannot help sharing her sensation of reverie with which she depicts nature. Ismailova's Nature is not an idyllic pastoral, but a temple rather. Under heavenly dome of the sky, her set provides the environment for a harmonious action to unfold – the action of the Universe. As for panoramic backdrops showing mountain ranges, endless steppes or lakes, her every landscape reveals the inexplicable beauty of nature in every moment of its existence. All theatrical paintings of Ismailova are filled with sublime emotions, elation and a great trust in the power, potency and the supreme law of nature. With amazing spontaneity and ease, the sense of time as the element of Eternity comes alive in her set. Panoramic landscapes embody fundamental concepts and dimensions of the nation's worldview.

Ismailova's understanding and interpretation of a stage space shows her desire to picture the whole world, to embrace with her eye and brush the existing and

conceivable span of horizon and the universe. Her set sketches reveal her gravitation toward portraying not only things visible to the eye, but also the reflection of her own perception of the grandeur and beauty of the surrounding world. She seeks to capture the very principle of infinite cognition and the supremacy of human spirit over the mundane. The notion of the infinite Universe is communicated with the artist's brush strokes and her desire to push the boundaries of depicting the world around beyond visible objects and encompass things that only the Artist's inner sight can see.

Awareness of the world, which can be read in Ismailova's sets, beautifully communicates the idea of cosmos – primordial, sublime and beautiful in its pristine purity. Wholesome and ideal perception of the world and man comes alive in her art, implementing the core idea: integrity, beauty, harmony and magnificence of the Universe.

The artist strongly believes that art, through its finest works, should speak to a man about high moral ideals and awaken a sense of beauty in a human being. This moral and aesthetic program of Ismailova was realized primarily in theatre. In her interviews the artist said that art itself and its many aspects are most accessible on stage. Indeed, only the stage environment enables the natural combination of poetry, music, painting and dance. Ismailova believes that in this harmonious union of arts in theatre an important role belongs to the visual image.

The artist's pictorial interpretation of drama and music is oriented towards comprehending changes that life brings through some special means. Indeed, in a broad structural dimension, any theatrical production always reproduces human life. All that fills a theatrical performance are events revolving in the existential field of love and hate, conflicts and reconciliations. These are always vital issues of immediate relevance to the way man exists in this world. Visualizing them, theatre brings us back to them, allowing us to grasp their affective meaning, and it suddenly becomes clear that visual effects and character expressivity are vital to the completeness of the show's aesthetic impact on the audience: and the art of a stage designer makes the stage events visual. Through graphic instruments and techniques, stage design helps to understand dramatic twists and turns, conflicts, and existential matters.

Musical theatre and painting have been the focus of the artist's talent, attention and resources. The revival of the high tradition of stage paintings in Kazakh theatre is her heartfelt desire. Just as her pictures are theatrically decorative, the theatre is picturesque. Yet this should not be understood in a direct subject-matter sense. It is theatrical primarily because her painting is indeed a spectacle, a feast and joy for the eyes.

Stage design painting of Ismailova has never been a self-contained world that would require viewer's concentration and effort to grasp it, get used to it, and understand it not as a thing in itself but as something that is offered and presented. Her painting is wide-open and ready to be taken in, it presents itself to the audience and breathes the air of theatrical magic with its metamorphoses, transformations and special effects.

The synthesis of arts, which is realized in Ismailova's works for theatre, is

natural and vivid. New forms the artist was looking for in painting came together in her theatre productions: the operas “Kyz-Zhibek” by E.Brusilovsky, “Birzhan and Sara” by M.Tulebajev (1956), “Alpamys” by E.Rakhmadijev (1973), “Cio-Cio-San” by G.Puccini (1972), “Zhumbak-Kyz” by S.Mukhamedjanov (1972), and ballets, such as “Kambar and Nazim” by V.Velikanov (1958), “Yer Targin” (1967) and “Kozy-Korpesh and Bayan-Slu” (1971) by E.Brusilovsky, and “The Swan Lake” by P.Tchaikovsky.

Pictorial language of Ismailova as an easel painter also contains a potential for theatrical impact. In her canvases “Woman Crafts Master” (triptych), the portrait of Sholpan Dzhandarbekova as Ak-Toty (1960), the portrait of Kulyash Baiseitova as Kyz-Zhbek (1962), “The Kazakh Waltz”, and the portraits of Shara Zhienkulova (1958), Rosa Dzhamanova as Cio-Cio-San (1972), Abyl Khan Kastejev (1966) and Zhambul Zhabajev (1967) one can feel the dynamics of inner compositional rhythm, the emotional charge that reveals the sentiment of the theme, and the expressive boldness of color range, which is essentially decorative and communicating theatrical excitement to the overall structure of these pieces. Ismailova has brought to the stage the same specificities of her signature painting style. Just as freely as she employed her favorites stage design techniques in her easel painting. While maintaining the traditions of her mentors, the renowned masters of Russian painting, she develops these traditions further; her sets no longer only visually accompany the action, but also help express the music, its themes and images through all the pictorial and plastic systems present in the sets. In her best productions the artist has attained the integrity of pictorial and melodic elements.

Gulfairus Mansurovna Ismailova has given the Kazakh theatre her vibrant painting and her joyful art, contributing generously her imagination and taste.

The art of Gulfairus Ismailova played a major role in the development of the Kazakh National Music Theatre. Performances, to which she contributed her remarkable talent, were important milestones in the evolution of opera and ballet in Kazakhstan. Ismailova`s stage design works embrace all aspects of decorative art. New stage design forms with their theatre-specific expressiveness discovered by the artist proved instrumental for the further development of stage design painting in Kazakhstan. Ismailova is not just an easel painter who produces stage sets, but a true artist of the theatre, for whom the set, the costume, and the curtain are equally important. She had the ability to see the show as a whole, to take in its style and to bring the pictorial-plastic image in harmonious unity.

In a musical theatre, where music constitutes the foundation of a performance, its cohesion with decorative art is a prerequisite for achieving artistic integrity of the production. The impact of a stage piece on the audience can only be effective in the process of this synthesis that eliminates a conflict between dissimilar and essentially different features of music and painting. Set design and music, together with the onstage action, become components of a greater artistic phenomenon, in which music inspires and fills the image, while painting “embodies the music and loses its meaning without it” [1, p.232].

Certainly, the artist`s creative search was based on the ideas of the arts union, which were new for the Kazakh theatre and could only be implemented in the

absence of boundaries between different kinds of art, when one art would support and enrich the other. Ismailova`s challenge was the need to use artistic devices belonging to related yet different arts. She sought to make her set designs embody the everlasting melody she could hear in the music by Erkegali Rakhmadijev, Mukan Tulebajev, Eugeny Brusilovsky, Giacomo Puccini and Giuseppe Verdi. The ingenious music of these composers is present in her paintings too. Ismailova`s colorful and richly nuanced sets corresponded perfectly with the music of opera and ballet productions. Grand architectural and landscape compositions provided magnificent epic backdrop for the action on stage. Ismailova`s sets fitted the character of opera music and almost identified with it, being stylistically close and highlighting its features. There is no doubt that never before could the Kazakh theatre audience see such a “live” mountain, the sun, the sky and the sea and the kind of light and air as created by Ismailova. The glory of the palette on stage scale reproduced by her passionate brush was truly astounding.

Harmonious fusion of painting and music, based on the combination of their essential expressive means, ensured their legitimate synthesis and manifested itself in powerful scenery and magnificent decorative painting of Gulfairus Ismailova. The introduction of high art element into stage design of the Kazakh music theatre has become characteristic of her work and the country`s art of 1970s.

#### **Literature used:**

1. Ванслов В.Изобразительное искусство и музыка. Л., 1983

*Kazakh National T. Zhurgenov Art academy, Kazakhstan*

## Freedom philosophy in A.Kasteev's creative work.

The problem, connected with the freedom of artistic creative work, was sharply and obviously raised with reference to the whole group of Kazakhstan artists of the Soviet period. All incandescence and drama of this problem were expressed not only in linens, but in being itself, an artists's ways of existence in the conditions of total regime, that didn't allow to display creative freedom. But in any case, in spite of strict censorship, artists were still trying to embody something, that was fully connected with the expression of freedom in artistic creative work.

The history of professional artistic art in Kazakhstan originates from the Oktyabr revolution, beginning from 20-30 years of XX century. Before the Kazakh steppe simply didn't have it, just Kazakh applied types of folk art, connected with the nomadic way of life, existed and were developing from the ancient times. Sharp breaking of people's life with the turn to non-nomadic way of life, to the really another way of life, turn to the urban culture was marked by beginning of secular types of art in European (Russian) variant, which were going to experience the way of rapid development. Such a bound was made by all the cultures of Central Asian region.

The art development in Kazakhstan is connected with the name of Abyl Khan Kasteev (1904-1973). Almost in all the works of this artist the main reality is nature, described by him in the frames of deep intuition, in accordance with which art is considered to be the way of man's unity with nature. Kasteev genealogically feels the spirit of earth, he was grown up. His landscapes, mainly, are close to his heart, remembered by him from the very childhood. It is the exact place, where he acquired his love to mountain landscapes and valleys.

Kasteev's motherland is a very beautiful place, aul of Chezhin Dzharkentsy region of Taldy-Korgan oblast. He went through an uneasy life: was born in a poor family, being an eight year old boy he was a herd, also worked as a navy in youth, then worked as a worker in the building of Turkestan-Sibirsk railway, and, if not to count two studios-one in Alma-Ata and another in Moscow, he didn't have a completed professional artistic education even at the age of thirty; we see, that this person felt and realized his mean, and in spite of all difficulties, sufferings, he chose his way, was devoted to it and to the chosen fate.

From our point of view, Kasteev was attracted to Renaissance world outlook, and his eye can be reasonably called «the window of spirit». The artist perceives nature as a harmony, where everything exists at once, and it is intact and can be surveyed in space, in spite of infinity and incompleteness. Kasteev, also like a Renaissance painter, has the distance between the subject (artist), and object (landscape), moreover his distance sometimes is huge and landscapes of the second pe-

riod of his creative work are painted from the bird's flight, and a spectator can see boundless space of valleys, mountain canyons and steppes.

Kasteev's perception foresees the line of art's movements, repelling from the clear rational constructions to more intuitive constructions. The composition of Kasteev's linens testifies, from one side, that the whole perception of reality, where an artist realizes with the help of plastic means his perception experience, connected with the so called «feelings-perceptions». Together with Zh. Delez feelings-perceptions are considered to be «not a perception, referring to some object ( reference)», but landscapes and faces, views and foundations, that is, creatures, which are important as they are, without any experience. And, as Delez noted fairly, «the work of art is a creature of feeling and that is all...» [1, 208].

Such an understanding of art works can be referred to Kasteev's works, as he tried to solve their basic problem - to restore that nature landscape, where the connection between the first matter of life and the affected state of the painter, actualizing his memory, as a whole block of some perceived feelings, is done.

The last apply to those sources of real perception, that form the unconscious sphere of artistic experience. Unconscious motives in Kasteev's creative work form that aesthetic layer, which is still actual, as modern art forms also are attracted by widescale exploitation attempts of unconscious sphere. Nowadays, artistic images are based on a psychoanalytical conception, developed by Fraude in his time. According to it, we have a deal with the images of another kind, which are associated not only with the point images, but with the sensitive images, that lie in the deep sphere of unconscious and not depending on those associations, which take the beginning from the external world.

It would be a mistake to consider Kasteev's creative work only from the point of view of unconscious science, at least, because the cultural and historical sense of this teaching wasn't a dominance, in the capacity of which it was perceived much later, referring to our region. But, in any case, we think, that Kasteev's creative work can be considered from the point of view of unconscious teaching, examining the unconscious sphere, like a place of artistic freedom. But before we need to analyze Kasteev's works from artistic, and then cultural views. Kasteev was an artist, who displayed essence of his time. With the help of his objective view he ran through «the artist's time», when he could make the way-out from the bounds of human time, depicting the space before him. That is why we perceive Kasteev's landscapes, as an untemporary thing. By the way, many artists were trying to achieve this effect in their landscapes. In this sense Kasteev's landscapes are compared to the landscapes of Brueghel, Levitan, Kuindzhy and others.

We consider, that the most successful works of painters are those, where the artist depicts not only ideas, but a minute's ability to express your feeling of life, that phenomenal world, which is opened to the artist's conscious, and the painter is attracted by; whether it is nation's historical memory, the world's actuality or projects, looking for a future.

