

Zh.K. Smagulov, A.K. Karinov

*Ye.A. Buketov Karaganda State University, Kazakhstan
(E-mail: jandosmagulov@mail.ru)*

Coaching in Kazakh literature. Isolation in coaching

The article is devoted to researching a science of «coaching», which is very relevant for today abroad. This topic is not considered and not fully researched in our country. Therefore, this study of coaching will be one of the first. This article examines coaching in Kazakh literature. It considers ideas, advice and recommendations related to coaching in the life and works of Kazakh poets and writers in comparison with the coaches of the west. Of course, this article is not able to consider coaching in the entire Kazakh literature completely. There is given only a general characteristic of coaching, are given examples from Kazakh literature and the phenomenon of «solitude» that is encountered in practice by many coaches of the world is considered in detail. It shows about the positive effect of solitude in human life and about its usefulness in the knowledge of one's own self. Moreover, there are several examples of this practice from the Kazakh literature.

Keywords: coaching, isolation, internal dialogue, Sufism, monasticism, private life.

In today's rapidly developing world human society is experiencing many scientific, natural, and spiritual changes. The world is not still but is changing every day. A half century ago fiction and publicism which were the mainstay of world politics, culture, and science, were firstly shifted to the radio and television and now the Internet. Obviously, literature has significantly narrowed its scope even though it has survived without losing its vitality. At the same time, the notion of «literature is for only literature» and «literature is for an art only» has led to the diminution of its didactic, educational and educational significance in today's literary society. The proof of this is that the didactic writings in the modern literature have been diminished, and there is an increase in the works of deep philosophy and deep sentimentality.

However, in the last 30-40 years in the Western literature (Europe, America) there is a growing number of works and research on «coaching», which can be attributed to didactics and education. They divide into different themes like «business literature», «literature for athletes», «psychological help» and more. Let's first define the word «coaching». If you turn to Wikipedia, you will find: «Coaching is a form of development in which a person called a coach supports a learner or client in achieving a specific personal or professional goal by providing training, advice and guidance» [1]. This means that coaching is something which can help for the development of a human being, getting rid of certain difficulties, and getting some kind of help. In the Western countries mentioned above, there are many private organizations that help to people who are psychologically depressed or who seek psychological and moral support to achieve a certain outcome. When working with consumers, these organizations refer to various scientific, literary works that are written in the form of psychology, physiology, or offer to buy literature in this context. It should be noted that today sales coaching literature is more than fiction literature, and the number of its readers is also more. For example, six of the top 12 best-selling books on ozon.ru, which sell e-books, are coaching and psychological literature. And one is historic, one is literary, and the other four are textbooks prepared for the «EGSE» examinations. This example also shows how much coaching literature is in demand. However, there are almost no books written in Kazakh in this regard. We can mention only such books like by Amanzhol Rysmendiev such as «Orleu», «Self-Awakening», «Secrets of entrepreneurship», «7 ways to overcome the crisis», Brian Tracey's «I See My Purpose» and Robert Kiyosaki's «Rich Father, Poor Father» in Kazakh. Because of the lack of literature our readers often read coaching books in Russian and English.

In the Western world coaching literature, which come to light a half of a century ago, is based on a few sciences and links. Among them: philosophy, theology, literature, psychology, anatomy, economics, sports, etc. Even some scientists have suggested that coaching is based on Socrates's work. If we consider Kazakh literary works, there are many examples of key ideas and basic principles that are discussed in coaching literature. It is worth mentioning the works of Abai and Shakarim, their ideas invoke to work hard and to aspiration to science; also ideas of the poets of *Zar Zaman* who wrote about passing mundane life; the many didactic, educational ideas of the authors of the 20th century. In our opinion this is a large theme which

requires a separate study. But our aim in this article is to look at examples of «isolation», «separation from society» that are also encountered in both coaching and Kazakh literature.

It is clear that people who live in big cities are busy from sunrise to sunset. Such a person is often physically tired and often has psychological stress. Some of them even forget about for what purpose they were born and what their main goals are. For this reason some people have many difficulties in his family life and work. Some people think that they can solve this problem by using alcohol, drugs, and so on; but vice versa they worsen the situation. Some of them ask for help from others go to coaching centers. The second choice is often helpful and useful. Coaching literature has a lot of ways to solve these problems. One of them is a way to isolate a person from the society and to self-awareness.

