

Some natural objects in the territory of Torgay region are surrounded by many legends and often have a special sacral significance in the eyes of local residents. Without reliance on national and cultural roots, modernization will hang in the air. It is a platform that connects the horizons of the past, present and future of the people and the most important mission of spiritual modernization is to reconcile the various poles of national consciousness. Indeed, the cultural and geographical belt of the relics of Kazakhstan is and is such a symbolic defense and source of pride that invisibly carries us through the centuries.

References

1. Article of the Head of State "A glance at the future: modernization of public consciousness".
2. Dobrosmyslov, A.I. [Text]/ A.I.Dobrosmyslov Turgai region. Historical essay.
3. inform.kz http://www.inform.kz/en/zhauke-batyr_a2259577.
4. Nysanbaev, A.N [Text]/ A.N.Nysanbaev National encyclopedia "Kazakhstan". 3rd. Almaty, 1998. – 2007.
5. The encyclopedia "Kostanay region" [Text]. – Almaty, 2006.

Article received by the editorial office: 21.12.2017

БЕКМАГАМБЕТОВ, Р., КОЖАМБЕРДИЕВ, С. ТОРГАЙ ОБЛЫСЫНЫҢ РУХАНИ ЖӘНЕ ҚАСИЕТТІ ЖЕРЛЕРІ

Бұл мақалада Торғай аймағының рухани және тарихи құндылықтары қарастырылады, себебі қасиетті жерлерге деген қызығушылық және тұтастай алғанда туған жердің мәдени ландшафттарына деген қызығушылық артып келеді. Бұл аймақты әрдайым зерттеу құндылықтар жүйесін қалыптастыруға, оның мәдениетін сақтауға, дәстүрлердің сақталуына және ұлттық кодексті сақтауға бағытталатынын айта кету керек.

Мақаланың мәнін ашатын сөздер: рухани құндылықтар, тарих, ұлттық код, тарихи орындар, ескерткіштер

БЕКМАГАМБЕТОВ, Р., КОЖАМБЕРДИЕВ, С. ДУХОВНЫЕ И ИСТОРИЧЕСКИЕ СВЯТЫНИ ТУРГАЙСКОЙ ОБЛАСТИ

В данной статье рассмотрены духовно-исторические святыни Тургайского региона, ведь во всем мире растет интерес к сакральным местам и в целом к культурным ландшафтам родного края. Также стоит отметить, что изучение региона во все времена актуально, так как нацелено на формирование системы ценностей, бережение своей культуры, соблюдение традиций и сохранение собственного национального кода.

Ключевые слова: духовные ценности, история, национальный код, исторические места, памятники

UDK 94(574)

*Bekmagambetova M.,
candidate of historical sciences, associate professor
Kostanai State Pedagogical Institute
Bekmagambetov R., candidate of historical
sciences, Kostanai State Pedagogical Institute
Kostanay, Kazakhstan*

THE HISTORY OF ETHNOCONFESSIONAL DEVELOPMENT OF THE REPUBLIC OF KAZAKHSTAN

Abstract

The article reviews the history of ethno-confessional development of Kazakhstan from the moment of gaining its independence to the present. There are 130 ethnoses and over four thousand religious associations in the country. Ka-

Kazakhstan has unique experience of preservation of national and cultural values of all people. The Kazakhstan model of interethnic tolerance was built on the basis of constructive creative interaction of ethnocultural associations and the state.

Keywords: *ethnos, confession, tolerance, consent, patriotism, the Doctrine of national unity, Assembly of People of Kazakhstan, ethnocultural education.*

1. Introduction The modern ethnic situation in Kazakhstan is characterized by dynamic processes of growth of ethnic consciousness, revival of ethnic originality, culture, traditions. The strengthening of tolerance between ethnoses and confessions is of great importance in the republic internal policy. The interethnic and interconfessional consent organically penetrate the Kazakhstan society.