The peculiarity of the artist's perception of this phenomenal world is in idea, that the artist, perceiving it, creates it, according to the laws, sometimes hidden from him. This phenomenon can be examined from different points of view. But

we are more interested in the aspect of creative work, which is connected with the realization of freedom, as an indispensable condition for revealing «stagnant matter». In this sense, this matter is resisted by a rather active and various language of art. From this point of view, cultural value of Kasteev's linens lies in author's artistic method attempts to disclose his vision of phenomenal world in its aesthetic unity. Kasteev, even depicting nature landscapes, brings his individual style, peculiar only to him, where we can find not only aesthetic coldness, distance from the depicted object, but the completed human image in the experience of artist's learning of object reality. As a result of it, real aesthetic delight from contemplating Kasteev landscapes, from our point of view, is concluded in a qualified bound from the world without a person, out of a person, to a person - to the human world. And this process visually demonstrates, how a person solves a rather difficult task - to tell about the idea of nature's foundation in the place, where the painter himself is in constant development.

At the first level of approach to the objective reality, created by Kasteev, we already find the person's becoming a mountain landscape, valley or passing-by river.

The matter is that Kasteev, according to his manner, places the foreground, as a rule, in a shade, where there are people, whose figures are often just marked. And not only people's figures, but the space is filled with them. At the background, there is a triumph of light space, which is far away from a person, that indicates to the artist's deep intuition. Such a type of opposition «proximity-distance» is outlined by the artist rather relievably. It means, that Kasteev, creating his landscapes, just wants "to play" with a spectator to mislead, concerning the space of light and height, as if they play a role of a play, where a person doesn't have an access. It seems, it is confirmed with a help of such a method, that the person's vocation is to be in a shadow and in lowlands. But no, Kasteev's plot, bringing us to this play, depicts an unimportant fact, that the world of height and light is achieved only by an artist, who is the only one, standing up for its peculiarity to be at some distance in connection with a person.

This is the artist's essence. Mastering nature's objects, he appropriates them. And now we discover another distance between human world in his total unfreedom, when a person is ruled by social determination, and the artist's world, seeking for revealing before a spectator his wish of freedom «here and now».

Offering such a genealogical reading of Kasteev's linens, we are to disclose our theme, penetrating the artist's language matter. It goes without saying, that the fundamental basis of this language is a sensitive wealth of outside world, and moreover, illuminated light.

In this sense, we believe, that the most interesting fact is that Kasteev's linens can be compared to the linens of west artists of classical epoch. In one and another case especial role is given to light and shadow. Let's take at least one representative of that epoch - Zhorzh de La Tur. In his creative work light plays an unambiguous role - the basis of this world, and all the projections of this world are intended to it. Here, an artist and a spectator is one and the same person.

In Kasteev's creative work, light is a first essence of matter. Kasteev doesn't intend to show metaphysical picture of the world. The world, being penetrated by light is a real outside world, but it is far away from a subject, that is, from a person, who is contemplating it. And in any case, it has anthropologic measuring, for it is close to many flocks («Flock on dzhailyau», 1947), to prosaic places of mountain aul («Milking of mares», 1947), to groups of people, moving in the boat along the mountain lake («Lake of Issyk», 1953).

This comparing speaks about Kasteev's deep penetration into artistic basis of light, but being already refracted and sifted through a prism of primitive safety of human essence, being close to resisting natural reality.

In connection with it, we can tell, that Kasteev successfully achieved that effect, when the world of clear aesthetics is in balance with the ethic world. Kasteev's deep intuition penetrates all the sides of human being. Kasteev's universal view is characterized by conformity of aesthetic values and moral values, demanding from an artist sincere depiction of reality. Kasteev's universality doesn't lie in his appeal to the world, which ruled in his time, and this is aesthetics not only of dominant subjects, but the situation, connected with the «truthful» speech of art.

It goes without saying, that "truthfulness" refers us to artistic abilities of aesthetic ideal of all the considered authors. Criticizing creatures of their creative works, we must differentiate such definitions, like tyranny and freedom.

Artist's freedom is a following to rules and norms, established in artistic art in peculiar, and in creative works in general. Remarkable the words of one founder of modern aesthetics, German philosopher N. Gartman: «To create freely doesn't mean to rush about from one side to another or to run after something new; it means, that we need to understand, to catch intuitively inner unity and necessity to build in general - not only one layer, but before penetrating all the layers - and with the help of it to find the way to form outside sensitive form of matter, to find words, sounds, colors or suited sculpture material, to find in the best way of penetration, when all the decoration courses of deeply lied layers are seen. Such a type of creativity is «free», because it opens and uses new abilities, allows to see hidden things» [2, 329].

Kasteev's outward sensitive form is «free», because it allows to see not only hidden things, but on the contrary, it discloses obvious things, but moved aside to the depth of artistic composition; in any case, this very sensitive form calls for effect of formation - formation by landscape.

Kasteev's landscape, as you have noted before, has human measures, but in a conditional sense, for Kasteev's nature «essence» is filled up by the fact of human existence in this world. But this fact of human being in nature is perceived by him, like some marks on a person's way to nature. Kasteev's human world is in balance with nature world, but as a decoration.

That is why we can explain Kasteev's qualified bound from the world of historical images to images of another kind. The substitution of a person for Kasteev is an image, which is penetrated by him rather successfully. In the capacity of such an image, Kasteev shows a mountain in its completeness, lighten up by

the presence of an artist in this phenomenal world, where everything is not just set, but demands its solution. We think, that the world in general is perceived by Kasteev, like a space, organized by conscious, mainly, heuristic.

We believe, the artist's business is concluded in opening and revealing mysteries, close to them, which aren't noted by many people, because of their «prosaic far-sight». And here we think, that important meaning is given to the status of an artist, who has to appear, like a witness of close things, but also the corresponding relation - relation, that has a rather intimate character. The natural world and human world, corresponding to each other, complete each other. In this sense, there is no a place to human meanness with the relation to nature in this world.

Kasteev isn't just a painter, but he is a thinker, using artistic methods to show, that phenomenal world is controlled, but with the help of other means - means of artistic language of his time. Here we can carry out some analogies with the Holland landscape of XVII - XVIII centuries.

Looking at the works of Vermeer or Philips de Koninka, Rembrandt's apprentice, we can discover the close relationship between Kasteev and the phenomenon of «Holland landscape», taking into consideration, that «the Holland valley landscape» is not characteristic of those regions, described by such an artist, like Kasteev, who devoted himself to describing local landscapes. Like, for example, mountain landscape. In this we can discover Kasteev's intuition, prompting Holland art, like art in general, has its limits. In the process of introducing some natural landscapes, Kasteev, from our point of view, achieved many goals, one of them should be marked like a dominance, the next moment: such an effect, when all the human, corresponding to nature landscape, not being hostile, but on the contrary, is opened by the same inexpressible play of proximity and distance.

If Konink is characterized by depicting those regions of Holland, where plain landscape, damp meadow soil, oak and beech groves, cold blue sky, appearing through a lace of clouds, prevail, but Kasteev is characterized by another manner. With the help of those free brush movements on the foreground, he depicts, differing from the Hollands, not cold sky and not winding roads, moving far away, but beautiful in their simpleness motives of native nature in south-east of Kazakhstan.

An artist fulfills his mission, when he reforms the real scales of sensitive world, taking them out to the other measures. And this outside world is the guarantee of the natural world, making way out from «the kingdom of necessity» to «the kingdom of freedom».

Creativity in its deep manifestations is a constant search for individuality in this deprived world. But at the same time, every artist tries to solve the problem, which many generations of creators have been trying to overcome, even before him trying to recreate concrete sense of people's existence on the basis of all diversity of technics.

The choice of an artist in this respect influenced on his manner of an artist letter, determining the formation basis of his style. We live in a world of various poles, where the diversity of original styles, like monolithic geological lay-

ers, moving, covering each other and running through each other, undergo much transformations, losing its actual meaning.

When we concern ontologic characteristics of artistic creation, as Kasteev imagined it, we obviously feel fundamental opening of an artist to the world in the capacity of a creature, who is trying to understand this world. And in the capacity of this opening, Kasteev's linens signify not only triumph of the genre (as we know, he examined himself in its different manifestations, from a portrait to landscape), but the principal opening to the human existence on the earth. And in this we find the source of germenetic production art, based on the understanding of simple presence of the artist's personality, is more suitable for the essence of Kasteev's creative work, than various reflections, concerning the appreciation of his creative work - like academic or folk-applied solely.

If it is so, we can tell, that Kasteev's linens express that layer of Kazakh people's life, that has taken root in the sphere of experience of some «mystic secret» of existence.

We cannot say for sure, how Kasteev's biography corresponds to the line of movement of his creative work from heroic to the description of mode of life, but here we have a right to indicate the artist's distance from the depicted reality, mainly, however human.

According to our deep conviction, not depending on specifics of artistic reflections, concerning resemblance and differences of artistic styles, Kasteev's creative work can be compared in sense of ontological intuitions with the creative work of Netherlands painters of XVI century.

In particular, the main characteristic peculiarities of his pictures correspond to the linens of Piter Brueghel by the deep insight into the human existence and, at the same time, by the unprecedented pushing aside from it. It is enough just to remember Brueghel's «Worhsip of soothsayers». In this picture Brueghel wanted to depict not only historical contexts, connected with the life being of Christian founders. The birth of Christ itself is depicted by Brueghel as a really prosaic fact on the background of good-for-nothing fuss, characteristic of all mankind.

Kasteev also is characterized by this «tragic note in the voice», being like an echo of World history, and dramatic history of Kazakh nation («The Portrait of Kenesary»). Moreover, the artistic process itself was perceived by Kasteev, like a drama, where in any case life should triumph over all the forms, that can give an end to its free manifestations. By force of these circumstances, Kasteev can be perceived like an innovator.

He perceived the artistic process as the whole, not depending on culture dominance, European or autochthonal, in this case nomadic. May be, Kasteev was less interested by this. The painter fully imagined himself, that «ar»" meant not only direct pictures of his time, but his perception of the historical past of his land, from one side, insides the person into the sphere, where he is hardly determined by the general motion of historic events, (Surrounding culture sphere, and from the other side, gives a person a chance to go back on historic short-sightedness and to see sprouts of the new day even today. To support this sight of view means to be a free person.

And Kasteev behaves in this way exactly, first, as a person, realizing himself in the capacity of a creature, who is a representative of a nation and lives in a concrete space period of time; second, as a painter able to remake artistically the surrounding reality in the limits of artistic art; third, the painter's status itself must be regarded as a place, where the production of some technologies is carried out, that intends to immerse the life into the element of free creation.

Kasteev's creative work demonstrates the way of providing circumstances for displaying freedom of artistic creative work. The key, opening Kasteev's basic intuition in connection with the freedom can be considered as a mood, that is particular practically to all his linens, that fundamental mood, that Heidegger called «renouncement», but we call «peace-loving». This reference aesthetically displays great value, as the painter's business means, that before making some spirit vibrations in dreams, he should make transference from realizing things in their state of fermentation to such perception, when they are in balance state. The artist in this case should let them come into his own world, with the aim of confirming them, as the whole and being formed in themselves. Such perception, being a premise of artistic art's freedom, also means unique artistic language, which has been worked out during all the history of mankind.

From our point of view, the most valuable Kasteev's works are those, where he tried to express indivisible unity between a person and a surrounding world. And in these landscapes we obviously find the crossing of motives between everlasting and passing, but only these motives can form that block of problems, which are taken into consideration by art.

In favor of our last appreciation speaks the fact, that the phenomenon of the XX century is not a person, who creates much noise around himself, but on the contrary, a person, around which the world is revolved «inaudibly». And we think, that we have a right to tell it. First, he offered to the world personal dialogues about personal, second, his aesthetic intuitions are fully based on the reality, that is depicted by the traditional language of aesthetics.

So if such value, as the freedom of artistic creative work is present in the works of those painters, who, first, are not exposed to a situation, and, second, who are based on folk art, possessing high value and the source of inspirations for many painters.

Speaking about Kasteev's creative work, we believe, that the freedom in his case - is a freedom of aesthetic ideal, aspiration to express the individual feeling of time, opening "spirit" horizons for next generations of painters.