One of the most famous Russian coaches, Shamil Alautdinov, in his work «Trillioneres Thinking» («Trillioners Dumaet») tells about «internal dialogue (monologue)». It is said that the inner dialogue of a person is the key to the solution of the problems and is a guarantee of self-reliance. For example: «For a person it is peculiar to accuse others or his fate that exactly they make him to experience anger, stress, sorrow, disgust, fear, etc. But in fact such a person himself and his day-and-night thinking form above mentioned feelings and behaviour» [2; 12]. In this context, anatomical scientists suggest that on average a person has different ideas between 60,000 and 800,000 every day. And 95 percent of those thoughts are the same number of repetitive homogeneous ideas. In this regard coaches advise to carefully follow these ideas and to listen to the person himself, in order to use ideas properly. An American coach Brian Tracey says in his book, «You're the one who thinks you're a big part of your time. Your environment is often a reflection of your inner world. What's happening outside, what's happening around you, the projection of what's going on inside you» [3; 10]. And the main way to properly control these ideas is to be self-centered. About monitoring these internal thoughts as «passive listener» and suppressing negative thoughts and increasing positive thoughts Allautdinov's book offers the following recommendation: «Stay in a very quiet place, keep track of your inner dialogue for a few minutes as a passive listener. No comment, just watch your thoughts. Pay close attention to what you are agreeing with the negative thoughts that arise from different situations in life and which are influenced by other people. After a while, you will realize that you actually control and manage your consciousness. Understanding this fact can radically change your life. Learning how to listen to your inner dialogue and understanding that listening to it affects certain behaviors and feelings can lead you to change your negative thoughts, with positive, bright ideas» [2; 15, 16]. The example of a person who works with his inner house is an American public figure Benjamin Franklin. He tells us that in his renowned autobiography, he finds a quiet place inside his home after daily hard work and meditates on the past day. He evaluates the correctness of his actions on that day and sums up the results.

Abai's fifteenth *word* on the subject of self-reporting through this inner dialogue can be seen in the following example: «If you want to be one of wise ones ask yourself at least one time a day, or one time a week, at least one in a month. Ever since the previous asking how have you spent your time, have you done contribution for your knowledge, life or the next life? Have you spent your days so that you don't regret? Or you spent your time but you do not even know for what you have waste it!» [4; 32].

Both today's coaching and Abay say that the main approach to self-reporting and internal dialogue is staying of a person alone with his thoughts. In other words it is isolation. Scientists say that there are two types of isolation: the first is loneliness, and the second is isolation (separation). Now let's look at these two concepts separately.

At first, it is loneliness. According to many world scientists loneliness leads to rapid aging and rapid depression of the nervous system. Even it is scientifically proven that heart disease in people who live alone is higher than those who have families. However, the theme of «loneliness» is the base for works of many thinkers, scientists and writers. If we look for the aphorisms of scholars we definitely face ideas of I.Yalom, LN Tolstoy, E.Fromm, F. Nietzsche and others. And many of these famous people tend to view loneliness as a negative psychological phenomenon. Among them Russian classical writer LN Tolstoy says: «The person who is lonely, is a man who was sentenced to death», while the representative of the Russian literature, the fate of Raskolnikov, a bachelor student in F. Dostoyevsky's novel «Crime and Punishment», can be a clear proof of this. In the work it is said about the hero who was lonely: «He was isolated so much, that he was even afraid of meetings with other people...»

Among representatives of Kazakh literature, Makhambet's creativity can be an example, who was splitted his friend Isatay. In Makhambet's «Bird Poultry» there is a poet's pain, who has lost his loyal friend, faithful partner, and a brother Isatay and consequently lost his country. He describes his loneliness in comparison with the loneliness of the poultry bird:

*Au poultry bird, poultry bird,
Your wing is hard, your neck is empty.
Isatay was killed,
I became friend with loneliness [5].*

What about the second kind which is isolation, the history of it happens to be very deep. It seems to have its importance in all religions and spiritual cultures around the world. For example, as a result of the «spirit perfection» in the Hindu religion, a person is subjected to various torture by allowing his / her senses and nervous fibers to become indifferent; The monastic life of a Christian who abandons most of the world's life, abandons to have a family and children for the sake of spiritual purification in Christianity; and a Muslim who abandons this mundane life and follows sufism.

