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Ұлтшылдық сепаратизмнің алғышарты ретінде

Мақалада ұлтшылдық феномені сепаратизмнің алғышарты ретінде қарастырылды. Ұлтшылдық табиғатының пайда болуы, оның теориялық базасы және эмпирикалық түрде бұрынғы және қазіргі уақытта іске асырылуы толық талданды. Ұлтшылдықтың әр түрлі тәсілдермен түсінігін анықтауға, марксистік және батыс-еуропалық түсіндірмелерді салыстырмалы талдауға талпыныс жасалған. Автор заманауи ұлтшылдықтың жағымды және жағымсыз сипаттамаларына ерекше назар аударып, қазіргі қоғамда орны мен дамуындағы рөлі, осы феноменнің жағымсыз жақтарын шешу құралын қарастырды.

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Nationalism as a precondition of separatism

The nationalism phenomenon as preconditions of separatism is considered in this article. Here is given the detailed analysis of the nature of nationalism, its theoretical base and empirical implementation both in the past and in the present. Various approaches to nationalism definition are represented, its Marxist and West European interpretations are compared. The special attention is paid to consideration of negative and positive characteristics of modern nationalism, its place and a role in development of modern societies and to ways of solution the negative sides of this phenomenon.

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Some aspects to teaching philosophy

Seemingly humanitarian knowledge freed from ideological oppression. But to overcome the stereotypes much more complicated. Our paper is devoted to the modern reading and teaching the history of philosophy. We relied on the experience of the famous Russian philosopher Merab Mamardashvili humanist. In particular, in his lectures on the history of modern European and ancient philosophy. The history of philosophy is a living form of philosophizing. It allows you to not just memorize the test, but with the help reconstruct the birth of philosophical thought.

Key words: Philosophy, history, existentialism, communication, intellect, mind, mentality, nostalgia, folk, emotions.

Our article is devoted to a problem of research of philosophy today. After the Soviet Union all republics search a new way of development. But this way was very long and so hard. People need to material things, they need to job, to broad, to warmth. But also they want to know how they must to life and how they must to think about their life.

Post-soviet period began published those authors whose philosophical position went beyond Marxism-Leninism. One of these authors was Merab Mamardashvili. He was called Georgian Socrates. His ideas are very familiar for us because they tell us about familiar things. May be it's nostalgia. For me the principle thing in philosophy of Mamardashvili is independent. He is not afraid to voice their opinions. He was very much alive and he lived the philosophy and not just studied or taught her. Nostalgia, as a special existential experience, can be used as a hermeneutical method for transferring a «past».

Situation of transition, opening — always fraught with the statement of something new. It is related to space (transition). And it is the media wanderers without his specific, limited space. Therefore, they are available new places and in front of them are open all borders. Exploration and development of space-time — two types of single cultural activity. At certain stages, and in certain cultures one predominates. In any culture, anyway, the sequence of generations actualizes connection times, providing the transmission of cultural meanings — tradition. When this sequence is disrupted or interrupted, disturbed and for individual life cycle, which is deeply rooted in the cycle of generations. Appearing in a certain space and time in a particular individual is necessarily involved in a cultural environment. As in a traditional society and modern, is the determining factor of origin. In traditional society, when an individual goes to a predetermined path, he rarely thinks about his roots. They securely hold it in this world. But is it worth it to break away from its source, the loss of previous historical roots as a problem of the origin inevitably arises as a reflection on the lost continuity of the past, etc.

Change of eras, cultural paradigms, generational change entails the loss of the ancestral image. Unprotected power generations past people left alone with time. Inheritance communicative field is destroyed, which raised the issue of creating and expanding new communicative space. Cycle of generations not only offers a certain certified image but also provides a basis for overcoming personal limitations. Included in the movement cycle of generations individual is a carrier and an extension of their representative values that bring it beyond the end of existence.

Thus psycho-history provides access to the communication processes in the cultural tradition as such. Communication in today's world expands its boundaries, which leads from one side to the loss of previous, tribal roots and familiarizing wider community on the other. There is a wide, almost unlimited scope for any framework to create new communication links. The only point which is important, this is the direction in which to make the transition when creating new subektsy.

