



<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		


LECTURE COMPLEX


Discipline: Psychology and cultural studies
 Discipline code: RK 2108
 Name of EP: 6V10115 - Medicine
 Volume of study hours/credits: 120 (4 credits)
 Course and semester of study: 2/4
 Lecture volume: 8 hours

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

The lecture complex was developed in accordance with the MUP of the "General Medicine" and discussed at a meeting of the department

Protocol №18 «31» may 2023 y.

Head of the department, doctor PhD  Nurzhanbaeva Zh.O.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Topic 1. Introduction to psychology. Psychology as a science.

2. The purpose: to form a representation of psychology as science, its methods and branches, and also its role in modernization of public consciousness

Plan:

1. The role and problems of psychology in the system of humanities.
2. The essence of psychology and psychological cognition in the context of the formation of modern personality and the modernization of public consciousness.
3. Methods and branches of psychology.
4. I and my motivation.
3. Theses of lectures

1. Psychology as a science emerged and was formed in ancient times. At the first stage of worldviews on human psychology are reflected in the works of Greek thinkers such as Socrates, Plato, Aristotle, Hippocrates, as well as in the views of Korkyt, Al-Farabi, K. Yassavi. As a separate branch of the science of psychology was formed in the second half of the XIX century. For the first time in 1879, Wund opened an experimental psychological laboratory in the city of Leipzig. The term "psychology" in scientific terms was introduced by the German scientist G. Wolf. The term "psychology" means "psyche" - the soul, and "logos" - science, which means science about the soul of man. The state program "Orientation to the Future: Public Consciousness" identifies the role and place of psychology in the system of humanities and the structure of psychology is divided into several branches. At the present time, the branches of psychology are becoming more and more popular. Branches of psychology, covering the development of society and the daily life of man, consider the problem of the precious beginnings of man. The scientific definition of psychological influence of modern technologies in the field of health, motivation, interests and value orientations of a person in the social sphere and his activity in the decision of goals and objectives of the psychologist determines the task. From this point of view, it is possible to clarify the specifics and goals of each branch of psychology.


We have the opportunity to get acquainted with scientifically based information about the psychological level and features of the personality, general laws and content of mental health of an adult in the so-called general psychologist. Besides, the emergence of the history of psychology as a science, as well as the methods and principles of research as a science covers the content and definition of concepts of general psychology from ancient times.

The content of social psychology is characterized by the peculiarities of mental manifestations of social groups, groups and associations, living in each historical epoch, their moods, their views on public opinion, interests, feelings and emotions. It also covers information about the role and place in the workforce.

One of the branches of psychology is comparative psychology, which studies the problem of psychophysiological phenomena and changes in the psychology of animals. The peculiarity of this branch is that the results of the study of phenomena and features of the psyche at the highest stages of development give the opportunity to discover information about the primary cognition of man and the history of mental development.

It should be noted that in pedagogical psychology interrelated education and upbringing, as well as can determine the psychological regularity and specificity of education and training, age and personal characteristics of the person.

Age psychology considers the features of mental development of a person, as well as the content of the problem field includes the specifics of different mental processes: perceptions, memories, perceptions, mental forms, imaginations, imaginations. The object of research in this area is the definition of content and

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

the nature of the development of age characteristics of man, the definition of the laws of transition from one to another.

Engineering psychology considers the problem of human interaction with technology, the use of innovative technologies, the competence of the specialist and the impact on the human psyche of automated, computer programs in the health system, stress, etc.

Today is a relevant branch of psychology - the psychology of sports, how much sport and health of a person is closely related to each other, helping to achieve the highest sports achievements through the discovery of psychological principles, the development of the basic principles of education and the development of education and behavioral behavior in conflict, it is possible to determine the level of their spiritual values, which motivates them to victory.

The place and role of legal psychology is in the definition of the concepts of good and evil, while in it are studied the psychological features of personality, reveals the psychological nature of the testimonies of witnesses who committed the crime. It also covers the causes of the crime, the psychological nature of the cause of the crime, the perfect offender, the content of the criminal punishment and the corrective psychology of the offender.

The peculiarities of the decisions of questions of military psychology relate to the psychological peculiarities of personality in the performance of military discipline, the timely execution of orders and the psychology of military training of personality. Pathological psychology studies the problems of types of behavioral disorders of man. Psychological pathologies are studied in the following areas: oligophrenopsychology - congenital anomalies in mental development; typhlopsychology - with blindness or vision disorders; Deaf Psychology - Psychological disorders of people with hearing impairments.

2. The essence of psychology and psychological cognition in the context of the formation of modern personality and the modernization of public consciousness.


Psychology of personality. When a child is born, he is renamed "man", he becomes "personality" in the formation of moral condition. A person understands the meaning of life, discusses the meaning of good and evil, and also forms himself in interracial relationships along the way. Man is a virtuous, intelligent, intelligent being. His public consciousness, vision of the future, a clear vision of value orientations, the ability to demonstrate knowledge and skills, competence and experience in practice, these qualities determine the essence of modern competitiveness. Besides, it is desirable to find out what answers to behavior and ability, responsibility, high emotional intelligence.

At the stage of development of personality, the quality of a person is divided into species. For example, good qualities: active, honest, responsible, etc., actions: laziness, hatred, stubbornness, hostility, etc. e. A person cannot live outside society. Because a person develops and forms personal qualities in the surrounding social environment, in direct contact with people, which ensures the acquaintance with the content of education, meets the national values and values.

A person is a subject of public relations in society and the possessor of socially significant qualities. The concepts of "person", "individual", "personality" complement each other, but each has its own definition. Consequently, man develops personal qualities in his understanding and creates unique drawings of nature and social character. For example, a future doctor can have moral and professional qualities.

Public consciousness and social significance of a modern person is formed through direct interaction with society and is reproduced in accordance with the requirements of the time. By defining the requirements, attitudes, values, value orientations and interests of society, a person can not only acquire knowledge and experience, traditions, material and spiritual values that exist as the owner of the biological structure, but also the structure of the biological structure. Now the society and the state need competitive specialists to form and support the competitiveness of the modern labor market.

The main components of the structure of the individual are its value orientation, ability, behavior and self-regulation. Leadership - determines the level of a person as a person.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

In the work of such scholars, as M. Wertheimer (1880–1944), W. Comings (1887–1967), K. Koffa (1886–1941), interpreting the qualitative characteristics of the individual, widely analyzed the concept of "Gestalt psychology". In their opinion, behavior is not just a reflection, but a complex phenomenon. However, the lack of their concept was that they denied the true content of human adoption, its connection with the outside world.

Austrian scientist Z. Freud (1856–1939) confirmed the basis of the theory of psychoanalysis and considered the cause of the recurrence of mental illness. The basis of his teaching is that a person can not explain his own actions, but only because he can not identify the phenomenon, associated with such phenomena, such as dreams, emotions and freedom. Theory of Z. Freud is supported by scholars A. Adler, who studied the psychology of personality, K. Jung founded analytical psychology, E. Erickson - Ego, K. Gorn interpreted sociocultural theories, there are also theories of E. Fromm et al.

About behaviorism E.L. Tondayk, BS Kinner, Bantura, emphasized that psychology should be the subject of research in behavioral psychology.

In the interpretations of S. A. Rubinstein (1889 - 1960) and A. H. Leontieva (1903-1979) are formed and reflected in the process of action of consciousness in the staging of action. As a result of human activity, a specific product is obtained. At the present stage, the question of a person's activity is not only for his own benefit, but also for the benefit of society remains on the agenda.

A. Maslow, K. Роджерс, Г. Allport, these scholars are the founders of the theory of humanistic psychology, which included questions such as independence, humanism, existentialism, phenomenology and others. They considered the shortcomings in the comparison with psychoanalysis and psychological studies of man. Maslow described and explained the necessity that human needs were physiological, protective, humanistic - truth, simplicity and fairness. He believes that every person should go through these needs. However, the lack of his conclusion is that only biological needs of man are reflected in the fact that people are born of good and evil, and his bad qualities depend on the environment. Besides, the name of a person begins with goodness, and the ability to improve oneself is in the hands of every person.

The concept of self-awareness I. C. The horse explains that people are mental processes that act as a subject of action and form a set of knowledge about themselves as "I". And psychologist A.G. Spirkin considers the word "I" "perceptive, recognizing and perceiving his consciousness." "I" is a human regulator, follows the spirituality, is an observer, a means of confirming the person in the environment.


3. The main methods of research in psychology are control and experiment.

The method of observation is the study of mental processes in natural conditions. This method includes self-control, internal control - self-analysis, external, voluntary, standardized, universal, short-term and long-term.

With the help of the experiment, the researcher can get the result, creating an artificial condition that he manages. The advantage of this method is that the state of the object can be clarified with the help of facts, to identify the causes of psychological phenomena, as well as to investigate specific quantitative and qualitative indicators. The experiment is carried out in two different ways: in the laboratory and in the natural environment. In laboratory experiments, cognitive processes are determined: psychological features of perception, memory, thinking, perception of man. Naturally, the possibility of experimental research is very high, how much it is natural to study, to avoid artificiality.

The most common method of psychological research is the test. The peculiarity of this technique is that it reveals not the essence of new phenomena, but the essence of existing phenomena. The test method determines the level of readiness of people to perform specific actions.


The questionnaire method is used to receive answers to various questions and determine the subject. Types of questionnaires: oral, written, interview, interviews, etc. Modeling method is a comparative study of mental phenomena and processes, indirectly related to one and the same model. For modeling it is necessary to have complete information about the phenomenon under study, only then will be provided accuracy, completeness and specificity of the results.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

The field of materialist medical psychology was neurophysiology. IM Sechenov founded neurophysiology. Also problems in the field of neurophysiology, neuropathology, psychology and psychiatry were considered in the works of VM Bekhterev. He studied the higher nervous system of human activity, morphology, biochemistry and electrophysiology of the brain. In the clinical and psychological experimental laboratory of medical psychology worked such scientists-doctors, as VM Бехтерев, H.A. Bernstein, G.I. Rossolimo. Soviet medical psychology represented such scholars as A.P. Nechaev, LS Vygotsky. Medical psychology consists of two parts: child psychiatry and medical pedagogy. At the present time in the field of medical psychology B.D. Karvassarsky published a series of works, such as "Medical Psychology", V.Ya. Myasycheva "Introduction to Medical Psychology". In the next table you will see the types of psychology and their content.

Table - 1. Branches of psychology and their characteristics.

1	Branches of psychology	Spheres of psychology and their characteristics
1	Labor psychology	Organization and implementation of scientific work with accounting features and patterns of development of labor skills, competencies, skills and abilities of labor activity and psychological peculiarities.
2	Pedagogical psychology	Accounting for upbringing and education and its influence on the consciousness of the student. The content and volume of educational materials include the use of innovative learning technologies, educational programs and textbooks, educational materials and age characteristics of students.
3	Medical psychology	Interaction between the doctor and the patient, professional characteristics of temperament and behavior, psychological methods of treatment and psychotherapy, as well as neuropsychological, psychopharmacological, psychotherapeutic, psychopathological, psychotherapeutic, psychotherapeutic, psychotherapeutic
4	Engineering Psychology	She explores the psychological consequences for humans of modern technology in healthcare and technology. To increase the efficiency of technology use in the healthcare system, it is necessary to combine the structure of the organization's activities and its management, creativity, information storage, processing, design, operational skills and skills acquisition
5	Age psychology	It covers the features and patterns of psychological development from birth to old age.
6	Specialized psychology	The development of human health involves the study of oligophrenopsiology, deaf psychology, typhlopsychology.
7	Comparative psychology	It relates to comparative psychology with the question of the similarities and differences between human psychiatry, zoopsychology and ethology.
8	Social Psychology	This concerns the psychological compatibility of a person with other people in the environment.
9	Military psychology	It examines human behavior in the execution of orders in military service, psychological characteristics of the development of military equipment and its management.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

4. Me and my motivation. The concept of motivation determines the general essence of a person, its meaning and achievement of results in professional and personal life. Motivation is an incentive and incentive that inspires a person to positive actions.

Motivation for the future profession contributes to the personal development of students and is an important component of their social activities. Regarding professional motivation, determining the highest level of results of a person working in a certain area of professional activity, Ekimova identifies the following four mental characteristics of a person:

- features of the mind, perception, memory, thinking, professional features of imagination, behavior, skills, attitudes, business, ability to cope with difficulties;
- business ethics, culture, flexibility, knowledge, experience;
- mental state, calm and disability;
- understanding of gender and youth characteristics in their profession, well-being.

The desire for professionalism in the interpretations of V.D. Shadrikova is a desire to work in a future profession and his satisfaction with his work. A.K. Markov characterized the professional special mental properties of a person who is professionally engaged in labor activities, as motivational, emotional and voluntary, personality, value, purpose, needs, interests and relationships, professional orientation, future profession, such as self-esteem and emotional intelligence. The psychological mechanism that ensures the effectiveness of professional activity is motivation. P. Jacobson connects these motives with the importance of human labor. From this point of view, the future specialist should first of all determine his motives and goals before embarking on a professional activity.

B. Dodonov determined the structure of professional motives of future specialists, this:

- satisfaction with the implementation of professional activities;
- the acquisition of professional and business skills;
- material support or remuneration depending on the result of the actions taken;
- prevent mistakes in the performance of professional activities and the correction of problems that concern them.


Defining motivating motives Z. Zampir divides the structure of motivation into three categories: internal, external and negative. In his opinion, the content of internal motivation makes sense in the advantages of his work, job satisfaction, achievement of results. The content of external motivation is a person's personal motivation, his commitment and his obligations to fulfill his duties, his desire for material and spiritual support based on the results of his work, as well as his professional career, trust and support of the team. Also, the content of negative motivation is mistrust in the team, lower wages, exacerbation of the scandal, low self-esteem, and so on.

However, the intrinsic motivation of a person is stable, and not the content of correct and negative motivation, since only material support and high salaries are not enough to make a person work hard, but when a person is busy with his favorite job or work in the profession he chooses, it inspires and motivates him for professional creativity. It is also important to note that spiritual satisfaction with one's work is in the first place.

From this point of view, the ancient Greek thinker Alkmeon concludes that "a person who does not understand the soul of a person cannot heal him." A doctor who understands the soul of a person, his psychology, can easily build the right attitude with the patient. Therefore, if the intrinsic motivation of a person is stable, then the basis for professional development of a person is solid.

The author of the work "Motive and Motivation", E.P. Ilyin, believes that an effective way to earn a living is a correctly chosen profession and successful business, possibly when creating motivation to work.

Domestic scientist K. Sultanov, conducted psychological research on increasing human motivation to work. He believes that the responsibility and faith of the labor collective in a young specialist will contribute to his convictions and the desire to achieve high performance in work.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

The place and role of the team in supporting the workforce is also important, as material support, organization of awards, organization of various competitions, increase in material support, development of the country's socio-economic potential will have a positive effect.

The scientists who described sixteen motives for hard work, Strizhova and A.N. Gusev identified the following motives: confidence in the future; career; reputation, desire of the soul; do a good job; end of business; job satisfaction; conflict prevention; effective labor management, family; free time for rest; correct assessment of work; creation; independent development; corporate culture.

A. Maslow considers labor motivation and divides it into five stages:

- ☐ meeting the natural needs of man;
- ☐ the desire to have a guaranteed job;
- ☐ business communication, social relations;
- ☐ to have authority, prestige in the team;
- ☐ the pursuit of self-improvement, to be recognized in the environment.

In conclusion, it should be noted that motivation has a positive effect on the professional adaptation of a person in a team and in a work collective, and the effectiveness of psychological, emotional improvement in mood is very high.

4. Illustrative material: presentation <https://www.youtube.com/watch?v=HNDx9MXC9uQ>

5. Literature:

Primary:


1. Nazarbayev N.A. On the threshold of the twenty-first century. - Astana, 2016
2. Nazarbayev N.A. "A look into the future: the modernization of public consciousness." - Astana, AKORDA, 2017 /<http://www.akorda.kz/ru>
3. Nazarbayev N.A. A look into the future. - Astana, 2017.
4. Daniel Goleman. Emotional intellect. Why can it mean more than IQ. Publishing House Mann, Ivanov and Ferber: 2018. -560 p.
5. Dzhakupov S.M. Introduction to general psychology. - A.: Kazakh university, 2014
6. Rudenko A. M. Psychology in charts and tables: a training manual. - M: Phoenix, 2016. -- 379 p.
7. Maklakov A.G. General psychology. Textbook for high schools. Moscow: Yurayt, 2018.

Additional

- 1..Efimova N.S. "Social Psychology". - Moscow: Yurait, 2017.
2. Ilyin E.P. "Psychology of creativity, creativity, talent." - St. Petersburg: Peter, 2011. -- 448 p.
- 3..Maklakov A.G. "General psychology." Textbook for high schools. Moscow: Yurayt, 2018.
4. Maslow A. "Motivation and personality." - St. Petersburg: Peter, 2008. -- 352 p.
- 5.Naumov V.V. Gridasov M.A. "Psychology of career growth." ISS Publishing House: 2009- 320 p.
- 6.Solso R.L. "Cognitive Psychology." - Per. from English –M. Trivola, M. Liberia. 2002. -- 600 s.
- 7.E. Bern "Games that people play. People who play games". 2016 - 576 p.

Electronic resources

1. Stolyarenko, A. M. Psychology and pedagogy [Electronic resource]: an electronic textbook for university students / A. M. Stolyarenko. - 3rd ed., Ext. - The electron. text data (6.40 Mb). - M.: UNITY-DANA, 2011. -- 540 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).
2. Chernyshova, L. I. Business communication [Electronic resource]: electronic textbook / L. I. Chernyshova. - The electron. text data (2.76 Mb). - M.: UNITY-DANA, 2011. -- 414 p. email opt. disk (CD-ROM).
3. Lukatsky, M. A. Psychology [Electronic resource]: a textbook for high schools / M. A. Lukatsky, M. E. Ostrenkova. - 2nd ed., Rev. and add. - The electron. text data (39.7 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 664 p. email opt. disk (CD-ROM): ill. - (Electronic textbook).
- 4.Neznanov, N. G. Psychiatry [Electronic resource]: textbook / N. G. Neznakov. - The electron. text data (35.9 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 496 p. email opt. disk (CD-ROM).

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

6) Security questions: (feedback Feedback)

1. What is the essence of the subject, goals and objectives of psychology and cultural studies?
2. What place does psychology and cultural science occupy in the system of human sciences?
3. What is the meaning of the concept of "man", "personality", "individuality" for psychology?
4. Review the content of the concept of need
5. What kinds of needs do you know?
6. Expand the essence of the pyramid of needs A. Maslow
7. Give a definition of the concept of motive and its types.
8. What is the essence of motive and motivation?

Lecture № 2.

1) Topic: Emotions and volitional processes

2) Purpose: to form a general idea of emotions, emotional intelligence, to reveal the essence of the concept of will and the criteria of volitional behavior.

Plan

1. General characteristics of emotions.
 2. Methods and mechanisms of regulation of emotions
 3. Definition of emotional intelligence.
 4. The concept of will, the criteria for volitional behavior
- 3) Lecture notes

Emotions are a psychic reflection in the form of a direct biased experience of the vital meaning of phenomena and situations, due to the relationship of their subjective properties to the needs of the subject. Emotions are a mental process that reflects a person's subjective attitude to reality and to himself.

Emotions have a number of properties: quality, content, orientation, duration, severity, source of occurrence, etc.

Emotions are a complex mental process that includes three main components.

1. Physiological - represents changes in physiological systems that occur during emotions (changes in heart rate, respiratory rate, shifts in metabolic processes, hormonal, etc.).
2. Psychological - the actual experience (joy, grief, fear, etc.).
3. Behavioral - expression (facial expressions, gestures) and various actions (flight, struggle, etc.).


The types of emotions are distinguished: in direction (neutral, positive and negative), in terms of impact on the personality (constructive and destructive), in intensity:

2. Ways to control emotions.

The first way to manage emotions - the distribution of emotions - is to expand the range of emotiogenic situations, which leads to a decrease in the intensity of emotions in each of them. The need for a conscious distribution of emotions arises with an excessive concentration of human experiences. Inability to distribute emotions can lead to a significant deterioration in health. The distribution of emotions occurs as a result of the expansion of information and social circle. Information about objects new to humans is necessary for the formation of new interests that turn neutral situations into emotional ones. Expanding the circle of communication performs the same function, since new social and psychological contacts allow a person to find a wider sphere of manifestation of their feelings.

The second way to manage emotions - concentration - is necessary in those circumstances when the conditions of activity require a complete concentration of emotions on one thing that is crucial in a certain period of life. In this case, a person deliberately excludes from the sphere of his activity a number of emotiogenic situations in order to increase the intensity of emotions in those situations that are most important to him.

The third way to control emotions - switching - is associated with the transfer of experiences from emotional situations to neutral. With the so-called destructive emotions (anger, rage, aggression), it is necessary to

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

temporarily replace real situations with illusory or socially insignificant ones (by the principle of “scapegoat”). If constructive emotions (primarily interests) are concentrated on trifles, illusory objects, then it is necessary to switch to situations that have increased social and cultural value. 3. EI allows you to be aware of your emotions in any situation and make conscious, correct decisions based on them. It also allows you to determine the emotions of other systems and organize interaction with them depending on their condition, values and needs.

It is used to process information contained in emotions. Knowing and understanding emotions, you can manage them. Another aspect of managing emotions is the ability to reproduce emotional states leading to success (resource states).

Improves human restraint and allows you to interact at the level of emotions and values, and not just ideas, thoughts and words, which strengthens relationships and increases the success of achieving common goals.

The term EI (EI, EQ) was introduced by American psychologists John Mayer and Peter Salovey. According to their ideas, EI is considered as part of social intelligence, which includes the ability to observe one’s own emotions and the emotions of other people, distinguish between them and use this information to control thinking and actions.

The concept of EI has become widespread thanks to the book “Emotional Intelligence” by American psychologist Daniel Goleman, a professor at the University of Chicago, who has become a worldwide bestseller.

A study by American psychologists (Van Rooy and Viswesvaran, 2004) found that IQ predicts working and academic performance better than EI. However, to determine the potential of a person as a professional or an outstanding leader, EI is a more suitable indicator than IQ.

4. Will is a person’s ability to consciously and actively manage his activities, overcoming obstacles to achieving his goal and creating additional motivation for action when the existing motivation is not sufficient. The magnitude of the efforts that a person makes to overcome the obstacle that has arisen characterizes the degree of development of his volitional sphere. Will has two oppositely directed, but interrelated functions: incentive and inhibitory.

The incentive function is provided by human activity, which gives rise to an action due to the specificity of the subject's internal states, which are detected at the moment of the action itself.

The inhibitory function of the will does not always prevent the receipt of a positive result of activity. Speaking in unity with an incentive function, it is characterized by containing undesirable manifestations of activity.

The main signs of will:

- the ability not only to set goals correctly, but also to achieve them.
- the second sign of the manifestation of volitional qualities is decisiveness.
- perseverance is the right motivation, which can not only help you achieve your goal, but also significantly strengthen your will.
- excerpt. Thanks to this characteristic, a person to one degree or another inhibits all functions, sometimes, dropping everything to nothing.
- self-discipline and independence

5. Stress management as an independent scientific and practical direction stood out relatively recently, in the early 1990s. Its appearance is largely due to a clear tendency to increase the stressfulness of the world social space as a result of global social, political, economic changes, intensification in the sphere of production and education, the increase in the occurrence of natural, environmental disasters and technological disasters.


4) Illustrative material: presentation

<https://www.youtube.com/watch?v=pPp-E2V8s3k>

<https://www.youtube.com/watch?v=vAfGEJvCDWk>

5) Literature:

1. Daniel Goleman. Emotional intellect. Why can he mean

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

- more than IQ. Mann, Ivanov and Ferber Publishing House: 2018 .-- 650 p.
2. Ilyin EP Psychology of communication and interpersonal relations.- SPb .: Peter, 2009 .-- 576 p. Fig. - (Series "Masters of Psychology").
 3. Rudenko A.M. Psychology in charts and tables: a training manual. - M .: Phoenix, 2016 .-- 379 p.
 4. Dzhakupov S.M. Introduction to general psychology. - A .: Kazuniversity, 2014
 5. Lukatsky, M. A. Psychology: textbook. for universities / M. A. Lukatsky, M. E. Ostrenkova. - 2nd ed., Rev. and additional; Rec. Textbook. by honey and farm. the formation of Russian universities. - M.: GEOTAR - Media, 2013. - 664 s. : ill. -
 6. Psychology and pedagogy for students of medical universities. 1 hour: textbook / ed. N.V. Kudryava. - Almaty: Evero, 2017 .-- 196 p.
 7. Psychology and pedagogy for students of medical universities. 2 hours: textbook / ed. N.V. Kudryava. - Almaty: Evero, 2017 .-- 192 p.

Additional


- 1..Efimova N.S. "Social Psychology". - Moscow: Yurait, 2017.
2. Ilyin E.P. "Psychology of creativity, creativity, talent." - St. Petersburg: Peter, 2011 .-- 448 p.
- 3..Maklakov A.G. "General psychology." Textbook for high schools. Moscow: Yurayt, 2018.
4. Maslow A. "Motivation and personality." - St. Petersburg: Peter, 2008 .-- 352 p.
- 5.Naumov V.V. Gridasov M.A. "Psychology of career growth." ISS Publishing House: 2009- 320 p.
- 6.Solso R.L. "Cognitive Psychology." - Per. from English –M. Trivola, M. Liberia. 2002 .-- 600 s.
- 7.E. Bern "Games that people play. People who play games". 2016 - 576 p.
- 8 .. Vygotsky L.S. "The problem of will and its development in childhood" // Sobr. Op. in 6 volumes. Volume 2. M.: Pedagogy, 1982.P. 454-465.
9. Bekeshova, G.U., Fundamentals of Psychology: a teaching aid / - Almaty: Evero, 2017. - 208 p.

Electronic resources

1. Stolyarenko, A. M. Psychology and pedagogy [Electronic resource]: an electronic textbook for university students / A. M. Stolyarenko. - 3rd ed., Ext. - The electron. text data (6.40 Mb). - M.: UNITY-DANA, 2011 .-- 540 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).
2. Chernyshova, L. I. Business communication [Electronic resource]: electronic textbook / L. I. Chernyshova. - The electron. text data (2.76 Mb). - M.: UNITY-DANA, 2011 .-- 414 p. email opt. disk (CD-ROM).
3. Lukatsky, M. A. Psychology [Electronic resource]: a textbook for high schools / M. A. Lukatsky, M. E. Ostrenkova. - 2nd ed., Rev. and add. - The electron. text data (39.7 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 664 p. email opt. disk (CD-ROM): ill. - (Electronic textbook).
- 4.Neznanov, N. G. Psychiatry [Electronic resource]: textbook / N. G. Neznakov. - The electron. text data (35.9 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 496 p. email opt. disk (CD-ROM).