Abylkhan Kasteev is no doubt a distinguished personality in artistic culture of Kazakhstan. The essential fact in Kasteev's creative work is that he, first, following to the best traditions of world and native artistic culture, was able to open the whole innovative layer, on the basis of which the group of talented Kazakhstan painters in the person of Aitbayev, Sariyev and others was formed further; second, he opened new ontological horizons in the understanding of historic - cultural situations, from the point of view of ability to express freedom of artistic art, also particular meaning, which nowadays is taken by individual task of the

painter, by current means of transferring old forms of existence art, and, in such a way, to make a person to aspire to freedom.

**Literature:**

1. Делез Ж., Гваттари Ф. Что такое философия? Пер. с франц. С.Н. Зенкина. М: Алетейя, 1998.
2. Гартман Н. Эстетика. М., 1958.

## **Scientific-theoretical basics of ecological education for the future teachers**

Today ecology is a one part of science with scientific-theoretical and practical importance. Ecological science is a scientific-theoretical basis of using ecology. It can be achieved by using of the right way of giving the knowledge and education for young people. From historical point of view it was the main problem of humanity in natural and social environment.

The main principles of comprehensive system look like to deepen ecological education, to give an ecological upbringing, to form an ecological culture of future teachers, to prepare highly skilled specialists.

Analyzing the theoretical basis of ecological education we determined its scientific systems (aim, task, principles) which were founded on world experience and our Republic's socio-economical and natural politics.

Comparing with other countries our responsibility, consciousness, awareness to ecology, customs and traditions are less. That is why it is very important to form common view and ecological education of people. We took into consideration all these problems and included in our research by identifying all aspects of ecological education.

We came to such kind of conclusion that ecological education is integrated collection of sciences. And ecological knowledge is a process of continuous teaching of ecological aspects In order to form person's responsibility to ecology, ecological knowledge, upbringing and culture.

Its purpose is not only to teach future teachers to love and protect nature, also to bring up them as fighters for saving our nature.

E.C.Slastenina identified that future teachers should be trained in the following spheres: socio-political, psychological and pedagogical.[2]

Most important in the process of specialists training is educational work.

In ecology rather than in other sciences, there are some debate on content, methods and tasks. During the last years there were some discussions on this theme, but there still exist some problems and questions.

Earlier organism was learned and studied in biological science separately from environment, and an appearance of ecology is filled that gaps in biology research. It is very important to study the historical-theoretical basis of ecology, to know methods and forms of training, to know and understand the content, aim and tasks of study.

Emphasizing interaction of ecology with other biological disciplines, we can pick out its qualitative specifics which are not taken into account. That's why it is necessary to emphasize one of the main points of dialectical materialism: scientific

knowledge should set (establish) qualitative determination of studied phenomenon, exactly to reveal their specifics.

Jorgensen B.G picks out the following specifics of ecology:

- the subject of research
- the general tasks of research
- the methods of research
- the main idea
- the character of work of specialists in ecology
- the interaction of ecological research and practical experience. [2]

Scientists think that it is not allowed to recognize determination of ecology as a science of adaptations (Paramonova, 1933), as a science of fight for existence among organisms (Seversov, 1937), and e.t.c.

According to these determinations we can see only separate specifications of ecology, but not the main idea. There is no full sense of ecology as a science of relations between organisms and environment. (Geakhkel, 1866, Kamkarov, 1934 and others)

We can give an evaluation of determination of ecological science in chronological order. Taking into account that there are about 100 determinations in scientific materials, we tried to choose the most typical.

Geakhkel (1866):“Ecology is a study about attitude of animals to organic and no organic environment, including their attitude to other animals and plants with which they have a direct contact”.

Elton Ch. (1930):“The main task of ecology is a study of association of organisms and dynamics of their numbers”.(1954)

“Ecology as a biological discipline, which studies interaction of organisms with environment, their style of living, reproducing, feeding, survivals and number of animals”.

Frederick (1958):“Ecology is a science of living creature as a member of natural complex”.

Odum E (1963): “Ecology is a science of structure of environment”.

Louise T and Taylor L (1966): “Ecology is a science of reactions of individuals for environmental change.

Jorgensen B.G and Igolkin I (1970): “Ecology is a general biological science of interaction of environment and organisms. [3]

The best structure of modern ecological science is included in fundamental research of Reamers N.F. In this classification “ecology” vertically is divided into (generally 79 branches): general ecology, bioecology, geoecology, cosmo ecology, and horizontally into ecological effects (internal and external).

The whole process of ecological system in socio-economical sphere is connected with metabolism, energy and information transferring. Because it is clear that the function of ecosystem is based on them and we can differentiate the followings:

- Isolated system (metabolism is not possible)
- Cloistered system (metabolism is not possible, but energy transferring is possible in any form)

- Open system (metabolism and energy transferring is possible)

Some authors recognize only 4 laws of Commoner B., some of them include to these 4 laws one more, law of tolerant (Shelford B – Шелфорд Б) and other scientists count about 55 (Gorelov A.A), sometimes about 360 (Reamers N.F - Реймерс). N.F.Reamers divides laws of ecology by separate themes and ecological processes. These 4 laws of American scientist Commoner (1974) can carry out independent ecological function in teaching. And these laws are dialectical-fundamental laws of nature. [4]

Commoner explains “notion of laws is one step of knowledge of people and understanding the unity, interaction and value of world process”. [5]

We regard ecological education as interaction between teacher and students, as the result of the formation of ecological knowledge and skills is based on future teachers’ work study. Teacher forms knowledge and skills of student under the didactical conditions and gives him information, takes the role of helper and controls the situations.

Modern science needs in highly qualified specialists in ecology. It is possible to realize it by giving the general pedagogical knowledge and skills for students.

Ecological education is a part of educational process, because it has interaction with economical and social factors. Ecological education should follow continuously, consecutively and professionally steps. The process of ecological education should follow an integrated approach in order to create ecological culture and philosophy of life of students. The main aim of ecological education is familiarization of young teachers with ecological science, their professional development.

#### Used literature

1. Слостенина Е.С. Экологическое образование в подготовке учителя// Вопросы теории. – М.:Педагогика, 1984, - 104 с.
2. Иоганзен Б.Г. О подготовке студентов на всех факультетах педагогического института к работе по охране природы в школе. В кн.:Краеведение и охрана природы, А.:1974.–73-84с.
3. Очерки по истории экологии. – М.: Наука, 1970, - 292 с.
4. Акимова Т.А., Хаскин В.В. Экология. Учебник для вузов.-М.:Юнити,1998. – 445 с.
5. Коммонер Б. Замыкающийся круг:природа, человек, технология. – Л.:Гидрометеиздат, 1974. – 280 с.

## **The role of environmental education in the formation of environmental culture**

Today, we all understand that without the consumption of natural resources, well-being of our civilization is impossible. And it's time to think about the fact that the consumption of such huge dimensions of natural resources will lead to the depletion of mineral resources of our planet. At present, the overall environment remains tense, and environmental issues are one of the most important problems of mankind. In connection with this problem of «cultural» perception of nature comes to the fore.

To implement the goals, we need ecological education and environmental education, which will promote a high level of ecological culture and spirituality of the people.

The development of scientific and technical progress has led people to violate their faces in the critical attitude of society to nature, when this ratio worsens, and eventually may completely destroy the natural conditions, without which human life is impossible. In the history of human civilization, a period when society has to understand and clearly correlate their activities with those of nature [1].

Ecological culture - a relatively new problem that is acute due to the fact that mankind has come very close to the global environmental crisis. We all see that many areas due to human activities, have been contaminated, affecting the health and the quality of the population. We can say straight out that as a result of human activities surrounding nature was a direct threat to the destruction. Because of the unreasonable attitude to it and its resources, because of a misunderstanding of their place in the universe and of humanity threatens to degradation and extinction [2].

Environmental education - is a continuous learning process, aimed at acquiring systematic knowledge about the environment, and skills of environmental activities, the formation of a common environmental culture. Environmental education also encompasses the cognitive and parenting components, as we should talk about the education of environmentally responsible and creative personality, her active citizenship. Therefore, environmental education is seen as a process of assimilation is not only environmental awareness but also the formation of attitudes and moral position of the individual [3].

Preservation of natural conditions suitable for human life, require him to a holistic world view of reality, initiation to the spiritual and moral and ethical patterns of life in the environment. This requires the will of the individual self and society, aiming at a radical restructuring of the environmental outlook of people re-evaluates the values of moral and spiritual activities.

The education system should provide a gradual introduction into practice of teaching moral values of ecological consciousness. The integrity of environmental

education should be recognized in all the parameters of the learning process - the subject of knowledge, training materials, forms and methods of knowledge delivery and organization of the educational environment, which is closely related to the social and natural environment [4].

Practical implementation of a continuous nature provides environmental education, from pre-school years and older completing the years, the greening of the educational process, and the implementation of interdisciplinary connections and uses various forms of education with an emphasis on practical activities of students. It should be borne in mind that the idea of nature moral conformity in education and education for pedagogy are not something new, they cut across all the progressive, humanist pedagogical theory, respectively; environmental issues were seen as the underlying connection, dependence, patterns of interaction, as the unity Man and Nature [5].

Technology of formation of ecological culture designed to implement a comprehensive approach to education of the individual, which is in the process of formation of the environmental responsibility of the person through the development of his awareness of the unique value of the natural environment. They have become a kind of tool to develop new forms of social activity that minimize environmental risk and ensure the safety of reproductive life.

In this regard, even in pre-school educational institutions need to focus on the prerequisites for the formation of conscious attitudes of children to nature, to develop simple practical skills, as well as the development of environmental awareness, ecological culture of adults with children of preschool age.

In secondary institutions need to develop a curriculum that includes educational process specific environmental subjects, to prepare a program on the ecology of divergent, tutorials, and integrated courses, such as the «Environment and people», «Environment and Mother Earth», «Fundamentals Ecology», «Nature and Culture».

In the educational institutions of primary and secondary vocational education to enter the profession and the profession of environmental profile, a specialized educational institutions that train specialists in the field of industrial and agricultural ecology, develop and implement environmental component with holding professional education specific to the specialty and the profession as a «Security Environment and natural resources», «Air protection in enterprises», «Monitoring of air pollution», «Monitoring of pollution of natural waters», «Monitoring of soil pollution».

The basic principles of environmental education are

- Complexity and multidisciplinary approach;
- Systematic and continuous study of the environmental material;
- A combination of education with the release of the scope of practice;
- The relationship of global, regional and national dimensions;
- Age-appropriate people.

Environmental education should be carried out from early childhood. The main institutions of the environmental education of the individual include:

- The family;

- Pre-schools;
- School;
- Primary and secondary vocational school;
- Institutions of higher education;
- The media [6].

In the process of formation of ecological culture is particularly important during the training in high school. For whatever activities or preparing for an expert, it must have environmental ethics and culture. And if the transfer of knowledge and skills - a task of specialists, the formation of attitudes toward nature, goals and motivations interact with it, a willingness to choose ecologically sound business strategy - the task of all teachers.

Therefore, the greening of education is seen as an important trend in modern educational systems. It provides for the implementation of the principles of continuity, of integrity, interdisciplinary and problematic. It is in the walls of the university students are attached to the research work to find creative solutions to problems in environment. Teaching and research activities of students of all components ensures the formation of ecological culture. Consequently, one of the pedagogical conditions that promote ecological awareness of students will encourage interdisciplinary research projects with an environmental focus, as well as activities for the presentation of environmental work.

Undoubtedly, further improving the environmental condition of teaching of students is to create a culture of environmental protection is rising on campus. It is educational environment has a major impact on individual behavior, the manifestation of not only internal but also external environmental culture.

Ecologies educational environment is a prerequisite and a means of forming environmentally friendly personality. Another condition for the formation of ecological culture of the students is to increase the ecological awareness of teachers, suggesting, first of all, the development of skills and abilities ecologies teaching. The high ecological culture in the near future should be an important criterion for qualifying teachers of high school [7].

Thus, we found that at the present stage of development of human society, the formation of ecological culture is very important and significant priority for the institution of environmental education. Forming an environmental culture, we are laying a strong foundation for a full and comprehensive development of society.