In the 1978–1979 y. Merab Mamardashvili Cinematography students read a course of lectures on modern European philosophy. They formed a basic of book *Essay of modern European philosophy* [1]. These lectures have been created over twenty years before perestroika. But if you are reading lecture about existentialism you will understand present time. For example, he wrote that in existentialism important role played the concept borderline extreme situation. Extreme situation may arise in the psychological life and in the social life. Extreme situation for person is a situation when familiar world lost familiar values, communication and stereotypes.

He did not say about collapse of USSR. He talked about situation in France 40-y. but we can see that these historical situations are very similar. Existentialism is a philosophy of action with no hope of success. For Mamardashvili the border and critical time is Second World War. For our generation is a time of restructuring and post-Soviet period. Important quality of a person in a borders period it is a responsibility. And honor. Existentialism is not philosophy of individualism and egoism and it is very important. On the contrary existentialism is a kind of existence buyout allows a person to go beyond the person relation to culture and society. A man is measured by his effort. Existence is not in the man. She is in the world. So this is way out beyond the human person.

Returning to the subject of restructuring and transition, it should be noted, that it is the ability to be responsible, courage to answer is the superior quality of human. In other words it can be called civil position. When the post-soviet period came, Merab Mamardashvili and other philosophers are not left behind. He became famous and many want to interview him.

Merab Mamardashvili wrote that philosophy has no national boundaries. All Kazakh intellectuals took to the level of universal problems. Of course they are Abay, Chokan, Shakarim.

We know that philosophy was started in Greek. One may ask whether there is a contradiction here? Contradiction will not if we will remember that ancient Greece was a multi-ethnic state. Geography of Greece cities was large. Asia Minor, Ionian and Italic coast, Athens and Alexandria. Every philosophy of Greece represented his country. Therefore it is difficult to talk about national outlook. Diogenes Laertius wrote about Greece philosophies and always says their relationship with the Egyptian or Indian or other

Eastern teachings. Of course Greeks spoke of the superiority of the Hellenic culture. Intellectual life of ancient Greece really admired.

Program of the history of philosophy at universities is made up in such a way that each historical period criticizes previous. For example, Age of Enlightenment criticizes Middle Age. History of philosophy is philosophy of philosophy. Because all philosophers after Greeks wondered how there was a philosophy. We know that Greeks very loved the wisdom and wanted to approach it as soon as possible.

Bright representative is Epicurus. He urged to study philosophy at any age. Yes, it is not like mortal man living among the immortal blessings! This statement can be interpreted in a different way. We can say that the immortal creations of man closer to immortality. And you can say that a person creates a world of illusion, not to think about the finiteness of the world. Reading Epicurus clearly feel the connection of Indian philosophy and Schopenhauer. Especially when Epicurus writes about suffering. Limit of the elimination of all pleasures there suffering. And where there is pleasure there until it is, there is no suffering, or sorrow, or both together [2].

Philosophy is a way of familiarizing the eternal present, this place where we are up to date with all the people — past, now living in the future living. It is delineated by the same things. All people want to exist, abide — this is the main man's passion. And this is the eternal problem of man. Of course, if you reduce the history of philosophy and texts she may lose the fundamental question of philosophy, but also to reduce it to the entire history of philosophy is not to meet the very philosophy. Becoming the subject of teaching philosophy loses personal principle. There is a parallel reality in the form of stamps and clichés.

In an interview Merab Mamardashvili said that philosophy is best understood by those who first encounters with her. Senior pupils ideal audience for teaching philosophy. Based on his own experience of teaching philosophy. We can say that the understanding of the philosophy is closely linked to the perception of literature and history. This is not an easy skill to decipher. It is the ability of a specific vision. As it was at Shpengler.