6) Security questions: feedback Feedback)

1. What are "emotions"? What is the important difference between emotions and feelings?
2. What types of emotions do you know?
3. What methods and mechanisms of regulating emotions do you know?
4. Is a person's emotional reaction always consistent with the impact? Explain the reasons for possible compliance or non-compliance, illustrate your answer with examples.
5. Define the concept of emotional intelligence
6. What is will and what are the criteria for volitional behavior?

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

1. Theme 3. Individual-typological features of personality. Values, interests, norms as the spiritual basis of personality.

2. Purpose: to form an idea of temperament and its types, character and methods of its formation, inclinations and abilities of a person; the formation of ideas about values, interests and norms as the spiritual basis of people, the disclosure of the psychology of the meaning of life and professional self-determination, a healthy lifestyle as the basis for a person's success

Plan:

1. Temperament, character and abilities.
2. Properties of the nervous system as the basis of temperament.
3. Determination of temperament. Types of temperament: choleric, sanguine, phlegmatic and melancholic.
4. The ratio of temperament and character.
5. Definition of character. Accentuation of character and education.
6. The concept of "national character".
7. Inclinations and abilities of the individual.
8. I am in the social world. Values.
9. Moral foundations of personality. Spiritual socialization of personality.
10. Meanings and orientations of the personality of a professional at the present stage of development of the Republic of Kazakhstan.
11. The crisis of professional identity and the syndrome of "emotional burnout".
12. Healthy lifestyle as the basis of personal success.

3. Lecture notes

1. Temperament - a mental property of a person, characterized by the dynamics of the course of mental processes.

The following main features of human temperament are distinguished:

- temperament - the biological foundation on which the personality is formed;
- personality traits due to temperament are the most stable and long-lasting;
- according to modern data, temperament is due to the properties of the nervous system of a particular person.

In the history of psychology, various theories of temperament are known. In particular, one of the first attempts to explain this personality characteristic belongs to the Greek physician Hippocrates, who believed that the state of the body depends on the ratio of body fluids (blood, lymph and bile).

The ancient Roman scientist Galen specified the classification of Hippocrates and identified four main temperaments, which are presented in table. 1.

Table 1. Classification of temperaments Galen

Temperament Name	origin of name	Psychological properties of a person with a given temperament
<i>Sanguine</i>	"Sanguine" - blood	Slight excitability of feelings and their short duration. His inclinations are inconsistent
<i>Phlegmatic person</i>	"Phlegm" - slime	Feelings slowly take possession of such a person; he easily maintains composure in extreme situations. He patiently suffers adversity and rarely complains
Choleric	"Hole" - yellow bile	Such a person is influenced by passions. He thinks little, but acts quickly. Choleric quick-tempered, but quick-witted
Temperament Name	origin of name	Psychological properties of a person with a given

temperament

Melancholic

"Melaine chole" -
black bile

"Melaine chole" - black bile

The German psychologist Ernst Kretschmer tried to link temperament with the structure of the body (constitutional theory of temperament). His views on temperament are reflected in the table. 2.


Table 2. The theory of temperament Kretschmer

Body type	Temperament Name	Psychological properties of a person with a given temperament
<i>Picnic - a man of medium height, with soft features, a large belly, a short neck</i>	Cyclot them and to	Cyclot them and to
<i>Leptothymic (teak ribosomes) - tall, agile physique, with a flat chest, narrow shoulders and an elongated face</i>	Schizothymic	Closed, stubborn, prone to abstraction, with difficulty adapts to the environment. According to Kretschmer, among them are “delicately sensitive gentlemen, idealists, dreamers, cold power natures and egoists”
<i>Leptothymic - a person with a proportionally strong physique, with or medium height, with well-defined muscles, a wide shoulder girdle and narrow hips</i>	Iksotimik	QUIET, little impressionable person with restrained gestures and facial expressions. Differs in rigidity of thinking.
<i>Atypical - a person with a powerless, abnormal body structure</i>	Mixed temperament	Mixed temperament

The American scientist William Herbert Sheldon introduced into psychology his idea of temperament, based on embryological assumptions (he connected the temperament of a person with the features of his embryonic development). He distinguished three types of physique, each with its own temperament (tab. 3).

Table 3. Sheldon's Theory of Temperament

Type of embryonic development	Name temperament	Psychological properties of a person with a given temperament
The endomorphic type is characterized by a weak physique with an excess of adipose tissue	Viscerotonic	They are characterized by a love of comfort, a slow reaction, an addiction to food, a love of friendly feasts.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

		friendliness to people, an orientation toward public opinion, tolerance, a good dream
Mesomorphic body type is characterized by a slender strong body with the development of muscle tissue	Somatotonic	People prone to physical activity, energetic, risk averse, distinguished by courage, noisy behavior and reduced sensitivity
Ectomorphic type. They are characterized by a fragile physique, flat chest, long, thin limbs	Cerebrotonics	Such persons are characterized by a tendency to solitude, to reasoning, sociophobia, a quiet voice and unusual behavior

According to the Russian physiologist I.P. Pavlov, the temperament of a person (as, indeed, of animals) depends entirely on the properties of the nervous system of the body. He identified three main properties of the nervous system: silt, poise and mobility (Scheme 1). Depending on the combination of these properties, he identified several types of higher nervous activity of a person

The ratio of temperaments according to Galen and Pavlov

A melancholic is a weak type of nervous system according to Pavlov, unable to withstand heavy loads. In response to them, the process of “beyond the limit of inhibition” develops in the central nervous system.

Choleric is a strong and unbalanced type, reacting violently to influences, capable of active actions and strong emotions.

Phlegmatic is a strong, balanced, inert type of nervous system that can withstand prolonged and strong loads.

Sanguine - a strong, balanced, mobile type, with regularly alternating processes of excitation and inhibition. Another attempt to explain temperament belongs to the domestic psychologist B. M. Teplov, who wrote the following:

“Temperament is a set of mental characteristics characteristic of a given person related to emotional excitability, that is, the speed of the emergence of feelings, on the one hand, and their strength, on the other” (B. Teplov, 1985) 1. Cit. by: Maklakov A.G. General Psychology. - St. Petersburg: Peter, 2002. -- S. 553.

Thus, according to the views of this scientist, the main component of temperament is emotions, or rather the speed and strength of their manifestation.

The following criteria for temperament are distinguished:

- ☐ to a large extent determined at the genetic level; ☐ early in childhood;
- ☐ stable for a long period of human life;
- ☐ manifested in all spheres of human activity;
- ☐ correlates with some individual anatomical and physiological parameters of the body (properties of the nervous system, body shape, etc.).


2. CHARACTER

Translated from Greek, “character” is “seal, chasing, omen.” Indeed, character is a special sign that a person acquires while living in society.

Character - a set of stable personality traits that determines the typical behavior of an individual.

The character is based on biologically determined personality substructures and reflects social conditions and the orientation of education.

Character is manifested in various areas of human life: in work, in communication, in the habits of a person in relation to other people and himself. Acts typical of a given person are called characteristic, and the features of such actions typical of a given person are transferred to him as a whole. For example, a person

ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ		SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

who has committed several courageous acts is said to be brave, a person who speaks mainly the truth, said that he is honest or truthful, etc. 1 For more information on the relationship of character traits and actions of a person, see the book. : Shcherbatykh Yu. V. Psychology of personal qualities. - М.: Eksmo, 2007.

On the other hand, even a brave person can get frightened in certain circumstances, and an honest person sometimes does not dare to tell a bitter truth that can hurt a person close to him. Therefore, it is customary to consider characteristic only the most stable and most frequently manifested features of a person.

A particular character trait can manifest itself only in certain life circumstances. For example, the presence of a strong-willed or weak-willed character can manifest itself only if a person has a conscious goal and obstacles to it.

Character is formed during the life of a person, from birth to death. In the early years of life, character formation goes most intensively, and in mature years it changes very weakly. Nevertheless, significant events, extreme circumstances, sudden changes in life can have a significant impact on a person's character and lead to his change even in his mature years.

At the same time, there are direct and inverse connections between the living conditions of a person and his character. Thanks to this or that character, a person begins to engage in a certain type of activity, a certain lifestyle is formed in him. But, on the other hand, lifestyle can also affect character. For example, a brave, courageous person chooses the profession of a test pilot, and the features of this profession reinforce the traits of courage and self-control in character.

In different periods of history, people differently explained the formation of the character of a person:

- based on the date of birth of a person (astrology and horoscopes);
- exploring the relationship between facial features and character (physiognomy);
- studying the relationship between the structure of the skull and character (phrenology) (Fig. 22.1);

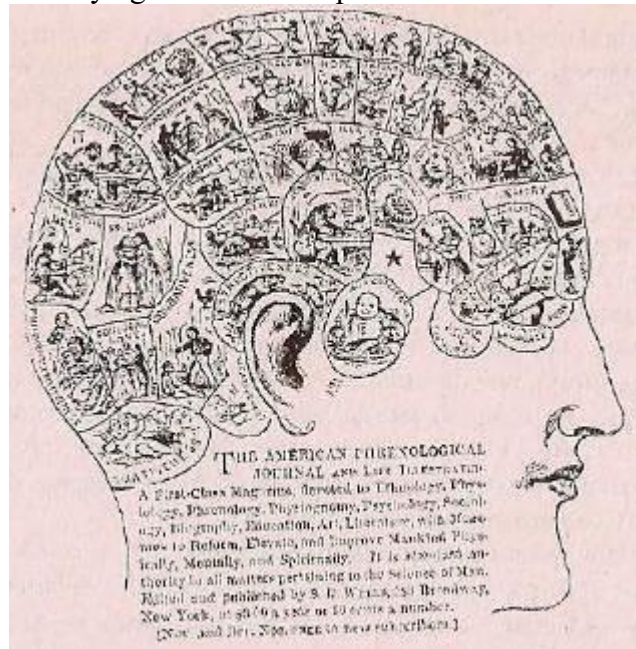



Fig. 22.1. Schematic representation of the zones of the human skull with “knolls” of the corresponding inclinations and abilities in an American phrenological journal of the 19th century

- detecting the connection between the skin texture of the palms of a person and his character (palmistry);
- fixing the connection between the structure of the human body (its constitution) and character (Kretschmer).

Expressive signs of character - these are signs by which it can be concluded that a person has certain character traits. These include:

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

- 1) speech: loud - quiet, fast - slow, emotional - dry, imperative - ingratiating;
- 2) face: intense - relaxed; living - frozen, stuffy good - arrogant;
- 3) eyes: a sly look - direct, sad - cheerful;
- 4) posture: proud - ingratiating; confident - timid.

CLASSIFICATION OF CHARACTER FEATURES

The first classification is based on mental processes. In this case, character traits are divided into emotional, volitional and intellectual.

The emotional ones include: emotionality, cheerfulness, sensitivity, responsiveness, kindness, cruelty, etc.

To strong-willed: perseverance, independence, uncertainty, decisiveness, courage.

To the intellectual: curiosity, quick wit, resourcefulness, frivolity, thoughtfulness.

However, it should be noted that often manifestations of character are complex in nature and cannot be unequivocally categorized as volitional, emotional or intellectual processes (suspicion, generosity, generosity). In addition, outside this classification will remain a number of character traits that determine the moral qualities of a person. Therefore, it may make sense to introduce the fourth type of character traits into this typology - moral, which include such human properties as kindness, responsiveness, selfishness, etc. (Scheme 2).

The second classification is based on personality orientation. In this case, there are three groups of character traits that are associated with:

- ☐ attitude to the outside world (integrity, lack of principle);
- ☐ attitude to activities (conscientiousness, laziness, hard work, ambitiousness);

4 character

emotional	strong-willed	moral	intellectual
emotionality cheerfulness impressionability	urgency independence uncertainty decisiveness courage	honesty responsiveness kindness cruelty	Inquisitiveness co- inventiveness resourcefulness frivolity thoughtfulness

Classification of mental processes


- ☐ attitude to people (sociability, sensitivity, politeness, egoism, altruism) (scheme 3).

emotional	strong-willed	moral
attitude to the world	attitude to activities	attitude towards people
principle unprincipled	good faith hard work ambitiousness	sociability sensitivity politeness egoism altruism

Scheme 3. Classification by orientation of personality

The typology of characters is based on the assumption that people have certain typical traits - common "in a certain group of people. In this sense, a character type refers to the expression in a person's personality of the traits typical of a group of people with a given character. The existing typologies of character come from certain postulates:

- ☐ the nature of man is formed early in ontogenesis;
- ☐ throughout life the character does not change much;
- ☐ combinations and combinations of character traits of a certain type are natural, not random;

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SKMA — 1979 —</div> <div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

- people in accordance with their nature can be divided into several groups,
 The structure of character in many respects corresponds to the structure of personality. Here you can distinguish several levels, the lower of which will have more biological, and higher - more social.
 If we consider the character from the highest to the lowest, then we will find:
- beliefs (adherence to principles or lack of principles, optimism or pessimism);
 - needs and interests (if spiritual needs dominate, then curiosity and selflessness, if material - then avarice, envy);
 - intelligence (flexibility or inertness of thinking);
 - will (independent or dependent, decisive or indecisive);
 - feelings (irritable or calm);
 - temperament (sociable - uncommunicative, balanced - unbalanced).

ACCENTUATION FEATURES OF CHARACTER

The difficulty in describing character traits is that each trait has many gradations, gradually turning into another trait, often the opposite:

- egoist - altruist;
- good - greedy;
- delicate - rude.

Sometimes there are many gradations between them, and as the character trait changes quantitatively, it gradually becomes its opposite (Scheme 4).

When the quantitative severity of one or another character trait reaches the limit values and is at the extreme boundary of the norm, an acceptance of the character arises (the extreme version of the norm as a result of strengthening individual traits). At the same time, the individual has an increased vulnerability to some stress factors while resistance to others. This can lead to psychopathy.

The most important types of character accentuation:

- 1) introverted type - isolation, difficulty in communication, withdrawal into oneself;
- 2) extravert type - thirst for communication, talkativeness, inconsistency of hobbies;
- 3) sensitive type — increased sensitivity, timidity, shyness;
- 4) the demonstrative type - egocentrism, the need for constant attention, admiration and sympathy, deceit, a tendency to posturing and drawing.

Typology of character accentuation proposed by a German scientist. A. "Leonhard, refers to the most famous in world psychology. It is based on an assessment of a person's style of communication with people around him and identifies several types of independent characters (Table 4).

Table 4. Character accentuations according to Leonhard

Type of accentuation

Characteristic signs

Ginertim type

Extreme contact, talkativeness, severity of gestures, facial expressions, pantomimes

Disty type

Low contact, laconicism dominant pessimistic mood

Cycloid type

Frequent periodic mood changes, as a result of which the manner of communicating with people around us also changes frequently

Excitable type


Low contact in communication, slow verbal and non-verbal reactions

Stuck type

Moderate sociability, tediousness, a tendency to moralizing, taciturnity

Pedantic type

Consistent, persistent, attentive to details

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Alarm type

Low contact, timidity, self-doubt, minor mood

Emotive type

Representatives of this type prefer communication in a narrow circle of the elect, with whom good contacts are established, which they understand “perfectly”

Demonstration type

Representatives of this type are characterized by ease of contact, a desire for leadership, a thirst for power and praise

Exalted type

High contact, talkativeness, amorousness. Such people often argue, but do not bring matters to open conflicts.

Extroverted Type

High contact, the presence of a large number of friends, acquaintances, talkativeness to talkativeness, openness to any information

Introverted Type


Very low contact, isolation,

isolation from reality, a tendency to philosophize

Accentuation of character, according to A.E. Lichko, is an excessive strengthening of individual character traits, in which deviations in human psychology and behavior that do not go beyond the norm are observed, bordering on pathology. The classification of character accentuations in adolescents proposed by this author is as follows (Table 22.2).

Table. Accentuation of character by Lichko

Type of accentuation	Characteristic signs
Hypertensive type	Mobility, sociability, tendency to mischief
Cycloid type	Increased irritability and a tendency to apathy. Adolescents of this type prefer to be at home alone, instead of being somewhere with peers
Labile type	Representatives of this type are extremely volatile in mood, and it is often unpredictable
Asthenoneurotic type	Increased suspiciousness and moodiness, fatigue and irritability. Fatigue is especially common when performing difficult mental work.
Sensitive type	Hypersensitivity to everything: to that which pleases, and to that which grieves or frightens. These teens do not like big companies, too gambling, outdoor mischievous games
Psychasthenic type	Accelerated and early intellectual development, a tendency to think and reason, to introspection and assessments of other people's behavior. Such adolescents, however, are often more powerful in words than in deeds.
Schizoid type	The most significant feature of this type is isolation. These teens are not very drawn to peers, prefer to be alone, to be in the company of adults
Epilentoic type	Representatives of this type often cry, harass others, especially in early childhood. Such children, writes AE Lichko, love to torture animals, tease younger ones, and mock helpless ones. In children's companies, they act like dictators
Hysteroid type	The main feature of this type is egocentrism, a thirst for constant attention to one's own person. In adolescents of this type, a tendency to theatricality, posturing, and drawing is often expressed
Unstable type	

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

This type of character of adolescents is sometimes incorrectly characterized, attributing to him such traits as “weakness of will” and “tendency to go with the flow.” In fact, adolescents of this type show an increased inclination and craving for entertainment, indiscriminately, as well as idleness and idleness

Conformal type

This type demonstrates thoughtless, and often just opportunistic submission to any authority, the majority in the group

ABILITIES GENERAL ABILITY ABOUT

Abilities - individual characteristics and personality traits, which are the conditions for the successful implementation of some kind of activity.

There are two main approaches to the concept of "ability", presented visually

a high level of development of knowledge of the mind and skills ensuring the successful execution by a person of various activities	mental characteristics of the personality that do not come down to knowledge and skills but ensure their quick acquisition; fixing and effective use in practice
---	--

To date, in domestic science, the following idea of abilities

Signs of ability

1. Individually psychological characteristics that distinguish one person from another
2. only such individual features that are relevant to the success of an activity
3. the concept of ability does not boil down to knowledge skills that have already been developed by man

In relation to skills, abilities and knowledge, human abilities act as some opportunity. Just as a grain thrown into the soil is only an opportunity in relation to a plant that will grow from this grain, so human abilities are only an opportunity for the successful acquisition of knowledge and skills. But the grain will subsequently produce a good crop only on the condition that the nature of the soil, the intensity of irrigation and the temperature are favorable for the plant. Also, a person's abilities will only turn into knowledge and skills if a person has all the conditions for the development of his abilities, and he himself will work hard to develop them.


27.2. FEATURES

1. Abilities are developed on the basis of the makings - the psychophysiological characteristics of a person.
2. If the ability does not develop, then over time it may be lost.
3. Individual abilities can partially compensate for the lack of other abilities.
4. All activities are complex and multifaceted. Accordingly, the abilities are synthetic. For example, the ability to music cannot be reduced only to musical ear. For the manifestation of this ability, you also need a sense of rhythm, harmony, the pursuit of beauty, hard work, etc.

27.3. ABILITY DEVELOPMENT

Morpho-physiological basis for the development of abilities are inclinations. So, the makings of musical abilities will be the corresponding structure of the cochlea and temporal cortex of the cerebral hemispheres, for the development of acting abilities, a sufficiently developed vocal apparatus and emotional zones of the brain are needed, as well as good muscle coordination, etc. The development of abilities begins from the first days of life and can last a lifetime. In the process of developing abilities, a number of stages can be distinguished (scheme).

The primary stage in the development of any ability is associated with the maturation of the organic structures necessary for it or with the formation of the necessary functional organs on their basis. It usually covers the period from the birth of the child to 6-7 years. The development of special abilities begins in preschool childhood and continues at school, especially in the elementary and middle grades.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

At first, the development of these abilities is helped by various kinds of children's games, then educational and work activities begin to have a significant impact on them, especially if they are of a creative nature. We can assess how much the child's abilities are developed by the dynamics of their development — that is, by the speed of development of one or another activity. For the development of the child's abilities certain conditions are necessary (Fig. 27.4).

	ability development conditions	
creative nature of the activity		her level is optimal for her performance
	high motivation and positive emotional attitude in the course of activity	

You can really judge the abilities of a child, but a combination of the following indicators:


- speed of student's progress in mastering the corresponding activity;
- qualitative and quantitative level of achievements;
- propensity to engage in this activity;
- price of success (the ratio of achievements and efforts spent to achieve these results).

Conditions for the development of human social abilities

1. The presence of society, socio-cultural environment, which includes objects of material and spiritual culture.
2. The presence in the immediate social environment of a person of people who already possess the necessary abilities and can transfer to him the necessary knowledge, skills and skills while having the appropriate training and education tools.
3. The need to participate in those types of human activity that are related to his abilities.

There are various approaches to the classification of abilities. They are divided into general and special, theoretical and practical, educational and creative. Let's try to reduce them into one scheme, using the positive aspects of different views on the diversity of abilities (scheme).

	Types abilities			
Natural (biologically conditioned)		Social (conditioned social environment)		
		Common	special	
		General Special Psychomotorics, perception,	learning abilities determine the success of learning and assimilation of knowledge skills	creative abilities determine the success of creating objects of material and spiritual culture the production

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

				of new things and ideas
--	--	--	--	-------------------------------

It is possible to construct another classification of abilities, which will have a dichotomous character and divide them into general and special, simple and complex (Table 5).

Table. Ability classification

General abilities

Such a system of individual volitional personality traits which provides relative ease and productivity in mastering knowledge and implementing various types of activities

Special abilities

Such a system of personality traits that helps to achieve high results in any special field of activity, for example, literary, visual, musical, etc.

Elementary	Tricky	Elementary	Tricky
<i>The inherent abilities of all people, albeit to varying degrees, are the main forms of mental reflection: the ability to feel, perceive, think, experience, remember</i>	Abilities for universal types of complex 'activities: work, teaching, play, communication with each other, inherent in one degree or another all people. Each of the abilities included in this group represents a complex structure of personality traits.	Abilities inherent in not all people. They suggest a certain severity of some individual sides of the psychophysical processes: eye, musical ear, coordination of movements	Abilities inherent in not all people. They are abilities for certain types of professional activity (professional abilities). These include musical, artistic, literary, engineering, and other abilities.

ABILITY STRUCTURE

Abilities are a combination of mental qualities that have a complex structure. The structure of the totality of mental qualities, which acts as an ability, is ultimately determined by the requirements of a particular activity and is different for different types of activity.

So, the structure of mathematical abilities, according to available data, includes a number of particular abilities:

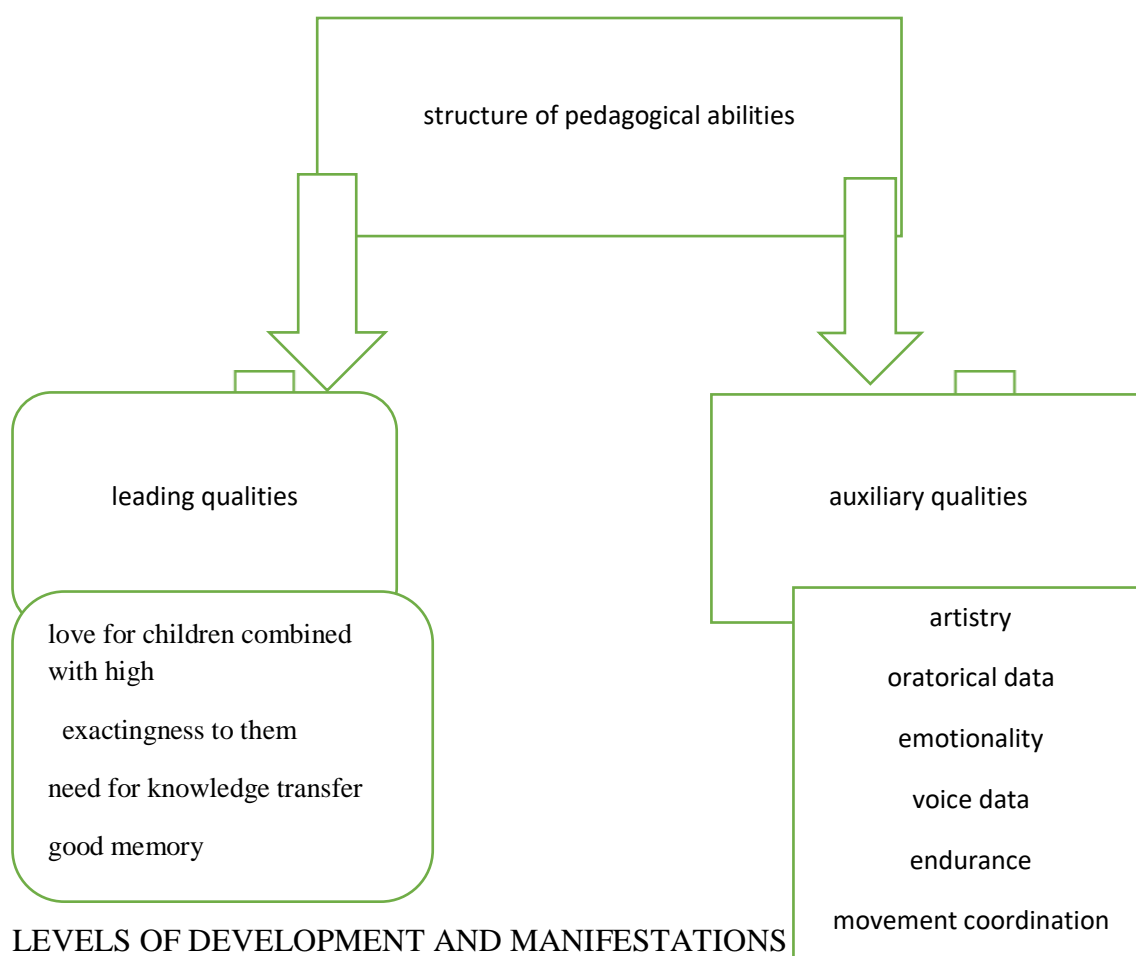
- computational ability; Q logical abilities;
- ability to generalize mathematical material;
- flexibility of thought processes when solving mathematical problems;
- ingenuity;
- spatial thinking, etc.

The structure of literary abilities involves:

- rich imagination;
- the presence of vivid visual images of memory;

- sense of language;
- deep interest in human psychology;
- need for self-expression;
- high level of development of aesthetic feelings, etc.

Among the properties and personality traits that form the structure of specific abilities, some occupy a leading position, some - auxiliary. Given these features, the structure of pedagogical abilities may look like this.



LEVELS OF DEVELOPMENT AND MANIFESTATIONS

At the first approach to this issue, two levels of development of abilities are distinguished: reproductive and creative. A person who is at the first level of development of abilities, discovers a high ability to absorb knowledge, master the activity and carry it out according to the proposed model. At the second level of development of abilities, a person creates a new, original one.