## REFERENCES

1. Багин Д.В. Формирование экологической культуры технической интеллигенции//Интеллигенция в процессе поиска Россией будущего: Материалы международной научной конференции, Улан-Удэ, 26-27 июня 2003 г.: В 3 ч. Улан-Удэ: Издательство Бурятского госуниверситета, 2003.- Ч. I. С. 225.
2. Культурология в вопросах и ответах // под ред. Драча Г.Ц. Р-на-Д.: Феникс 1997. С. 185.
3. Багин Д.В. Формирование экологической культуры технической интеллигенции//Интеллигенция в процессе поиска Россией будущего: Материалы международной научной конференции, Улан-Удэ, 26-27 июня 2003 г.: В 3 ч. Улан-Удэ: Издательство Бурятского госуниверситета, 2003.- Ч. I. С. 231.
4. Бодиева Н.Ф., Бодиев А.Б. Экологическая культура личности как основа практической природосберегающей деятельности современного общества//Энергосберегающие и природоохранные технологии (встреча на Байкале): Материалы II международной научно-практической конференции, г. Улан-Удэ, 20 - 25 августа 2003 г. - Улан-Удэ: Изд-во Восточно-Сибирского государственного технологического университета, 2003.
5. Горелов А.А. Социальная экология. - М.; Московский лицей, 2005.
6. Банников А.Г. Основы экологии и охрана окружающей среды; М., 1999 г. С. 125.
7. Асафова Е.В. Воспитание экологической культуры студентов//[http://www.ksu.ru/infres/nikolaev/2001/gl2\\_3\\_2.htm](http://www.ksu.ru/infres/nikolaev/2001/gl2_3_2.htm) (дата обращения: 08.01.08).

## **Methodological bases of research problems of nuclear security**

The concept of «nuclear safety» as a structural element of national security is a multidimensional concept and includes the approaches of different sciences, as shows the basic social processes, political, economic, legal, cultural, etc.

The paper considers the interpretation of the terms of the national nuclear safety and the Russian and Kazakh scientists. It is noted that to date there is no clear notion of the term «nuclear safety» in its political significance. Proposed that the definition of «nuclear safety», which contains not only the technical aspects of the use of nuclear energy, but their projection on the political, economic, defense, environmental, social and information security, and thus - breaking through the prism of national security.

Even a cursory look at the issue of nuclear safety allows it to allocate the most important thing, namely, that in this case that we deal with that aspect of national security, which is directly related to the use of military force, of nuclear weapons.

Nuclear safety of the country characterized by unity of its two sides: internal and external. The outer side means the ability and the ability to prevent or counteract the effects of nuclear forces, acting from abroad. The inner side - the possibility of exclusion, prevention or containment of internal destructive manifestations.

The main goal of nuclear safety is to create and maintain an economic, political, international and military-strategic situation of the country, which would have provided favorable conditions for the development of the individual, society and state, would rule out the risk of weakening the role and importance of the state as a subject of international law, undermining its ability to realize its national interests in the international arena.

Under present conditions nuclear safety is dependent on several factors, with the geopolitical and regional, economic and socio-political, ethnic, cultural, and environmental information, as well as many other dimensions.

Nuclear safety can include different aspects of society, according to this typology is proposed in the course of this concept. In particular, we can talk about the economic, political, social, environmental, military, political and other types of nuclear safety [1].

The main interest today is the nuclear threat in Asia, the most unstable region of the world in terms of global nuclear security. The spread of nuclear technologies and the failure of Asian states to sign the landmark international agreement in the region of distribution have led to the deployment of new systems of nuclear power in the region, which in turn affect both the relationship with third mills. It also increased the likelihood of nuclear weapons falling into terrorist hands.

The nuclear threat is the potential for damage by the defeat of a nuclear facility or use of nuclear explosive devices. To date, the nuclear threat has two sources: first, the possibility of using nuclear weapons by terrorists, and, secondly, the pos-

sibility of using nuclear weapons in large-scale war, and in the form of mutual tactical strikes illegal nuclear states, such, for example, as North Korea, Pakistan or India.

The first source of threat, namely, the capture of terrorists a nuclear facility, is the most dangerous. An act of terrorism on 11 September in the U.S. was in fact already a fact of mass destruction of civilians, but without the use of weapons of mass destruction. However, he immediately created a picture of what can be done if the terrorists will have access to nuclear weapons. Unfortunately, the existing agency agreement, clubs and other institutions are not designed for nuclear terrorism, and quite effective in combating it.

They are designed for state, that is, a stable policy - a legal institution, which can be verified through inspections and which can impose sanctions or even military force in case it is necessary. If the state creates a nuclear weapon, it does not create a bomb; it will make them a lot. How much do you need for this uranium, plutonium, can be fairly easy to calculate? This is an important factor in the control of the state. With regard to terrorist organizations, their unpredictability and lack of control can lead to large-scale disaster, surpassing all previous acts of terrorism. By its very nature nuclear terrorism is different from «traditional» scale, the number of possible victims, and methods of implementation. There are four possible scenarios of nuclear terrorism:

Dispersal of highly radioactive material. The danger of creating such devices is the relative ease of assembly and use, which is intended to destabilize society and create a panic. The problem is that the radioactive materials used in «dirty» bombs, include not only traditional uranium and plutonium, and other materials that are widely used in agriculture, industry, medicine and scientific research, such as cobalt-60, cesium-137 (used in medicine), iridium-192.

Moreover, after the explosion, require expensive measures to deactivate, and if an explosion occurs in a densely populated area, then such events may require extreme measures, including temporary eviction. But from the standpoint of the combat use of this tool is not too effective. In this sense, chemical weapons can give a greater effect and gain access to it is much easier.

Attack or sabotage at nuclear power plants and other nuclear facilities. According to the IAEA, the world's 438 operating nuclear power reactors, 277 research reactors, fuel cycle, hundreds of objects, such as factories for the production of uranium concentrate, uranium conversion, enrichment facilities, temporary storage and processing, etc.

Many facilities in Asia, due to lack of funds, are not equipped or adapted to reflect the localization and the consequences of nuclear sabotage and do not have an adequate level of protection. Even in the U.S. «design basis threat» to nuclear facilities does not include protection against attacks from the air. This is partly due to the fact that the threat to this species is a relatively new and the creation of a full range of measures to protect nuclear sites is problematic, because just do not know the nature of threats and methods to which terrorists may resort. Only on the territory of Kazakhstan are four unique research reactor, a critical stand, isochronous cyclotron, an accelerator of heavy ions and electron accelerators. In Russia as a

large number of nuclear facilities: 29 nuclear reactors, the vast stocks of spent nuclear fuel, etc. Protecting them now improving, but not sufficient [2].

Also one of the hazards in Central Asia can be derived from the system storage of waste uranium industry. In order to save time and money and tailings dumps located near sources of raw materials, often in flood plains and river beds of the Central - Asian region. This fact in turn allows for the possibility of terrorist acts that could lead to the destruction of dams, limiting tailings dam and the mountain lakes in the territory of Uzbekistan, Kazakhstan and Tajikistan. In the case of contamination of waterways with radioactive and toxic wastes of uranium production will be amazed by the huge territory and large number of residents of the regions, taken out of the vast agricultural lands, which will be for several decades contain radionuclide's and toxic impurities. Consequently, the potential targets of terrorist acts are not only nuclear, but the serving and the surrounding objects.

Theft or purchase of fissile material to build a nuclear explosive device. The main instruments of regulation in this area are the standards of IAEA, the bilateral agreement on the audit, as well as the Convention on the Protection of Nuclear Material of 1980 with Annex. The world has accumulated a huge amount of weapons-grade nuclear materials. In Russia alone 1,200 tons of weapons-grade uranium and 120 tons of plutonium, for comparison, in the United States 100 tons of plutonium and 800 tons of uranium, Pakistan has approximately 600-mi kilograms of weapons grade uranium. The vast amount of information available on the Internet where you can get detailed information on how to build a crude nuclear device.

There are a large number of unemployed nuclear specialists who can carry out the assembly. The destructive effect can be large, and in the Asian region, the level of protection is quite low, therefore, the capture and use of nuclear material in Asia with respect to probable. However, this may not make a proper impression on those States which are primarily aimed at terrorism. And this is the United States and the developed countries of Europe and Japan.

Also, the problem is the fact that the former Soviet Union existed before the system control and management of uranium industry have been disrupted.

The problem of transportation of nuclear material, as well as the safety of the route is a component of nuclear security assurances both in Asia and around the world. Because the whole system of measures that provide transportation of spent nuclear fuel (SNF), should not only be identical with the standards of the IAEA, but also to be implemented in real life. In other words, need to know:

- That we carry, and this so-called security guarantees for the state of the radionuclide preparation;
- What is taken out - namely, the properties of the container, which isolates the nuclide substance from the environment?
- In which transport is removal;
- Which route is removal?

Each of these four components when moving the radionuclide content of the enterprise, where it is already attained, to the point of delivery is monitored throughout the safeguards system - technical and financial.

Capture high-grade nuclear weapons. Despite the fact that nuclear warheads are difficult, the possibility of theft by deception, or bribery remains. Strategic nuclear warheads are stored together with support in special places are protected and safe, so get them out is almost impossible. In addition, the nuclear charges are created in such a way that they had a double, a triple protection system.

A big problem up tactical nuclear warheads, which are often found in stores separately from the media. Not all tactical nuclear products have adequate protection, they are relatively easier to access. There are thousands of tactical nuclear weapons (TNW), not covered by formal procedures of arms control. They are characterized by:

- Small size;
- More;
- The lack of licensing procedures;
- Finding outside the central repository.

At the same time the United States and Russia, the main holders of tactical nuclear weapons, did not express any - or intention to hold talks on further strengthening of the informal and fragile regime of control over tactical nuclear weapons, based on parallel unilateral declarations made by the U.S. and USSR / Russia in 1991 and 1992 [3].

Capture of TNW is the most dangerous source of nuclear danger.

The fact of the abduction of tactical nuclear weapons can serve as a valuable tool for political pressure, and possession of tactical nuclear weapons makes it possible to put forward any conditions. Nor is it likely the voluntary transfer of tactical nuclear weapons in the hands of terrorists, to put pressure on the superpowers. Consequently, the problem of theft is directly related to the problem of nuclear proliferation and the emergence of new states with nuclear weapons in Asia. The greater the number of countries have nuclear weapons, the more it on the planet, the greater the likelihood of theft and use. Many countries in Asia that have developed civilian nuclear industry, nuclear energy, respectively, have the technical capability to build nuclear weapons if they so decide.

Thus, not being able to effectively influence the process of nuclear proliferation in Asia, the great powers and the international community does not emphasize the fact of distribution. This aspect of the second component of nuclear safety in Asia, which is expressed in the emergence of new nuclear states.

### **Bibliography**

Абдултапаев С.И. О некоторых вопросах внешней политики РК//Актуальные проблемы межгосударственных отношений: Межвузовский сборник научных трудов. – Алматы, 1998. - С.49-50.

Абенов Е.М., Арынов Е.М. Стратегия в области внешней безопасности и оборонная политика РК//Саясат. 1997. № 10. С. 48-49.

Актуальные проблемы ядерной безопасности Казахстана.//Саясат, 2004. - № 10 – С.37-38.

**Gabitov Tursun** doctor of Philosophy Sciences,  
Professor Kazakh State University named after al-Farabi Kazakhstan  
Suleimenova Zhuldyz - PhD student of Kazakh National University  
named after Al Farabi Kazakhstan

## **Islam and Turkic cultural**

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".

Legislatively secured separation of the mosque and church from the state does not mean that religion has no influence on the latter. The state, consisting of citizens with their own beliefs, including religious ones, can not be isolated from the influence of religion. Nowadays it is commonly accepted that it is not possible to understand and forecast key social processes without taking into account the religious factor.

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 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 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 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 civilisational 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, S. 75). Not only Islam rendered fateful influence on the spiritual culture of Turkic people, but also, at the same time, Turkic neophytes promoted the dissemination and strengthening of Islam. It is enough to recollect in this respect a role of the Karakhanids state, empire of Great Moguls, Iran, the Osmanli state, etc. in upholding Islam.

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.). What then 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 an openness to innovations, nomadic and settled experiences of mastering the world, sacral, profane and secret, it is characterized by tolerance, love of freedom, primordiality 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 know-

ledge" by Zh.Balasaguni. Here it is possible to recollect a mentioning by him of the common Turkic cultural hero – Alp Yer Tonga (2, S. 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.;
- Philotheses 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, S. 176-316).

Orally-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 al-

ways 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 passionarity 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, sacrality 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.