Sufism («Sufism») means not to have worldly pleasures, to isolate themselves from society and to spend time only by worshiping God, in the cave, in the wilderness, in a general isolated place. Although it was developed in the post-Prophetic era, it is a phenomenon from the Prophet Muhammad (saas). When the prophet did not carry the prophetic mission, having been dissatisfied with the gaps in society and went to the Hira Cave. A hadith-i-sherif from Bukhârî, Muslim, is stated by Aisha, the mother of the Muslims, «He remains in the cave of Hira». Later many Islamic scholars resorted to Sufism and used it. The famous Muslim Imam Gazali and the many Muslims of ancient times should be mentioned at this point. They are in love with God. They are ones who spent their lives to know the Creator and His wisdom, and so to speak, in order to be close to the truth. Kazakh people call this difficult path as *auliyelik*. One of the leaders of this way, who lived in the south of Kazakhstan in the Middle Ages, who left many apprentices after him - Hodja Ahmed Yassawi. His story tells us that he had lived in the darkness of the world when he came to the prophet's age (63 years old, when Muhammad (saau) passed away) in his collection of stories, known as the Divine Hikmet (The Book of Wisdom). The main goal of Yasawi here is to turn to spiritual cleansing.

An example of monk isolation in Christianity can be found in the works of a classic writer of the world literature L.N. Tolstoy «Father Sergii» («Otets Sergii»). The main hero of the work, Kasatskii, is a guy who works anywhere with passion, and do not rest until he sees the result. Despite the fact that he was from lower class of society he reached great achievements. Having built himself as a personality and achieving great personal success, he is determined to create a family. During the selection of her future spouse, he also abandoned most of girls, and selected the one who was noticed by many of the intelligent men, Korotkova who was beautiful and very pleasant. Notwithstanding the fact that Korotkova does not like him at first, Kastatsky wins her heart at last. However, before the marriage Kasatsky refused marrying with the girl. The reason for this was that the girl had sex with another man before, and Kasatsky didn't want to marry her in her unclean position. Dissatisfied Kasatsky dismissed from all his posts, abandoned his ranks, first settled in his own village, and then left for a monastery and isolated from society. Here, only Kasatsky, who aims to win in any business, will be called «Sergii Akey» because of his struggle for «spiritual cleansing». He even burns his own body and throws one of his fingers in an ax so as not to let the adulteress seduce him. However, in the eighth year of his monarchy, Sergei Akey made adultery with Marya, who came to him for treatment. Even though he opposed to his inner desires, he could not suppress them. As a result, his heart was troubled by his sin, and he left the monastery and returned to his own village. This example illustrates that monks who seek spiritual cleansing are also human. Although they have been fighting for over a dozen years with their own souls, they themselves can commit the sin.

An example of isolation in religion is an example of the practice of Tibetan monks. A distinct example is that Robin Sharma, one of the most famous coaches, studied the isolation of Tibetan monks and wrote one of the best bestsellers in the world of coaching literature titled «The Monk Who Sold His Ferrari». This book contains a lot of information about today's society. Let's just tell a little about the work.

The work is based on fiction and compositions. The main hero of the work is Julianne. He is a renowned lawyer who has achieved great success in the field of law. At the same time, his material accomplishments is several times higher than many lawyers. Here is quote about his achievement in the book: «This man has achieved a great deal of people's dreams: he is a high-rise star whose salary is seven-digit numbers; he has a private tropical island with his own home, and his biggest pride was the shiny red «ferrari» on his way home [6; 11]. In spite of such a big success, Julian is an ungrateful person who never knows how to stop. If there is work he is ready to sleep only two hours a day. He does not know what holiday is. Sometimes he wants to go on a long vacation, but he does not have time for it because of his work. However, Julian is unhappy. He was physically, emotionally, spiritually deeply troubled. He looks older for 20 years than his own age. Having lost his zeal for life, he suffered a heart attack in one of the

regular trials and fell in the middle of a courtroom. After this incident, he does not return to the legal, defense sector. On the contrary, he went to an expedition to India by selling his own house, private plane, private island, even a private Ferrari. Here Julian finds the monk who lives in the Himalayas, separating themselves from the world. Living with them for a short time, they come through a «spiritual upheaval». The next part of the book describes lessons learned from Julian's Nirvana monks.