With a different approach to the level of development of abilities, it is possible to reveal a gradation of their development from poorly developed or not yet developed abilities to their higher development (Scheme 8 and Table 6).

makings → abilities → giftedness → talent → genius


Scheme. Ability Development Levels

Table Content of various levels of human abilities

Level of development and manifestation of abilities

Description

Makings

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SKMA — 1979 —</div> <div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Congenital anatomical and physiological features of the structure of the organism as a whole and its feather bed system, which constitute the individual prerequisites for the formation and development of abilities

Addictions

The first and earliest sign of an emerging ability. The tendency is manifested in the desire of a person to engage in a certain type of activity

Giftedness

A combination of various developed abilities that determine a particularly successful person's activity in a certain field or in several areas of activity

Talent

The combination of outstanding abilities that determine the particularly successful, independent and original execution of an activity

Genius

The highest level of talent. The ability to create something fundamentally new in public life, in science, literature, art, etc. The products of a person of genius are an important stage and development of a particular industry

8. I am in the social world. Values.

In the process of socialization, the self-concept is born and develops.

This means the totality of all the views of the individual about himself. The descriptive component of self-esteem is often referred to as IQ. A component of the pattern associated with attitude or individual qualities is called self-esteem or self-acceptance. The concept determines not only who the person is, but also what he thinks of himself, how he looks at his active beginning and the possibilities for future development.

On the formation of the concept -I influence:


- Perception of the child by others (parents, peers, etc.)
- Introspection (analysis of the strengths and weaknesses of the personality)
- social values, expectations, ideals
- experience of social behavior
- The meaning of the concept is that it contributes to the achievement of internal consistency of the individual.

Moral values play a huge role in the formation of personality. They allow a person to regulate their own behavior and activities, to determine the real prospects for their development, as well as to predict the possible ways of development and methods for their implementation. Moral values allow not only the development of a specific child, person, but also contribute to the development of society. Moral values are an important component of human culture, along with norms and ideals. For the first time, Socrates spoke of values, trying to answer the question "what is good?" In each historical era, one can single out core values.

For example, in the primitive world, material values were dominant, in the ancient world ethical and aesthetic values, as well as mystical (polytheism), in the Middle Ages - religious values, in the Renaissance - aesthetic values, in Enlightenment - intellectual and aesthetic values in the modern era - social values. In the twentieth century, values began to be studied in great detail, and each scientist classified his system of values.

Values are twofold: they are social, because they are historically and culturally conditioned, and individual, because they focus the life experience of a particular subject. The values of a particular person are formed under the influence of the social environment, the characteristics of those social groups into which he belongs.

Value orientations of a person perform dual functions. On the one hand, the system of value orientations acts as the supreme body of management and regulation of all the driving forces of human activity, determining acceptable ways of their implementation. On the other hand, as an internal source of human life goals, correspondingly expressing what is most important to him and has personal meaning. Thus, the

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

system of valuable orientations is the most important psychological organ of self-development and personal growth.

Three main groups of values are usually distinguished according to the main spheres of public life: material, socio-political, and spiritual.

From the point of view of the role that values play in society and human life, they can be divided into the following three groups:

1. Values that are of secondary importance to the individual and society.
2. Having a meaning of daily demand and daily use. Most of the material and spiritual values belong to this group.
3. Highest values are the most important values that reflect the fundamental relationships and needs of people.

There are other classifications of values. For example, G. Rickert identified such groups of values: logical (in scientific achievements), aesthetic (in works of art), mystical (in culture), religious, moral, personal. V. P. Tugarinov, in turn, distinguishes: spiritual (education, art and science); socio-political (justice, will, equality and fraternity); material (various types of material goods, technology). Sergeants V.F. only two groups of values were distinguished: material (tools and methods of implementation) and spiritual, which include political, moral, ethical, religious, legal, and philosophical ones. A. Maslow identified only two groups: being (B-values), i.e. higher, characteristic of a person who is self-fulfilling (the values of beauty, kindness, truth, simplicity, uniqueness, justice, etc.) and (D-values), i.e. lower ones, designed to satisfy some needs (sleep values, safety, addiction, peace of mind, etc.)

The main sources of morality (national values) from national life are: the state (Kazakhstan), multinational people, the Republic of Kazakhstan, civil society, family, work, art, science, religion, nature, humanity. That is, these are the spheres of social relations, activities and consciousness that will allow a person to resist the destructive influence and productively develop his consciousness, life, and the very system of social relations.

Assigned individual human values in psychology are denoted by the concept of "personal values" or "subjective values." Each individual has an individually-specific hierarchy of personal values.

List of personal values: self-development and self-improvement. responsibility, awareness, will and rationality, constructiveness and self-analysis, optimism and positive thinking, openness and honesty, trust in life, faith in people, altruism and concern for others, humanity.

9. The moral basis of personality. Spiritual socialization of personality.

There are a number of universally applicable rules that are valid at all times. These are the simplest requirements of morality - do not lie, do not steal, do not commit violence with which a person is guided in everyday life.

Universal moral standards form the foundation on which the whole spectrum of later moral values and norms is built.

The moral foundations of personality are laid in the process of socialization. Socialization is the development of a person throughout his life in interaction with the environment in the process of assimilation and reproduction of social norms and values, as well as self-development and self-realization in the society to which he belongs.


Socialization is divided into 3 stages:

- 1) pre-labor
- 2) labor
- 3) post-labor

This division, of course, is conditional in nature, since people of 20-50 years, whose socialization varies significantly, fall on the same stage (for example, the second).

Another approach is to consider the stages of socialization - age:

- 1) infancy (up to 1 year)

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

- 2) younger preschooler (1-3 years)
- 3) preschooler (3-6 years old)
- 4) primary school student (6-10 years old)
- 5) teenager (11-14 years old)
- 6) early youth (15-17 years old)
- 7) young man (18-23 years old)
- 8) youth (23-33 years)
- 9) maturity (from 34 to 50 years)
- 10) older people (50-65 years old)
- 11) senile age (65-80 years)
- 12) long-lived (over 80 years old)

The essence of socialization is that it forms a person as a member of the society to which he belongs. Society always seeks to shape a person in accordance with certain ideals. Ideals change with the development of society.

The content of the socialization process is determined by the fact that any society is interested in its members successfully mastering the roles of men and women (i.e., in the successful socialization of gender roles), they could and would like to competently participate in productive activities (professional socialization), were law-abiding (political socialization), etc.

Meaning of life

It is customary to distinguish between the goal of activity and the purpose of life. With life goals associated with the level of achievement of the individual. The views of the individual are embedded in the life goals of the individual. A person's awareness of not only the goal, but also the reality of its implementation is considered as a person's perspective

The meaning of life is the foundation on which all plans, dreams and goals of a person are built.

Most people see the main purpose of their life in the desire to live a harmonious, rich and happy life. But the concepts of happiness, prosperity and harmony each have their own.

The meaning of human life is what he lives for. To find your goal and self-realization is one of the goals of human life.

A well-known researcher of the meaning of human life V. Frankl found that for the development of a person (both physical and mental) it is necessary to correlate decisions, actions, experiences with something non-personal, for which it is worth living. He came to this conclusion while in a Nazi concentration camp, where those who had the meaning of life survived. Frankl identified three ways to find the meaning of life:


- working;
- experience of values (greatly appreciating something);
- through suffering.

The main life goal of a person is the need and ability to selflessly give their energy, talents and abilities to other people. Showing selfless love, to be useful for many years. The ultimate goal of man is to leave a mark on history, applying talents in science. This means recognition of talents and abilities. To educate children and bring them to a new level of relationships, development, prosperity, self-awareness - and this is the highest goal.

The purpose of life is when your abilities, the ability to be the right people are directly related to the realization of the mission of a person as a person. This is the main life goal of any person. When a person is busy with his beloved business, he is happy. Work for a person is a natural need, a vital necessity.

Thanks to work, he realizes his goal, becomes the most necessary person and gives part of his energy to others. This is the main goal of human life. Love for another person determines the whole life of a person.

The purpose of life must come from the position of good. This is a generally accepted position in our society and on earth and a look at human life.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SKMA — 1979 —</div> <div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

The value and meaning of life for all is one - true love for another person and the infinite desire of the universe for perfection and beauty.

10. Meanings and orientations of the personality of a professional at the present stage of development of the Republic of Kazakhstan.

The competitiveness of the state is largely determined by its abilities in comparison with other states: to form progressive, socially significant values among young people and dominant value orientations for self-construction of a life strategy, self-improvement and self-government.

With the beginning of socio-economic transformations, Kazakhstani youth and the personality of a professional are faced with new problems, the solution of which requires each young person to be individual in understanding the world and following it in his life. Here is a list of trends and trends that must be followed by modern youth.


1. The trend "Brilliant, high-quality education" is a national project of the Kazakhstani community.
2. The trend "Creative, mobile personality" - a successful, dynamic, innovative economy of Kazakhstan will be created on the basis of training creative, mobile personalities that can generate and implement new ideas of competence.
3. The tendency "Competitive, professional personality" is a strategic task of the state. This trend involves educating people in a new formation aimed at achieving success. In the conditions of market relations, he is a professional in a certain field, a highly competitive person who clearly defines the goal of his activity, knows how to predict options, knows how to choose the most rational and moral way that promotes the development of a professional and career life.
4. The trend "High Information Culture" - the current level of mastery of new information technologies, the ability of a person to systematize, analyze, process a huge information base available to people of the 21st century.
5. The trend "A clear life strategy" is a holistic and multidimensional formation of the necessary components in building a person's worldview, which includes: setting life goals from basic guidelines, building a specific life concept of a person, having specific value orientations, and being prepared for overcoming vital conflicts and difficulties, the desire to learn from temporary failures and take the initiative, adequately evaluate the results, etc.
6. Trend "High competence": the following aspects are included in the content of this trend: problem-practical - an adequate understanding of the situation by each person, setting and implementing goals, objectives, norms in a certain professional field; significant - the ability of a person to meaningfully implement a life strategy, the desire to constantly determine their unlimited opportunities for personal growth; axiological - the individual's ability to adequately assess life situations from the point of view of their own and universally significant values.
7. The trend of "Personal growth" is a process of internal changes, self-improvement, overcoming conflicts (external, internal), revealing a personal potential that does not have a logical conclusion, fulfilling the tasks set.

The main essence of the problem of the formation of a professional personality is reduced to two main provisions:

- 1) "personality manifests itself in the profession" - in the process of choosing and mastering the profession, professional development and realization of the personality of a professional, determining his place in society, achieving material and spiritual values, satisfying personal cognitive interests;
- 2) "personal development in activity" - the formation of professionally oriented qualities of a person (his body and personal qualities), the expansion of the sphere of cognition of the surrounding world and its semantic content, the development of forms and content of the subject of communication.

At the present stage of development of Kazakhstan, the formation of the following professional beliefs and guidelines is necessary: competitiveness, pragma, openness of consciousness, national identity.

Competitiveness - includes computer literacy, knowledge of foreign languages, cultural openness.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Pragmatism means accurate knowledge of our national and personal resources, their economical use, the ability to plan our future, live rationally, with an emphasis on achieving real goals, education, a healthy lifestyle and professional success.

An open mind means understanding what is happening in the big world, what is happening around your country, being prepared for the changes brought about by a new technological lifestyle. The ability to learn from others. National identity implies that our national traditions and customs, language and culture, national spirit should remain with us forever.

7. The crisis of professional identity and the syndrome of "emotional burnout".

Uncertainty in the stability of the social and financial situation, competition for prestigious and well-paid jobs, changes in demand on the labor market and the need to quickly respond to them - all this requires the maximum mobilization of the adaptive potential of the person and can cause CMEA - emotional syndrome burnout.

Burnout syndrome is one of the phenomena of personality deformation and represents a multidimensional structure, a set of negative and psychological experiences associated with long and intense interpersonal interactions, characterized by high emotional saturation or cognitive complexity. This is the answer to the long stresses of interpersonal communication.

Burnout symptoms can occur in ordinary people without any pathological problems. This reaction is not acute, but chronic stress.


Foreign and domestic studies confirm that emotional burnout is a consequence of occupational stress. Result:

1. deterioration in the quality of work (due to fatigue or cynicism)
2. lateness, sick leave, premature departure from work (a person seeks to minimize energy consumption and time at the workplace)
3. staff turnover (due to layoffs), the need to train new employees
4. health problems (arising under the burden of stress - for example, women are more often obese)
5. alcohol, drug abuse (as an attempt to cope with stress)
6. family problems (due to a person's refusal to help relatives): conflicts, divorces

There are also six factors that trigger CMEA (some of which may be critical):

1. Workload (both excessive and insufficient).
2. Control (the ability to control the situation). If a person feels that he has little control over the working situation (or no control at all), then his confidence in the ability to solve problems associated with work decreases.
3. Remuneration (material support, recognition of merit, participation in the distribution of the bonus fund, in the development of a list of functional responsibilities). Studies have shown that lower wages in budget organizations, as well as exclusion from participation in organizational decisions, lead to dissatisfaction with life and burnout due to social injustice.
4. Community (organizational community, social support). In tense social situations, most people experience a growing need for social support, the absence of which can lead to negative feelings and motivational and emotional deformations of a person. Social support is traditionally seen as a buffer between occupational stress and the dysfunctional consequences of stressful events, as this affects a person's confidence in coping with the situation and helps prevent the damaging effects of stress.
5. Justice. Studies have shown that there is a connection between the experience of injustice by employees of the organization and the manifestation of symptoms of professional burnout.
6. Values. The mismatch between the values of the employee and the organization can lead to burnout, which is especially true at the present time when people are forced to do work that contradicts their system of values and attitudes, since it is necessary to obtain means for the existence of the family.

K. Maslakh gives examples where teachers, dissatisfied with the learning process, felt their own professional inefficiency, but were very successful in research. One of the means of preventing CMEA is to develop a person's ability to enjoy their own activities.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Thus, burnout is a person's relationship with the environment. And the task of managers-psychologists of the organization is timely preventive work to prevent the effects of potential "provocateurs" on burnout syndrome.

Initially, representatives of "helping" professions, such as social workers, doctors, and lawyers, were potentially vulnerable to burnout. Modern research has shown that specialists in the field of "man-machine" are also prone to emotional burnout. And although its manifestations are less represented, this category of specialists also needs support and measures aimed at reducing the symptoms of burnout and their prevention. Experts believe that to prevent CMEA, everyone needs to balance time spent at work and rest, the ability to distribute time and effort between work and personal life. Specialists recommend conducting preventive work. It is necessary to train employees in responding to negative emotions (anger, irritation, etc.), and in dealing with criticism. Scientists advise to pay special attention to exercises on self-regulation. Scientists note that muscle activity is associated with the emotional sphere, and muscle tension is an external manifestation of unpleasant emotions (fear, anger, etc.). Accordingly, muscle relaxation is an external indicator of positive emotions, a state of general peace, balance, and satisfaction.

D. Greenberg provides expert advice to help staff cope with burnout syndrome:

1. Make a list of real and abstract reasons that motivate you to work. Determine the motivation and value of the work.
 2. List what you would like to do in descending order. Remember the last time you did this.
 3. Meet regularly with friends and colleagues - this is your support group.
 4. Start taking care of physical health: physical exercise, proper nutrition, the fight against bad habits.
 5. Start taking care of mental health: use relaxation workouts, negotiations, self-confidence, etc.
 6. Do something frivolous every day: skate, jump with a skipping rope, blow bubbles.
5. A healthy lifestyle as the basis of personal success.


Healthy lifestyle (HLS) is a lifestyle based on the principles of morality, rationally organized, active, hardworking, balancing and at the same time protecting from the adverse effects of the environment, allowing you to maintain a moral, mental and physical nature and health until old age.

Protecting one's own health is everyone's direct responsibility; no one has the right to pass it on to others. It often happens that a person adheres to an unhealthy lifestyle, has bad habits, lacks physical activity and also overeats, and after 20-30 years he will be in a terrible state and only then will remember medicine.

No matter how beautiful the medicine may be, it cannot save everyone from all diseases. Man is the Creator of his health, for which we must fight. From an early age it is necessary to lead an active lifestyle, to temper, engage in physical education and sports, to observe the rules of personal hygiene - in a word, to reach a reasonable path of true harmony of health.

A healthy lifestyle is an individual system of human behavior that provides physical, mental and social well-being in the environment (natural, technogenic and social) and an active longevity. A healthy lifestyle is the key to success and the foundation of health, as well as a prerequisite for a successful career.

- 1 Describe temperament as a personality trait.
2. Tell us about the main types of temperament (choleric, sanguine, melancholic, phlegmatic).
3. What is the essence of the teachings of Hippocrates about temperament?
4. What do you know about the typology of temperament E. Kretschmer?
5. Tell us about the concept of body types and temperament of W. Sheldon.
6. Tell us about the study of the problem of temperament in the works of I. P. Pavlov
7. What are the characteristics of character as a mental phenomenon?
8. Tell us about the concept of character accentuations proposed by K. Leonhard and A. E. Lichko.
9. What is a national character?
10. What do you know about the classification of abilities?
11. What levels of ability development do you know?
12. What does "I am a concept" mean?

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

13. What is the role of values in people's lives?
14. How is the formation of personal values?
15. How are the moral foundations of a person laid down?
16. What is the spiritual socialization of the individual?
17. Describe the main stages of socialization.
18. What is the meaning of life?
19. Explain the meaning of the concepts: competitiveness, pragmatism, openness of consciousness, national identity.
20. What is the syndrome of "emotional burnout" and how to overcome it?
21. Why is a healthy lifestyle the basis of personal success?

4. Illustrative material: presentation

<https://www.youtube.com/watch?v=yhykW40trDU>
<https://www.youtube.com/watch?v=IXjdIIXM3HU>
<https://www.youtube.com/watch?v=qDHfVP37KOo>
<https://www.youtube.com/watch?v=XGPa3j5-U8c>

Literature:

Main

1. Erickson Eric. Identity: youth and crisis: textbook. allowance: per. with English. /Middle. Tolstoy (t. Ed. And previous. Disl.) - 2nd ed. - M.: Flint et al., 2006.
2. Schneider L. B. Personal, sexual and professional identity: theory and diagnostic methods. - Moscow Psychological and Social Institute, 2007. - 128 p.
3. Erickson, Eric, G. Childhood and Society / A. A. Alekseev (scientific. Ed.) A. A. Alekseev (translated from English).
4. Psychology of personality: lecture notes. Guseva T.I.

Additional:


1. Efimova N.S. "Social Psychology". - Moscow: Yurait, 2017.
2. Ilyin E.P. "Psychology of creativity, creativity, talent." - St. Petersburg: Peter, 2011. -- 448 p.
3. Maklakov A.G. "General psychology." Textbook for high schools. Moscow: Yurayt, 2018.
4. Maslow A. "Motivation and personality." - St. Petersburg: Peter, 2008. -- 352 p.
5. Bekeshova, G.U., Fundamentals of Psychology: a training manual / - Almaty: Evero, 2017. - 208 p.

Electronic resources

1. Stolyarenko, A. M. Psychology and pedagogy [Electronic resource]: an electronic textbook for university students / A. M. Stolyarenko. - 3rd ed., Ext. - The electron. text data (6.40 Mb). - M.: UNITY-DANA, 2011. -- 540 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).
2. Chernyshova, L. I. Business communication [Electronic resource]: electronic textbook / L. I. Chernyshova. - The electron. text data (2.76 Mb). - M.: UNITY-DANA, 2011. -- 414 p. email opt. disk (CD-ROM).
3. Lukatsky, M. A. Psychology [Electronic resource]: a textbook for high schools / M. A. Lukatsky, M. E. Ostrenkova. - 2nd ed., Rev. and add. - The electron. text data (39.7 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 664 p. email opt. disk (CD-ROM); ill. - (Electronic textbook).
4. Neznanov, N. G. Psychiatry [Electronic resource]: textbook / N. G. Neznanov. - The electron. text data (35.9 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 496 p. email opt. disk (CD-ROM).

6. Control questions: (feedback Feedback)

1. What does "I am a concept" mean?
2. What is the role of values in people's lives?
3. How is the formation of personal values?
4. How are the moral foundations of a person laid?
5. What is the spiritual socialization of personality?

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

6. Describe the main stages of socialization.
7. What is the meaning of life?
8. Explain the meaning of concepts: competitiveness, pragmatism, openness of consciousness, national identity.
9. What is the syndrome of "emotional burnout" and how to overcome it?
10. Why is a healthy lifestyle the basis of personal success?

1. Topic №4: Interpersonal communication as a factor in the development of a harmonious personality of a Kazakhstani.

2. Purpose: to form theoretical knowledge about the concept of communication, its forms and functions, about the perceptual, interactive and communicative aspects of communication

Plan

1. The concept of communication. Types, forms and functions of communication.
2. The perceptual side of communication
3. The interactive side of communication
4. The communicative side of communication

3) Lecture notes

1. The content of the category of communication is diverse - this is not only a certain type of human activity, but also a multifaceted process, which includes: the formation of certain patterns and patterns of behavior; human interaction; mutual influence of people on each other; information exchange; the formation of relations between people; mutual experience and understanding of each other; the formation of the image of the inner "I" of man.

In psychology, communication is defined as a process of interaction between people, consisting in the exchange of information of a cognitive or emotional-evaluative nature between them, during which interpersonal relationships arise, manifest and form. Communication involves the exchange of thoughts, feelings, experiences.

Affective-communicative, information-communicative and regulatory-communicative communication functions are distinguished.

2. The term "perception" means "perception" (from lat. Perceptio - perception). In social psychology, the concept of "social perception" is usually used. By which they mean - the perception, understanding and evaluation by people of other people, themselves, groups, etc.

The basis of the perception of strangers and people with whom there is a certain relationship, are different psychological mechanisms. In the first case, the main psychological mechanism of perception is the process of social stereotyping. Social stereotype (from the Greek. Stereos - solid and tupos - imprint) - a relatively stable, simplified image of a social object, which can be: group, person, phenomenon, etc. The formation of stereotypes in communication can occur under the influence of the following factors: excellence, attractiveness, attitude to society.


Speaking of social perception in general and interpersonal perception in particular, one cannot ignore the mention of the so-called effects.

1. Installation effect - used to form a first impression of the object. This effect is rather vividly shown in the documentary film by F. Sobolev "Me and Others" (1971) about the experiments conducted by V. S. Mukhina.

2. Halo effect - preliminary information is transferred to the real perception of a person.

3. The effect of primacy and novelty - is the perception features, depending on the sequence of presentation of information about the object.

4. The effect of stereotyping - based on such a judgment about the object, which is formed on the basis of limited information and often arises regarding the group affiliation of the subject.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

In the context of interpersonal perception, the phenomenon of interpersonal attraction is also considered. Different levels of attraction are distinguished, such as: sympathy, friendship, love. Operationally, this phenomenon can be investigated by the method of sociometry J. Moreno.

In interpersonal communication, perception and understanding are carried out through such mechanisms as: identification, empathy, attraction, reflection, causal attribution.

3. The interactive side of communication is a conditional term denoting the characteristics of those communication components that are associated with the interaction of people, with the direct organization of their joint activities. In the course of it, it is extremely important for participants not only to exchange information, but also to organize an “exchange of actions” and plan common activities.

The typology of interaction in communication can be divided into two main types - competition and cooperation. The first implies that people will put their interests first and foremost, while the second will strive for common goals. Secondly, the interactive side of communication includes the presence of public control. It is carried out through a system of social patterns and norms that are accepted in this society. They govern all social relationships and interactions.

Cooperation, or cooperative interaction, means the coordination of the individual forces of the participants (ordering, combining, summing up these forces). As for the other type of interaction - competition, here most often the analysis is concentrated on its most striking form, namely on the conflict.

4 The communicative side is the exchange of information between interlocutors. Communication in the narrow sense - the exchange of various proposals, ideas, interests, moods. In a broad sense, it is considered as information related to the specific behavior of the interlocutors.

The communication process is the exchange of information between people, the purpose of which is to ensure understanding of the information transmitted and received.

The main functions of communication:

1. informative - transfer of information
2. interactive - organization of interaction between people
3. perceptual - perception of each other by communication partners
4. expressive-excitement or a change in the nature of emotional experiences.

To implement the communication process, four basic elements are needed:

1. information sender
2. message- proper information
3. channel means of information transfer
4. Recipient of information.


1. The word "conflict" (from lat. Confliktus) means a collision (parties, opinions, forces). The concept of social conflict as a collision of two or more subjects of social interaction is widely interpreted by representatives of various areas of the conflictological paradigm. The conflict is based on subjective-objective contradictions. However, not every contradiction develops into a conflict.

In a simplified form, the structure of social conflict consists of the following elements:

- ☐ object - a specific cause of collision of subjects;
- ☐ two or more entities conflicting over any object;
- ☐ incident - a formal reason to start an open confrontation.

The main stages of the conflict:

1. The emergence and development of a conflict situation.
2. Awareness of the conflict situation by at least one of the participants in social interaction and his emotional experience of this fact.
3. The beginning of open conflict interaction.
4. The development of open conflict.
5. Resolution of the conflict.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

2. Technologies for rational behavior in a conflict are a set of methods of psychological correction aimed at ensuring constructive interaction of conflict parties, based on self-control of emotions (auto-training and socio-psychological training, as well as the formation of attitudes towards constructive behavior in conflict, etc.)

There are even certain rules for self-control of emotions.

Rules for self-control of emotions

The first rule of self-control of emotions is a calm reaction to the emotional actions of a partner. When your partner is in a state of emotional arousal, you should by no means enter this state yourself.

The second rule of self-control of emotions is the rationalization of emotions, or the exchange of emotional experiences. By reporting their grievances and feelings, partners receive an emotional release, realize the meaning of what is happening, and thereby provide a further constructive resolution to the conflict. But the exchange of emotions should take place calmly, and not in the form of mutual insults.

The third rule of self-control of emotions is maintaining high self-esteem. The fact is that often one of the causes of unwanted emotional reactions of opponents in a conflict is an underestimation of their self-esteem. To exclude emotional reactions, you should maintain a high level of self-esteem in yourself and your opponent.

American psychologists K. Thomas and R. Kilman identified five typical styles of behavior in conflict.

Compliance, adaptation. The actions of the individual are aimed at maintaining or restoring favorable relations with the opponent by smoothing out disagreements at the expense of their own interests.

Evasion (avoidance, care). This form of behavior is chosen when the individual does not want to assert his rights, to cooperate to come up with a solution, refrains from expressing his position, and shies away from the argument.

Confrontation, competition. It is characterized by an active struggle of the individual for his interests, using all means available to him to achieve his goals: power, coercion, other means of pressure on opponents, using the dependence of other participants on him.

Cooperation. It means that the individual is actively involved in the search for a solution that satisfies all participants in the interaction, while not forgetting his own interests.

Compromise. In this case, the actions of the participants are aimed at finding a solution that suits both parties, in which no one especially wins, but does not lose.


3. Technologies for effective communication - these are the ways, methods and means of communication that fully ensure mutual understanding and mutual empathy of communication partners.

Mutual understanding is a type of human relationship that is characterized by an adequate reflection of each other's words and actions, coincidence of opinions and judgments, agreement in actions, and also mutually tolerant, mutually forgiving behavior in case of disagreement.