#### **Literarury:**

1. Kazirgi turki filosofiasi / Kurast. A. Nisanbaev. – Almaty: Jazuchy, 2009. – 512 p.
2. Balasagun J. Kutti bilik. – Almaty: Jazuchy, 1986. – 416 p.
3. Kazak eticasi jane esteticasi / Kurast. T. Gabitov. – Almaty: Jazuchy, 1986. – 416 p.

**BEZEL YULIYA**

**Adilev Yerlan**

**Amantay Altay**

MBA, Suleyman Demirel University, Kazakhstan

## **Enterprises Article: Corporate Social Responsibility for Small and Medium-sized**

*CSR analysis economic, legal, moral, social and physical aspects of environment...*

*Barnard 1938*

This paper presents the results of an empirical analysis of corporate social responsibility for SMEs. Some SMEs lacked social responsibility consciousness. Thus all kinds of violation of the law and morality are brought, which cause corporate social potential instability and disharmony. An evaluation model of corporate social responsibility of SMEs based on analytic network process has been put forward in the paper. Moreover, an empirical analysis of some representative SMEs is conducted. Research shows that the method can not only be used to assess the comprehensive evaluation grades of the corporate social responsibility performance of SMEs, but can also find the enterprise's shortages in sustainable development, accordingly provide recommendations for enterprise ecological management. Also we will make conclusion is it important for Kazakhstan or not.

Corporate Social Responsibility (or more recently social responsibility) has increased in importance around the world. Much of the content of the reports focus on large companies and statistical analysis – all very well but for small lean business like mine and yours we need a different approach.

This article aims to explore CSR - Corporate Social Responsibility from the practical position of the Small and Medium-sized Enterprises (SMEs). For CSR to be adopted as a principle, it needs not only to be understood, but practical steps provided to make this valuable concept accessible and sustainable - in other words - you as a manager needs to know what and how you can do this easily today.

Pursuing responsible business practices can help any business enhance reputation and standing in building trust from stakeholders, generating sales, boosting enthusiasm and product innovation. It can be important to the Small and Medium-sized Enterprises (SMEs).

For so many, social responsibility is just a new way to describe something they do already. In this context, CSR does not aim to reinvent the wheel. It is about building on existing practice, maximizing its impact and making a link between CSR and your core business activities.

In many instances, SMEs are ideally placed to pursue such responsible workplace practices. SMEs often have longstanding contacts in servicing a local area and are well placed to understand and benefit from the community relations. Being more flexible and less formal than large companies, they can direct re-

sources to CSR efforts more effectively. Certain CSR trends are already a part of SME culture. For example, SMEs in certain sectors are more likely to have family-friendly workplace practices in a less bureaucratic setting

Is CSR important to SME's?

In this part we will try to understand is CSR important to SME or not?

Mostly managers consider that CSR is important, and it can help us be more effective, efficient and most importantly more profitable.

According to survey which was made in 2002 of Small-Medium sized Enterprises (SME) attitudes to CSR (conducted by MORI sponsored by the DTi), it found that:

- A large number of SMEs were already engaged in social responsibility where defined as a contribution to the community, relations with employees and protection of the environment
- Training, employment and education were the top priorities for SME investment
- SMEs were not yet defining social responsibility as an issue that could be integrated into all core business activities.

So why is it relevant?

Managers and owners in Small and Medium-sized Enterprises are often asking...

- 'I am increasingly being asked for information on environmental and community issues as part of tendering for contracts and from larger clients and I don't know where to start.'
- 'My business is struggling to recruit, motivate and retain good staff.'
- 'How can I ensure that I run an environmentally friendly business without costing me a lot of time and money?'
- 'I have a business to run with limited resources, so how can my business benefit?'

The managers also have found several approaches according to CSR :

There are several approaches to Corporate Social Responsibility (CSR). These approaches can be divided into 3 parts, and they are called Three-P approach to CSR.

- The Three-P Approach to CSR:
  - Level 1: Principles of social responsibility
  - Level 2: Processes of social responsiveness
  - Level 3: Products (or Outcomes) as they relate to the firm's societal relationships

What does a sustainable and responsible company look like?

- It is run for and can be seen to be run for the benefit of profit, people and planet.

- It integrates responsible business practice so that it is built in to business purpose and strategy rather than being a bolt-on to business operations.
- Employees value it as a great place to work.
- Customers and suppliers value it as a good business to do business with.
- The community values it as a great neighbor.
- Investors and financiers value it as worth investing in.
- It has a good health and safety record.
- It has environmentally friendly premises.

Corporate social responsibility is a concept with a growing currency within Kazakhstan and around the globe. CSR is a concept that frequently overlaps with similar approaches such as corporate sustainability, corporate sustainable development, corporate responsibility, and corporate citizenship. While CSR does not have a universal definition, many see it as the private sector's way of integrating the economic, social, and environmental imperatives of their activities. As such, CSR closely resembles the business pursuit of sustainable development and the triple bottom line. In addition to integration into corporate structures and processes, CSR also frequently involves creating innovative and proactive solutions to societal and environmental challenges, as well as collaborating with both internal and external stakeholders to improve CSR performance

#### In conclusion

SMEs play a key role in the Kazakhstan and global economy in terms of turnover and employment figures. It is therefore crucial that SMEs are able to deliver to Kazakhstan business' commitments to local, national and global targets on social, environmental and economic issues. While SMEs are not familiar with some of the concepts such as sustainable development, they do understand the broad principles underlying business responsibility, and also understand how it can deliver to their business. The government needs to address the fact that SMEs engaged in such initiatives do not always recognize that they are doing so, and this article will help to understand what is CSR for SME and how it is work.

#### References:

1. Ralph Nader and Kenneth R. Andrews, *Reforming Corporate Governance/ Difficulties in Overseeing Ethical Policy*, *California Management Review* 26, no. 4 ( 1984):
2. David Vogel, *Trends in Shareholder Activism: 1970-1982*, *California Management Review* 25, no. 3 ( 1983)
3. Archie B. Carroll and Frank Hoy, "Integrating Corporate Social Policy into Strategic Management,
4. " *Journal of Business Strategy* 4, no. 3 ( 1984) 48-57; Gregory A. Daneke and David J. Lemak, *Integrating Strategic Management and Responsibility*, *Business Forum* 10, no. 2 ( 1985): 20-25
5. Daneke and Lemak, "Integrating Strategic Management and Social Responsibility".

6. John E. Fleming, "Whatever Happened to Social Responsibility?" *New Management* 2, no. 2 ( 1984):
7. George Bicherstaffe, "What Companies Are Doing to Make Themselves Good Neighbors," *International Management UK* 36, no. 5 ( 1981)
8. Vassilios Filios , "Assessment of Attitude Toward Corporate Social Accountability in Britain," *Journal of Business Ethics* ( Netherlands) ( 1985):
9. Allen R. Taylor, "Business and the Community," *Vital Speeches* 51, no. 5 ( 1984):.

## **Informal employment of the population as realization of the right to work**

Labour promotes self-determination of an individual, his identification in the society. It performs important social function. An individual feels proud if his labour is in demand. Realization of the opportunity to work defines the social role and the social status of an individual; it effects the recognition of his place in the society.

The Universal Declaration of Human Rights (The United Nations, 1948), Article 23 proclaims that everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

The right to work assumes presence of the work that people can do. Job shortage in formal sector of economy leads to informal employment. The International Labour Organization (ILO), defines informal employment as a total number of informal jobs carried out in formal sector enterprises, informal sector enterprises or households.

Formal and informal sectors of economy are interconnected. Frequently, formal sector activities do not abide by the official regulations. For instance, employment of the staff under the verbal agreement and concealment of a part of salary ("grey" salary) at the enterprises of formal sector. Nowadays informal relations are present in all sectors of management.

Criterion of reference to informal employment is the absence of official registration of the employment relationship. *Informally employed individuals* are those who are not registered under established order: entrepreneurs with or without employees, individual workers (self-employed), including home-workers, and wage workers of informal sector enterprises, unpaid family workers and hired workers of formal sector working without the contract.

Informally employed can be workers with full-time and/or part-time employment. As soon as there are unregistered economic activities at the enterprises of formal sector of economy they automatically become hidden from tax authorities, and therefore, do not belong under formal economy any more.

Informal employment in Russia has become rather significant. During the period of transition to the market relations informal employment was a sort of an agreement between the population and the government, with the authorities in most cases disclaiming any responsibility for human survival and winking at non-registered economic activities.

On the whole, all informal workers can be divided into two groups: traditionally employed in informal kinds of activities and the non-traditionally employed, due to objective social and economic reasons.

The individuals can be considered traditionally employed in informal sector, if they are engaged in natural economy as a primary activity in the countryside and produce products for sales. Resource availability, traditional way of thinking contribute to high concentration of informal kinds of activities in rural areas. Such kind of activities is caused by lack of conditions for formation of formal activities.

Nontraditionally employed are the individuals, who live mainly in urban areas and are engaged in non-registered activities (employees or self-employed) and the individuals, who sell products produced on their own farmlands.

Informal employment has been extending in developing countries and transition countries since it ensures the survival of many poor people who produce cheap products for their own use and for sale.

This paper is devoted to that *part of informally employed individuals whose earnings are not-registered officially though such registration is provided by legislation*. Unregistered informal activity is concentrated basically in service sector since the main capital in this sphere is human capital. A large share of the involved in unregistered employment is represented by family businesses or individual employment. Due to its secrecy informal business is vulnerable to instability of orders, inability of business insurance, lack of social protection. Informal employment can't guarantee that all terms of the verbal agreement will be fulfilled. There is a high probability of labour rights violation and lack of social guarantees.

The statistical information on the size of informal employment in Russia has come to prominence not long ago. It was reflected in results of a variety of sociological surveys targeted directly at informal employment, as well as in secondary results of sociological research on labour relations, illegal labour practices, etc. The method of indirect survey assumes obtaining necessary information from sociological surveys not aimed directly at the study of informal employment of individuals. Extraction of the necessary information from survey results allows determining both the share (number) of informally employed individuals, and factors affecting it. This material is based on a secondary analysis of data of the Monitoring of social and economic changes in Russia. The Monitoring has been conducted by VTsIOM (The Russian Public Opinion Research Center) since 1993. During the first years the Monitoring was carried out 6-8 times per year but more seldom in recent years. The average sampling of 2100 people includes urban and rural residents, aged 16 and above of almost every region of the country.

According to the surveys data, reasons for individuals' participation in informal employment can be defined as following:

- instable political situation in the country. One may assume that increasing confidence in the Government and the President promotes increasing confidence in State Development Program. Hence, the population certain of positive changes of socio-economic situation will tend to get a job in the formal sector of economy, rather than in the informal one;

-wage rates. Decreasing average wages in formal sector of economy cause people to go into the informal sector, in which workers get higher salaries without paying taxes;

- level of social security. Enhancing level of social security in the formal sector makes it more attractive to the population. Hence, enhancing level of social security contributes to a decreasing number of individuals employed in the informal sector of economy;

- the size of individual services. Insufficient coverage of the population by individual services or their high cost contributes to drift of labour to this sphere, in many instances without official registration.

The results of the factor analysis revealed that the population involved in informal employment, has a specific socio-economic portrait. There are several factors affecting individuals' participation in informal employment [1].

Unregistered wages get 7,8% of the population, with more women engaged in informal employment than men. Among the informally employed individuals men make on average 46,2%, whereas women make 53,8%. Informally employed individuals can work on a constant basis or get extra wages.

The young population is more inclined to such kind of activity, rather than the older one. Among 16-30 age group approximately 4.3 % are informally employed, whereas among population aged 65 and above the share of the informally employed is 0.7 %. It is explained by higher level of activity of working-age population in search for both, main and secondary jobs outside the formal sector of economy with the purpose of earning higher income.

About 30% of the informally employed are individuals with no vocational education (primary or secondary education only). The shares of the informally employed individuals with higher or vocational education are rather significant. These groups are approximately equal in share and constitute 21% and 22% respectively.

Marital status of individuals exerts profound influence on informal employment. Married women, particularly those with small children, seek to get a part-time job that is difficult to find in the formal sector of economy. Moreover, such individuals can earn higher wages working informally.