The most important thing that Julian learned from the monks was the purification of a person's inner world. Because «the outside world is a mirror of the inner world». In order for the physical and spiritual balance, a person's inner peace must have place. And it is that internal cleansing is based on the inner thoughts of of man. In the work, Julian Benjamin invites to Franklin's practice in a corner of his house and, as a result, he says: «Whatever you think all the day you will become so. And whatever you say to yourself all the day you become as you say. If you say «I am tired» or «I am getting old», this mantra will appear in your actual image. If you agree with your weaknesses that you are not inspired, it will turn into your true nature. But when you say that you are healthy and your life is full of meaning, your life will be radically changed. See what you say to yourself, your self-image and your actions will be determined in your own eyes. For example, if you think of yourself as a person who does not have the confidence to do one thing, your actions in this regard will not be beyond your imagination. And on the contrary, if your own image in your mind is as a powerful person, then your actions will be as relevant as that» [6; 152].

Diogenes, an ancient Greek philosopher, has developed into a world of philosophy a cleansing theory. In the last twenty years of his life he was isolated from the society. The legend that he had lived in «barrels» was spread around the country. The well-known Great Alexander, who conquered half of the world, came to him, saying, «Hey! What is it? I would give you whatever you want! «The man who was sunbathing said: «Do not just shade the Sun, you do not need anything else». Aristotle, an ancient Greek philosopher, also mentions enjoyment as a result of separation. He calls such a person a wild animal or God himself.

Western philosophers of the twentieth century recognized isolation as a new direction in philosophy and called it «Existentialism» (Latin Exististicise). According to western philosophers, this direction impels many philosophical issues, such as the recognition of myself, the essence of life and death, the meaning of freedom, the morality, mercy, beauty, justice and human nature, the purpose of human existence, and the place of society.

The second type of loneliness that we derive from religions and philosophies is that «isolation» or «existentialism» is a useful way to convey a person's self-esteem, a great opportunity to reflect on the difficulties of life. It has long been known that there is a lot of use in separation for human beings, many scholars and writers have often took isolation as a theme or idea to write their works. Except for other fields of science, in literature itself, there are many people who constantly practice this process. An example can be given to Russian writers: Herzen, Ogarev, Chaadaev, Tolstoy, Dostoevsky, Pushkin, German Goethe, Kant, Hegel, Nietzsche, Montenegro and Montesquieu from France, American D.London and E. Hemingway; among the Kazakh literary critics, K.A. Yasawi, Abai and Shakarim.

Abay's loneliness is a matter well-known to all the literary societies. The main reason for this was the fact that the thinker was much more advanced in education and science than his own society. Abai was so absorbed in knowledge that he could not find an intelligent person in his own society. In his poem he says, «I am not guilty, I fought with thousand ones!», Shakarim, his student, describes Abai's loneliness in the verse «Demand and intelligence» as follows:

*Who is lonely in this life, it is an intelligent one
It's like a miserable one as he has no friend.
Let's just say Abai was the only one,
Did he find his friend in Kazakh? [7; 130].*

The most accurate description of Abai's loneliness is in the poem «Eight Feet». Because, in this verse, the poet tested a society that he could not understand, and even claimed that even his siblings did not understand him, and that his heart was so frustrated and he was very tearful:

*Six from one father,
Four from the mother,
I'm not alone.
Brothers are many,
There is no one who understands my speech.
As a grave of shaman,
I'm alone - it's a real thing!.*

This is an example of the first type of loneliness in Abai's life. But in Abai's practice, it is not difficult to realize that the second type of loneliness also takes place that we are considering is the isolation. Abai used to spend the night watching the bright nightlight and reading books and writing compositions.

Shakarim is a person who has a profound understanding of the benefits of being a creative person in Kazakh literature and who has used this tendency in his practice. Shakarim was also isolated from society for nearly two decades of his 73 years, and has been studying and writing literary works. Literary scholars also say different opinions about Shakarim's isolation. However, almost all of their thoughts are associated with what we are saying. First of all, let's look at Akhat Shakarimuly, «My dad Shakarim is son of the people».