Empathy (empathy) is an understanding of the emotional state of another person through empathy, penetration into his subjective world; the ability to put yourself in the place of another person.

The content of effective communication technologies in conflict interaction comes down to the rules and norms:

- focus on the speaker, his message;
- specify whether you correctly understood both the general content of the received information and its details;
- inform the other party in a paraphrased form the meaning of the information received;

ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ		SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»
Department of « History of Kazakhstan and social – public disciplines»		
LECTURE COMPLEX of Psychology and Cultural Studies		044/60-11

- in the process of receiving information do not interrupt the speaker, do not give advice, do not criticize, do not summarize, do not be distracted by the preparation of the answer. This can be done after receiving the information and clarifying it.
- seek to be heard and understood. Follow the sequence of reporting information. Not convinced of the accuracy adopted by the partner inf
- maintain an atmosphere of trust, mutual respect, show empathy for the interlocutor;
- use non-verbal means of communication

4. Negotiations as a method of conflict resolution are a set of tactics aimed at finding mutually acceptable solutions for the parties to the conflict.

The use of negotiations to resolve the conflict is possible under certain conditions:

- the existence of interdependence between parties to the conflict;
- the absence of a significant difference in the strength of the subjects of the conflict;
- compliance of the stage of development of the conflict with the possibilities of negotiations;
- participation in negotiations of parties that can actually make decisions in this situation.

It is believed that negotiations should be conducted only with those forces that have power in the current situation and can affect the outcome of the event.

4) Illustrative material: presentation

<https://www.youtube.com/watch?v=ake803fe6nM>

5) Literature:


Primary:

1. Daniel Goleman. Emotional intellect. Why can he mean more than IQ. Mann, Ivanov and Ferber Publishing House: 2018 .-- 650 p.
2. Ilyin EP Psychology of communication and interpersonal relations.- SPb .: Peter, 2009 .-- 576 p. Fig. - (Series "Masters of Psychology").
3. Rudenko A.M. Psychology in charts and tables: a training manual. - M .: Phoenix, 2016 .-- 379 p.
4. Dzhakupov S.M. Introduction to general psychology. - A .: Kazuniversity, 2014
5. Lukatsky, M. A. Psychology: textbook. for universities / M. A. Lukatsky, M. E. Ostrenkova. - 2nd ed., Rev. and additional; Rec. Textbook. by honey and farm. the formation of Russian universities. - M.: GEOTAR - Media, 2013. - 664 s. : ill. -
6. Psychology and pedagogy for students of medical universities. 1 hour: textbook / ed. N.V. Kudryava. - Almaty: Evero, 2017 .-- 196 p.
7. Psychology and pedagogy for students of medical universities. 2 hours: textbook / ed. N.V. Kudryava. - Almaty: Evero, 2017 .-- 192 p.

Additional:

1. Antsupov A.Ya., Shipilov A.I. - "Conflictology." - Moscow: Yurait, 2017.
2. Arbuzova E. N., Anisimov A. I., Shatrova O. V. "Workshop on the psychology of communication." 2008 - 272 p.
3. Vinogradova, S. M. "Psychology of mass communication": a textbook / S. M. Vinogradova, G. S. Melnik. - Moscow: Yurayt, 2014 .-- 512 p.
4. Garner A., Pease A. "Language of conversation". Publisher: Eksmo-Press 2006 - 224 p.
5. Grishina N.V. "Psychology of conflict." St. Petersburg: Peter, 2008 .-- 464 p. silt - (Series "Masters of Psychology").
6. Efimova N.S. "Social Psychology". - Moscow: Yurait, 2017.

Electronic resources

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

1. Stolyarenko, A. M. Psychology and pedagogy [Electronic resource]: an electronic textbook for university students / A. M. Stolyarenko. - 3rd ed., Ext. - The electron. text data (6.40 Mb). - M.: UNITY-DANA, 2011. --- 540 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).
2. Chernyshova, L. I. Business communication [Electronic resource]: electronic textbook / L. I. Chernyshova. - The electron. text data (2.76 Mb). - M.: UNITY-DANA, 2011. --- 414 p. email opt. disk (CD-ROM).
3. Lukatsky, M. A. Psychology [Electronic resource]: a textbook for high schools / M. A. Lukatsky, M. E. Ostrenkova. - 2nd ed., Rev. and add. - The electron. text data (39.7 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 664 p. email opt. disk (CD-ROM): ill. - (Electronic textbook).
4. Neznanov, N. G. Psychiatry [Electronic resource]: textbook / N. G. Neznanov. - The electron. text data (35.9 MB). - M.: Publishing Group "GEOTAR-Media", 2010. - 496 p. email opt. disk (CD-ROM).
- 6) Security questions: (feedback Feedback)
 1. What does the concept of communication mean?
 2. What are the types and main functions of communication.
 3. What are the features of social perception?
 4. What is the place of interpersonal perception in social perception?
 3. What mechanisms of perceptual process do you know?
 4. What are the effects in the perceptual process?
 5. What is the psychological essence of communication barriers?
 6. What does the concept of communication in the narrow and broad sense of the word?
 7. What is the interactive side of communication?
 8. Describe the main strategies for interaction.

Theme №5. Morphology and language of culture

2) Purpose: to form ideas about axiological, civilizational, structural, anthropological, economic concepts of culture and the concepts of morphology and language of culture

Plan:

1. The history of the formation of the concept of culture: the diversity of the concept of the essence of culture and activity.
2. Axiological, civilizational, structural, anthropological, economic interpretation of culture.
3. The language of culture. Culture as a world of signs and values. Kazakh language and its role in the cultural and ethnic identity of the individual.


3) Lecture notes

Cultural morphology as part of cultural studies studies the structure and characteristics of culture. Structural elements of culture: national culture, world culture, urban culture, religious culture, social culture, art culture, political culture, culture of specialties, medical culture, etc.

Cultural studies include the types of culture: material culture and spiritual culture. Material culture consists of household items and objects of everyday life, and spiritual culture consists of the intellectual and aesthetic taste of a person, which, in turn, is closely connected with material and spiritual culture.

The structural content of the culture includes social culture, technological culture, behavioral culture, ideological culture, elite culture and the culture of everyday life.

The essence of the concept of "culture" in Latin means "culture", which corresponds to the agrotechnical meaning of the word, such as "cultivation", "cultivation of the land." Famous Roman orator, philosopher in 45 BC MT Tsitseron defined this concept in his treatise "Tusculan Disputations".

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Conversations”, as “the comprehensive spiritual development of the human soul”, “the development of human education and upbringing”.

The word "Madaniat" comes from the Arabic language, which means - "urban", "life in the city." This term was carefully analyzed in the writings of the great thinker al-Farabi (870–950), as “Haiwani-madani”, that is, “cultured person”.

In ancient times, the Greeks understood the word "culture" as the harmony and order of the world, the formation of culture and a dedicated person. The ancient Romans used the word "paidea" a synonym for the words culture, as a means of cultivating and shaping culture, the ability to reason and discuss, aesthetic taste in beauty and harmony with the laws of society and nature.

During the formation and development of world religions in the Middle Ages in Europe and the East (V-XVI centuries), culture was understood as a moral reflection of man and recognition of man’s creation by God.

In the XVIII-XIX centuries. the term "culture" has become the subject of cultural and theoretical research by scientists.

In the culturological concepts of the Enlightenment, it was interpreted that culture is a second nature. The concepts of culture and nature were contrasted. One of the founders of these findings, the French thinker J. Rousseau (1712-1778), argues that man is a self-perfected man, and culture aims to ruin him. In her opinion, the child needs to be raised in the bosom of nature, given its age and psychological characteristics.

Continuing this conclusion, A. Kreber and V. Humboldt, refer to the concept of culture as a means of human superiority over nature, and it helps to perfect a person through science and crafts. At the same time, they say that culture is a historical stage of self-development of a person, science and education.

The German philosopher I. Kant (1724-180) considers the concept of "culture" as the mind and progress, culture and unity of man.

The next German thinker G. Hegel defines culture as a “second nature”, a process of spiritual development, G. Fechte defined culture as freedom of the spirit.


E. Cassirer (1874-1945) who tried to explain the culture with the help of symbols, believed that a person led his life in a symbolic space.

2. The economic theory of defining the concept of culture of K. Marx (1818-1883gg.) Defined material culture as production, the basis of accumulation of funds, the transfer of ideas and the transfer of values, norms from generation to generation. He also explained and argued that culture is closely connected with all social spheres in society and interacts with a person in the process of human evolution. Followers of Marxist ideas viewed culture and society as a whole, and social institutions were seen as separate members of human organs. He believed that all cultures of the world are similar to human life, which will go through the stages of the life cycle from birth to death. In the Age of Enlightenment, cultural scientists found that culture has the potential for the harmonious development of the individual, the development of humanity in world history, and culture as a copy of the human body.

The German philosopher F. Nietzsche describes culture as a guarantor of human well-being. He believed that in society there were people with weaknesses, and at the same time with high spirituality, achievement of their freedom, achievement of their goals and those who could fulfill all the goals of ancient Dionysus.

Despite the fact that a Westerner possessed the ability to own and manage machinery and technologies, the theories and values of people, their ideals, mercy, beauty, etc., were studied in the theories of M. Weber (1864–1920), and the contradictions between values were determined.

Thus, the word "culture" is found in the philosophical dictionary, but it has a number of different meanings and definitions. Culture is considered as an ideology of the values of spiritual life, artistic

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

phenomena, literature and the solution of cultural problems. Culture includes the following branches of science: philosophy, art, aesthetics, religion, morality, medicine, etc. They study culture and archeology, ethnography, history, sociology.

Culture is a simple concept in everyday life: cleanliness, punctuality, quality, tranquility, professionalism and business ethics. Moreover, culture is literacy, spirituality and human rationality. Accordingly, the task of culturological science is to combine cultural concepts in the interpretation of the meanings of cultural concepts.

The object of culturological research is the analysis of various theoretical ideas about the concept of culture, the analysis of students' values, events in society.

Culture is the accumulated fruit of human thoughts and actions, the stage of historical development of society, the expression of people's actions in different forms. The world of culture is its essence and phenomenon, aimed at increasing people's self-awareness.

Creativity inherent in man is material and spiritual, therefore culture is divided into two parts: material and spiritual. Material culture is a self-contained human environment.

Spiritual culture includes philosophy, law, ethics, aesthetics, science, education, literature, religious and mythological beliefs that embrace consciousness, including the spiritual world of people.

F. Schiller defines a person's culture as his inner world, spiritual wealth, lifestyle and traditions.

Culture in the interpretations of F. Nietzsche and L. White is a tradition and rationality of man.

In classical German philosophy, the concepts of culture are interpreted as a process of development of the spirit. Humanity in the world in its historical and cultural development goes through three eras: such as the Age of the Gods, the Age of heroes and the Age of people.

At the present stage, the word "culture" refers to the historical level of social development, the type and organization of people's lives and activities, their material and spiritual content of values.

Culture cannot exist outside of man and society. P. Sorokin noted that "any social group has its own culture, and social groups and individuals cannot live without culture."

The goals of modern culture: to unite people in one goal, to establish human relations, to build tolerance, to build the spiritual values of people. At the same time, maintaining material and spiritual harmony in the world, spirituality, mercy, faith, beauty and sincerity.

Thus, cultural studies will define concepts such as culture, cultural norms, and the individuality of each culture. L. White (1900–1967) in the book "Culturology" (1949) first introduced the term "culturology" into scientific circulation.


Culturology consists of parts of the theory of culture and the history of culture. The philosophy of culture considers cultural understanding and interpretation of culture through its general and distinctive features, at the same time, the essence of culture, its differences with nature, civilization, refinement and explanation associated with phenomena. E. Taylor, who first described the concept of culture (1832–1917) in the book "Culture of the Ancient World" (XIX century) entitled "The broad concept of culture and civilization, its ethnographic significance, upbringing, faith, art, morality," traditions and human skills and abilities. E. Taylor introduced the theory of religion - animism.

From an aesthetic point of view, F. Schelling (1775-1854) in the book "The Art of Philosophy" considered culture as a superior artistic activity and art.

American culturologists A. Kreber and K. Klakhon studied the methodology and a number of definitions of culture, according to their calculations 7 definitions of culture were given from 1871 to 1919, and in 1920-1950. 157 definitions.

It is important to note the value-axiological, cognitive-epistemological, communicative, informational, human-forming and practical-practical features of the functioning of culture in society, as this is the only responsibility of educating all of humanity.

3. The language of culture. Culture as a world of signs and values. Kazakh language and its role in the cultural and ethnic identity of the individual.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Culture is a world of signs and meanings. Language is a means of dissemination and communication. Language is the core of culture. In the twentieth century, the philosophical study of language in cultural studies developed widely and became widespread in the following main areas:

- ☐ language as the main means of thinking;
- ☐ language - presence in a supernatural, transcendental world;
- ☐ language is like an obsolete structure.

Language is a historical and symbolic system of historical significance. All things that are in the place of things are known as signs, symbols. The sign is important for each new generation to preserve and disseminate the cultural information, history and culture of the next generation.

The system of all symbols is combined to form the content of a certain social environment at a certain stage of the environment. Signs are a life form of human culture, its peculiarity. Signs are defined as: natural, symbolic, conditional, oral and so on. Natural symptoms can be characterized by the fact that in everyday life there is dissatisfaction with the presence of heat in the body, cloudiness of the clouds, thickening of the wind and the conflict of psychological relationships. And signs, symbols of a certain thing, such as signs of traffic rules, oriented to directional symbols and so on. The difference between a sign and a symbol: the sign is conscious, and the symbol is displayed on objects.

Language - symbolism in the system of symbols can be explained by its appearance in the human mind. Language is a sign denoting reality. Conventional shortcuts include school melodies, alarms, and more, and verbal signs: reality, natural symbols.

The science that studies the world of symbols is called "semiology." F. de Saussure, who first introduced the term "semiology" into scientific circulation and studied the concept of text, proposed the following concept:

- fixed and reflected in certain signs;
- against all those who are not part of it;
- has a communication system between structurally and independently constructing elements.

There are three different types of text:

- Creative activity - to be the creator of the text;
- Help desk - delivery of truth;
- The service of the recipient - is necessarily aimed at someone.

In conclusion, we note that the concepts of culture are based on cultural and anthropological, axiological, symbolic, semiotic, religious, psychological and creative aspects from the earliest to the present day.

4) Illustrative material: presentation

<https://www.youtube.com/watch?v=pq5KHLTAqx4&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=11>

<https://www.youtube.com/watch?v=kTxLGHpLrOE&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=12>

<https://www.youtube.com/watch?v=uirecSkoLH4>

<https://www.youtube.com/watch?v=Jc6FMGeTMYQ>

<https://www.youtube.com/watch?v=a4NIvNYsQAo>

5) Literature:


Primary:

1.Gabitov T.Kh., Abdigalieva G.K., Ismagambetova Z.N. "Philosophy of Culture": Textbook for university students and colleges. - Almaty:

Evero, 2013

2..Gabitov T.Kh., Mutalipov Zh., Kulsarieva A. "Cultural studies". - Almaty, Rarity, 2008.

3 .. "Ancient civilizations." - M., 2009.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

4. Zholdubaeva A.K. "Culturology: a workshop." - Almaty: Treasury named after al-Farabi, 2014.
5. "History of cultural studies, ed. Ogurtsova A.P. " - M., Gardariki, 2006.

Additional:

1. Grushevitskaya T.G. "Culturology": textbook / T.G. Grushevitskaya, A.P. Sadokhin. - M.: Alpha-M: INFRA-M, 2015.
2. Danilyan O.G. "Culturology": a textbook / O. G. Danilyan, V. M. Taranenko. - 2nd ed. - M.: INFRA-M, 2014.
3. "Culturology. Anthology". T. 1-4. - M., 2012.
4. "Culturology": textbook. / ed. A.S. Mamontov. - 2nd ed., Rev. and add. - M.: Yurait Publishing House, 2016.
5. "Culturology": a textbook / under the scientific. ed. G.D. Dracha. - 2nd ed., Erased. - M.: KNORUS, 2014.

Electronic resources

1. Culturology [Electronic resource]: electronic textbook. manual for university students / ed. A. N. Markova. - 4th ed., Revised. and add. - The electron. text data (6.07 Mb). - M.: UNITY-DANA, 2011. -- 400 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).
2. Dobrokhotoy, A. L. Culturology [Electronic resource]: classic works: collection. tr / A. L. Dobrokhotoy. - The electron. text data (10.0 Mb). - M.: KNORUS, 2011. -- 45306 p. email opt. disk (CD-ROM).
3. Grushevitskaya, T. G. Culturology [Electronic resource]: an electronic textbook for university students / T. G. Grushevitskaya, A. P. Sadokhin. - 3rd ed., Revised. and add. - The electron. text data (5.45). - M.: UNITY-DANA, 2011. -- 686 p. email opt. disk (CD-ROM).

6. Control questions: (Feedback)


1. How do you understand the importance of culture?
2. What conclusions can be drawn about the historical formation of the concept of "culture"?
3. What is the structure of culture?
4. What is the subject of cultural studies?
5. What is the essence of culture?
6. What is a medical culture?

Theme№ 6. Semiotics and anatomy of culture.

2) Purpose: -to form ideas about the concepts of semiotics and the anatomy of culture, the code of national culture and civilization.

Plan:

1. Structural, semiotic approaches to cultural studies.
 2. The cultural code. The concept of cultural code. Repetition of the cultural code of national culture.
 3. Spiritual culture. Types of spiritual culture. Law in the system of social and cultural values.
- 3) Lecture notes
1. The concept of culture was interpreted by Cicero in the Tusculan Conversations as affecting human consciousness, philosophy, education, model and education. I. Niderman stated that the concept of "culture" underwent semantic changes in the 17th century. S. Puffendorf believes that "culture" is a thing that exists in the hands of man and lives with nature.
- In the 19th century, representatives of the American school of cultural anthropology (F. Boas, A. Kreber, M. Mead, and others) emphasized the dynamics of cultural development, the continuity of generations, the change of cultural paradigms as a result of cultural ties.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Yu. Gershkovich, Yu. Melville, O. Ottenberg found that the cultural characteristics of ethnic communities in the process are interconnected.

In the XX century, supporters of social anthropology, representatives of the functional school B. Malinovsky, A. Radcliffe-Brown examined the social structure of culture. B. Malinovsky revealed the importance of social institutions for the control and correction of human behavior. According to the principle of functionalism, culture was seen as an integral system. They considered each culture as a stage in the general development of mankind and they were not related to each other.

F. Hamilton, G. Spencer, Z. Freud and other scientists who proposed to study the cultural phenomenon from nature, from the characteristics of human nature, developed a naturalistic orientation in cultural studies. Z. Freud described the development of culture as the development of human intelligence, the transformation of impulses of human aggression and the ability to direct human actions through strict control of human activity. In the studies of C. Jung, the methodology of culture, public recognition of the phenomenon of the unconscious, proves that the practice of generations in the mental and historical memory of man has been preserved.

The place and role of semiotic concepts in the development of culture was unique, one of them, the scientist Yu. Lotman, defined culture as the collection of information, the keeper and organ of semiotics. Semiotics is a branch of science that studies the properties of a symbol system.

J. Hizing calls the role of culture in the development of culture in his work “Study of the element of the game of culture”. The civilized role of the game is the rule of law, the choice of free will.

The etymology of the concept of "civilization" in Latin means civil society. The Romans understood the concept of civilization as a level of development of the city and barbarian tribes. The concept of "civilization" was understood as education, tenderness and sincerity.

B. Ferguson, O. Mirabeau, P. Herder and F. Voltaire describe civilization as reason, justice and charity. The concept of understanding the progress in the development of civilized culture in the German classical philosophy of I. Kant and G. Hegel is developed. J. Russo considers civilization as a threat to humanity and natural disasters.

In cultural studies, the concepts of “culture” and “civilization” are contrasted. Civilization is the material and technical experience of mankind, and culture is the spiritual, scientific and artistic side of society, civilization is rational, and culture is spiritual.


In the XIX century, L. Morgan gave a characteristic of civilization, which is the quality of an economic product, and also there is social separation, the development of crafts, trade and urban development, monumental construction, writing.

O. Spengler opposed the concept of civilization in The Sunset of Europe (1916) and did not support the idea of the integrity and continuity of human culture, the integrity of historical progress. Any culture develops and then collapses, he explained the development of Western civilization and predicted its collapse. He formulated the role of culture, myth, religion and played a special role in philosophy, science and art at the development stage.

N. Danilevsky in his work “Russia and Europe” (1868) did not have a general interconnectedness of culture and civilization, he argued that the development of culture was not a European priority, but a depression of the East and Asia. Each culture is a living organism, it has its own destiny, each civilization will have a limited life, that is, up to 1500 years.

N. Berdyaev explained that civilization is the development of productive forces, the dominance of economic realism, the materialistic understanding of history, the rationality of rational thinking.

A. Toynbee interpreted that civilization is the end of culture, time and space were determined by the fact that the cultural and historical system is limited, preserving the spiritual, social, economic and political characteristics of others. He argued that every civilization survives as long as its ability to “respond” to historical conditions is preserved to the “challenges” of history, and when society cannot respond, civilization falls into arms.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

The Spanish culturologist Ortego y Gasset objected to the conclusion of O. Spengler, and in his work "Rise of the Masses" he formulated the principle of the continuity of the development of culture and civilization. He understood that the crisis in Europe in the 20th century was not a destructive European cultural tradition, but rather a revival.

The clash of civilizations and culture was seen as "mass culture" - "mass people" - a person deprived of individuality, spirituality and morality opposes the "mass society", popular culture - the elite. The cultural elite plays a huge role in saving the affected culture. The word culture is universal.

The structure of culture includes: primitive culture, progressive culture, human culture, national culture, technical culture, word culture, etc.

E. Taylor explained that culture and civilization are a complex system of education, beliefs, art, morality, laws, traditions, human skills and abilities. The Turkish cultural figure Z. Hekalp called: "Culture is a religion, morality, ethics, intellectual, aesthetic, economic ... harmonious system of a single nation." Civilizations are seen as a set of values, relationships and living conditions that have reached the level of interethnic values.

According to Z. Hekalpa, "Culture is a national, and civilization is an international category."

Each civilization has its own logic of thinking, and it is believed that individual societies can be part of a single civilization. Thus, civilization is different from religion. Since religion consists of sacred values, it has been established that its technical means constitute a superstitious system. S. Huntington in his book "The Conflict of Civilizations" notes that "the sources of the main causes and conflicts of human isolation were closely connected with cultures. National cultures remain the best players on the world stage, but the shortcomings of global politics between nations and groups of different civilizations can be identified through religion. In the future, the borders dividing civilizations suggest that battles between religions will become state borders.


Currently, there are two types of civilizations: eastern and western cultures. Characteristic features of eastern civilization: close contact with nature, respect for ancestors, and man is constantly developing in a collective environment. The presence of tradition is characteristic of eastern society. A characteristic feature of Western civilization is individualism, the concept of "I", independence, selfishness. A man of the West sets himself before nature, seeks to defeat nature, purposefully devoted, a man of faith.

These features caused the appearance of an East-West dichotomy. From this point of view, the East as a geographical concept, but as a world with a different worldview, its own understanding of the laws, rules and logic of life. Eastern science has become the basis of science through an understanding of the worldview of the East and the characteristics of the world.

In his work "The Idea of the Philosophy of Humanity" I. Herder created a chain of connections between each generation and the next generation: Greek culture is based on the Egyptians and, in turn, contributes to the development of Roman culture. In his opinion, humanity, ancient languages and writing developed in Asia.

The history of world culture is considered as the history of human society from the moment it arose to the present. His research method is a classification of cultures and determination of a place in a particular cultural-historical process, called the historical typology of culture. Typology is defined as a way of thinking and studying the development of culture. The term "typology" means in Greek "form, pattern." The historical and cultural movement is studied by cultural studies according to its principle.

N. Danilevsky in his work "Russia and Europe" (1869) argues that cultures consist of the stages of origin, development, prosperity, decline and disappearance, which refutes the idea of developing the historical process in a single cycle based on the concept of local "cultural-historical types ". He said that there is no universal human civilization, but only a variety of cultures. He discovered 10 cultural-historical types of the closed type: Egyptian, Chinese, Assyrian-Babylonian-Phoenician,

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SKMA — 1979 —</div> <div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Chaldean or Ancient Semitic, Indian, Jewish, Greek, New Semitic or Arabic, Roman, Roman-Germanic or European. N. Daniilevsky defined cultures as “self-sufficient”, “perennial seed plants”. O. Spengler argues that civilizations "have the same meaning as steppe flowers, that they can grow without success. Spengler's cultural typology is defined as a symbolic system.

A. Toynbee in his book “Understanding History” attaches importance to the concept of “challenge” and “response” in any civilization, and world civilization is widely regarded as nationwide. 21 civilization types were identified, and later its number dropped to 13. In his opinion, in modern society there are five civilizations: Chinese, Indian, Islamic, Russian and Western. A. Toynbee believes that the unity of mankind can be achieved as a result of the unification of religions in the future.

In his book Sociocultural Dynamics, P. Sorokin denies the unifying nature of civilizations and introduces the concept of “super” systems: super ideal supersystems at the initial stage of cultures; Sensational systems - in mature and descending periods; The ideal synthesis systems — the climax, the end of the spectrum — were determined by a transition to art and philosophy and an eclectic mixed fall.

In his book "Rhythms of Eurasia" L. Gumilev considers the foundations of the historical and cultural process as an ethnos. The concept of ethnos is a community of people living in a certain area, forming a passionate spirit. Passionate spirit is a biopsychic energy that is determined by the ethnic, geographic, and climatic conditions of a particular community. In his opinion, the desire to drive an ethnic group, the state of attraction creates the prerequisites for the prosperity of culture. Gradually passive energy is weakening, the ethnos is absorbed by the natural, social environment, joins the emerging superethnos.

In the 20th century, K. Jaspers studied a single cycle of cultural development and proved that spiritual factors influence cultural history. In protest against the Marxist doctrine, the priorities of "spiritual foundation" are important. History is the process between source and destination. K. Jaspers is the spiritual founder of the teachings of “Axial Time”. Describing the historical and cultural process, K. Jasper defines it as the "second wind" of historical and cultural development.


M. Bakhtin, who did not support the civilizational view of O. Spengler, views culture as a “systemic” way of development through an open system, dialogue. In turn, the cultural-historical process is constantly evolving. Culture does not advance without man. Before creating a culture, a person seeks to create a dialogue with other cultures through “word, language and artistic being”. The modern idea of the theory of assimilation corresponds to the idea of M. Bakhtin.

Assimilation - from Latin it means “use”, “merging”, “absorption”, adaptation of modern European cultures to each other.

N. Nazarbayev in his book “At the Turn of the Century” says: “The culture of the 21st century is very diverse, each culture is forgotten in order to maintain its national identity. On the eve of the 21st century, the world determined that "the world has passed a new era of new relations."