2. Materials and Methods The main methods in writing the article were analysis and synthesis; historical and logical; problem-chronological, historical-comparative and systemic methods. The sources were the works of Kazakhstani authors, as well as reference and statistical material, state program documents.

3-4. Results and Discussion The state policy in the sphere of interethnic relations in the country is based on the ideals of freedom, equality and consent, principles of the Kazakhstan patriotism, mutual respect and mutual support of all members of the society. It proceeds from the purpose of building Kazakhstan as a common home for all ethnoses living in it. In the Constitution of Republic of Kazakhstan it is forbidden to rouse racial, national, religious, class and patrimonial discord. Laws of Kazakhstan provide human rights without dependence from this or that ethnicity. The basic approach of the Kazakhstan legislation is formation of the civil society, equality of all citizens of the republic. The policy strategy in sphere of interethnic relations is determined in the state concepts of ethnocultural education and the language policy of the country [1. p.122]. Nowadays the Doctrine of national unity became the fundamental program document aimed at the maintenance of national unity in Kazakhstan on the basis of civil identity, patriotism, spiritual-cultural affinity, preservation of stability, interethnic and interconfessional consent in the society.

The Doctrine acts as the basis for creation of the complete system of legal, social and economic, political, state-administrative measures directed on strengthening of unity of people, development of democracy, dialogue of cultures and civilizations.

The Doctrine realization is directed on activization and mobilization of human, mental potential of the country for accelerated development of Kazakhstan, achievement of the worthy standard of living of each of us, observance and protection of rights and freedom of citizens guaranteed by the Constitution of the Republic.

The maintenance of national unity is an important condition for creation of the democratic, secular, legal and social state. Economic growth, social progress and democratic development of the country are possible only through consolidation and preservation of unity of the society. Kazakhstan as the independent, sovereign and recognized all over the world state has a political will and all necessary economic and social resources for the decision of this problem.

Preservation of independence and statehood strengthening, equality of possibilities and protection of rights and freedom of citizens, creation of the intellectual nation and development of national spirit should become a cornerstone of our national unity and vital principles of each of us. All that will create the basis for dynamic development of the country in forthcoming years.

With gaining independence President N.Nazarbaev defined the basic priority in the country development: maintenance of stability and international consent. This problem was defined in 1993 in the concept "Ideological consolidation of the society as the condition of progress of Kazakhstan", that formulated the principles of the state policy in the ideology sphere:

□ maintenance of stability and international consent as the essential political condition of successful realization of reforms;

□ creation of legal conditions and practical base for realization of the principle of economic freedom of a person;

□ development of ethnic originality and preservation of national-cultural variety of Kazakhstan;

□ deepening of democratic transformations, maintenance of pluralism in politics.

Year 1993 is the beginning of the big work on formation of the Kazakhstan model of interethnic and interconfessional tolerance.

In Kazakhstan the unique and effective mechanism of realization of the national policy and international dialogue represented by Assembly of People of Kazakhstan is created. Assembly of People of Kazakhstan created in 1995 unites all national-cultural centres and all representatives of ethnoses living in our country [2. p.109].

Assembly of People of Kazakhstan became the institutional coordinator of interethnic relations in the polycultural Kazakhstan society. It promotes strengthening of the state sovereignty, integration into the world community, strengthening of the image of the state in the international arena.

Head of the state N.Nazarbaev in his speech at XV session of Assembly of People of Kazakhstan noted: “Assembly – a cradle of unity and consent of the country, a blessed shanyrak of unity and stability. Assembly of People of Kazakhstan is the original and unique institution which has taken place as a result of especially Kazakhstan political innovation. It has played and plays an important role in the history of the country as the main mechanism of interethnic and interconfessional consent” [3. p.2–3].

Today Assembly of People of Kazakhstan works within the limits of the new legal status. It is considerably strengthened in the organizational plan. Assembly of People of Kazakhstan elects nine deputies of Mazhilis of Parliament becoming thus an acting force of the young Kazakhstan democracy.