«In the summer of 1912, he built a house in «Gross Migration» and used to spend his winters there. Until the snow there used to be one hooker and one goat. When it snowed and the hunter used to leave them, there were only waiter and him. He was busy by reading and writing about six years. Later, in the winter of 1918, he wanted to be alone even without a waiter, so Aupik, who has been living in our village from his fourteen years, Shakarim's his bosom friend left him alone». When Aupish arrived, the villagers were shocked. He told them why he had done it. He said, «No, Ahup! You see me. And I know that you share my joy. If you are really compassionate to me, go to the country. I tied your will and held you last for many years. Of course, I know that you do not offend me for staying with me. But it is one of the reasons why people are free to do so. I'm no longer poultry. And now, let me finish writing, making my own food, bringing water, burning a fire, feeding horse, camels. Do not worry about me. Go back to the country».

In 1924, this house was given to peasants settled in this area.

In 1925, we enclosed to Kerey, from Shakpaky, about fifteen miles from our former fortress, built a farm for our father. There were One bucket, one cucumber, a hay fence, a horseshoe. He was in this hole until she died. In summer, we prepare a fire, a hay for horse. We leave his herds of livestock to the Baikoshkar villagers at a distance of 14-15 kilometers. In the winter, he stays there and reads his books. But in summer time he stays with us. From time to time a man from our village goes to him in order to know how he is. In winter he goes there. Sometimes he comes back to the village and go back to the shelter in November and December» [7; 119, 120].

The direction of Shakarim's isolation was purely creativity. His motives are clear from his poem's poem «Someone Says About Me».

*Someone says that I abandoned the country,
Such a fool does not know anything.
There is no brain to know the truth,
Such one have no healthy mind [8; 172].*

Shakarim is a person with a high religious education. The main reason for this is the direct education from Kunanbay Khazhi. And it is clear that Kunanbay was a very pious person. Moreover, Shakarim read a large number of religious literature and went to Istanbul, Mecca, Medina and went to pilgrimage, which is the fifth commandment of a Muslim. The literary, philosophical works of the poet are full of examples of his high religious education. And it is known that he began writing the Koran translation during his isolation. But it's a pity that this job is not over. In the religion of Islam, anyone who has knowledge of the Qur'an can not read the Koran. Only great mujtahids can do it.

In the above verse, he explains the isolation of creativity, which is the second reason for his isolation:

*My treasure gained fifty-five years old
I think and conclude it in loneliness [8; 172].
I will work with writing until death,
I don't say I am old I am tired [8; 174].*

Referring to the poet's poem «The Life of the Fallen» on the subject of his life and isolation, at the end of the story he concludes:

*We need a place to think,
You need people who understand you [8; 341].*

It is noteworthy that Shakarim is an indispensable person in using the experience of isolation in Kazakh language. We can proudly show his isolation not only to the Kazakh people, but also to all the countries of the world as a clear evidence of coaching separation.

In the Western philosophy above, we have been talking about the existentialism that emerged in the twentieth century. This equation of existentialism is also called «curse». If we look at it, this type of isolation is more common in the Kazakh literature. Especially in the second half of the twentieth century, many

examples of this can be found in the prose. This branch is one of the first researchers among Kazakh literary critics - Ph.D. Zharylgapov.

According to Zharylgapov's research, there are many examples of Kazakh prose. However, they were all homogeneous. Among them, there is also a lack of human society, a human being's self-esteem, and special isolation that we are considering. In his research «Ideological and aesthetic problems of Kazakh prose in the end of XX century» Examples of Kazakh literature of existentialism include the stories of M.Auezov «Defender's Day», «An orphan», D. Isabekov's «Boner», «Life», A. Kekilbayev's «Ryngau», «Kuy», O. Bokei's «Daughter», «Muztau», «Atay-kere».

All of these literary works characterize uniqueness of man, isolation from society. However, in Oralkhan's «Muztau» and «Atay-kere» conversations, we are talking about the issues of coaching in the context of internal dialogue. For example, in the work «Muztau» of the writer, Aktan's «Hunter» and «Aktan» are two explosions. Aktan, who remained alone in the valley, is in the inner dialogue with himself:

«Aktan: If we moved from Altai, we all would die. Your mistake is that you want to avoid the lifestyle that has been invented by the people for centuries. Though you have all the power, you are fooled by the fraudulent philosophy. I wish we moved to the center long ago and used to do something useful to people ...»