2. The cultural code. The concept of cultural code. Repetition of the cultural code of national culture. The national code in cultural studies is a set of genotypes or seed factors. P. Sorokin (1885–1968) in his “Revolution and Sociology” tries to analyze the concept of “nation”. It is concluded that one language, tradition cannot be a single nation, but later admitted its mistake. His mistake is that he understands that the nature of people is determined by their profession, and not nationality. At this stage, his supporters began to spread the idea that in the era of globalization, the spiritual code of the nation began to deteriorate, and national qualities were declining.

Philosophers on the problem of understanding the national code believe that economic, everyday, linguistic, historical and cultural forms represent common behavior, while idealists established a national mentality, nationalism, a common culture, language, army, order, citizenship that motivates patriotism and forms the national code.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Otto Bauer, a nineteenth-century German thinker, wrote in his work entitled “Problems of the Nation and Social Democracy”: “a nation is a common denominator of a common sense of behavior based on genetic and cultural heritage, preservation of national personality traits.

Ethnicity in cultural studies is a cultural community, its spiritual wealth.

The spiritual code of the nation is a complex, multidimensional phenomenon, characterized by ten basic indicators of the spiritual code of the nation: Atameken; National language; a family; National culture; National education; National education; History of the nation; Traditional religion; National traditions; Malaya Rodina (village, region, growing environment).

The national code consists of a combination of interconnected national values, national ideology.

National spiritual code - unites, consolidates, unites, promotes, integrates, promotes symbols and ideas.

3. Spiritual culture includes knowledge, law, ethics, aesthetics, science, literature, mythology, religious beliefs, that is, knowledge, morality, education, transmission and education, which encompasses the spiritual world of people.

Spiritual culture is multifaceted and includes philosophical, humanistic, artistic, legal, pedagogical, religious-cognitive and intellectual cultures.

The modern approach to culture is an abstract definition of intellectual, spiritual, aesthetic development in the general process, a characteristic of the way of life, a characteristic of the state of society, based on the development of the rule of law, rationality and material culture.

The real social functions of man are defined as follows, since people bear the full responsibility of all mankind for solving the problem of culture: value (axiological), cognitive (gnoseological), communicative, informational, formative and acting (praxeological).

Self-determination as a culture - the definition of one's path, goal, self-realization or realization of life can be understood as a person's activity in the realization of his inner thoughts and ideas. Moral culture - mastery of the world on the basis of moral principles, principles (tact, dignity, duty, honor, responsibility).

Signs of human morality:

- ☐ Ethical thinking can distinguish between “what is good and what is bad”;
- ☐ culture of feelings, behavior;
- ☐ etiquette.


Ethics is a set of generally accepted rules in society, through etiquette, the level of personality and culture.

A separate person is emotionally intelligent, calm, empathic, does not reflect his dignity, knows his place in the environment and can act with confidence.

Professional ethics is very important in the life of every person. A professional employee must master the following qualities: to be fair in relations between colleagues, to be indifferent to others, to be calm in conflicting situations, to be more careful in speech, to be hypocritical, to be tactful, and to be honest. Man in the system of historical, social and cultural ties. Culture is a way to realize a person's creative potential.

Contemporary cultural styles in the world:

- eastern;
- western;
- publicity;
- elegant;
- subculture;
- citizenship.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Characteristic features of eastern civilization: traditions, harmony with nature, moral orientation is not aimed at changing the world, but at focusing on one's own shortcomings and features of Western civilizations: dynamism, individualism, rational thinking, technogenicity and so on.

Mass culture (folk) is the consumer culture of the peoples of the world. It shows itself through the media.

The advantage of popular culture is that people can easily share information so that they can show themselves to others and show themselves as individuals.

The disadvantage of mass culture is its homogeneity, template characterization, "conveyor production", which is aimed at finding commercial benefits, unobtrusive, free time, inexperienced value, unimportant things that become slaves of consumption. For example, talented singers, meaningless show programs. Elitist culture (aristocratic) is the concept of anti-people culture. The elite is the result of the actions of a group of very gifted people. Charismatic personalities, nature, gifts given by God, a phenomenon.

Subculture is a manifestation of a certain phenomenon in certain cultures, for example, a carnival parade.

Signs of subculture:

- Appearance - clothes, hairstyle, jewelry;
- facial expressions,
- slang, special dictionaries.

Counterculture (anti-cultural). In the 70s of the twentieth century, beats (writers), punks, hippies, rockers, rapists, bikers, Buddhists, adolescents opposed the shortcomings of society, striving to improve society with their actions, Chosen freedom. They try to present their thoughts in works of art.


Legal culture is a system of values based on legal awareness, recognition of the rule of law, legal progress and legislative achievements, as well as human rights activities. From this point of view, we can see from historical documents and data that the humanism and legal culture of current doctors are considered the most important problems in society from the very beginning.

In the book of Ayurveda, based on the teachings of the ancient Indians "Ayur" - "life", "Veda", it is interpreted: "A doctor is a sick person - a fighter, a guardian, and a healthy person - a friend". In this book, the scientist Sushrut writes: "The heart of a doctor is based on mercy and humanity, with a high temperament, characteristic, self-confident, intelligent, always ready to do good ...", the wise Chinese writer Zhildshi states: "The basis of a good doctor there are six qualities: intelligence, kindness, complacency, speech, artistry, personal interest and wisdom. "

In the Ancient East, the code of Hamurapi (1792-1750 BC) was highly appreciated and respected by doctors, that is, doctors established strict requirements for the profession, and if the patient died during treatment, they cut off the doctor's hand. Ibn Sina, the author of the Laws of Medical Sciences, says that a doctor should have such qualities as "sharp-sighted like a golden eagle, a hand like a girl's and mind like a snake".

Conclusion The problem of cultural diversity and semiotics in the study of culture, the study of semiotics and the anatomy of culture is based on the cultural studies of scientists. The main problem of modern globalization is the achievement of the intellectual and innovative potential of society by preserving the national code, reviving the national ideology, customs and traditions. The key to the cultural code is closely linked to national cultural traditions and religious beliefs, as well as to the modern use of the mother tongue. Justification of the inevitability of the cultural code of national culture through the spiritual revival of the consciousness of the Seed. From a spiritual point of view, students who choose the profession of a doctor to restore consciousness are aimed at developing national competence and competence in the field of their future profession.

4) Illustrative material: presentation

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

<https://www.youtube.com/watch?v=ynD5pizHZbM&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=13>

<https://www.youtube.com/watch?v=8cm3hsrkcY&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=14>

<https://www.youtube.com/watch?v=wjRn6fZg1TI>

https://www.youtube.com/watch?v=W8IH25qEmW0&feature=emb_logo

5. Literature:

1. Gabitov T.Kh., Abdigalieva G.K., Ismagambetova Z.N. "Philosophy of Culture": Textbook for university students and colleges. - Almaty: Evero, 2013
2. Gabitov T.Kh., Mutalipov Zh., Kulsarieva A. "Cultural studies". - Almaty, Rarity, 2008.
3. "Ancient civilizations." - M., 2009.
4. Zholdubaeva A.K. "Culturology: a workshop." - Almaty: Treasury named after al-Farabi, 2014.
5. "History of cultural studies, ed. Ogurtsova A.P. " - M., Gardariki, 2006.

Additional

1. Grushevitskaya T.G. "Culturology": textbook / T.G. Grushevitskaya, A.P. Sadokhin. - M.: Alpha-M: INFRA-M, 2015.
2. Danilyan O.G. "Culturology": a textbook / O. G. Danilyan, V. M. Taranenko. - 2nd ed. - M.: INFRA-M, 2014.

3. "Law on Culture." - A., 2000. Primary:

1. Gabitov T.Kh., Abdigalieva G.K., Ismagambetova Z.N. "Philosophy of Culture": Textbook for university students and colleges. - Almaty: Evero, 2013

2. Gabitov T.Kh., Mutalipov Zh., Kulsarieva A. "Cultural studies". - Almaty, Rarity, 2008.

3. "Ancient civilizations." - M., 2009.

4. Zholdubaeva A.K. "Culturology: a workshop." - Almaty: Treasury named after al-Farabi, 2014.

5. "History of cultural studies, ed. Ogurtsova A.P. " - M., Gardariki, 2006.

Additional:

1. Grushevitskaya T.G. "Culturology": textbook / T.G. Grushevitskaya, A.P. Sadokhin. - M.: Alpha-M: INFRA-M, 2015.

2. Danilyan O.G. "Culturology": a textbook / O. G. Danilyan, V. M. Taranenko. - 2nd ed. - M.: INFRA-M, 2014.

3. "Culturology. Anthology". T. 1-4. - M., 2012.

4. "Culturology": textbook. / ed. A.S. Mamontov. - 2nd ed., Rev. and add. - M.: Yurait Publishing House, 2016.


5. "Culturology": a textbook / under the scientific. ed. G.D. Dracha. - 2nd ed., Erased. - M.: KNORUS, 2014.

Electronic resources

1. Culturology [Electronic resource]: electronic textbook. manual for university students / ed. A. N. Markova. - 4th ed., Revised. and add. - The electron. text data (6.07 Mb). - M.: UNITY-DANA, 2011. -- 400 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).

2. Dobrokhotoy, A. L. Culturology [Electronic resource]: classic works: collection. tr / A. L. Dobrokhotoy. - The electron. text data (10.0 Mb). - M.: KNORUS, 2011. -- 45306 p. email opt. disk (CD-ROM).

3. Grushevitskaya, T. G. Culturology [Electronic resource]: an electronic textbook for university students / T. G. Grushevitskaya, A. P. Sadokhin. - 3rd ed., Revised. and add. - The electron. text data (5.45). - M.: UNITY-DANA, 2011. -- 686 p. email opt. disk (CD-ROM).

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SKMA — 1979 —</div> <div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

6. Control questions: (feedback Feedback)

1. Define the relationship between the concepts of "culture" and "civilization."
2. Expand the essence of the concept of "culture".
3. Define the essence of the term "civilization".
4. Define the term “popular culture”.
5. Define the concept of elliptical culture.
6. How do you understand the concept of typology?
7. Describe the term "passionate spirit."
8. What is the relationship between law and morality?
9. Uncover the rights of a doctor?
10. What should be the moral character of the doctor?

Topic No. 7 Culture of nomads of Kazakhstan. The medieval culture of Central Asia.


2. The purpose of the lecture: students to learn the role and importance of the culture of nomads of Kazakhstan and the medieval culture of Central Asia

Lecture plan:

1. Archaic culture in the territory of ancient Kazakhstan: monuments material culture.
2. Nomadism as a type of culture.
3. The culture of ancient tribes in Kazakhstan: customs, mores, traditions, cults, beliefs.
4. Ancient Turkic civilization and its features. Silk Road: Kazakhstan as a connecting link between East and West.
5. Turkic culture of the Middle Ages
- 6 .. Sufi Renaissance.
7. The Mongol invasion as a cultural disaster.
8. Culture of the Golden Horde period. Culture during the Timurids.
9. Traditional medicine of Ancient Kazakhstan as the basis of modern scientific medicine.
3. Theses of the lecture:

1. Archaic culture in the territory of the other Kazakhstan: monuments of the material culture.

The territory of Kazakhstan is one of the world centers of human culture. This can be seen on the basis of findings in the south of Kazakhstan, Sary-Ark, Northern Balkhash. At the Acheulean sites, Borikazgan and Tanirkazgan preserved the most ancient human tools: chopped, scraper, pointed arrows, chippers, knives. The culture was called pebble. In the Mousterian period, a new stone processing technique was invented. At this time, totemism, the magic of the first rites, the initial forms of the tribal community were formed. Primitive people left their cultural monuments: open parking in Central Kazakhstan and the Irtysh region, in the south, rock paintings - petroglyphs. Images of bison, horses, mammoths are found on the walls of caves in the Urals. Bow and arrows appeared in the Mesolithic. The plots of paintings on the rocks are changing. The main subject of the image is a group of people hunting or dancing .. In Kazakhstan, more than 130 large clusters of drawings are located in the upper reaches of the Irtysh, Balkhash, Semirechye, Southern and Central Kazakhstan, and Mangyshlak. At this time, crafts are emerging. Stone buildings with colorful mosaics were found in Boribas in Central Kazakhstan, in Karaungur near Shymkent. In the Neolithic era a horse was tamed. Livestock has appeared. Nomads began to weave wool, weave, sew clothes from animal hair, hair, skins, began to get milk, make cottage cheese, grow wheat, and barley. In the 11th millennium BC, the inhabitants of Kazakhstan switched to cattle breeding and agriculture. A producing economy is gradually forming. The transition to two new types of economy was the most significant achievement of the Neolithic era.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

In the Bronze Age, the Andronovo tribes lived on the territory of Kazakhstan, Siberia and Central Asia. Andronovites were part of a large Indo-Iranian group that arose at the beginning of the 11th millennium BC from a vast Indo-European family. Andronovo culture existed for about 8-9 centuries (11 thousand BC - 1 thousand BC). Their main occupation was cattle breeding and hoe farming. The first feature of the Bronze Age is the development of the production of polymetals and gold. In the central and eastern regions of Kazakhstan, many ancient workings were found. Nomads mined copper, gold, tin, made clay dishes. Metal tools appeared: needles, awls, fishing hooks, jewelry - beads, pendants, rings. Andronov's weapons are made of bronze. The wealth of the bowels of Kazakhstan has become a condition for the flourishing of bronze metallurgy. The centers of ancient metallurgy were Central and Eastern Kazakhstan. The images of the dead played a very important role in the beliefs and rites of the bronze tribes. They had an idea about the close relationship between the living and the dead, so their funeral was very magnificent. Andronovites built funerary structures surrounded by stone fences and buried in stone slabs or in rectangular pits. Funeral rites reflected the ideas of renewal of nature, rebirth to a new life. Andronovtsy initially used a distant form of cattle breeding, and then switched to nomadic. Andronovites were the first to portray their wagons and carriages on the rocks. The chariot became for Andronovites both the weapon of war and the subject of a special cult, the subject of worship.


2. Nomadism as a type of culture. The main signs of the culture of nomads of the Eurasian space.

In the history of the nomads of Eurasia, 3 periods of formation can be distinguished: early, middle and later. The early nomads include Scythians, Saks, Huns, Sarmatians and other ancient tribes and tribal unions. Middle classical nomads mean medieval Mongols and Türks. We include Kazakhs as late nomads.

Nomadism is the systematic or temporary movement of certain groups of the population; the type of spatial mobility of the population, due to the nature of production and lifestyle. For thousands of years, historically, Kazakhstan has been the zone of the oldest and largest in Eurasia in terms of the territorial scope of nomadism, the nomadic way of life of the local population. For about 3,500 years, the nomadic lifestyle has been the leading mode of production and the dominant lifestyle of Kazakhstanis. Nomadism has become the basis of the life support and environmental management system, material and spiritual culture, mentality and psychology of the local population, relations with neighboring peoples, social organization, socio-economic relations and the socio-political system. Over the course of all these millennia, the whole history and culture of Kazakhstan was directly connected exclusively with nomadism. Nomadic peoples had a great influence on the development of civilization processes throughout Eurasia. With their movements and migrations, nomads stick together fragmented and segmented spaces, continents, worlds and civilizations, making them part of a single world civilizational space. They conveyed material and spiritual values, institutional relations, and contributed to the pre-Columbian globalization of the world. They made a huge contribution to the innovative dissemination of cultural and technological achievements, contributed to the development and dissemination of cultural stereotypes, institutional relations and the development of trade.

Classification of nomadism.

There are a huge number of different systematizations of nomadism. The most famous are nomadic, semi-nomadic and semi-saddled (when agriculture is already prevailing) pasture (when part of the population lives roaming with cattle), yalage (from Türkic “yalag” - summer pasture in the mountains), seasonal (summer and winter pastures). In addition, they distinguish: vertical (mountain and plain) and horizontal, which can be latitudinal, meridional, round, etc. In the geographical context, we can talk about six large zones where nomadism is a common occurrence. The Eurasian steppes, where the so-called “five types of cattle” are bred (horse, cattle, sheep, goat, camel),

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

however, the most important animal is a horse (Turks, Mongols, Kazakhs, Kyrgyz, etc.). The nomads of this zone created powerful steppe empires (Scythians, Huns, Turks, Mongols, etc.); The Middle East, where nomads breed small cattle and use horses, camels and donkeys (Bakhtiyar, Basseri, Pashtuns, etc.) as a transport; northern, mainly subarctic zones, where the population is engaged in reindeer husbandry (Sami, Chukchi, Evenki and other peoples).


The main signs of the culture of nomads of the Eurasian space.

At the turn of the 1st – 2nd quarter of the 2nd millennium BC, bronze and psalms were invented together with a bit (fixtures attached to the bridle, which made it possible to create a horse cart and create a new mode of transport - a light chariot). Scientists consider this a discovery. who prepared the change of cultural complexes. According to many studies, the steppes of Eurasia are considered the birthplace of a light war chariot, in which two or four horses were harnessed, and from here it was transferred to the countries of Asia Minor. The war chariot was a masterpiece of craftsmanship, combining structural strength and maneuverability at high speed. Their samples are depicted by ancient artists on the rocks (petroglyphs). Chariots and carts survived in the Sak era. Noteworthy are new types of weapons and implements (sleeve spears, axes, metal arrowheads), protures and vehicles: dwellings on four-wheeled carts, freight carts and carts.

The equestrian nomadic civilizations of Eurasia gave rise to wonderful masters who mastered various crafts. An equally important aspect of cultural and civilizational development during the proto-Türks was the genesis of cities. Proto-cities - harbingers of cities were in Eurasia already in the Bronze Age. Examples of monumental architecture are Arkaim, Kent and others. They possessed a unique infrastructure, water supply, reserves, developed craft centers. The unique model of the proto-cities of Eurasia should be called Arkaim (XVIII-XVI centuries BC), which was both a temple, a fortress, a craft center and a residential village. The total area of the monument is 20 thousand square meters. The role of the Great Silk Road in the development of civilization in the steppe Eurasia is unique. This transcontinental route for the first time connected the regional and Mediterranean centers of ancient civilizations and passed through Central Asia. It was a system of trade routes and until the XVI century. connected the main cultural and economic regions of Eurasia - China, Central Asia, India, the Middle and Near East, the Mediterranean and Europe. Thus, the Silk Road rendered invaluable service in the civilizational development of Kazakhstan as a catalyst for intercultural exchange and innovation. The main highway passed through the Syr Darya and through the Seven Rivers.

It is well known that cultural contacts and the exchange of experience are necessary to promote social progress, while isolation, especially if it affects the social relations of nomads, often leads to stagnation. According to studies, ancient Turkic Siberia was more broadly oriented to the West than to China. Along the shores of Lake Baikal, on the Angara, in Lena, the paths of the ancient cultural East and West converged and diverged.

The peoples of Eurasia had cultural ties with Iran, China, Parthia, the Kushan Empire, and other ancient civilizations. One of the ways bronze spread in ancient Eurasia was the route from the Seven Rivers to western China. The need for bronze was one of the reasons for the rise of the Silk Road. The civilization of nomads influenced the development of early Chinese civilization, which adopted metallurgy, horses and chariots with horse-drawn horses. The Chinese knew the ancient inhabitants of Kazakhstan: Saks (ce, seichong), Usunya (usun) and Kangly (kangyu, kanju), Huns (Huns); in the early eras of the northern nomads, they were called the collective name "hu" (dunhu - eastern "barbarians", yuzhi - western), later - Chinese chronicles wrote about "tuju" - the ancient Turks of the Great Kaganate era. The emergence of equestrianism and nomadism radically influenced the formation and strengthening of the foundations of civilization in the space of Eurasia (Saka and Turkic eras). The result was a serious sociocultural transformation: a mobile equestrian nomad

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

civilization of the Eurasian nomads was formed. The development of nomadism at the beginning of the 1st millennium BC was mainly caused by aridization of climate in the Central Eurasian ecumenical society, and in the end it became an economic and technological breakthrough, since it should be considered not only as a special type of production, but as timely society's response to the challenge of the natural-geographical and socio-demographic factor. Thanks to nomadism, the economic development of previously unused vast steppe spaces became possible. The most important invention of the nomadic proto-Türks was the yurt as a unique model of a collapsible dwelling; the yurt was already widespread in the 7th-6th centuries. BC. The new cattle-breeding type of economy within the framework of the nomadic civilization proved to be profitable, highly productive, produced more surplus product and brought surpluses, which, in turn, stimulated the processes of socio-political development. Pastoral nomadic cattle breeding has allowed to increase the number of livestock, reducing labor costs for its maintenance. As a result, the masses of young people were freed from labor, making up the "caste" of professional warriors. The militarization of nomadic life gradually increased, belligerence and the frequency of military-political conflicts intensified .. The use of a horse radically changed the hunting conditions in favor of man and incomparably increased labor productivity. horseman and warrior. In the history of Eurasia and the entire ancient and medieval world, nomads have always acted as translators of cultural values and technological innovations, initiators of a dialogue between ethnic groups and civilizations.


The fast and maneuverable cavalry of Eurasian nomads, armed with light bows with triangular arrows, has become a formidable force for the surrounding neighbors. In antiquity, the conquests and migrations associated with them strengthened the integration of peoples and cultures, destroyed obsolete stereotypes, and the dead stillness of some societies. It was the turbulent lifestyle that stimulated population migration, which, in turn, became a catalyst for ethnic and, in particular, ethnogenetic processes that developed especially intensively within the contact between the settled cattle-breeding and settled agricultural population.

Nomadic peoples were the creators of a unique military system, with the help of which for several centuries they achieved the prevailing military and political dominance over their opponents. According to scientists, it is quite possible that the border areas of South Siberia and Central Asia should be considered the homeland of a complex onion. Later onions of the Scythian type quickly spread throughout Eurasia. At the end of I thousand BC. E. Onions of the Hunnic type were also invented, which served as the basis for various types of onions in the Turkic environment.

Reflecting on the spiritual values of horse-nomadic civilization, it should be said that etiquette and taboos developed by Eurasian nomads, a developed system of functioning and support for complex ethnogenetic relationships and genealogy, the practice of strict exogamous marriages (prohibiting marriage to the seventh generation), not to mention secrets military art, hunting wild animals, cosmological, environmental knowledge, etc. were very peculiar and important.

The knowledge of the ancient nomads and products was, in fact, the lunar calendar. It totaled 28 days. The next three days marked the time of the birth of the moon, when it disappears from the vault of heaven. The calendar was named Tengrian, in honor of the name of the god Tengri. It takes into account several parameters - based on 12-year and 60-year cycles. The ancient Kazakhs called it the "mushel" and used it until the beginning of the 20th century. A cycle of 12 hours was the day from which a 30-day month was formed, of 12 months of the year, of 12 years a mushel, a cycle of 5 mussels forms a full midsection, that is 60 years. The components of the units of hours, months, years were designated by the names of the same animals. So, the first year, the first month, the first hour were called the same - mouse. The second year, the second month, the second hour is the hour of the cow, etc.

3. Nomadicheskaya culture of the caci, maccagets, ceramics, Scythians.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	


In the Iron Age, in the middle of the 1st millennium BC new tribes appear in ancient Kazakhstan and the Prototurk culture of the Saks, Scythians, Tochars, Yuezhs, and Massagets begins to form. Nomads left traces of movement throughout their habitat. They had well-developed medicine, agriculture, various crafts, and trade. During the proto-Türk culture there were two caravan routes. The Great Silk Road connected the cultures of China, Central Asia with the cultures of Western Asia, the Middle East and the Mediterranean. At Yoli (The Horse Way) connected the ancient centers of Turkic culture with the culture of the West, Altai and Ordos through the steppes of Southern Siberia, the Urals, the Black Sea steppes, and the steppes of Southeastern Europe. Following the Horse route, the Scythian-Saka tribes reached the Sea of Azov in the 8-6 centuries. BC. formed their own state and came into contact with the ancient world. The equestrian route was also called the "golden route". It was through him that Scythian gold went from Altai and the Urals. Herodotus in the 5th century BC. described in detail Greek legends about the origin of the Scythians. The Scythians came from Central Asia, where they lived in the middle of the VIII century BC. Saki and Scythians were warriors. War for the Scythians and Saks was a source of prosperity, enrichment and strengthening of the power of the aristocracy. Constant wars determined the aesthetic principles of the Scythians. The aesthetic ideal of the Scythians was speed, swiftness, strength. Golden objects of the Scythian animal style depict deer, elk, wild boar, fighting with panthers, lions, leopards, lynxes. Distinctive features of the Scythian-animal style were the ideal proportions of the beast's body, the beauty of its strength, the naturalness of its movements. The art of animal style was finally formed under the influence of Iran. From here the images of a lion, a lion-griffin, the "tree of life" came to the Scythians and replenished the images of Saka images: deer, snow leopard, ram, camel, tiger.

Ancient nomads worshiped the sun. This is evidenced by the images of the sun gods in the petroglyphs of Tamgaly, Saymaly-Tash, Kara-Kol (see Figure 3). Many beliefs are based on a taboo - the prohibition on looking at the sun and moon without washing. The taboos were moral and ethical, based on respect for nature and adherence to its natural laws. For the Saks, all nature was sacred: earth, water, sky, mountains, natural phenomena. According to the ancient nomads, space was seven-layer. Water, earth was a combination of seventeen qualities. All things were built according to the same laws. Saki introduced iconic inscriptions on leather products - an ornament. Their aesthetic creed was mystery, symbol.

The most famous monuments of the Saka period are the Issyk and Pazyryk mounds. In Issyk-Kurgan (V-IV centuries BC), the burial of the V century was discovered. BC. - "Golden man". Carpets, chariots in rich decoration, musical instruments were found in the Pazyryk mound (V-IV centuries BC). The Saks had a cult of horses. The best horses were sacrificed. The horse's skull and hooves served as a mascot. Saki hung from his belt the hoofs of the famous horse as an amulet that brings happiness along the way and protects from death during the battle. The wolf is one of the Sakas totems. The Saki custom of premarital competition between a young man and a girl is known, which the Kazakhs began to call the folk game "kiz-bori" ("she-wolf"). This game nowadays continues to live in the form of the equestrian game "Kyz-kuu" ("Catch a girl"). On the reliefs of the palace in Persepolis and on the tombs in Pasargada, saki are depicted in long caftans and pointed caps. The same clothes were found in the treasure of the Amu Darya and in the Pazyryk mounds.

In the Chilikty mound in East Kazakhstan, the remains of the king of Sak were discovered, and scientists rightly call him the third "Golden Man". The second was found in Aral-Toba in Western Kazakhstan in the 90s. XX century. The mound of Chilikta is considered the oldest of them and dates from the 7th-6th centuries. BC. During excavations there were found more than 524 gold items of the highest level in animal style. Another famous mound is the Berelsky mound in East Kazakhstan. The remains of 16 sacrificial horses, a lot of jewelry and gold items in animal style, bronze and iron items, ceramic dishes were found in it.