According to the Strategic plan for development of Republic of Kazakhstan till 2020 Assembly of People of Kazakhstan will have the further development as the unique and highly effective institution on realization of the balanced national policy promoting consolidation of the society, strengthening of patriotism and formation of identity of Kazakhstan people on the basis of the national idea and uniform values [4. p.37].

In recent years sociological polls on problems of interethnic relations are often held. In the field of our attention there will be a research held on order of the Ministry of culture and information of RK in September, 2009. According to the given research the interethnic world, consent and stability are admitted as the major values and achievement of the Kazakhstan society: 93,7 % of respondents agree with it. As a whole interethnic relations are defined as quiet (88,4 % of positive estimations in the poll). It is possible to say that interethnic relations in the republic are characterized by stability and absence of the obvious centres of tension and conflictness: 77,8 % of the participants of the poll define the level of tension of interethnic relations on 10-point scale in a range from 0 to 4 points, that is as "very low" and "low". 16,6 % of the respondents give average estimations in the range from 4 to 7 points, and 4,9 % of the respondents consider the level of tension of interethnic relations as high (7–10 points on the offered scale) [5. p.25–26].

Thus the condition of interethnic relations in Kazakhstan is characterized by stability and favorable dynamics. All ethnic groups of the population show high tolerance and readiness for such forms of interethnic interaction as work in the polyethnic collective, cooperation and interaction with representatives of other nationalities. But at the same time it is necessary to consider the fact that the sphere of interethnic relations retains a latent conflict potential (the problem of Russian people in the CIS countries, language, personnel aspects of the problem of interethnic relations).

Functioning of Houses of friendship financed at the expense of the state budget is one of the important measures on revival and development of cultures of national minorities.

In the early 1990s the permanent exposition describing the culture of the people of Kazakhstan was opened in the Central State Museum of RK. Each ethnos living in the country presented the items of its material and spiritual culture, works of art and national creativity. Ethnographic museums also function in many regions and cities of the republic. Uigurs, Germans,

Koreans, Uzbeks of Kazakhstan have their theatres. Almost in each national-cultural association there are art ethnographic collectives.

Festivals of national creativity, languages of the people of Kazakhstan, national holidays Nauryz, Day of unity of the people of Kazakhstan, days of memory of victims of political repressions, spiritual unity and consent are regularly held. Besides, each ethnos has its traditional national holidays revived for years of independence of the country [6. p.69].

The concept of ethnocultural education is developed in the republic. Its primary goal is to create the model of education focused on preservation of originality of ethnic groups and development of other cultures, realization of interconnected aims: ethnic identification and state integration. Today there are all conditions in Kazakhstan to consider the ethnocultural variety of the country as a positive factor of the social development.

The Kazakhstan model of national policy is based on ethnic variety, originality of all Kazakhstan ethnoses and strengthening of civil identity. At the official level in order to maintain steady stability the policy promoting the development of the common civil Kazakhstan identity of the citizens of the country, regardless of ethnic belonging and religion, is held.

Modern confessional space also is characterized by a wide variety. For years of independence the number of religious associations in the country has increased 5-fold. In the republic there are 4 000 religious associations representing over 40 confessions and denominations keeping over 3 000 cultic constructions. They publish 38 names of printing editions [7. p.50]. There are 8 higher education, 6 specialized secondary, 3 comprehensive religious educational institutions and 2 boarding houses in the republic. Almost at all large orthodox, Catholic, Protestant churches and 19 mosques there are courses on studying the bases of Bible and Koran [1. p.156]. All religious educational institutions passed the state registration and have the status of the legal body.

The formation of the legal base for realization of right to freedom of worship became the first step in the course of forming the state policy concerning religious confessions. On January 15th, 1992 the Act "About freedom of worship and religious associations" was passed. It was one of the first acts of the independent country. According to the Constitution Republic of Kazakhstan is the secular state where religious organizations are separated from the state. All democratic rights and freedom of citizens particularly freedom of conscience and worship are fixed in the Constitution.