The structure of the informally employed population by primary employment is presented in Table 1. The table data shows, that the overall ratio of the informally employed (29%) are jobless individuals. Majority of them receive unregistered income, as these individuals can not find a job or, getting unemployment benefits, don't want to have one in formal sector. It should be noted, however, that 4.3% of the unemployed population don't look for employment neither in formal nor in informal sectors. It might be related to presence of other possibilities of income acquisition that provide comfortable living (rooming, return on equities, bonds, etc.) or lack of desire to find gainful employment. About a quarter of the engaged in unregistered informal activities are students, who seek part-time work or earn income in informal sector of economy due to their full-time studies, and thereby inability to work full-time.

Table 1

### Structure of informally employed population by primary employment

Groups of informally employed population	Individuals with unregistered income, %	
	among informally employed	among employed in the group
Full-time students	23,9	12,7
Old age pensioners	15,5	2,1
Disablement pensioners	6,0	5,2
Housewives	13,0	14,1
On maternity leave	7,5	8,2
Unemployed	29,0	22,0
Unemployed and not seeking employment	4,3	20,7
Other	0,7	9,7
Total	100,0	-

There is a significant tendency of increasing proportion of informal employment from low to upper strata of society based on population self-rating. Population groups, estimating their economic conditions as middle-income are most likely to be inclined to work informally. Informal employment is more characteristic for individuals considering themselves the upper middle-class, 12.5 % of which earn income without official employment. It might be explained by individuals' desire to receive higher income in informal sector of economy, in which wages are generally higher than in formal sector, and by secondary employment in formal and informal sectors of economy. On the other hand, there is a group of population who view their economic conditions as extremely poor but who, nevertheless, are not seeking extra income to raise their standard of living. This part of population receives insignificant informal income.

The degree of involvement of individuals in informal employment depends on the form of the enterprise they are working at. If labour legislation is somehow implemented in government-financed organizations, the requirements of the Russian Labour Code in commercial sector are by no means always observed. Civil-legal relations are widespread in small and medium-sized enterprises, as this kind of relations is convenient for the employer (there is no need in complying with all guarantees established by labour legislation).

Migrant workers from other countries make up a significant share of the informally employed, particularly in the building sector. They are forced to leave due to absence of jobs or extremely low wages in their native countries. There are organizations that deliver legally or illegally cheap workforce. More than often passports of such workers are withdrawn and they are, therefore, turned into low-paid "slaves" deprived of their rights. It is noticeable, that the larger share of the population involved in unregistered informal employment is, the more it involves migrant workers for the very fact of possibility of informal employment indicates

the existence of such potential. In the country or region with low level of informal employment among its nationals, there are no conditions for migrant workers informal employment as well.

In the dynamics before crisis, the highest level of informal employment was observed in the year 2001. Stabilization and subsequent growth of economic indicators contributed to reduction in the number of the informally employed. Financial crises in Russia and in the world adjust general dynamics of the phenomenon. In particular, the amount of official workplaces provided by the country's economy, income received in official sector of economy, etc. are decreasing during the crisis.

The modelling of socio-economic profile of an informal job holder allows determining probability value of involvement in informal employment of an individual with certain characteristics. Knowing this probability and the number of such individuals we can determine the number of population inclined to involvement in informal employment.

Socio-economic profile of an informal job holder allows determining informal employment trend. The level of informal employment might alter depending on transformation of the socio-economic profile. Such transformation in the dynamics is feasible due to changes in demographic and economic situation in the country, as well as due to governing impact on characteristics of socio-economic profile of an informal job holder.

As unregistered employment involves jobless individuals, the government can reduce the level of informal employment by providing government support to the population in the sphere of employment (continuing education, organization of public works, etc.). RF Economic Development Industry forecast shortage of manpower by the year 2010. That would have reduced the number of unregistered working individuals on the score of reduction in the number of the unemployed. However, the forecasts were slightly corrected by economic crisis that caused increase of unemployment due to employment losses in spheres of construction, trade, and in services and financial sectors as well. Raise of unemployment contributed to increase of informal employment. During the crisis it is appropriate to provide state financial assistance to establishment of self-own business, to development of cost-recovery mechanism for organising temporary employment at enterprises.

As informal employment is more often considered an extra- job or a job generating extra income, increasing level of informal employment indicates deterioration of socio-economic processes in the country and vice versa. Therefore, the level of informal employment is a sort of an indicator of socio-economic situation in the country, that in its turn demonstrates internal problems of employment structure :

- greater involvement of women in informal employment illustrates existing gender problem of employment;
- increased number of youth in informal sector is the result of lack of flexible policies in employment sphere including policies enabling students to work part-time or half-time. This condition is fully provided in informal sector;

- involvement of individuals with higher or incomplete higher education in informal employment reflects structural discrepancies between demands of the economy and personnel training. Qualified specialists, even experienced ones are frequently unable to find employment in formal sector of economy. That causes them to seek alternative forms of employment and income acquisition;

- greater involvement of parents of large families in informal employment indicates insufficiency of national assistance to this population category and insufficiency of income, received in formal sector of economy.

Government policies on improvement of social sphere contribute to increase of pensions and scholarships. That lowers motivation of pensioners and students for extra earnings. Measures to improve social sphere with government policies in compliance with the requirements of labour legislation contribute to increase of formal wages. Wage increase will enable an individual to abandon an extra-job, and thereby move out of sector of the informally employed. Better arrangement of migratory movements will enable to diminish discrimination pressure on migrant workers.

Thus, informal employment gives the population an opportunity to find jobs, i.e. to realize the right to work of the individuals who are unable to find jobs in formal sector of economy, or whose income is very low. Informally employed individuals find themselves vulnerable and unprotected. They are also deprived of many labour rights and benefits. Nevertheless, such type of employment is more preferable for the society and working individuals rather than unemployment. Informal activity becomes an alternative source of income for individuals not provided with sufficient means for comfortable living. The aim is to create conditions for transferring jobs workplaces from the informal sector to the formal one with all the ensuing advantages for workers.

1. Лытасова Л.И., Перова М.Б. Анализ занятости в неформальном секторе экономики. Вузовская наука–региону: Материалы третьей всероссийской научно-технической конференции. В 3 томах. – Вологда, ВоГТУ, 2005.– Т3. – 289 с. (С. 36–38).

### **Informal employment of the population as realisation of the right to work**

Realisation of the opportunity to work defines the social role and the social status of an individual, it effects the recognition of his place in the society. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. The right to work assumes presence of the work that people can do. Job shortage in formal sector of economy leads to informal employment that allows for the right to work of the individuals who are unable to find jobs in formal sector of economy, or whose income is very low. Informal employment in Russia has become rather significant. It was reflected in results of a variety of sociological surveys of population. Surveys data allowed to reveal reasons and factors affecting individuals' participation in informal employment. The modelling of socio-economic profile of an

informal job holder enables to determine probability value of involvement in informal employment of an individual with certain characteristics, as well as the number of such individuals. The aim is to create conditions for transferring jobs workplaces from the informal sector to the formal one with all the ensuing advantages for workers.

## **Politics of national security of the republic of Kazakhstan in the context of social and interfaith relations**

Security of the country may be considered guaranteed if it is provided as an «outside» and «inside». In this section we study the problem of social security policy, demographic development, interethnic and interfaith relations.

According to B.S. Zhusipov «to the number of adverse factors that increase the possibility of social unrest are ethnic, religious composition of the population, the level of culture and education, health index, the degree of criminality, and other factors. By the intellectual and spiritual impoverishment of the nation was added and the physical degradation of the people due to the deterioration of health of disadvantaged social and environmental conditions, the collapse of health and physical education, etc.» [1].

For Kazakhstan, like many states, Social Security takes no less important than the military. President N.Nazarbayev spoke about this quite clearly: «the decline in industrial production, unemployment and impoverishment of millions of people in post-Soviet states could lead to the socio-political disintegration will become unmanageable. In this case, the scattered fragments of a mosaic of armed conflict may constitute a single whole, a great arc of instability and in Kazakhstan itself, especially outside there are real forces that are interested in, so that any accidental spark flashed on ethnic grounds, to ignite a bloody fire fratricidal war» [2].

Safeguarding national security within the country due to political legitimization of state power, to ensure public confidence in reforms in the country. In our opinion no external threat can not be neutralized as long as the action goes on inside the country criminalist's destructive tendencies.

Rights K.S Gadjiyev when he says, «... that the cause of the collision will be the decisive difference in the level of socio-economic development» [3]. While the gap between rich and poor is widening, it is extremely dangerous because it makes a real threat of civil war.

According to B.S. Zhusipov «In the former totalitarian regime exaggerated emphasis on military production areas, the army and weapons to the detriment of civil proceedings, to the detriment of social, cultural and other programs of the country's development» [4]. Thus, the protective concept that existed in the former Soviet Union is not only dangerous from the standpoint of balance of power - it is counter-productive, focused on the closed society, and therefore preserves its backwardness. Difficulties, left a legacy, as well as shortcomings of the subjective and objective character still continue to affect the politics of Social Security of the Republic of Kazakhstan.

The law «On national security of the Republic of Kazakhstan» one of the most important principles is «mutual responsibility of the individual, society and the State» (Article 3, paragraph 5). In this Law (article 16 paragraph 1) «The Re-

public of Kazakhstan in accordance with national legislation and international agreements ensures the safety of every person and citizen in its territory. Citizens of Kazakhstan, located outside the Republic of Kazakhstan, the state guarantees the protection and patronage» [5].

The main objective in the social sector - policy formulation and implementation of an integrated approach to solving the legal, economic, social and ethno-political problems. In the economic sphere, as noted by President N.Nazarbayev, «entrepreneurship is the sphere of activity, which depends on the success of reforms in many areas. Businesses today represent the most advanced part of our society, and regardless of the extent of capital and scope of his powers are the result of the policy and the driving force for progress in our society, the success of ongoing reforms in our country» [6].

In our literature developed indices of integrated indicators of social tension in society that are «characterized by six significantly different from each other's levels, up to a social explosion» [7].

The first - a favorable condition. Ideally, this is enough food, actively address social issues, the confidence of people in the future, a stable functioning government structures.

The second - Satisfactory condition - characterized by a single transient phenomenon associated with the deteriorating situation in one of the areas of public life, and passing, when the crisis is resolved or the conflict is settled. All this occurs against the backdrop of yet hidden from external observers did not increase overall satisfaction. This unorganized form of expression of dissatisfaction, concern over the violations of proliferating the usual course of things.

The third - the state of stress - occurs when the crisis had not yet manifested in a very naked when she is not clearly perceived confrontation. It occurs usually when most people in the region feels the first, and then realizes that meet their social, economic, political, national, cultural, religious and vital needs, interests and rights are threatened. For this stage is characterized by the emergence of foci of a sharp rise in tensions in some regions.

Fourth - the crisis - a crisis of individual levels and management levels. The tension is evident not only in public sentiment, but in mass action: in high demand, buying goods and food products «with a stock of» forced and voluntary migration of large masses in the other regions, the revitalization of social and political movements of various directions, natural and organized Demonstrations, rallies, strikes and other forms of civil disobedience.

Fifth - critical - it is a crisis of social and political system as a whole. Dissatisfaction with financial situation and economic situation is transferred to the ratio of the existing structures of power evaluation of governing political bodies. Manifestations and consequences of regime crisis, its development unpredictable.

Sixth - catastrophic - is the complete destruction of all power structures, the overthrow by force the existing political order, anarchy and lawlessness right.

As you can see, each of these levels is fundamentally different from each other and has their own characteristic features. Obviously, the more tense the situa-

tion, the greater the discomfort felt the bulk of the population, the more it shows a sense of confusion and depression.

In our time the imperfections of the laws of their mechanisms of implementation, lack of confidence is very much part of the people in the possibility of change, consumer protection and low volatility of most people, hostility (aggression, conflict, discrimination, etc.) is inevitable, no matter what the psychological and social factors influence this phenomenon - the internal, motivational, or personality characteristics of individuals, human or social environment, an objective conflict of interests between social groups, etc.

The policy of social security of society and the state should focus on creating an effective system to counteract to provide protection for the interests of the individual, society and state.

In the process of historical development of Kazakhstan gained shape culture - ethnic education, which synthesized the Slavic and Turkic, Orthodox and Muslim origin.

Security policy in the context of a specific power of the state changes over time. In assessing the power of the international factors of technology, education and economic growth are becoming more important, while the location and availability of raw materials lose their value. As noted in our work Nursultan Nazarbayev in his work «The Strategy of the formation and development of Kazakhstan as a sovereign state» on the planet yet «... there are serious contradictions of economic, territorial, religious, ethnic and other nature that may lead to armed conflicts affecting the interests of Kazakhstan».