Saki had agricultural settlements in the Syr Darya valley (see figure-4)

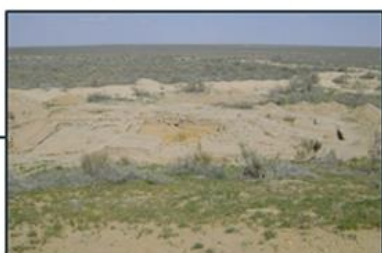
ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ		SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

The ancient settlement.



Tweet-Rabat

Gorodishche na territories (modern district of Kyzylorda region) Kazakhstan's
 The city was founded by the ancient Sako-massageti tribes around the XIV century to the n 3. Inhabitants cities in Laleli with potteries, blacksmiths, and foundries art. The city had its own library. Tweet-Rabat was a shopping center on the way the ancient great silk road.



Babish-Mulla


Complex of architectural monuments of IV II centuries BC... located in an ancient riverbed rivers of the Syr Darya (Zhanadarya)



The ancient settlement of Chirik-Rabat, the mausoleum of Baland, Babish-mulla - monuments of the Aral Sea region — evidence of the existence of settled agricultural settlements in the Saks.

Saki and Scythians lived under the clan system. The main unit of Scythian society was a large patriarchal family. At the head of the Scythian society was the king. Already then there was a tradition of dividing the kingdom into three separate unions. Unions consisted of chapters led by nomarchs. The foundations of the system were democratic. The highest organ was the popular assembly. In 339 BC Scythians were defeated in the war with the Macedonian king Philip II, in 518 BC Persian king Darius conquered the Saks.

A striking representative of the Saka spiritual culture is the thinker Anaharsis, who lived in the VI century. BC. and toxaris

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Anarchasis approx. 614 - after 559 BC e.) — one of the famous representatives of the Scythians. Antique authors have kept quite interesting and valuable information about him. These are facts from the biography, and information about his travels and meetings with interesting people, and philosophical conversations, and winged sayings, etc. Anacharsis, according to ancient authors, was one of the seven wise men of the ancient world. His life was bright and tragic. A well-educated philosopher, he often traveled, knew the best examples of Hellenic culture and tragically died at the hands of his brother, Tsar Savlii.

Anaharsis left behind more than 50 sayings of various subjects: thoughts on human behavior; about the relationship between people; on the protection of self-esteem; about envy; about the meaning of the language; about shipping; about gymnastics; about politics and social structure; about the wine and the dangers of drunkenness, etc.

Anaharsis is credited with the invention of the anchor, the improvement of the potter's wheel and sail. One of Anaharsis's most famous sayings is that grapevine brings three brushes: the first for pleasure, the second for intoxication, and the third for disgust. His worldview is reflected in many ancient works: "To the Athenians", "To Medoc", "To Annon" - both philosophers, "To the tsar's son", "Croesus". Aphorisms ascribed to Anaharsis:

An angry man is like coal: if he doesn't burn, he blackens you.

A market is a place deliberately designated to deceive and rob one another.

Web law: small insects die in it, while large ones make their way safely.

He called the oil a means to stimulate rabies, because the athletes he plastered rage against each other Toksaris - (circa 120-190 CE) was an educated Scythian who, under Solon, came to Athens with Anaharsis, where he lived and died and was respected by everyone, by the way, and as a good doctor. Lucian dedicated a special work to him, "Scythian, or Friend in a foreign land" and "Toxaris, or Friendship." Toksaris is of considerable interest for studying the Greek ideas about the Scythians and can reflect elements of the Scythian tradition and folklore. 4. The Hunnic period of the development of nomadic culture in Kazakhstan.


4.The culture of the Huns, Usuns and Kangyuy continued and developed the culture of the Saka tribes. By the time these states were formed, iron products were widespread, a primitive loom appeared, wood was widely used, and crafts appeared.

The state of the Huns was created from a union of 24 tribes, and it was the most powerful state of that time. It was founded by Mode. The memory of this noisy, heroic time was preserved in the Kazakh expression: "Union of 24 peoples". It was from the Huns that the ancient Chinese hid behind the Great Wall of China. One of the Chinese poets wrote in his poem: "Oh, these Huns, our misfortune! Where do they live, where is their house? They break into a whirlwind, they cannot be restrained, sorrow and death are sown everywhere ...

The Huns possessed a sufficiently developed material culture and military skills, equipment for striking walls, which allowed them to crush well-armed opponents and capture its fortified cities. Rock paintings of the Huns often feature images of a bull, a deer and a swan. The bull, in their opinion, personified strength and power, the deer brought happiness and prosperity, the swan guarded the outbreak.

In the III-V centuries. the art of the "polychrome style" is developing in the steppe tribes. Jewelers of this time used mainly gold for products. In the manufacture of gold jewelry, ancient masters have achieved such perfection that even today some of their works can withstand competition with the best examples of the work of modern jewelers.

Polychrome art is characterized by a variety of techniques for decorating objects. The most common are inlay (tabs of colored stones), granulation (soldering of gold balls on the basis), filigree (soldering with wire), weaving of cord from the thinnest gold caps, cloisonne enamel (pouring individual nests of a special composition) and other methods.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

"Polychrome style" replaced the Scythian-Saka "animal style". The closest contacts that arose during the era of the migration of peoples between the most remote tribes of the west and east, north and south, became one of the reasons for the widespread and almost simultaneous flowering of the polychrome style.

The origins of this wonderful jewelry art go back to the beginning of the 1st millennium BC. Already in the VII-V centuries. BC. Two technical methods are known in Kazakhstan - inlay and granulation, found on finds from the mounds of Upper Irtysh (Chilikty), Central (Zhilanda) and Western Kazakhstan (Besoba), as well as in burials of the Alakul depression.

Borrowed at the beginning of the 1st millennium BC. from the countries of the Near East and the Eastern Mediterranean, this complex and delicate technique was handed down to the ancient Asian jewelers from generation to generation, reaching its heyday in 4-5 centuries. "Polychrome style" still exists in wonderful works of Kazakh masters - zergers (jewelers)


All the Huns were pagans, and their main deity was Tengri Khan (god of thunder and plants). The Huns worshiped the sun, fire, water, the moon and revered the road. Strongly revered the sacred trees and sacrificed horses. They had no human sacrifice.

The Huns wore various amulets (of gold, silver) in the form of animals. The Huns also had clerics: sorcerers, shamans, healers, magicians.

The writing of the Huns. As Altheim notes, the Huns were not at all illiterate ignoramuses. In fact, the Huns could have their own letter. The mine indicates that the secretaries of the Huns read the names of deserters who fled to the Romans from the territory of the Huns from a written sheet. Altheim emphasizes that the written language was definitely neither Greek nor Latin. He suggests that the Ogur Turkic runic letters of the Late Hunnic Bulgars, known from inscriptions in Bulgaria, were previously brought to Europe from Central Asia by the Huns. Additional possible evidence can be found in the Syrian annals of Zachariah Mitilensky, who wrote that in 507 or 508, Bishop Kardust from Arran went to the land of the Caucasian Huns, where he spent seven years. He returned with books in the Hunnic language.

The most famous ruler of the Huns is Attila. He was a short, stocky man with a disproportionately large head, a flat nose, and slanting eyes. Christians called him the "Scourge of God." He was cruel to everyone who interfered with him on the path to gold and power, on behalf of which he fought with the Romans. The whole ancient world was afraid of Attila. His image is captured in many literary sources. In ancient legends, the image of Attila is presented controversially. In the Icelandic sagas, he is the ruthless ruler of Utley, who lures the Burgundian king Gunnar and his brother into capturing the gold of the Nibelungs. He is married to their sister Gudrun, and she terribly takes revenge on him for the death of her brothers. In the Icelandic sagas, the greed repeatedly described by the authors, characteristic of the historical king of the Huns, is shown. In contrast to the Icelandic tradition, Etzel (Apila) of the Germanic epic is a magnanimous, but soft-bodied ruler of a great power, which is not subject to the prevention of the death of heroes. The two images of Attila most likely reflected himself and his brother Bled. Attila was merciless, cunning, dodgy. Bled was kind-hearted, shy, weak-hearted.

Many nomadic states trace their history from the famous Huns: the ulus of the Asian Huns, the ulus of the Western Huns, the Ulus of the White Huns, Daulet (Country) Tabgashe. They were the ancestors of many clans and tribes of Kazakhstan and Central Asia: Uysuns, Argyns, Alshyn, Kangly, Uighurs, Kipchaks, Kyrgyz, Oghuz, Karluks. In the 11th century, the Huns reached their rise and greatness, then headed west. With their help, two empires were formed: the European Huns and the White Huns - the Ephtalites. The state of the Ephtalites is the first largest empire with several capitals in Kazakhstan and Central Asia. The state of the Ephtalites lasted almost three hundred years, the memory of it remained in the history of the Kazakh people under the name Zhideli Baysyn (Paradise Monastery).

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SKMA — 1979 —</div> <div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

5. Proto-Türkic period in the development of nomadic culture. The culture of Usuns and Kangly.

In the 11th century BC Usuns and Kangyui became the heirs of the Saks and Scythians. The center of the Usun territory was the Ili Valley in Semirechye. The capital of the Usun kingdom was the city of Chiguchen on the shores of Lake Issyk-Kul. Usuns were nomads, although they had cities and trees planted. They presented animistic mythology. They explained their name as "asmans" - "heavenly". The Usun community was stratified by the rich and the poor. There was a battle-worthy army. The Ambassador of the Chinese Emperor Wadi, Prince Zhang-qian, in 138 wrote that the Usun state had 630,000 people and could nominate 188,000 troops. Written sources inform about the 30 thousand cavalry of the elite squad of the Usun rulers and 10 thousand archers. The Usuns established close contacts with China. Usun rulers married Chinese princesses, had diplomatic relations with China, and bought silk. At Usuns, crafts were divided into male and female. Women made pottery, men traded in jewelry and created dishes from wood, developed deposits of copper, lead, gold, and gold. Knives, swords, daggers, arrowheads were created from iron. From clay, stone, gold, copper, seals were prepared. Women had no right to take part in tribal rituals on the sacred mountain. The status of a woman was determined primarily by the fact that a woman was from another clan collective and therefore a stranger to her ancestors and clan saints. To approach the woman to the shrines of the collective, special rules were established. Society has reached the level of state power: there was private ownership of land, livestock, and slaves. To the west of the Usun tribe in the middle reaches of the Syr Darya, the kingdom of Kangyu was formed with the capital in the city of Bityan. The creation of the Kangyu state was associated with the migration of the Yuezha tribe from Central Asia, who shared the former lands of the Saks with the Usuns. Kanguev culture is a culture of farmers. They lived in settlements with ramparts and moats filled with water. In the 11-1 centuries BC they minted money. Majestic brick buildings, intricate in architecture, palace complexes, and picturesque murals speak of the highest level of cultural development in the state of Kangyui, which stood until the first half of the 1st century A.D. Usuni and Kangyui embraced the military and commercial traditions of the Saks and Scythians. They paved three more trade routes: Ladakyoli (Ladak's Way), uniting the cultures of Central Asia with India. Imprints of their cultures are revealed in many places of their location. So, in the state of Punjab and the state of Cindy of Pakistan, statues with inscriptions were discovered. The civilization of Usuns and Kangyuy has been thoroughly investigated (see diagram-10). Excavations of settlements and cities, burial grounds in Semirechye and Syr Darya provide remarkable and significant information, which depicts the evolution of ceramics and its main types, knowledge about the tools and weapons of these tribes. The main types of dwellings of the early nomads is a yurt. Another type of housing is a large wagon drawn by bulls and camels. Inside, it was covered with carpets and nightmares, depending on the condition of the owner. Woolen fabrics were locally produced, silk was brought from China in exchange for cattle.


The main types of grave monuments of Usuns are bulk mounds. In all places of residence of the Kangyu tribes, burial grounds were located near the settlements. Men were buried with weapons - daggers, swords, with bows and arrows. In female burials, jewelry prevailed - earrings, rings, bracelets, bead necklaces.

High-quality ceramics were discovered in the territory of the Kangyui and Usun settlements.

The art of the Huns, Usuns and Kangyues is associated with the aesthetic traditions of the Saks (animal style).) In the III-II centuries BC e. the animal style is replaced by polychrome, imitated figures of animals and birds, adorned with gems, colored stones, and ornaments.

Symbols of the spirit of the ancestors were the rarest statuettes of men and women from the mounds of the Syr Darya, Central Kazakhstan. Monuments show a worldview understanding of ancient times, their animation of nature, the presence of the cult of ancestors and the deification of the sun.

6. Ancient civilization and its features ..

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Virtually all known religions and their various forms experienced Turkic nomads. There were special gaps in the development of Kazakh culture, when religious beliefs, world religions, and even forms of world religions coexisted in Kazakh society in parallel: paganism, shamanism, Christianity, Judaism, Buddhism, Islam, Manichaeism, Nestorianism, Sufism. The old caravan routes equally contributed to all the cultural institutions that existed in Kazakhstan.


One of the initial religious beliefs is Tengrianism. In Tengrianism, Tengri is the god of Heaven, Yer-Su is the deity of Earth-Water (see Figure 11). In their images, the followers of Tengrism worshiped not only the forces of nature, but also the truth and righteousness, animals and their sacrifice, faith in the afterlife, respect for unanimity and agreement. Tengrianism is closely connected with religious shamanism. The shamans were apparently both men and women. A true shaman was characterized by the gift of immersing himself in a state of detachment, which was a prerequisite for contact with spirits. Shamans made sacrifices, performed funeral rites, cured people, predicted. They were experienced sorcerers. When worshiping, they used stringed instruments, instruments, symbols of power, pulled on special hats and ceremonial robes.

Nomads built their worldly affairs according to their religious beliefs. Khan, who led the country, was not just a social unit. He embodied the heart of society, the center of the horde. When they recognized the khan of this or that person, he was elevated on a white nightmare. This ritual personified the accession of the ruler to the omnipotent power of Tengri, his rise above ordinary people.

Tengri also created celestial bodies: his right eye became the Sun, his left - the Moon. Between earth and sky, he placed the Staff - the North Star. With a sigh, he formed wind and clouds.

Tengrianism, initially, represents the view of the genuine harmony of nature. The supreme god of Tengri is the Blue Sky. This doctrine contained the symbols of the Sun, Pune, Earth and the entire universe. Tengrianism is an early doctrine of monotheism, a conviction of the integrity of the sacred creed. Tengri is subject to the Most High. It was the leading creed in the period of rallying the Saka state and in the era of Genghis Khan. At times, nomads accepted any global religion. In the hordes of rulers, there was often debate about various religions and faiths. But every time it surpassed Tengrianism. Everything true is Tengri, therefore there is no need for shrines, cathedrals, mosques. Tengri is in you and near you, he is in ceremonies, celebrations, family holidays.


Such a representation of God brought nomads to the views that everywhere, everything material in the environment is inspired, active. All veto (prohibitions) are interconnected with this representation. It is forbidden to split bread with a knife, it is necessary to break; it is forbidden to spit in the fire, cut down forest plantations, stab anything near the stove with an ax. Any subject is not only bodily, but also supernatural. Any thing is a designation, a sign of something else, unattainable to understanding. Tengrianism perfectly recreates the nature of the nomads themselves, whom history created from various tribal unions into a common whole. And every time some people of the former structure of the people turned into guarantors of its resurrection. In this view of the worldview of all living and nonliving things, the background of the Kazakhs' attitude to their forefathers and Aruaks is hidden. Aruaks (spirits of deceased ancestors, relatives) protected the nomads from grief and adversity, guarded them during relocations, battles, and natural disasters. "Aru" - "honor", "greatness" of the people. "Ak" - "white", "pure". "Aruah" is a pure, bright spirit-talisman. The veneration of ancestors is so explicit in nomadic traditions that it has come down to us. In addition, the Queen of the Massagets, Tomiris, promised Cyrus, recognized as the irresistible sovereign of Persia: "I vouch for the Sun - the ruler of the massagets, that I, you greedy, will saturate with blood." And she fulfilled the promise made to elemental forces. She personally punished Cyrus by heading with her sword, then filled the wineskin with blood and threw her head at him with the words: "Drink plenty of alcohol, Cyrus." Thus, the queen paid back for the murder of her own son. Saki, Scythians, Massagets - all nomadic tribes worshiped their own fallen, dead. Every time they

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

tried to bury them on a family graveyard. If a person died away when the whole clan was in a remote parking lot, then his relics were stored until they returned to their native expanses, because, according to the principle of harmony, all representatives of the same clan after death should be together so that there are no gaps in the chain of deaths. The reception of the ashes before the burial of the nomads was absolutely unique. They tore away the connective tissue from the bones, thoroughly cleaned the bones and put them in the skin, depicting the contours of the shape of the deceased, hung this sack on a tree and kept it in the wind. Others were betrayed to the earth where a man died out. This space was like his short-term burial. Care was related to bones. They were taken for the foundation of man, therefore they should be buried near the ancestors of the deceased. The burials of relatives or heroes valuable to the heart were built like impressive mounds, and the relics of this kind disguised as the holy of holies. In the steppe there was a generally accepted, but immutable law of fetishization of the burial. Konnik, passing by, had to get up, get off his horse and attach somewhere nearby, as a keepsake or a scrap of his robe, not a bundle of hair from the horse's mane. Nomad rituals indicate that for them there is nothing more sacred than the burial of their forefathers, and this reverence is approaching their deification. The lack of palaces, mosques, common houses is compensated by the monumental buildings of tombstones. Until now, the custom of worshiping the relatives' graves has been adhered to. Amazing, airy, skilful constructions of tombstones of Korkyt-ata, Aisha-Bibi, Babaja-Khatun, Kozy-Korpesha and Bayan-Sulu, Zhuban-ana, the mausoleum of Khoja Akhmet Yassau and, like other constructions, are burials. Even if during the battles, nomads sought time to pay attention to a nearby burial, to tie a white piece of canvas, coins, etc.

Along with the above-described views of the Turks from the VI to VIII centuries. there were Buddhism, Manichaeism, Christianity (Nestorianism). For example, in the cities of Semirechye Buddhist, Christian, Manichaean monasteries were established. In Taraz spread Zoroastrianism. In western Kazakhstan, Judaism was the official teaching. The birth of the ancient Turkic era is marked by religious diversity and liberalism. Joining the world creeds made it possible for the ancient Turks to seize the acquisitions of the Indian, Iranian, Byzantine, Chinese cultures. The Türks became representatives between the individual centers of the Far Eastern and Central Asian cultures. Nomadic and sedentary Turks formed the latest extraordinary culture and found their place in the global culture of their time. They created the doctrine of the world order - the "four corners of the world", which was known in Asia. Ancient Turkic writings perpetuated the position of the Turkic "empire of the king of horses", equal to the position of India - the empire of the "king of elephants", China - the empire of the king of men, Iran and Byzantium - the empires of the kings of jewels. Buddhism - spread by Sogdians, Kangyuts. The influence of Buddhism from the VI century. connected transition to a settled life. Since the 6th century, the Turkic aristocracy and part of the urban population have been preaching Buddhism. Monuments of Buddhism - two Buddhist temples in the Chuy valley, an underground monastery in Ispidzhab, bronze silver figurines. Nestorianism spread in the VII-VIII century. in the south of Kazakhstan and in Semirechye. Center is the city of Merv. There were Christian churches in Taraz and Merk. Evidence of this find - kairaki - tombstones with Nestorian inscriptions and symbols. Along the Silk Road came Manichaeism, which arose in Iran in the 3rd century, which represented a synthesis of Zoroastrianism and Christianity. The Sogdians spread Manichaeism; it had an influence among the settled population. Manichaean cloisters were found in the cities of Semirechye: in Taraz, a bronze medallion with a female image and with the moon. Zoroastrianism arose on the territory of Ancient Iran in the 7-6 centuries. BC. and based on the veneration of 4 elements of nature, it was distributed by Sogdians. Monuments - Otrar, Kostobe.

Ancient Türkic runic writing spread over a vast territory from the Yenisei in East Asia to the Danube in Europe. It is believed that the application of this letter began in the VI-VII centuries, together with

ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ		SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»
Department of « History of Kazakhstan and social – public disciplines»		
LECTURE COMPLEX of Psychology and Cultural Studies		044/60-11


the direct elevation of the Turkic Kaganate. However, there is reason to believe that the history of the Turkic runes is much more ancient. Proto-Türkic runic inscriptions are found in the burials of the Saka tribes of Kazakhstan in the 5th-4th centuries. BC. The Issyk letter, similar to Kushan, was distributed in Central Asia two and a half thousand years ago. With a powerful wave of migration of peoples, in particular the Huns (4th-5th centuries) and the Bulgars (7th-8th centuries), to the west, runic writing, partially modified, spread in a number of regions of Northern Europe among the Germanic peoples (Anglo-Saxons, Vikings).

The largest examples of runic writing in northern Mongolia are concentrated mainly in the basins of the Orkhon, Tola and Selenga rivers. They were erected in the era of the second Turkic Kaganate (689-744) and the Uigur Kaganate (745-840). The most famous of them are Koshotsamдай inscriptions - steles in honor of Bilge Kagan and his brother, the commander Kul tegin, erected in 732-735, as well as the stele of the Advisor to the Khagans of the second Turkic Kaganate Tonyukuk, created shortly after 716, during his lifetime. Ancient Turkic writing was first discovered in the Yenisei River Valley in the 1920s. 17 century German scientist Messerschmidt and his captive Swedish officer Stralenberg. They called the letter "runic." In 1889, the Russian scientist Yadrintsev discovered in northern Mongolia, in the valley of the Orkhon River, huge stone steles with runic inscriptions. At the place of discovery of the main monuments, this letter was called "Orkhon-Yenisei."

Thus, the following periods are distinguished in the history of ancient Turkic literature: 1. Archaic (6–9 centuries)

2. Classic (10–12 centuries), Golden Horde period (13–15 centuries). The archaic period is represented by Orkhon-Yenisei inscriptions, books “Yrk bitig”, “Altyn Yaruk”, “Kitabi dedem Korkut” .. The Turkic kagan Mogilyan (Bilge Kagan) was installed in honor of his brother Kul-tegin, an outstanding military commander. “The large inscription in honor of Kul-tegin”, “The inscription in honor of Bilge Kagan”, “The inscription in honor of Tonyukuk” (this inscription was found near the Selenga River) are called “royal inscriptions”, because their heroes and authors are the Khagans and their relatives. These inscriptions cover the 200-year history of the Turkic state, dating back to the reign of Bumyn-Kagan and Istemi-Kagan. “The large inscription in honor of Kül-tegin” was deciphered in 1893 by the Danish scientist V. Thomsen, its first translation into Russian was made by the Russian orientalist V. Radlov. The author of the “Big inscription in honor of Kül-tegin” is Yollig-tegin, who wrote in the last lines: “This inscription written on an eternal stone is Yollig-tegin”.

One of the epic works of the ancient Türk is “Kitabi dedem Korkut” (“The book of my grandfather Korkut”) - this is an epic monument that reflects the history, life and customs of Oguz tribes. The monument is known in two records: one is stored in Dresden, the other - in the Vatican. The Dresden manuscript consists of 12 legends, or “ogzname”, the Vatican - of 6 legends. In the epic, the prototype of the singer Korkut is the real historical person of Korkut - an adviser and assistant to the khans and batyrs, portrayed as a prophetic old man, a visionary of the future. The epos opens with an introduction; here information is given about the legendary sage and storyteller Korkuta. Each of the 12 chapters is an independent work, telling about the heroic exploits of the Oghuz heroes led by Bayandur Khan. The hero connecting all the chapters is Korkut. The plot, epic images, composition, versification, artistic means “Kitabi dedem Korkut” are close to the Kazakh epos “Alpamys”, “Kobylandy-batyr”. In addition, the names of heroes and characters, toponymy in this book (the names of Alatau, Karatau, Kazykurt, Arch are mentioned) indicate that it was created on Kazakh soil. Many scholars have turned to the translation and study of Kitabi Dedem Korkut. Among them are V. Radlov, V. Bartold, V. Zhirmunsky, A. Kononov, A. Divaev, M. Auezov, A. Margulan, H. Korogly, G.-F. Ditz, T. Neldeke, E. Rossi and other On the territory of Central Asia and Kazakhstan, 2 groups of runic monuments should be distinguished - Ferghana (small inscriptions on ceramics, 8th century) and Semirechye (on the territory of Kyrgyzstan and Kazakhstan.). This includes eleven inscriptions

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

on boulder stones (8th c.) And rock texts in the Terek-Sai Gorge (Talas River Valley), ceramic inscriptions found near the city of Dzhambul, small inscriptions or individual icons on coins and household items, an inscription on a wooden stick (identified during mining in the valley of the Talas River), as well as inscriptions on two bronze mirrors from East K. new letter appeared

The Silk Road: Kazakhstan as a connecting link between East and West.

In the middle of the II - century BC, the Silk Road began to function. In the II-V centuries, the Silk Road, if you start from the east, originated in the ancient capital of China and went to the areas of Lanzhou, then along the Nan-Shan, to the Yashmov Gate company. This only road was divided into the Northern Way and the Southern Way.


In the middle of the VI - VII centuries. the most revived is the path that passes from China to the west through Semirechye and Southern Kazakhstan. This situation is dictated by the following circumstances: in Zhetysu there was a horde of Turkic rulers who regulated caravan routes through Central Asia, secondly, the route through Ferghana became unreliable because of strife, and finally, wealthy Turkic rulers and their closest associates turned into significant foreign buyers products.

The main part of the embassies and trade caravans went along the Silk Road. Over the course of the century, it underwent changes: some routes became nodal, other areas, on the contrary, lost their relevance, and then the city and shopping points fell into disrepair. So, in the VI-VIII centuries, the main route was Syria-Iran-Central Asia-South Kazakhstan-Talas valley-Chuy valley - East Turkestan.

During the existence of the state of Sakas, Usuns, Kangyuys in the 2nd century BC, when the Silk Road was actively functioning, Roman glass, Chinese silk, mirrors and varnished products were lost. At this time, in the lengths of the Chu, Talas and Syr Darya rivers, urban centers are formed, fortified with walls with towers.

The second half of the 6th century Seven Rivers and Southern Kazakhstan became part of the Turkan Republic. At the end of the VI century. on the route of Semirechye and Southern Kazakhstan, the renewal of activity of the Silk Road occurred. In Seven Rivers, this was stimulated by the appearance of a number of city centers, and in the south of urbanization.