The state creates equal and favorable conditions for confessions and realization of their functions, actively stimulates interreligious dialogue. Kazakhstan becomes a traditional place of dialogue of various world outlook systems, religious interaction. Our republic in 1992 became a venue of the first World congress of religious consent which collected representatives of many confessions, scientists and artists. For rectification of historical injustice it is necessary to notice that the first such forum took place more than a century ago in Chicago where in 1893 the congress of world religions took place. And almost in hundred years in Almaty this undertaking was continued by holding World congress of religious consent which collected famous religious and public figures from different CIS and far-abroad countries. The participants of the Forum in the accepted manifest called to declare this day – Day of the moratorium on conflicts and search of ways of reconciliation. Since then in Kazakhstan on October 18th we celebrate Day of religious consent.

The consent and tolerance in religious sphere in Kazakhstan have essentially another content than in economically developed and traditionally democratic countries. In Kazakhstan tolerance is the result of recognition of importance of religion for the society. This tolerance of deeper content, formed by centuries, informal. For this reason Kazakhstan in every possible way promotes the dialogue between the Muslim world and West. Astana already in the third time accepts participants of Congress of leaders of world and traditional religions. These forums showed the ability of religious leaders to conduct meaningful dialogues for the sake of peace and consent between people of the world.

There is an International centre of cultures and religions in the republic. Spirituality, morals, mutual understanding and compassion are important civilized values grown by our people through-

hout millenia and serve today as the base of stability, their love for the country, openness to the world.

On July 25th, 2006 the Concept of development of the civil society in Republic of Kazakhstan for 2006-2011 was confirmed by the Decree of President of RK. The activity of numerous religious associations is an important factor of strengthening interconfessional consent in Kazakhstan. Our country once again confirmed adherence to democratic values [7. p.50].

The interconfessional consent in Kazakhstan relies first of all on Islam and Orthodoxy. Their peaceful co-existence acts as the guarantor of stability of our social and religious life. Kurban-ait and Christmas became official holiday dates as recognition of their role in formation of cultural history of people. Thus Kazakhstan shows its experience of constructive interconfessional dialogue and religious tolerance between followers of Moslem and Christianity – the largest religious trends of the world. It gets still the big relevance against the world intensification of the conflicts based on religious contradictions.

In Kazakhstan positions of Protestantism are traditionally strong. In the country there are Baptist, Adventist, Lutheran organizations and also numerous charismatic Protestant associations in the country.

5. Conclusions There is an active revival of religious traditions, building of cultic constructions – mosques, temples, houses of worship and also occurrence of the religious-educational centres, mass-media. Thus turning of the population to religious values became one of aspects of revival of traditional culture.

The present religious situation in Kazakhstan is characterized by increasing variety of confessions and also deepening and complication of the processes occurring as in separate religious communities and connected with interconfessional relations.

References

1. Kydyralina Zh.U. Ethnos and religion in Kazakhstan: history and destiny [Text] / Zh.U. Kydyralina. – Astana, 2007.
2. Peoples of Kazakhstan. Encyclopedic reference book [Text] – Almaty, 2003.
3. National unity is our strategic choice. Speech of the President of the Republic of Kazakhstan N. Nazarbayev at the XV session of the ANC [Text] / Mysl. 2009, №12. – P.2–9.
4. Strategic plan for the development of the Republic of Kazakhstan until 2020 [Text] / Thought. 2010, №3. – P.15–42.
5. Balaeva A. Interethnic and interreligious relations in Kazakhstan: the sociological approach [Text] / A Balaeva Mysl. 2016, No. 5. – P.25–29.
6. Morozov A.A Kazakhstan for the years of independence [Text] / A.A Morozov – Almaty, 2005.
7. Abdakimov A. Kazakhstan is a country of religious tolerance [Text] / A. Abdakimov Thought. 2015, No. 12. – P.48–53.