As rightly says N.Zh. Baitenova «... Today the threat comes from within more due to the socio - economic crises, political and ethnic instability, as evidenced by recent developments in foreign countries and in neighboring countries (Tajikistan, Russia). So now the becomes more urgent question of preserving internal peace and interethnic harmony» [8].

The country for the stability of inter-ethnic relations is a policy point of contact, expanding zones of the consent and trust among nations through the Assembly of Peoples of Kazakhstan and the national cultural centers. All this work is carried out to achieve many goals: the development of the languages of all nations of Kazakhstan, to improve the system of national education, improvement of the national media, strengthening of legal mechanisms to protect the national culture.

Despite what is being done in the Republic of Kazakhstan for national security and inter-ethnic harmony is evidence of ideas of radical Islam, as well as revitalization of the non-traditional Christian denominations. In confirmation of this can result in the facts of the reference book «Religion in Kazakhstan», edited by J.F. Trofimov and V.A. Ivanov, «On the existence of Islamic extremism in Kazakhstan shows, in particular, the detention in October 2000 in the Southern Kazakhstan region of four members underground religious - political organization Hizb ut-Tahrir, distributing leaflets calling for the establishment of an Islamic Caliphate» [9]. It also identified a number of facts «... teaching the citizens of Kazakhstan in foreign clerical centers that preach Islamic radicalism. For the return to the Republic of treatment and attempts to involve young people in various activities of for-

eign political parties and extremist movements» [10]. Hence arises the implementation of policies in the light of the circumstances connected with the spread of ideas of radical Islamic fundamentalism and various clerical structures of extremist.

With regard to policy toward religion in recent years, a great variety of opinions and views, not all of which can be considered progressive. For example, a prominent scholar of Kazakhstan A. Mashanov fought for the religious education of the younger generation, arguing that «in our Koran contains both science and philosophy. Need to change all the textbooks on the basis of the Quran ... If the school principal would be an imam, and holding a Koran - was would be even better» [11]. However, the policy must take into account the far-reaching consequences of such extremes.

In this regard, S. Myrzali writes that «the time demands of modernization. At a time when millions of people turned their attention to religion in search of spiritual - moral foundations of its existence, the policy challenge is to recognize this fact and implement the country's principle of freedom of conscience at the same time do not forget that both Islam and Christianity, along with positive spiritual - moral intentions, there are principles of «jihad» and words of Christ that «brought not peace but a sword» [12]. This statement by our opinion right.

Religious political parties, whose aim is to build an Islamic state in Central Asia emerged as the Union Branch of the Party of Islamic Renaissance, including Uzbekistan, Tajikistan, in the late 90s in the wake of general liberalization.

You can not ignore the fact that some force in international affairs would like to use the Islamic factor as a strategy for future expansion in the Central Asian states, including Kazakhstan, as they claim.

Religion in Kazakhstan is separated from the government, so public education can not be put to the formation of religious consciousness. You can only talk only about the knowledge of the history of world religions. Religion is an integral component of spirituality of the people, without the knowledge of religious values that have a moral and aesthetic values, knowledge of the people is incomplete, deficient. Moreover, the knowledge of world religions shows common moral aspirations, spiritual quest, and aesthetic standards of many people in Kazakhstan, living in our state.

Despite the fact that the Constitution proclaimed secular character of the Republic of Kazakhstan, at times in our press voices on the construction of the religion of Islam to the status of the state phenomenon, the introduction of teaching of the Koran in schools. The media heads of religious denominations among the associations is given priority.

«Revival of Islam in sovereign Kazakhstan takes place as an important part of national and spiritual revival, and no more», - writes U. Kasenov. Therefore, he argues, there is no «good cause, to predict the emergence of the so-called» Islamic threat «in Kazakhstan».

Policy to regulate the relations of public policy with different faiths is very difficult. As noted by A. Umnov, «Islam - is a constant interaction between the two trends, people, customs and traditions of enshrining in the community, families,

clans, regions, and theological, cementing the unity of the local society and regulating its relationship with the state» [13].

Currently in the domestic sphere of Kazakhstan's national interests are to ensure civil peace and national accord, territorial integrity and unity of legal space, the stability of the state government and its institutions, law and order and to complete the process of establishing a democratic society, as well as to neutralize the causes and conditions conducive to the emergence of social, ethnic and religious conflicts, ethnic separatism. Must be active on the need to protect the country from the onslaught of fundamentalist, extremist movements that destroy our national values, endanger the security of the country.

## BIBLIOGRAPHY

1. Nazarbayev N.A. In the stream of history. - Almaty: Atamura, 1999. P.296.
2. Нуруллаев А.А. Ислам и национализм // Религия и национализм. - М., 2000. С.256.
3. Конституция Республики Казахстан. Алматы: Казахстан, 1995.
4. Мейрманов Ж. Сохранить согласие и стабильность/ Общенациональная ежедневная газета Республики Казахстан ОАО Республиканская газета «Казахстанская правда», №32,18 февраля 2004.
5. Иванов В.А., Трофимов Я.Ф. Религии в Казахстане: Справочник. - 2-е изд., перераб. и доп. - Алматы: Аркаим, 2003 С.238.
6. Амирова А. А. Диалог конфессий - важный фактор укрепления стабильности в Казахстане /Центр внешней политики и анализа. Внутренняя политика Казахстана. [www.cvi.kz](http://www.cvi.kz).
7. Артемьев А.И. Религия в реалиях казахстанского общества, или к вопросу о духовном согласии и свободе совести // Саясат. -1999 С.38.
8. Костюк К.Н. Православный фундаментализм // Полис. -2000 С.46.
9. Новак А., Харизматическое движение. Свет на Востоке, 1995 С.32.
10. Шпекбаев А., Противодействие вызовам и угрозам XXI века Известия Казахстан - Материалы номера № 50(1079) 6 марта 2006 [www.izvestia.kz](http://www.izvestia.kz)
11. Trofimov J. Geopolitical aspects of the dynamics of religious change in the situation in the Republic of Kazakhstan / Religion and Media, September 22, 2003. [www.religare.ru](http://www.religare.ru).
12. Larry S.M. Western civilization through the eyes of Muslims. Baku. 1992. P.386.
13. Masse A. Islam. M. 1962.P.258.

### **Some aspects of studying the European Court under the condition of modernization**

First of all, I should like to point out, that international partnership under the condition of modernization is topical problem both in the educational system and onto the spheres of law, economics, politics and etc. It is necessary to pay more attention to the most important problem – the role of the European Court of Justice in development of international partnership between member – states of European Union.

In the new annual address to the people of Kazakhstan ‘Through crises to Renovation and Prosperity’ the president of our state Nursultan Nazarbaev precisely designed the purpose and objects of judicial body of our country. As for decision of these problems has great value an operational experience of international-regional European Court of Justice.

The European Court of Justice is one of the bodies of the European Union, the function of which is aimed to follow the maintenance of the interpretation and application of agreements, as well as the resolution of disputes and preparation of expertise conclusions.

The European Union is the union of independent states which possess some features of federation and simultaneously similar by its characteristics to confederation [1]. Its structure consists of twenty seven states which still are sovereign and independent by strict criteria and, accordingly, keep their own international law-subjectivity, with its population today that makes over 500 million people. Thus the European Union (further - EU) consolidates the countries with quite different legal systems and traditions, however this variety of characteristics did not become an obstacle for their integration modernization; besides, the effective legal ways and mechanisms realized steadily and carefully, and make a choice of many European states in favor of the united Europe as an attractive and productive one.

Thus, it is necessary to note, that the interest to study the experience and legal system of EU, which is definitely distinct from the traditional international system, is caused not only as to a mean of cooperation and interaction of the states on the territory of Europe. The remarkable circumstance is also, that one of the key points of the European Union membership is strict adherence of the countries to the principles of democracy, lawful state and free market economy, thus, providing stability and forward development at a regional level. The same principles are incorporated into the basis of long-term relations of the European Union with other states and are reflected in the Agreements on partnership and cooperation with Kazakhstan, Russia and other CIS states, where EU plays more and more notable role. Along with mentioned above, as the President of Republic of Kazakhstan N.A. Nazarbayev has noted, the multilateral cooperation with the European Union is one of priorities in the foreign policy course of Kazakhstan [2]. On the background of the

Kazakhstani initiatives directed on creation of the regional organizations among the post-soviet states, Kazakhstan acts as an active supporter of expansion and deepening of integration processes within the frames of Eurasian Economic Community (further- EurAsEC) and Central Asian Union (further - CAU), formation of United Economic Zone and reforming of the CIS, for which the legal experience of the European Union is of great value. It is also notable, what the subcommittee on justice and the law order was created named as “The Republic of Kazakhstan - the European Union”, which will promote strengthening of judicial authority and legislative development. Kazakhstan intends to activate and develop the Kazakhstani-European dialogue via realization of the program “The Road to Europe”. The program offers establishment of close contacts, including the problems of studying and implementation of positive experience of the European countries in advancement of the legislation, application of the conventional norms of international law and the international agreements.

The above-stated facts once again demonstrate that researches of the experience of functioning of the European Union under the condition of modernization and its legal nature are an important and actual issue. In the given context specific place is taken by one of the basic institutes of the European Union – the Court of EU (the European Court of Justice), providing judicial protection in realization of the European legal statements and being multifunctional body of justice, which is still insufficiently studied in scientific literature. The European Court of Justice represents a specific judicial system developed on the verge of international and internal laws of the states-members of EU, which, in its turn, possess independent sources and principles.

In this regard it is necessary to point out, that it is not possible to consider all aspects of activity of the European Court of Justice under the condition of modernization, which are greatly important in terms of legal maintenance of integration among the states of the European Union, within the single article. Therefore I would like to consider several aspects of the European Court of Justice purpose.

The legal basis of the function and activity of the European Court of Justice is formed of multilateral agreements, signing and validity inclusion of which corresponds to the traditionally accepted categories of the international agreements. Thereupon its initial task as of international regional court consisted of regulation of the eventual disputes between the states of the West European associations providing integration in various sectors of economy and encouraging further political integration. Meanwhile, its jurisdiction on variety of questions is an exclusive one, whereas its decisions for all trial sides are being obligatory.

At the same time, considering legal system of the European Union as being on the edge of both national and international law, and a wide range of powers given to the European Court of Justice by constituent agreements, it is necessary to note that its function and competence are not limited by the regulation of interstate disputes of merely economic and trade character. Actually, transnational judicial body of the Union synthesizes, apart of doctrine-type of international law designs, the main principles of national law and constitutional traditions, as well as judicial system; it also represents to a certain degree a symbiosis of the previous theoretical

and practical experience of the state-participants. It is approved in variety of its function and competence which allow to reveal its distinctive features, as well as to highlight it among other international and regional courts.

The key element in evolution of the created European legal system, as any national legal system, depends significantly on the organization of effective and adequate judicial control and availability of judicial protection which in general is capable to guarantee the maintenance of the given rights, to keep the established balance of transnational institutes' interests, member-states and private (legal and physical) individuals, and to prevent or eliminate violations. The given principle is initially set into a basis of functioning of the European Court of Justice, which allows both to emphasize economic and political context of development of the European integration associations, and to give the chance to qualify them as legal community.

Besides, for the first period of its activity the great influence of the national right of the European countries is traced, and that was quite natural. Lately, as a result of its key role in interpretation of constituent contracts statements and other regulatory legal acts of the bodies of EU and its own gained practice, the European Court of Justice has shown direct influence on the decisions of interstate legal order of the European Union countries. Thereby it is possible to ascertain that EU Court, aimed to provide a uniform interpretation and application of norms of the European legislation, has transformed the European law into the effective tool of the European integration.

It is also remarkable that during the resolution of disputes, the EU Court always considers existing realities and integration level, adapting to some extent the legislation to the conditions of step-by-step transfer of a part of the sovereign rights of member-states to the benefits of transnational regional organization. Meanwhile it demonstrates pragmatism, and innovations, fulfilling and concretizing the contents of norms of the European laws, revealing their potential mission. That, undoubtedly, confirms its important contribution to formation of the European law and order as international law component.