Sogdians played a greater role in the trade. They produced and sold such goods, like silk, silver, colored glass, medicines and dyes, coatings. The exchange trade with the nomads was carried out at fairs, some gathered in large and border cities - Ispidzhab, Ostra, Deh-Nujik. For the presence of money trading, they indicate a find. An important shopping center was Taraz, sources call it the "City of Traders". Suyab was a large mercantile city in Chuyskaya Dolina, in short, as it is reported, "merchants live from different countries", and a half of the inhabitants of the city are merchants. In the IX - early XIII centuries. The general growth of urban culture. Amount of cities is growing, they are expanding geographically, developing crafts and trade. In the north-eastern Semirechye (Iliy Valley), a new district of the city culture appears, where in the XI - XII centuries. there were already about 70 inhabited places, then both in the 9th-10th centuries. there were only 12 of them. The beginning of the city formation dates back to the 8th century, in the 9th - 12th centuries. there is a territorial growth of cities at the expense of rabads - a suburban area. In the IX - XII centuries. 40 thousand lived in Ispidzhab, 16 thousand lived in Otrar, 10 thousand in Taraz, about 10 thousand in Balasagun, and 10 thousand people in Ayalyk. However, there were more cities with a population of 1 to 3 thousand people. The growth of cities was in the IX-XII centuries. faster than in Central Asia due to the settlement of nomads. The Karluk tribes in IX belonged to Taraz, as well as the words of the author Huud al-Alam, these included the cities of Qulan, Mirki, Nuzket, Farmikent, Bars-khan. The center of the Karluk possessions was the city of Kayalyk. Residents of the cities of Karatau, the Middle and Lower Syr Darya were Oguzes. The names of Turkic tribes were carried by the cities of Jikil, Barskhan, and Yagma. Al-Idrisi writes on the cities of Kimak, located on the coast of Alakul and along the Irtysh River. The bishops belonged to the cities of Jend, Sinak, Barchkent, and Kenjak

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Sengir. The largest trading centers were Ispidzhab, Seder, Utrar and Yangikent, Taraz and Balasagun, Talgar and Qayalyk. In Ispidzhab, there were open markets and timber - large caravanserais with accommodation for trade. The city of eperder in the Ostrasse Oasis is called by sources as the place of merging of the Torgovites '. In Yangikent there was a majority of Khorezm merchants. The most important transit shopping center was Taraz, and other sources write how "the place where Muslims and Turks were trafficked". Under the Karakhanids, Taraz was the center of greater ownership. This is the only city owned by the eastern Karakhanids, in which there were all the constituent parts characteristic of the cities of Maverannah - the citadel, shahristan and rabad. To increase the economy and culture of the city of Taraz, it was conveniently located on the road - in the center of a rich agricultural valley, not far from the silver mines in the mountains. Travelers who visited Taraz in the X-XII centuries, noted the appearance at that time of a saddled culture in the area around nego.


Torgovlya, which bore the nature of the fair, was most intensively conducted in the cities bordering the nomadic world - Sauran, Yangikent, Mayalik. In large cities of Kazakhstan funded minted yards in the cities of Ispidzhab, Uttar, Budukhet, Taraz. The largest city and one of the centers of the Great Silk Road to the Chuysky Valley was the city of Balasagun, one of the capital cities of Karakhanidskogo kaganat. Balasagun is first mentioned in the work of al-Muqaddasi. According to him, at that time this city was the largest area and population. Mahmoud Kashgari gives him three names: Balasagun, Kuz-Ulush and Kuz-Ordu. Mahmoud Ibn Wali has the following information about this city, he writes: "Balasagun from the city of Turkestanamin. Before the invasion of the Mangolas, there was a purely Muslim population. Many scientists have come out of it. In Balasagun there were a couple of cathedrals and two hundred daily mosques. Twenty hanaka and ten madrassas ... " Information about the city of Balasagun is available at Al-Samani, who places it behind Seykhun, not far from Kash-gara. Approximately, in 1130 Balasagun was conquered by the Karakites The largest city on the north-western border of Karakhanidov was the Terra. The city stood at the junction of various geographical landscapes and was the intersection of caravan routes. From Ostra to Arys, the roads went to Taraz, Balasagun and further to East Turkestan. Ostrar in the period X - XII centuries occupied two hundred hectares. The patterns showed, the territory of the city was closely bombarded with houses, grouped into quarters-blocks. In the city there was a sewer system, and sanitary facilities were a must-have accessory of every house. In the territory of the slave of Utrara, excavations revealed public baths of the 11th-12th centuries. As planned, this bathhouse has analogies with the baths of Central Asia, the Caucasus, the Near and the Middle East.

2. Turkic culture of the Middle Ages. The development of philosophy and medieval science.

In Central Asia, the period of contamination occurs in the 9th-12th centuries. Its magnitude, results and impact on civilization are great. The culture of Central Asia occupies an important place in the history of world civilization and world culture. Speaking about the rise of the cultural development of Central Asia in the 9th-12th centuries, it should be said that this region is not in vain known in history as the cradle of science and education, the greatest discoveries that have educated the greatest educated, well-known, They are called "Muslim renaissance", "Arab culture." Historians and travelers of the Middle Ages provided information that, in this period in Central Asia, the economy and trade developed, cities were born, science and culture flourished. The monumental architecture, fine art, painting, music developed, large libraries worked.

Evidence of the development of the Middle Ages culture is the scientific work of a philologist, scholar and encyclopedist, native of Otrara (Farab) Abu Nasr Muhammad ibn Muhammad ibn Tarhan ibn Uzlag al-Farabi at-9 Turk-9-50. He was engaged in philosophy, mathematics, geodesy, architecture, the theory of music, known for research in the field of ethics. (See figure 1.)

He was awarded the title of "Second Teacher". In his youth, Farabi left his native city and visited practically all the cities connected with the culture and science of the Near and Middle East -

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

Bukhara, Merve, Aleksandria, Dadair. He died in Damascus. Farabi - a scientist of the world level, a thinker, he collected and synthesized in his work to achieve the Arab, Persian, Greek, Indian, Turkic cultures. He owns the piles of “The Big Musical Book”, “Words for the Classification of Sciences”, “The Wisdom of Wisdom”, “Treatise on the Views of the Good City Residents”. In general, Al-Farabi is the titan of the culture of the East; in the history of world civilization, he took his place of honor. Its spiritual heritage has become an inexhaustible source for its great followers Ibn Sina, Biruni, Dzhusup Balasagun and others. (See figures 1,2,3)

Another outstanding scholar of the Middle Ages is Khorezmi.

The date of his birth, both death and death, is not exactly known. Researchers suggest that he was born in 783 and died in 850. He lived and worked as a scientist in Baghdad.

Mohammed Al Khorezmi contributed to such sciences as mathematics, astronomy, geography, geodesy. Together with other scientists, he measured the degree of the meridian. He was able to specify the size of the circumference of our planet. Al-Khorezmi and his colleagues found the value of the arc at one degree, which turned out to be close to one hundred and twenty kilometers. For this purpose, in 827, he visited the Sinjar desert. The main works of the scientist:

"On completion and opposition"

- “About the Indian Account”
- "Picture of the Earth"
- “Astronomical tables”.
- Book "On the completion and opposition"

Has shown a greater influence on the development of mathematics in Western Europe. A great contribution to the development of medicine was made by an outstanding scientist - Abu Ali ibn Sina.

Ibn Sina (Abu Ali Hussein ibn Abdullah Ibn Sina) is known as a doctor, philosopher, mathematician, musician, poet, great scientist, whose work remained in 29 areas of science. In the west, the Persian genius was called Avicenna.

Ibn Sina was born in 980 in the small village of Afshan (Central Asia) not far from Bukhara - the capital of the Samanid state. A popular scientist was considered a wealthy man, had the status of official.


In 1016, Ibn Sina stayed in Hamadan. He quickly received the chief physician of the local ruler and was even awarded the title of chief minister.

The years of residence in Hamadan encouraged the scientist to complete the first of his basic jobs - the book "The Canary of Medicine." This work consists of only five of the following contents:

- Volume 1: medical science - a description of acute chronic diseases, their diagnosis, treatment, surgery.
- Volume 2: tales of simple medicines of natural origin.
- 3 and 4 volumes: recommendations for the treatment of diseases of the human body, body fracture.
- Volume 5: Description of the properties of complex medicines for self-preparation of Avicenna, as well as references to ancient doctors in Europe and Asia.

Ibn Sina said that viruses are the invisible pathogens of infectious diseases, but this hypothesis was confirmed only after 800 years by Pasteur (a French scientist). Avicenna became the first physician, who determined such difficult diseases as plague, jaundice, cholera, etc. For a short period of time, the canine of medicine turned into an encyclopedia of world significance, it was used in 17 countries. institutions of Europe.

Abu Reyhan Mohammed ibn Ahmed Al-Biruni was born on October 4, 973 (October 1050), the city of Qyat Horezm, a scientist and thinker, the author of numerous solid works of history, geometry, philosophy, philosophy, geography, philosophy, Mineralogy, Pharmacology, Geology, etc., a contributor to the history of India. Biruni provided practically all the sciences of his time, for

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

the first time on the East he expressed the idea of the motion of the Earth around the Sun. The list of jobs written by his students was 60 pages in small print. He wrote his scientific works in Arabic and Persian languages. Al-Biruni wrote 143 works during his life, while other authors created 27 works with his participation. These works, as already noted, were devoted to scientific issues in the field of mathematics, astronomy, geography, philosophy. In the last years of his life, Biruni wrote the work “к Medicinal plants used in medicine”. The book contains 1116 paragraphs, which describe medicinal plants and give their names in many languages, which the scientist knew. We should say separately about the contribution of Biruni to the development of arithmetic, algebra, geometry and trigonometry. Arguments of Beruni in the field of arithmetic are very close to the views of Greek mathematicians. Considering integers, he calls them odd and even, simple and complex. According to the old traditions, it writes in figures of curly, flat (or square), bodily (or cubic), etc., and also gives explanations for actions with integers, increasing them to a certain degree, extracting. He did not ignore the theory of druze and actions with them.

His views on algebra are expressed in the essay Science of the Stars. First, it looks in detail at basic operations with some algebraic equations that can be reduced to a simpler form and gives you the rules. Qaq and al-Khorezmi, Biruni distributes equations by type and explains how to solve them. It does not provide any means of solving cubic equations.

In the same work, Biruni sets out his considerations in geometry. Firstly, it gives the definition of geometric concepts close to Euclidean. In this case, the student recommends starting to study geometry from the definition of the body, and then studying surface, lines and points. He considers parallel lines as straight lines lying in the same plane, and the distance between them does not change. In another job, Biruni is considering the construction and calculation of the parties to the correct polygons. He explains in detail their instructions and provides formulas for calculating their sides. The problem of trisection of the angle is also considered.

In the book “Canon Masouda” Biruni presented his ideas on trigonometry. A scientist examines the features of each function in detail and gives algebraic relations between them in the form of separate formulas that are very close to modern. Here he compiles tables of the dependences of trigonometric quantities, which were later used by the mathematician Nasruddin Tusi and scientists of the Samarkand school. There was no further development of trigonometry in the countries of Islam. In Europe, this trigonometry level was reached only in the 15th century.

3. The city of Nishapur, Khorasan, Sistan, Termez, Samarkand, Bukhara, Khorezm as the center of science, the development of education, architecture and art.

. Central Asia supported the lively trade relations with Iran and China. The caravans went from Merv to the east through Bukhara, Samarkand, Talas. K 8th century, the peoples of Central Asia enjoyed a high artistic culture. Flourished handicrafts, metalworking, pottery; a brilliant school of monumental art was created - sculpture and wall paintings.

Cities are becoming economic and cultural centers, the focus of crafts and art. They have accumulated considerable wealth. (See figure -4)


Mamun Academy in Khorezm

In Khorezm in the X-XI centuries. ruled by the educated and cultural ruler Abul Ab-bas Mamun, who ruled for almost 17 years. He showed support, protection to poets, scientists, artists. Once, the ruler gathers representatives from all fields of science and creates his own kind of "Academy of Sciences." The Temple of Science was founded in 998. In the “Academy” was conducted a kind of research, study in the areas of mathematics, astronomy, medicine, law, history, philosophy, literature.

In the period under review, palace culture flourished (see Figure 5.6)

.Registan Square Madrasah Abdullah Khan

The palatial culture of Central Asia is distinguished by its distinctive identity and the richness of its active business. Patterns made of tiling and colored tiles cover the walls of majestic buildings both inside and

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

outside. The large domes, decorated with bizarre geometric patterns, symbolize the heavens. In the sunny weather, it seems that they reflect a deep sky. Eyelids passed, and the paints used by the ancient masters did not flicker. The secret of their brightness and durability has not yet been opened.

Registan Square - a majestic ensemble, consisting of 3 madrasahs and mosques, arranged between 15 and 17 centuries. The Ulugbek Madrasah is the oldest building on the square, ordered by Ulugbek (Timur's grandson) in the 15th century. Two other lanes in the first half of the 17th century on the orders of the ruler of Samarkand - Yalangtush - Bahadur.

The madrasah of Abdullah Khan, built in 1588–90, is one of the most outstanding works of the Central Asian architecture. The main entrance of this madrasah is shaped in the form of a high portal. Larger dimensions of the facade and a variety of decorative means give it a colorful, festive look. In bright sunlight, good tones of majestic tiles (blue, greenish-deep, white) play well.

During the reign of Darius I, the capital of Iran, Persepolis, was built with the royal palace. It had a grand hall of a large size, which was also called "Hall of the Hundred Columns" - Aladan. The palace style was thought out to the smallest detail. The fans shared a spacious hall. The capitals were crowned with double heads of bulls, lions and orls. The hall was decorated with 136 steep corrugated tiles. Its walls were decorated with colored reliefs with gold accents, as well as powerful figures of lions and bulls carved from the stone. The outer walls of Persepolis were smooth and silky to the touch.

In another city of Ancient Persia - Susa - the outer walls of the palace sparkled with colorful glazed bricks, like on the famous Gate of the Ishtar Goddess in Babylon.

A bizarre tiled mosaic pattern decorates the Masjid-i-Dzhami- holy festivities of Holy Friday on Yazd in Central Iran. Above the richly decorated facade of the mosque there are foundations of two twin minarets.

Miraculously, in architecture, you can call the Shah's mosque in Isfahan. Mosques were built according to the principle of the courtyard, around the whole architecture of the building was built around it.

4. Illustrative material: presentation

https://www.youtube.com/watch?v=q_Ow2y7UdG8&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=15

<https://www.youtube.com/watch?v=-LM6MDOx2iU&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=17>

<https://www.youtube.com/watch?v=Ko2zU9vAzzE&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=16>

<https://www.youtube.com/watch?v=Ko2zU9vAzzE&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=16>


5. Literature:

Main

- 1.. Gabitov T. Kh., Mutalipov Zh., Kulsarieva A. "Culturology". - Almaty, Rarity, 2008.
- 2 .. "Ancient civilizations." - M., 2009.
- 3.Zholdubaeva A.K. "Culturology: a workshop." - Almaty: Treasury named after al-Farabi, 2014.
4. "History of cultural studies, ed. Ogurtsova A.P." - M., Gardariki, 2006.
- 5.Kairzhanova A. Palaeoturcica. "The world of the ancient Turks." - Almaty, 1999.
- 6.Kondybaev S. Introduction to Kazakh mythology. - Almaty. 1999.
7. Margulan A. "Begazy-Dandybaev culture of Central Kazakhstan." - Alma-Ata, 1979.
- 8.Nikonov A.Yu. "Alutun bilig. Tengrianism." - Almaty. 2000.
- 9.Nurzhanov B.G., Erzhanova A.M. "Culturology." - Almaty, 2011.
- 10..Raev D.S. "Tengrianism as a religious and spiritual worldview of nomad Turks" // "Tengrism and the heritage of the peoples of Eurasia: sources and modernity": collection of articles of the YI-th Int. scientific-practical conf. (June 14-16, 2017, Astana, Kazakhstan) 1st ed., Erased. –Astana: LLP Master Po, 2017. -495 s. (323-327 p.).

Additional

1. Akimushkin O.F. Medieval Iran: Culture, History, Philology. - St. Petersburg, 2004.
- 2.Akishev K.A. "Art and mythology of the Saks." - A., 1984

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

3. Barmankulov M. "Crystal dreams of the Turks about quadronation". - Almaty, 1998.
4. Herodotus History. In 9 book Prince 4. - M., 1999.
5. Gumilyov L.N. "Rhythms of Eurasia: The Age and Civilization." - M., 1993.
6. Klyashtorny S.G. "Monuments of ancient Turkic writing and the ethnocultural history of Central Asia." - St. Petersburg, 2006.
7. Klyashtorny S.G. "Ancient runic inscriptions." - M., 1964.
8. Sartkozha-uly K. "Hun letter" // Alem. Almanac. Issue 1. - Alma-Ata, 1991.

Electronic resources

1. Culturology [Electronic resource]: electronic textbook. manual for university students / ed. A. N. Markova. - 4th ed., Revised. and add. - The electron. text data (6.07 Mb). - M.: UNITY-DANA, 2011. -- 400 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).
2. Dobrokhotoy, A. L. Culturology [Electronic resource]: classic works: collection. tr / A. L. Dobrokhotoy. - The electron. text data (10.0 Mb). - M.: KNORUS, 2011. -- 45306 p. email opt. disk (CD-ROM).
3. Grushevitskaya, T. G. Culturology [Electronic resource]: an electronic textbook for university students / T. G. Grushevitskaya, A. P. Sadokhin. - 3rd ed., Revised. and add. - The electron. text data (5.45). - M.: UNITY-DANA, 2011. -- 686 p. email opt. disk (CD-ROM).

6. Test questions: (feedback Feedback)

1. What are the main signs of the culture of nomads of Eurasian space.
2. What is the cultural interaction of the Saka civilization with the ancient Greek. Ancient Indian and Ancient Chinese?
3. What is characterized by the Hunnic period of development of nomadic culture in Kazakhstan?
4. Describe the culture of Usuns and Kangly.
5. Describe the Turkic culture of the Middle Ages.
6. How did the Mongol period affect the culture of the Turkic peoples of medieval Kazakhstan?

Theme № 8 Kazakh culture in the XY-XX centuries. Kazakh culture in the context of modern world processes.

Cultural policy of Kazakhstan.

2. Purpose: to form ideas about the achievements of the culture of the Kazakh people in the XY-XX centuries; to form general ideas about Kazakh culture in the context of modern world processes.

3. Abstracts of the lecture:


1. Formation of Kazakh culture.
2. Kazakh culture at the turn of the 18th - the end of the 19th centuries.
3. Kazakh culture of the twentieth century.
4. Globalization and the problem of self-identification of ethno-regional cultures.
5. Spiritual traditions and innovative processes in modern Kazakh culture.
6. Principles of cultural policy: "Law of the Republic of Kazakhstan on Culture".

3. Theses of the lecture:

1. By the 15th century, the typical anthropological appearance of the Kazakh ethnos belonging to the transitional race had finally developed.

The formation of the Kazakh people ended between the second half of the XV century. and the beginning of the XVI century, when an independent independent Kazakh Khanate was created. Thus, another condition for the formation of a nationality was achieved - the name of one's own state.

In the Kazakh Khanate, tribal consciousness gradually began to weaken, strengthening the ethnic consciousness common to the Kazakhs. So the concepts appeared: "Kazakh land", "Kazakh state", "Kazakh country", "Kazakh culture". Three types of ethnic historical-chronological formations are distinguished: tribal tribe, people, nation.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Each of these associations has its own ethnic consciousness. Ethnic consciousness is a person's consciousness of himself as a member of a certain ethnic association, whose inhabitants participated in the vast ethnogenetic processes of Eurasia.

The culture of the Kazakh people of the XV-XVII centuries is the material and spiritual culture of Kazakh families and tribes united in a single people.

Kazakh culture is a peculiar and original culture. It was formed over the centuries in the process of the formation of the Kazakh nationality. The masses were the creators of material and spiritual culture.

However, the development of culture in the vast Kazakhstan was uneven. It developed more intensively in urban and agricultural centers than in nomadic and semi-nomadic regions.

The nomadic way of life has left its mark on the spiritual world of the Kazakhs, worldview, customs and traditions. Over the long history of the development of Kazakh culture, a rich spiritual heritage has formed. Like many nomadic peoples, Kazakhs are characterized by the oral transmission of information through myths, legends, tales, epics, and shezhire. Nomads zealously guarded their cultural traditions and practically did not allow the influence of cultures of other ethnic groups, thereby preserving the spiritual base, the features that we can observe today.

The life of the nomads was determined by difficult living conditions: human adaptation to the harsh climate, pasture rotation, lack of water sources, threats of enemy attacks, and concern for livestock. Livestock among Kazakhs is a value, which is confirmed by such popular proverbs as “Mal ashuy - jean ashuy” - “Pain for livestock - pain of the soul” or “Birinshi baileys - Densaulys, Ekinshi baileys - aқ Zhaulys, yshinshi baileys” - The demon of sauli ”-“ First wealth is health, second wealth is family, and third wealth is livestock. ”

The difficulties of the nomadic lifestyle also influenced the upbringing of the younger generation.

The worldview of an ethnos is developed with the help of symbols of a common past - myths, legends, shrines.


Mythological thinking is an early stage of an aesthetic attitude to the world. In Kazakh folklore mythologemes about peacebuilding (beautiful, harmonious or ugly, sublime or ordinary) are embodied, closely related to the living conditions of the inhabitants of the steppes. They transferred their earthly orientation in space and time to the heavenly world, inhabited by animals from their real environment. The aesthetic world of nomads has incorporated mostly ideal forms of art, not attached to objects, not fixed in things. Among the ancestors of the Kazakhs, and later among the Kazakh ethnic group, they became poetry and music.

Epic heroes, folklore plots have become poetic symbols of the national identity of the Kazakh ethnic group. The organic connection of folklore, national tradition with literary art created a kind of aura of translation and accumulation of mythological and epic motifs by the Kazakh national mentality. The time of national culture reveals a diachronous section of cultural-historical evolution, captures the specifics of the correlation “time-nature-society-man”.

The traditional Kazakh culture was characterized by high continuity in the issues of moral education of the younger generation, spiritual improvement of personality. It was oral folklore that was a means of communication between generations, it bore the burden of a kind of institution of spirituality and morality, and was a means of popular education.

Living conditions that created the need for constant movement from one place to another, developed the nomads unpretentiousness, faith in fate, determination in the face of danger, which is reflected in the works of folklore. Through them, the younger generation found out for themselves what is good, what is bad, joined the original ideals and values of the Kazakh people. In addition to folklore, the most important means of public education of the Kazakh spirituality and morality are: folklore, arts and crafts, traditions and customs, rituals and ceremonies, national games, traditions of folk pedagogy.

The oral-poetic tradition is known among the Turkic-speaking tribes already in the VI-VIII centuries: its elements are noted in the Orkhon monuments. The art of words occupied a place of honor in the life of nomadic herders. Named akyns created folk poetry, closely associated with ritual folklore.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Songs are divided into the following genres: toy bastar (a song intended to start a wedding), sonsu (a bride's song when leaving their native village), fever (a wedding song is a contest between dzhigits and girls), and a beta ashlar (instruction, Zhoktau and estirtu (crying for the deceased), koştas (farewell to loved ones).

Epic poems describe the exploits of the warriors who protected their relatives from foreign raids:

“Alpamys”, “Er-Targyn”, “Er-Kukshe”, “Qoblandy”.

In the conditions of the formation of the Kazakh state – state, the value meaning for the people were such qualities as ethnic unity, honor, justice, tolerance, endurance, patriotism, childbirth, etc. All Kazakh zhyrau of this time sang in their poems and verses of the batyrs who fought for their native land, their courage, heroism, justice. Tolerance or tolerance is one of the main categories that reveals the value content of Kazakh moral culture. Tolerance as an ethical category can be successfully applied as a concept of moral culture and means tolerance in interhuman relations to the perception of good and evil, as a manifestation of goodwill towards the weak and destitute. The material culture of the Kazakhs of the 15th – 18th centuries incorporated features of the past. During this period, the culture of Kazakhstan acquired originality and uniqueness.

The lifestyle of the Kazakhs - nomadism - introduced features in the development of the economy, everyday life, and culture.

The following activities prevailed:

Cattle breeding is a key industry and an important part of the culture of the Kazakh people. Animals gave milk and meat, wool for clothes. Cattle were the main means of transport for nomads. Cows, bulls and buffaloes were bred by sedentary tribes. Semi-nomadic cattle breeding prevailed. All year the animals ate pasture.

Camels, sheep, horses - the main cattle of the Kazakhs in the XV-XVIII centuries. Two types of horses were bred - horses and draft horses. Nomad Kazakhs raised “nar tuye” - camels with one hump and ordinary camels with two. Animals constantly remained on the street. In winter they were covered with blankets. Pastures were chosen according to the season: winter (“kystau”) - near the reservoirs where the reeds grew. Clefs, hillocks, forest edge or hilly terrain of sandy desert were also suitable for Kystau.

Under the spring (“Kokteu”) and autumn (“Kuseu”) they chose the lands that first of all warmed up and remained snowless for a long time. For Zhailau (places where cattle grazed in the summer), cool river valleys, shady places without midges were chosen. To water the animals, they dug shallow ditches or wells. In addition to cattle breeding, the Kazakhs were engaged in related crafts: leather dressing, weaving felt, sewing.


Agriculture. It was distributed in the southern and western parts of Kazakhstan. Oats, rice, wheat, cotton, and hemp were grown. The cultures were adapted to the climatic conditions of the region. They sowed white (“Ak Bidai”) and red (“Kyzyl Bidai”) wheat. Millet also yielded a high yield in any locality and in any weather. Melons were popular - watermelons and melons.

Agriculture was called estuary, in which water was collected in the same way as with irregular water. It was kept in the valleys, then the land was plowed, and the moisture that accumulated irrigated the crops. The most popular was regular irrigation. From the rivers, springs and streams dug irrigation canals - a system of irrigation canals. On them water flowed into the fields.

The material culture of the Kazakhs is interesting and rich. Among them, the features of dwellings, practical clothes, jewelry and weapons attract attention: Yurt - the main home of the nomads. Wooden structures were dismantled, domes and poles were folded onto a wagon and transported. The area of the yurt reached 120 square meters. m

There were three types of yurts: for special occasions, living quarters, and for storing things, provisions, and weapons.

In the center of the yurt (“oshak”) there was a hearth. Here they prepared food, basked in the cold. The place where guests and honorable family members were seated was called tur. It was opposite the entrance to the dwelling.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Carpets in a yurt. There were several types: carpets without pile (“takyr keel”) and fleecy (“tukti keel”). Luxurious carpets with embroideries and appliqués were called “thuja kuz”. Utensils and kitchen utensils were stored in carpet bags. Clothing and household items are in chests. Kazakhs decorated wooden interior with carvings.

The national clothing of the nomads absorbed the features of the life of the people. Outerwear was sewn from raccoon and sable fur (“ishik”), more often from goat and sheep’s wool (“lamb jargon”). The pants were suede, they were decorated with embroidery. Sewers and raincoats were sewn from white felt. Dressing gowns are the basis of the men's and women's wardrobe of the time.

In summer, men wore shirts, pants and bathrobes. Women are long tunics, more like dresses, and sleeveless sweaters.

An important part of the wardrobe is the headgear. In the 15th – 18th centuries they are diverse - from simple summer hats to wedding hats decorated with fur and feathers. The traditional men's felt hat was called kalpak. In spring and autumn, men and women wore round cone-shaped hats trimmed with fur (“borik”).