Article received by the editorial office: 21.12.2017

БЕКМАГАМБЕТОВ, Р., БЕКМАГАМБЕТОВА, М.

ҚАЗАҚСТАН РЕСПУБЛИКАСЫНЫҢ ЭТНОКОНФЕССИОНАЛДЫ ДАМУ ТАРИХЫ

Мақала Қазақстанның тәуелсіздік алғаннан бері этноконфессиялық даму тарихына арналған. Қазақстан барлық ұлттардың ұлттық және мәдени құндылықтарын сақтауда озық тәжірибеге ие 130 этнос және 4000-нан астам діни бірлестіктерді қамтыған мемлекет. Этносаралық толеранттылықтың қазақстандық моделі этномәдени бірлестіктер мен мемлекеттің сындарлы шығармашылығының өзара әрекеттестігі негізінде құрылды.

Мақаланың мәнін ашатын сөздер: этнос, конфессия, төзімділік, келісім, патриотизм, ұлттық бірлік доктринасы, Қазақстан халқы Ассамблеясы, этномәдени білім беру.

БЕКМАГАМБЕТОВ, Р., БЕКМАГАМБЕТОВА, М.

ИСТОРИЯ ЭТНОКОНФЕССИОНАЛЬНОГО РАЗВИТИЯ РЕСПУБЛИКИ КАЗАХСТАН

В статье рассматривается история этноконфессионального развития Казахстана с момента обретения независимости до современности. Казахстан-страна, где проживают 130 этносов и

зарегистрировано свыше четырех тысяч религиозных объединений, имеет уникальный опыт сохранения национально-культурных ценностей всех народов. Казахская модель межэтнической толерантности выстраивалась на основе конструктивного творческого взаимодействия этнокультурных объединений и государства.

Ключевые слова: этнос, конфессия, толерантность, согласие, патриотизм, Доктрина национального единства, Ассамблея народов Казахстана, этнокультурное образование.

УДК 378.1

Быстрой Е. Б.,
доктор педагогических наук,
заведующая кафедрой немецкого языка,
Южно-Уральский государственный
гуманитарно-педагогический университет,
г. Челябинск, Россия

Сакаулова А. С.,
магистр педагогических наук,
ст. преподаватель кафедры психологии и
дефектологии,
КГПИ, г. Костанай, Казахстан

КРАТКИЙ ИСТОРИЧЕСКИЙ ОБЗОР ИССЛЕДОВАНИЙ ПРОБЛЕМЫ СУПЕРВИЗИИ

Аннотация

В статье рассматривается понятие «супервизия», «супервизор», приведены некоторые исторические факты о появлении и развитии супервизии в психотерапии, в психологии, в социальной работе, в педагогике. Рассмотрены структура процесса супервизии, способы ее проведения, раскрывается актуальность исследования метода супервизии как способа сопровождения деятельности педагогов.

Ключевые слова: супервизия, педагогическое супервизорство, метод супервизии, сопровождение, компетенция, педагог.

1. Введение

Появление новых образовательных стандартов, обновление основных профессионально-образовательных программ ведет к применению новых методов, способствующих развитию профессиональной компетенции будущих педагогов.

В настоящее время еще нет четко сформулированного определения понятия «супервизия», так как в педагогике оно появилось не так давно. Данный метод заимствован педагогикой из психиатрии. Можно дать следующее определение: супервизия – метод подготовки и консультирования специалиста, направленный на обеспечение результативности и качества профессиональной педагогической работы.

Супервизия – буквально “надзор”, или же можно заменить более подходящим словом в наше время “наставничество”. Супервизия начала свое движение из недр психоанализа и интенсивно развивалась в его рамках. Первым примером можно считать случай, когда Зигмунд Фрейд анализировал маленького сына одного из своих соратников по психоанализу, и эта работа шла, в основном, через переписку. Отец писал о поведении мальчика, о его особенностях, а Фрейд давал рекомендации – как надо вести себя с ребенком, как надо его понимать. Винер, Майзен, Дакхем (2006).