Active participation of judicial instance in European process of norms and standards creation is expressed in the following. Undertaking decisions, the European Court of Justice simultaneously reveals full extent and sense of the European establishments. This, in its turn, has allowed within the first two decades period, when the European formation has been partially paralyzed due to the absence of additional regulatory legal acts, to fulfill the consequences of the necessary legislative measures delay at EU level and to the easy realization of European integration process. Thus, despite of editions deficits on regulatory legal acts by the EU bodies, the European Court of Justice, following lawful state principles where the judicial instance never refuses justice implementation, had to meet lacks of constituent agreements, certificates of the secondary right and inactivity of other institutes in regulatory sphere by its decisions. In such conditions the European judiciary practice gains a high importance and urgency both in legal maintenance of integration and in the decision of range problems in the given occasion.

1960-s are marked by known decisions confirming the supremacy of the European law before national one in practice, as well as the principle of direct applicability and direct affect of the European right norms onto the territories of member-states, including the independent character of the European law and order towards international and national. Due to this judiciary practice, not only states, as it is traditionally accepted in international law, but private (legal and physical) individuals have the right to address the European Court of Justice with the request for appropriate application of the European directives and regulations. We can claim that in large extent due to the Court of the European Union, since 1980-s the European domestic market started to be realized within its real frames. Condemning state monopoly of the EU countries in some sectors of economy, the European Court of Justice regularly expressed its position in favor of free competition in EU scales.

Judiciary practice has an important role and in the question of a uniform labor market regulation, and, accordingly, a uniform social policy. During 1970-1980 periods the European Court of Justice gave an interpretation of the European norms in favor of free mobility of labor power, elimination of national barriers, restrictions or any forms of discrimination. Having strengthened the rights of workers migrating within the EU, the European court of Justice has significantly contributed to progress of Europe and to some extent has preliminary paved the ground for introducing of European citizenship that was officially recognized by the Maastricht Agreement.

Besides, the expansion of function and competence of the European Court of Justice, combining the signs of international, constitutional and administrative jurisdiction is observed. In theory and practice we observe the appearance of more and more new phenomenon - European transnational judicial instance, which by the nature and properties is distinct from those international or regional legal institutions known before. This phenomenon has its own bases, organizational forms of work and functioning methods. However, the European Court of Justice cannot yet to be considered as the Supreme Court of Community, since its functions and competence have no general features, i.e. they do not apply on civil or criminal relations. In this case the European Union uses a subsidiary principle, providing some core competences still belonging to the member-states [3].

It is quite obvious that the European Court of Justice has been recognized possessing the quality of the main link in the mechanism of the institutional equilibrium and balance of EU guarantor, and, accordingly, promoted strengthening of its institutional system. Thus, the European Court of Justice in its decisions, even before implementing the necessary changes into constitutive agreements, had recognized the capacity of an exclusive claimant by European Parliament. Along with it, the European jurisdiction provides an important place to the national courts which it considers as European ones, as they should apply the European norms inside their countries in the case of collisions in-between the European and national laws. It is necessary to emphasize importance of such a form of cooperation between national judicial bodies and EU Court, as prejudicial procedure which minimizes the risk of "crushing" of the European laws on its application.

Finally, The European Court of Justice more and more is included into a rank of the constitutional court. In practice the interpretation of some articles of constitutive agreements and other additional contracts included into the EU frames, as for example, the agreement on budgetary potentials of the European Parliament inevitably generated the questions concerning the specification and division of competences between the European institutions and the European Union states. By this, the European Court of Justice has been compelled to consider and accept its final decision on the addressed questions of institutional balance and the balance between the EU bodies, thereby to play a role comparable with the body of the constitutional judiciary.

In the activity of some national and international jurisdictions the duality of competences is observed at times, expressed in considering arising disputes by discussion of them in accordance with the standard rules of legal proceedings and simultaneous allocation of the advisory functions, which are not included into the traditionally accepted rules of legal proceedings. For example, the Constitutional Council of France, together with Kazakhstani, which are being special quasi-judicial bodies of the constitutional control, have the right to consider by «file system» the questions of constitutionality of any law, international contract or administrative act. The State Council of France (the supreme judicial body on administrative affairs) carries out similar functions both in legislative, and in administrative spheres: it is being addresses certain some bills, it also publishes facultatively or compulsorily the conclusion on individual verdicts accepted by the government. Besides, such transnational body as the International Court of the United Nations is also enforced by the general consultative powers.

According to constitutive contracts (articles 220 of the Agreement on EU and 136 of the Agreement on Euroatom) which represent the basic legal foundation for functioning and powers of the European Court of Justice, the European jurisdiction provides maintenance of the EU laws by the uniformed interpretation and application of the given agreements.

All the powers and functions of the European Court of Justice are provided in respect of balance of the institutional EU structure preservation, established by constitutive agreements, and accordingly, demanding a strict following the legal establishments developed for it. At the heart of activity and functioning of the European court of Justice there is a main postulate, - that is the creation of not only economic and political, but also a lawful community.

In connection to this, it necessary to note that in the activity and functioning of the European Court of Justice various problems arise, - that are contradictions.

First of all, it is expediently to eliminate the existing contradiction between the Statute and Procession order of the EU Court. Thus, the Statute provides unequivocally that legal case procedure consists of two stages, - that is, written and oral ones. Simultaneously the Procession order admits in some cases the possibility not to start the oral legal proceedings. Therefore, aiming to eliminate the contradiction mentioned, it is necessary to bring a similar specification to the Statute of the Court of Justice.

Along with the above-stated, the decision of the European Court of Justice is empowered by a binding force of the executive document; however, it does not mean that there is a possibility to automatically use the compulsory execution. In reality, only private individuals may be forced to execute the decision. Compulsory execution is regulated according to the norms of the civil-procedural code, operating on the territory of member-state where it takes place. Concerning the case where the party lost the process is the institute or the European Union state-participant, the possibility to resort to a compulsory execution of the decision is not established. Despite the given to the European Court of Justice right to impose the obligation to pay the penalty on the state-infringer, in case of failure of one its decision, the overdue or untimely execution by the state of decisions leads to the establishment of justice and satisfaction of claim becomes rather symbolical. Thereupon, it is necessary to establish a strict mechanism of execution by the state-participants of the decisions.

Whereas the law creation and law application activities of the European Court of Justice represents one of the key factors of the forward development and maintenance of the European integration, I believe that while teaching the course of the «European law» it would be rational to pay a great attention to the EU Court and its judiciary practice. In my opinion, judiciary practice studying allows considering more widely and comprehensively the nuances and specifics of the evolution of legal and institutional European Union system, as within the law application activity of the European Court of Justice the basic legal problems of integration are revealed and specified, as well as the subsequent doctrine of the development of the European associations.

If the European Court of Justice can be defined as the constitutional one, then the inevitably of the problem between the rights of the union and a constitutional law of member-states appears. The concrete definition of the European formation is expressed in the gradual expansion of competences of the European Community onto the spheres where the general and joint actions have not been brightly expressed and directly provided, as it was within the realization of united domestic market.

The similar concretization of the European formation enters into a context, which provides gradual and additional transfer of a part of the national competences to the transnational institutes, i.e. a certain centralization of the European Union bodies' powers. It causes a certain concern in some national courts [4], and in particular, constitutional ones, which prefer to preserve the possibility to challenge the principle of supremacy of the European law in the case of centralist tendencies. In the rest cases the principles of the constituent agreements concerning powers specify that they should be carried out according to the principle of subsidiarity. In these conditions the European Court of Justice is to consider even frequently the disputes on distribution of competences between the European Community and the state-participants. However, the complexity of the issue is whether the judicial instance is competent to carry out the control, which is more based each time on a political, economic and social estimation of the complex situation evaluation. The similar situation is possible if the European integration will fall

beyond the limits of purely economic character; in this case the European Court of Justice will be urged to carry out the jurisdiction powers in the sphere of fundamental human rights.

Concerning the judicial control over the legality of the acts accepted by the bodies of the European Community, it is possible to point that it gradually complicates due the integrated approach to the procedure of acceptance of acts, as well as the expansion of powers and participation of European Parliament in this sphere. The influence of the last factor is already noticeable, if to consider the right given to the Parliament to represent itself as the claimant.

The pressure on the European Court of Justice has been partially removed after the creation of the Tribunal of the first instance inside it, which in turn also has faced constant growth of the number of arriving legal cases, concerning different areas of integration. To the constantly growing quantity of legal cases the problems of expansion of the structure of the European Union are to be added, that probably will affect quantitative growth of arriving affairs too. On the other hand, the circumstance that in the European Court of Justice there are representatives of various legal systems of the state-participants, is an important element of its legitimacy on the transnational level.

At the same time strengthening of the constitutional role of the European Court of Justice risks facing the complexities: whether it can continue to play a further role of the guarantor of legal community. First, it is connected with exclusion from its competence of the questions not concerning Community,- that are measures concerning the cooperation in the sphere of judicial bodies, internal affairs and migration. These measures directly adjoin to the problem of personal liberties of the citizens, and seem to be paradoxical if they are not a subject of the uniformed judicial control in all territory of the European Community.

Recently the decisions of the European Court of Justice became of a great influence on public opinion formation, thereby forming in the consciousness of people not just an idea of the united Europe, but a lawful Europe as well. In the spheres constitutional and administrative law of the state-participants and the European Union there are tendencies of not only following to the general legal standards, but also the interaction between European and national courts in area of jurisdictional control [5]. However the European Court of Justice has to reconsider its positions concerning the application of general principles of the European law in those spheres, which are not listed in the Community's competence.

One of factors and the problems promoting avoidance of the conflict is the "Europeanization" of the national law [6]. However there is also a necessity for a more certain constitutional basis of regulation of the European integration process. In any case the arising problems and complexities are not unsolvable. But also in the conditions of the amplifying political integration, the European Court of the Justice that earlier demonstrate its boldness and at times innovation in solution of certain disputes, now begins to be careful and discrete in comparison with previous times.

Certainly, the European Court of Justice and its international legal status are exposed, and should be exposed to the changes; but it remains as the main guaran-

tor of judicial protection of the European rights and its uniformed application in all territory of the European Union. Possibly, after a while, considering the deepening of integration processes, its functions and powers will appear in wider aspect. The indispensable condition of success in this direction remains, as earlier, the sequence and gradualism of the developments of integration processes combined with care and the evolutionary approach to the development of the European Union. Much depends on whether a choice of the spheres of "Europeanization" of the law system will reflect the essential needs of the integration, and whether the additional real (not imaginary) common positions in this point will be found or emerge. Therefore the European Court of Justice in the international law context took and will take a special place both in the deepening of integration between the states-participants of the European Union and their problems, and in observance of the European rules of laws and their development.

The European Court of Justice reflects the variety of national legal traditions, systems of justice, scientific schools and represents to a certain degree the symbiosis of the gained experience in member-states of the Community. It is possible to ascertain with confidence, that the European Court of the Justice, called to provide a uniformed interpretation and application of the European legislation, has undertaken the appreciable efforts directed on maintenance of the efficiency of the law of EU and has transformed EU legislation into the effective tool of the European integration.

Thus we can conclude that the function and activity of the European Court of Justice and its decision have helped to resolve plurality of concrete problems under the condition of modernization, despite the lack of the issuing of the regulatory legal acts by the EU bodies. Accordingly, it is necessary to notice that specificity of the functions of the European Court of the Justice, directed on legality maintenance at the EU level, essentially distinguishes it from exclusively international legal institution, and the EU Court is a guarantor of the forward development of the legal part of the uniformed European space under the condition of modernization. The given aspect, in my opinion, deserves a steadfast attention, as it represents a highly approved experience which can be considered in the deepening process of integration within the frames of EurAsEC or CAC, as well as in the perfection of the judicial authority of Kazakhstan.

#### **The literature:**

1. Delperee F. Le federalisme en Europe. - Paris: PUF, 2006. - P. 79.
2. Назарбаев Н. А. Новый Казахстан в новом мире. - Алматы: Казахский национальный политехнический университет им. К. Сатпаева, 2007. - с. 54.
3. See: Auby J.-B. et Dutheil de la Rochere J. Droit administratif europeen. - Bruxelles: Bruylant, 2007. - P. 1019-1027.
4. Donnat F. Contentieux communautaire de l'annulation. - Paris, 2008. - P. 145-146.
5. Perrot R. Institutions judiciaires. - Paris, 2007. - P.492.
6. Rideau J. Droit institutionnel de l'Union et des Communautés Europeennes. - Paris: 2006.-P. 843.