Men wore boots with a bent toe (“6ip taka”), galoshes (“kebis”). Women's shoes were more refined than men's. In wealthy families they wore boots with ornaments, shoes inlaid with silver.

Embroidered leather, velvet or silk belts (“beldik”), boots for hunting, shoes were important in the clothes of the Kazakhs. They determined the status and financial situation.

Jewelry was made of precious materials: silver, gold, decorated with precious stones. Kazakh jewelry is varied: precious rings of various shapes, large bracelets (“glitter”) cast in silver, decorated with gold and jewelry, pendants and medallions (“shashbau”), earrings in gold or silver.

Kazakhs possessed different jewelry techniques: engraving, embossing, casting. Weapons are an important part of the culture of the Kazakh people. The Kylysh (twisted sabers) were forged from special steel.

Nomads used swords, swords, and knives with a long, curved blade, but more often “sadak” - a bow with arrows.

For protection, they put on chain mail, armor made of steel (“sauyt”), shields of wood or leather, reinforced with steel.

At the beginning of the XVIII century guns became popular. At first, firearms were bought in Central Asia, but later the Kazakhs learned how to make weapons, gunpowder and bullets.

The national dishes of the Kazakhs were made of leather. Sewed utensils from cattle hides, horse skins.

When meat was prepared for the winter, the skin was left for the production of dishes. Skins were sheared, washed with sour milk, salted, dried in the sun. Wooden utensils (cups, cups for koumiss) were decorated with carvings and precious stones. A metal boiler - a cauldron - was in every household. If the tribe led a sedentary lifestyle, they used pottery.

All household elements of the 15th – 18th centuries corresponded to the lifestyle of nomadic Kazakhs.


Things and utensils were made from improvised materials, easily transported.

The culture of the Kazakh people is original and unique. Material culture reflects the characteristics of the life of nomads: their way of life, traditions. Clothing, jewelry, weapons, household utensils have survived to this day. This gives us an idea of Kazakhstan of the 15th – 18th centuries.

2. Kazakh culture at the turn of the XVIII - the end of the nineteenth centuries.

In the XVIII century, the culture of Kazakhstan did not undergo major changes, it preserved all the traditions inherent in the medieval nomadic formations of Eurasia. This is clearly manifested both in material and in spiritual culture. It is enough for this to compare the samples of Zhyrau poetry - Shalkiz Zhyrau (XV century) and Bukhar Zhyrau (XVIII century).

The nomadic way of life determined the types of dwellings, clothes and food, oral folk art, etc. Differences are revealed only in the details introduced into nomadic societies due to external influence. Until the middle

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

of the 18th century, a nomadic way of life was the main criterion for identifying the population of the steppes with the concept of “Kazakh”.

In addition to the traditional guns in the 18th century, rifles are especially common in the Kazakh environment, mainly wicks and on special legs (moses). N.P. Rynkov notes that the Kazakhs use guns more than the Bashkirs.

In the XVIII century, Tolgau songs were especially popular, the authors of which were the well-known Zhyrau - Bukhar, Umbetey, Aktamberdy, Tattikara and others. As you know, Zhyrau is not only an improvising singer, but also an exponent of the interests of ordinary free nomadic community members. Often they combine the title of Zhyrau with political activity. The Tolgau is sometimes fulfilled as a prophecy, so that, to one degree or another, the Zhyrau performed the priest’s mission in the society of nomads. The Tolgau songs are full of philosophical thoughts about the meaning of life, the harmony of the world.

In the XVIII century, this tradition is gradually weakening, as evidenced by the new galaxy of akyns - Koteshe, Shal, etc. In the era of complete domination of folklore, only religious literature related to the spread of Sufism in Kazakhstan can be attributed to writing. In the nineteenth century, the development of national literature continued. A number of heroic fads appeared: “Raw Batyr”, “Isatay - Makhambet”, “Becket Batyr”, “Zhankozh”, “Dosan” and others. A number of historical songs are connected with the Kenesary movement. The lyre-epic genre of Kazakh poetry was further developed in the 19th century, in which everyday scenes of Kazakh life were reproduced at a high artistic level - Makpal Kyz, Ayman-Sholpan.

Aitys occupy a large place in the literature of the 19th century. The subjects and art forms of aitys were varied. The changes that took place in the steppe in the 19th century were reflected in Kazakh poetry, giving rise to a pessimistic trend known as Zar Zaman. The most famous representative of this area is Shortanbai. The basis of the literary Kazakh language was laid by Abay, whose work was enriched by the cultural heritage of the East and West.

Abay Kunanbayev touches upon historical and pedagogical problems, issues of self-determination and spiritual development of the people.

Fine art in the 19th century developed in the traditional directions - geometric, floral, zoomorphic and cosmogonic.

The creativity of Kurmangazy, Dauletkerey, Tattimbet, Yklas, Bayserke, Tok had a huge impact on the development of instrumental music.

I. Altynsarin played a large role in the development of education among the Kazakhs.


3. Kazakh culture of the twentieth century.

Kazakhstan at the beginning of the twentieth century began a difficult path to overcome the cultural dictates of the Russian Empire. Moreover, paradoxically, the imperial power itself initiated such processes. During this period, a special interest was formed in national folklore, arts and crafts, the formation of a national school was taking place.

With the formation of Soviet power in Kazakhstan, a course has been proclaimed to eliminate the illiteracy of workers. Education becomes universal, compulsory and affordable due to the creation of public schools, evening courses, etc.

In the 1920s and 1930s the process of reforming the Kazakh writing system is underway: the Arabic script is being replaced by the Latin alphabet, and soon the Latin alphabet is giving way to the Cyrillic alphabet. These processes were of dual importance for the development of Kazakh culture. On the one hand, a national school was formed, education became accessible and compulsory for all citizens. The increase in the cultural level was positively reflected in the development of various forms of artistic creativity. On the other hand, the transition to the Cyrillic alphabet broke the connection between Kazakh culture and Arabic.

Kazakh literature and book publishing at the beginning of the twentieth century. The most educated and advanced representatives of the Kazakh people become their teachers, mentors. They synthesized traditions,

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

customs and mores of the steppe people and progressive ideas, teachings. Through the spoken and written word, they influenced the formation of national identity, national values and guidelines.

Akhmet Baitursynov became famous for his translations and poetic creations (collections “Kyryk Mysal”, “Masa”). As the translator of fables I. Krylova became famous Spandiyar Kobbeyev. His pen belongs to the novel “Kalym”. Myrzhakyp Dulatov - is the author of the work “Unhappy Jamal”.

Mukhamedzhan Seralin is a Kazakh poet and public figure, journalist. From his pen came such works as “Top Jargon” and “Gulgashima”. Sultanmakhmud Toragayrov is the author of short stories on the topic of social inequality and the novel “Kamar Sulu”.

Magzhan Zhumabaev (Sholpan collection) had a significant influence on the formation of Kazakh versification. He introduced new poetic forms, formed an original style.

A special place in the literary process of the beginning of the twentieth century is occupied by the poet of philosophical and religious direction Shakarim Kudaiberdiev. His poetry reflects a subtle sense of reality, a rush of man up.

Akyns - carriers of historical memory, they sang national heroes, thereby forming national identity and a sense of dignity. They were the guardians of national memory, traditions and customs. Therefore, they were revered among the people, respected, listened to.

At the beginning of the twentieth century, Kazakh musical art was represented by the work of such folk songwriters: Nurpeis Bayganin, Zhambyl Zhabayev, Yestai Berkimbayuly, Akan sere, Kenen Azerbayev, Isa Bayzakov, Toktar Amrenov, Baluan Sholak, Ukili Ibrai.

All of them were not only performers, but also composers. Among them is Dina Nurpeisova, a talented improviser dombra player, a follower of Kurmangazy, and the author of the kyuy Konil ashar.

Among the Kazakh performers of the early twentieth century, Mayra Shamsutdinova was especially popular. For her high vocal range, she was nicknamed the "nightingale." Of particular importance in her creative self-realization was the meeting and collaboration with the ethnographer and composer A. Zataevich. A. Zataevich collected more than a thousand songs of the Kazakh people and published them in 1925.

Kazakh culture in the early twentieth century is experiencing a surge and prosperity, but the germs of national culture were destroyed during the repressions of the 1930s, which turned into an irreparable loss for literature and art.


All scientific institutions of Kazakhstan in the 50s-80s were divided into two groups of their own Kazakhstan and institutions of central subordination, working on the territory of the republic.

The immense success of Soviet and Kazakhstani science was the implementation of the space program. On October 4, 1957, the first artificial satellite was launched into the Earth's orbit from the Baikonur Cosmodrome.

A huge role in the development of literature was played by the outstanding writer M. Auezov, who completed the four-volume novel The Way of Abay in the 1950s. In 1959, this work was awarded the Lenin Prize. The State Prize was awarded to Nurpeisov's trilogy “Blood and Sweat” and the works of J. Moldagaliev. An important place in Kazakh literature of this period was occupied by works on historical subjects, first of all, the novel-trilogy of I. Yesenberlin “Nomads” and the works of A. Alimzhanov, S. Mukanov, S. Markov, D. Snegin and M. Simashko.

Conclusion

The development of culture in the Soviet period was a mixed process. Along with the undoubted successes in various fields, in the field of culture, obvious crisis trends were noticeable, caused primarily by the national policy of the USSR. There was a gradual reduction in the scope of the Kazakh language. 95% of books and 70% of telecasts were published in Russian; all office work was conducted on it. In the 60s-70s. Russian became the main language of the university and science; the number of schools with the Kazakh language of instruction began to decline. As a result, there was a situation when about a third of Kazakhs in the late 70s did not know their native language at all. This led to a reduction in the audience of Kazakh-speaking writers, a general feeling of discomfort in interethnic relations.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

1. Globalization is a global process, the most powerful and significant for today. The Republic of Kazakhstan, as it enters the world community and finds its place in it, is increasingly and deeply affected by globalization in areas, including national identity.

The national identity of any national community is determined by many factors - historical, political, cultural, linguistic, territorial, civilizational and others.

Complex and relevant in the development of society is the issue of identification and self-identification of its members. Because it means how much a person identifies himself or does not identify himself with society. Identity is formed on the basis of the corresponding national paradigm, at the intersection of national-historical, socio-psychological, socio-cultural, political-cultural and other spheres. Its content includes established features of national culture, ethnic characteristics, customs, beliefs, myths, moral imperatives, etc. .d. It is closely connected with the concept of "national character".

Ethnic self-identification is a conscious act of ethnic self-determination of a person, referring himself to a certain ethnic community.

The problems of state, national, civic identity, its preservation and further development without destroying its integrity is one of the main issues, the analysis of which is necessary to develop the most effective entry of Kazakhstan into the world community and the challenges of globalization.

The processes of globalization directly affect the aggravation of the identity crisis.

These processes - democratization, economization, informatization, cultural standardization, value universalization and others - inevitably run into national identity as an obstacle to its natural development, as a central core that stores the most established, sometimes accumulating millennia, and therefore the most durable representations of various ethno-national communities. about themselves.

At the same time, various conflicts develop, the outcome of which depends on the strength or looseness of the existing national identities, their uncompromising and rigidity, immunity to the new, or, on the contrary, their flexibility, ability to adaptive change, renewal without losing cultural identification cores.

Globalization, which seeks to grind down national identity, to dissolve it in global processes, is thus a kind of qualifying tournament for such cores.

Theorists of globalization note the rapid revival of ethnic movements and sentiments. Globalization not only unifies and homogenizes cultures, but awakens and stimulates the local and ethnic self-consciousness of people. On the other hand, a number of globalization processes, both internal and external, directly affect the aggravation of the identity crisis.


Ultimately, the destruction of the identity of the people turns into the depletion of its “personal” beginning, the loss of its historical existence as self-fulfillment and creation by the people of their historical destiny, life, based on their own deep foundations: cultural-historical, geopolitical and spiritual-religious.

The modern cultural process is characterized by contradictory tendencies. We identify two important trends in the development of modern world culture: the localization of national-state cultures and the integration of various cultures into a single global culture.

Material culture is characterized by the strengthening of scientific and technological progress. Technological progress is expressed in a huge number of objects created by people, technical progress has spread to the sphere of spiritual culture. The main task of the development of material culture is to overcome unevenness and change the nature of nature management.

Spiritual culture develops in the same multifaceted way, the system of scientific knowledge reaches a high level in order to meet the requirements of modern civilization. This process is facilitated by the education system, which is an important element in the functioning of spiritual culture.

It is important to emphasize that the main value of education is its accessibility. The combination of education with upbringing is important, because. we have to admit that aggression, vandalism, selfishness, and destructiveness are becoming a mass phenomenon.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

The culture of Kazakhstan is a complex multi-level formation that forms the arrangement of a large society in a vast space. At the same time, culture is created both in the space of the individual and in interpersonal relations. In accordance with these, the following types of Kazakh culture can be distinguished:

- 1) culture known and unknown, known in circulation, the second culture that existed in the past, or exists today in isolated social niches. In recent years, the known culture has expanded substantially;
- 2) the culture of the individual, social group, society, the problem with the culture of the social group singled out the culture of the children, youth, adult generation, but the boundaries separating these sociocultural formations are blurring;
- 3) metropolitan and provincial, urban and rural culture, classics are concentrated in the capital, in large cities, folk in the provinces (mythology, folklore, arts and crafts).

The culture of an ethno-social community is a component of world culture, but a stream of innovations falls on the traditional one, while the system is often broken, harmony is violated.

The main trends and directions of contemporary art in Kazakhstan.

In art, the versatility and universality of the view of the world were manifested. One recognizable feature in contemporary art has been the tendency to focus on a single depicted object or a set of permanent objects.

The chosen object or plot turns in the work of artists into a kind of symbol.

132 titles of books were published, incl. 15 volumes of the Babalar Sozi series, 10 volumes of the History of Kazakh Literature series, 5 volumes of the Anthology of Kazakh Music series, 34 volumes of the World Literature Library series, 11 volumes of the World Philosophical Heritage series, 5 volumes of the World cultural thought” and “Ancient world of Kazakh law”.

Youth subculture is a system of values and norms of behavior, tastes, forms of communication that is different from the culture of adults and characterizes the life of adolescents, youth from about 10 to 20 years old.

The youth subculture developed noticeably in the 1960s and 1980s for a number of reasons: extension of the terms of study, forced non-employment, acceleration. The subculture of youth, being one of the institutions, a factor in the socialization of schoolchildren, plays a controversial role and has an ambiguous effect on adolescents. On the one hand, it alienates, separates young people from the general culture of society, on the other hand, it contributes to the development of values, norms, and social roles.

Rockers are a direction of the youth movement listening to rock music. Ideally, a rocker is a well-read person who understands the social situation, knows how to think and draw conclusions on his own, which he sets out in the corresponding texts set to music.

A subculture is a part of a social organism; it does not contradict the basic culture, but complements it.

National holidays


Kazakhstan is a large multinational country that is rich in both old traditions and new ones acquired over the years of independence. In the Republic of Kazakhstan, international holidays are celebrated, such as: New Year, March 8, but there are also holidays characteristic only for this country - Unity Day, Capital Day, etc. All holidays in Kazakhstan are divided into national, state and professional holidays. National holidays are held in honor of events of particular historical significance for the formation of Kazakhstan as a sovereign state. Celebrations are held on national holidays. This holiday is the Independence Day of Kazakhstan. Public holidays are dedicated to events of social and political significance. These include traditional holidays of the Kazakh people. This category of holidays includes New Year, March 8, Nauryz, Unity Day, Capital Day, Constitution Day, etc.

In addition to those listed above, professional holidays are also celebrated in Kazakhstan.

National and state holidays are declared non-working days for the entire population of Kazakhstan.

2.Cultural policy of Kazakhstan.

The cultural policy of the state is the basis for the formation of patriotism, love for the Motherland, its history, respect for the peoples inhabiting it. The formation of cultural priorities is an important part of the true sovereignty of the state.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

The Law of the Republic of Kazakhstan dated December 24, 1996 No. 56-I "On Culture" regulates public relations in the field of creation, revival, preservation, development, use and dissemination of the Kazakh national culture, the culture of other peoples of Kazakhstan.

Cultural policy is a direction of state policy related to planning, design, implementation and provision of the cultural life of the state and society.

The main bodies implementing the cultural policy of the state are cultural institutions, which are divided into institutions involved in the preservation of cultural heritage - libraries, archives, diverse museums, reserves and institutions that decide the development of artistic activity - creative unions and associations, architectural art and restoration workshops, film studios and film distribution institutions, theatres.

The main goal of cultural policy is to transform the norms and standards of people's social adequacy into images and examples of their social prestige as the shortest and most reliable path to social benefits and high social status.

The national idea is Mangilik El.

The First President of the Republic of Kazakhstan N. Nazarbayev in his Address to the people of Kazakhstan dated January 17, 2014 "The path of Kazakhstan-2050: Common goal, common future" noted that over the long years of development of Kazakhstan, the main values have been created that unite all Kazakhstanis and form the basis of the future of our country .

Thanks to these values, we have always won, strengthened our country and increased our successes. These state-forming, national values are the ideological basis of the new Kazakh patriotism.

One of the functional tasks of the “Mangilik El” idea, which was set by the Leader of the Nation, the Head of our state, is the urgent task of preserving our cultural code: language, spirituality, traditions. The global task of preserving spirituality has been set. It seems that the spirituality of our people is based on the history of the Kazakh people, in the common history of our state and all Kazakhstanis, since this is our common destiny, which unites us in the present and is the key to our unity and prosperity in the future. "Mangilik el" symbolizes the entire Kazakh people, their invincible and life-affirming energy, the spirit of the Kazakh people.

"Mangilik el" is a spiritual component of our statehood. And therefore, when developing and forming the categorical apparatus of such a system-forming phenomenon as "Mangilik el", it is necessary to rely on the accumulated invaluable spiritual capital of our people.

The Rukhani Zhangyru program is concrete steps from modernization expectations to changes in public consciousness. National pragmatism is what the agenda put forward by the head of state dictates today. This is a leadership of civil engineering, this is our model of civic nationalism in the most positive sense.


Pragmatism is important in all areas of our life. For example, it concerns ecology. Here is a quote from the article: "And only in a few years in the middle of the last century, the irrational use of resources led to the disappearance of the Aral Sea, the transformation of thousands of hectares of fertile land into ecological disaster zones."

Franchising itself is built on knowledge of both theoretical and practical nature. And here one more element of the modernization of consciousness is needed - the openness of consciousness. And above all, readiness for change. For example, to the introduction of the Latin alphabet. The modern world is mostly represented by the Latin alphabet. These are information technologies created on the basis of the Latin alphabet.

State Program "Cultural Heritage".

The state program "Cultural Heritage" was developed on the initiative of the President of the Republic of Kazakhstan N.A. Nazarbayev.

The purpose of the Program is to study, restore and preserve the historical and cultural heritage of the country, the revival of historical and cultural traditions, and the promotion of the cultural heritage of Kazakhstan abroad.

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

Cultural heritage is the most important feature of a civilized society, it includes spiritual, moral and material values that do not just pass from one generation to another, but require enormous efforts and funds on a national, state scale, so as not to lose them.

It is important to preserve the cultural heritage of each people in modern conditions - in the age of computer technology, globalization processes, which leads to the loss of the identity of the peoples of the world.

Therefore, today the problem of preserving cultural heritage is relevant for everyone.

“There are no Egyptian pyramids and the Roman Colosseum in our country, but the role of the nomads who lived in ancient times on the territory of Kazakhstan is invaluable not only for Eurasia, but also for world history. We must show the greatness of the steppe civilization at the world level - this is one of the main tasks of the "Cultural Heritage" program, the President of Kazakhstan N.A. Nazarbayev emphasized.

The Tugan Zher program is the basis of national patriotism.

In the Program article “Looking into the Future: Modernization of Public Consciousness”, the Head of State N.A. Nazarbayev sets before us new large-scale tasks for the modernization of public consciousness. One of its main conditions is the preservation of its own national cultural and genetic code, the fundamental basis of which is patriotism, as part of the national strategy of the state.

The President of Kazakhstan proposed to introduce the "Tugan zher" program, which can easily be transferred to a wider installation - "Tugan el".

The Tugan Zher program is an integral element of the Rukhani Zhangyru public consciousness modernization program and is designed to combine a rational and emotional attitude towards the Motherland. The program is based on cultivating a sense of true patriotism among Kazakhstanis, which is expressed in love, pride and devotion to their land and its history, culture, traditions and way of life, moral duty to the Motherland.

State Program "Sacred Geography of Kazakhstan".

These are especially revered monuments of natural and cultural heritage, which have an enduring value in the memory of the Kazakh people and act as a symbol of national unity and rebirth.

Natural and landscape objects, such as "sacred" mountains, caves, rivers, tracts, ancient settlements, places of unusual natural phenomena, tribal sanctuaries, mounds and burial places, objects of religious worship, places of memorable battles and exploits, places of life act as sacral monuments. great people, saints, mausoleums, temples and other monuments of natural cultural and historical heritage, where worship is one of the foundations of the spiritual traditions of our people.

State program "Digital Kazakhstan".

On December 12, 2017, the State Program "Digital Kazakhstan" was approved by Decree of the Government of the Republic of Kazakhstan No. 827.

The state program "Digital Kazakhstan" is an important comprehensive program that aims to improve the standard of living of every resident of the country through the use of digital technologies.


The main goals of the Program were to accelerate the pace of development of the economy of the Republic of Kazakhstan and improve the quality of life of the population, as well as create conditions for the transition of the economy to a fundamentally new trajectory - the digital economy of the future.

Gender policy is a state and public activity aimed at achieving equality between men and women in all spheres of society.

Project "100 new faces". In Kazakhstan, the implementation of the project "100 New Faces" has begun, the purpose of which is to show the real face of those who create modern Kazakhstan with their mind, hands and talent.

This project will become a role model for the new generation. Also, the project will have a positive impact on the formation of a meritocratic society in Kazakhstan.

The national idea is a dialogue of cultures based on their mutual penetration, enrichment and development in line with universal values and cultural pluralism.

<div>ОҢТҰСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div> SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div>	
Department of « History of Kazakhstan and social – public disciplines»	044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies	

It is important to preserve community psychology in everyday life, to build a system for making collective decisions in the context of the individualization of society.

The task of modern society should be to preserve the foundations of spirituality inherent in traditional culture, to prevent its erosion and absorption by the market

4) Illustrative material: presentation

<https://www.youtube.com/watch?v=g8AqkvVeft0&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=18>

<https://www.youtube.com/watch?v=Obi7MP03Dcs&list=PLQMpC3esuUWxtWmY80akH7MtlSa2xOyhj&index=19>

5) Literature:

Main


1. Zholdubaeva A.K. Culturology: workshop. - Almaty: Treasury named after al-Farabi, 2014.
2. Culturology: textbook. / ed. A.S. Mamontov. - 2nd ed., Rev. and add. - M.: Yurait Publishing House, 2016.
3. Culturology: a textbook / under the scientific. ed. G.D. Dracha. - 2nd ed., erased. - M.: KNORUS, 2014.
4. Gabitov T.Kh. "Kazakhs: the Experience of cultural analysis." - Saarbrücken: Germany Academic Publishing GmbH & Co. Kg lap lambert. - Heinrich-Böcking-Str. 6-8, 66121. - KG LAP LAMBERT, GERMANY, 2012.

Additional

1. Grushevitskaya T.G. "Culturology": textbook / T.G. Grushevitskaya, A.P. Sadokhin. - M.: Alpha-M: INFRA-M, 2015.
2. Danilyan O.G. "Culturology": a textbook / O. G. Danilyan, V. M. Taranenko. - 2nd ed. - M.: INFRA-M, 2014.
3. Daukeeva S. "Philosophy of music of Abu Nasr Muhammad al-Farabi." - A., 2002.
4. Delez J. "Cinema". - M.: Ad Marginem, 2004.
5. Moldabekov J.Zh. "Intellectual nation. Strategic course and cultural-national factors of formation." - A.: KazNU named after al-Farabi, 2015.
6. Mutanov G.M., Tajikova K.Kh., Khasanov M.Sh., Nurysheva G.Zh., Kurmangalieva G.K., Seytakhmetova N.L., Syrgakbaeva A.S., Dzhaambaeva B.A. / under the general ed. G.M. Mutanova. "Al-Farabi and the present": a training manual - Almaty: Cossack University, 2014. - 223 p.
7. Segizbaev O.A. "History of Kazakh philosophy: from the first archaic representations of the ancients to the philosophy of developed forms of the first half of the twentieth century": Textbook for universities. Almaty: Gylym, 2001.
8. Syrgakbaeva A.S. "Some features of urbanism in Kazakhstan" / ҚазҚУ хабаршысы. Series: Philosophy, Political Science, Cultural Studies Serial. - Almaty., 2010. No. 1, p. 87-91.

Electronic resources

1. Culturology [Electronic resource]: electronic textbook. manual for university students / ed. A. N. Markova. - 4th ed., Revised. and add. - The electron. text data (6.07 Mb). - M.: UNITY-DANA, 2011. -- 400 p. email opt. disk (CD-ROM). - (Textbook. Lit. for higher and secondary vocational education).
 2. Dobrokhotoy, A. L. Culturology [Electronic resource]: classic works: collection. tr / A. L. Dobrokhotoy. - The electron. text data (10.0 Mb). - M.: KNORUS, 2011. -- 45306 p. email opt. disk (CD-ROM).
 3. Grushevitskaya, T. G. Culturology [Electronic resource]: an electronic textbook for university students / T. G. Grushevitskaya, A. P. Sadokhin. - 3rd ed., Revised. and add. - The electron. text data (5.45). - M.: UNITY-DANA, 2011. -- 686 p. email opt. disk (CD-ROM).
- 6) Security questions: (feedback Feedback)

<div>ОҢТҮСТІК ҚАЗАҚСТАН MEDISINA AKADEMIASY «Оңтүстік Қазақстан медицина академиясы» АҚ</div> <div><div>SOUTH KAZAKHSTAN MEDICAL ACADEMY АО «Южно-Казахстанская медицинская академия»</div></div>		
Department of « History of Kazakhstan and social – public disciplines»		044/60-11
LECTURE COMPLEX of Psychology and Cultural Studies		

1. How did the formation of Kazakh traditional culture go?
2. What is the phenomenon of the Kazakh Enlightenment?
3. Describe the phenomenon of "Zar Zaman" in the Kazakh culture.
4. Define the main achievements of Kazakh philosophy of the 18-19 centuries.
5. What are the epic poems of the Kazakh people.
6. Name the famous zhyrau.
7. How was Kazakh traditional culture studied during the Soviet period?
8. Define the concept of self-identification.
9. What is the place of the Kazakh culture in the Eurasian cultural space?
10. The place of Kazakh culture in the multicultural space of modern Kazakhstan.
11. What is the national picture of the world and its cultural representation?
12. On what criteria is ethnic identity based?
13. What are the main trends and trends in contemporary art Kazakhstan.
14. What is the essence of the cultural code of the Kazakh people?
15. What are the problems and prospects for the development of the modern Kazakh film industry?