Even Georg Wilhelm Friedrich Hegel wrote about Greek philosophy. His studies of Greek literature gave him an enthusiasm for Attic culture which remained with him when almost all other enthusiasms had died away. Interesting to read Hegel's early works where he writes about modern philosophy and features teaching of philosophy at the University [3]. Despite the fact that Hegel often criticized his views heard modern and contemporary. The principle of philosophy based in the spirit and south of people. We can find the same idea from Merab Mamardashvili. He thought that every person has the attitude to philosophy.

Other germen thinker wrote major work *The Birth of Tragedy from the Spirit of Music* [4]. His name, of course, is Friedrich Nietzsche. It is psychological interpretation of history. That book purports to be a study of Greek tragic drama of the fifth century B.C. But even this examination proceeds subjectively, for the aim of the book is really to harness these classics to the chariot of Nietzsche's cultural hero, Richard Wagner, whose opera-dramas drew upon German myth. Great advances had been made in the knowledge of ancient Greek life, society and art, but Nietzsche arrogantly dismisses them as the pedantry of scholars.

Nietzsche's thesis is that there are two forces in the human mind, or two kinds of mentality, the Dionysian and the Apollonian. The Dionysian is closely responsive to nature, instinctive, irrational, passionate, primitive and tragic. It is the folk-wisdom. It expresses itself in and creates myth. It creates music and lyric poetry, which are the instinctive forms of art. The Apollonian is a reflection of the life through thought, transforming life into a dream of lucid, harmonious form and sculpture. The Dionysian is fundamental truth, ever-present in the mind. The Apollonian illusion, however, is necessary so that man can continue to live in the face of the tragic truth of life, which is suffering and death.

If we compare the rock concerts with the Dionysian festivals and submission of the first tragedies followed by productions of the operas, one can only imagine that the passions and strong emotions that accompanied the mystical action, which created no less mystical transfiguration of those who became their partner in the role of spectator and joined the of a community of like-minded. Sound refers to one of the active forces, the nature of which could know only favorites.

The search for material on the issue of formation of nomadic culture led us to the field of music and social relationships. We are interested in the social aspect of the origin of music and vice versa, the music as a factor shaping sociality. Quite by accident in the book «Modern progressive philosophical and sociological thought in the United States,» we came across an article R.Dale «Towards a Social History of the musical scale» [5]. For the author of the history of music goes back to the chime of primitive societies, when the music and we were inseparable.

Two-tone sound R.Dale associated with the dichotomy outlined in society, the reason for that could serve, on the one hand, the sexual division of labor, and on the other hand, with the first ideas about the soul and its body shell. According to him, the further rationalization of music entailed rationalization of society itself. The first sign of civilization can be associated with the appearance of scales, which in turn reflects social differentiation. For example, the development of Greek civilization on the basis of a competitive economy, the emergence of private property gradually destroyed the old unity of the individual and society. In fact voiced by the gender dimension and two-tone sound reasons for further differentiation of society, but rather to follow the established notion of social evolution.

We would like to make a number of additions to the proposed R.Dale scenario of historical development. If you consider the fact that the individual and society in question is the relationship between the individual and his ilk, as it is about the ancient Greek culture, the phenomenon of alienation is explained quite naturally as a result of rupture of the existing blood- kinship. At the present stage rational music survive his demise and rebirth. Western musical culture demonstrates denial gamut atematizm and atonality. According to R.Dale explanation of this process can be found by referring to the contemporary social structure of the Western world as a whole.

Here is a small episode « of cultural scenario «proposed Nurzhanov B. It is the emergence of the issue of new forms of life — for example, the urban culture of the Greek polis. The highest value of the polis system is primarily the foundations of the policy itself and its representatives, which became more and more, and they have gained economic and political weight. Problem of the city, there is the process of development of the territory and space, as participatn in a global process of man's awareness of his place in the world, the process of signification as a kind of creating characters and different labels. Defining architecture as the original man conquest of space as a space of their habitat, specifically objectified method «expressions of human sociality» [6; 15].

B.Nurzhanov connects the city with a safe place of human habitation, read — male. «Notwithstanding that the human world as the establishment of social order hidden always directed at winning mostly not» urban», the external man of the world» [6; 17]. Unlike the usual formation approach, which is opposed to the generic class, B.Nurzhanov contrasts nomadic lifestyle-city policy. The most important thing in the city is the hidden codification transcendent city of outer space.