Hunter: What's more helpful then? What Is Useful? Explain to me. In my opinion, the most useful thing in the world is not to abuse the people who come to life only one time. If we moved to the center, we would have found an enemy. If you live in the middle of the feces, one loves you, and one hates you. And now, no, no, no, no ...no enemies» [9; 262].

It is clear that Aktan's isolation also has a purpose of purification. There is a bad thing along with the good of the people as mentioned in the words of the Hunter above. And obviously, no one is going to let anyone who does not even want to get involved. The main purpose of the old man, who was escaped from the ghosts of the earthly life was to live alone in the forest. The old man besides isolating himself, had brought with him a boy and a girl from an orphanage, and was thinking of not infecting the negative influence of external society in their upbringing. Here is an example of his words:

«All the world is polluted as a dirt, and your cave is hidden from your brother. No, my dear, I did not come to save only myself, but I came here to those two little ones from the dirt and to make them healthy and spiritually clean» [9; 182].

The characters of this essay, Eric and Tagan, are also lonely. If Tagan is described as an alcoholic who can not find a place in society, Eric is on the contrary, who is benefiting from this privatization. In fact, we can see the isolation of coaching in this Era. He is a person who is isolated from society in order to meet his personal material needs. And we can see that Eric made a great deal of success. However, Eric does not have any desire for spiritual cleansing; he is a friend of Satan under the influence of loneliness.

In conclusion, there is a problem of loneliness, practice of isolation in the life and creativity of Kazakh literary critics. Some of these phenomena were considered to be harmful to human beings, while others enjoyed the pleasure of staying alone, giving them a place of their own. At the same time, this practice of representatives of the Kazakh literature combines the practice of isolation from the public in coaching, which has become a global trend today.

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Ж.Қ. Смағұлов, А.Қ. Каринов

Қазақ әдебиетіндегі коучинг. Коучингтегі оқшаулану

Мақала бүгінгі таңда алыс-жақын шет елдерде үлкен сұранысқа ие «коучинг» ғылымын зерттеуге арналған. Бұл тақырып біздің елімізде әлі толықтай қарастырылмаған. Сондықтан осы зерттеу еліміздегі коучинг жайындағы алғашқылардың бірі болмақ. Авторлар қазақ әдебиетіндегі коучингті қарастырды. Яғни, қазақтың ақын-жазушыларының өмірі мен олардың үздік шығармаларындағы коучингке байланысты ойларды, ақыл-кеңестерді батыс әлеміндегі коучтердің шығармаларымен салыстыра отырып, зерттеуге құрылған. Алайда мақала барлық қазақ әдебиетіндегі коучингті толықтай қамти алмайды. Бұл жерде жалпы коучингке сипаттама беріп, оның қазақ әдебиетінде кездесетіндігіне мысал келтіріліп, әлемдегі коучтердің көбінің тәжірибесінде бар «оқшаулану» құбылысын жан-жақты қарастырады. Оңашаланудың адам өміріне берер пайдасы, адамның ішкі Мәнін тануға беретін орасан көмегі жайында сөз етілген. Және осы практиканың айқын мысалдары қазақ әдебиетінде бар екендігі ескеріліп, жан-жақты зерттелген.

Кілт сөздер: коучинг, оқшаулану, ішкі диалог, сопылық, монахтық, жеке өмір.

Ж.Қ. Смағұлов, А.Қ. Каринов

Коучинг в казахской литературе. Уединение в коучинге

Статья посвящена исследованию науки «коучинга», которая очень актуальна на сегодняшний день за рубежом. Данная тема в нашей стране не рассмотрена и не исследована полностью. Поэтому это исследование о коучинге станет одним из первых. Авторами рассмотрен коучинг в казахской литературе. Кроме того, даны идеи, советы и рекомендации, связанные с коучингом в жизни и творчестве казахских поэтов и писателей в сравнении с коучами Запада. Конечно, данная статья не в состоянии рассмотреть коучинг во всей казахской литературе полностью. Здесь дана только общая характеристика коучингу, приведены примеры из казахской литературы и подробно рассмотрено явление «уединения», которое встречается в практике многих коучей мира. Сказано о положительном эффекте уединения в жизни человека и о его пользе в познании собственного Я, а также приведены несколько примеров данной практики на материале казахской литературы.

Ключевые слова: коучинг, уединение, внутренний диалог, суфизм, монашество, личная жизнь.

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