Perhaps the emergence of the medieval city embodied the idea of the transcendent, for example, in the Gothic style, according to its internal program. Presuming urban man as a fighter for the ancestral, matriarchal foundations who found a way to overcome the dependence on the chthonic forces of Mother Nature, Mother Earth, man becomes a master creator. Now he does not need the patronage of the Earth, he can become a patron and protector, and most importantly the owner, is in town to get your visibility as a fundamental building: «The House as a private space habitat and the city as a social space it begins with the construction of the walls... And the only person in the city felt the first man, a free being» [6; 19].

Citizens — primarily citizens, their unity determined by the membership to the city. Hence was born the idea of citizenship, civil rights, non- aristocratic inheritance law, this principle of belonging to the genus. This change was accompanied by brutal power struggle, of which we can be judged by the irreconcilable clashes not only on the battlefield, but on the pages of books and thinkers of that era. Not surprisingly, the ideas of freedom and equality turned heads not only the lower strata of the Old, and then the New World. The idea of freedom and the need to determine the status determination and gave women the most oppressed sections of society.

The very existence of the tone indicates the presence of social inequality and social institutions based on coercion. According to him, we can talk about new forms of collectivity and the processes occurring in philosophical reflection and the latest trends of musical life, they reflect the current processes of socio- historical practice. As a confirmation of the idea of a possible link, which takes place between the specificity of the social structure and instrumental music can bring the existing similarity rhizomes proposed by Deleuze and Guattari as the symbolic personification of nomadic culture and graphic pictures deployment kui. Execution kui is the same kind of reticulation system, the growing breadth. Such whirling creates employment effect one thought, and generalized abstract information creates the paradox that the text creates an internal information kui listener, acting on his fantasy.

Artwork oral culture differs significantly from similar works written culture in the first place that involves direct contact as visual and auditory perception. Between the performer and the listener is set two-way channel of communication, which supplies information and the response of listeners. Opposition by —

listener rather conventional, because it is a unity of two creative principles expressed in a kind of communicative union website and listener.

Performance and reading occur at the same time, as a kind of intervention plan and plan specific theme perception that creates the effect of self-expansion of information. Mining music on the one hand shows a strict canon, and the other is constructed as a free improvisation. Traditional storytelling eventually worked out their laws improvisation caused by a special form of communication. The main load on the system by — student falls on long-term memory resources.

Comparison of fixed and floating written forms of existence of musical cultures revealed a fundamental difference in the ratio of part — whole. Preliterate culture is a monolith, a single functional entity in which a specific mechanism acts against part — whole, where the branch is part of the whole culture. Many patterns of one branch found in other. Monolithic works reflected in the fact that the plot and thematic variety of topics, there was clear type transpersonal consciousness. In addition, these themes are repeated in endless variation. Kui structure is such that the performance of these subjects performed in a circle, each new topic is played with unflinching repeated reproduction of the previous topic.

We assume that such an extension is not only the structure of a musical work, but also the entire structure of a nomadic society, if it is not considered in the familiar Western-style genealogical «tree», but as the rhizome and matrimonial system remain unchanged in its generative basis. Matriarchal system and have the same monolith, with no place for the hierarchy, each new baby this is a new variation of a topic. Music, myth and epic as a special key understanding of human culture contains the huge potential that has been accessed representatives, perhaps, all areas of philosophical thought and the very presence of music in philosophy.

We have already had the opportunity to observe the presence of a musical theme, Schopenhauer and Nietzsche, musicality philosophical text is also a feature of Ernst Bloch (1885–1977) — German philosopher, sociologist, writer and musicologist, known in the history of philosophical and social thought as the author of a three-volume works «principle of hope.» According to E. Bloch «music is the subject of a possible meeting place with himself. It is listening for the coming appear «music devoted half of his work,» The Spirit of Utopia. «The specificity of the subject by Bloch expressed by the formula, «I am. But I have myself» [7; 90].

Between the subject as it is actually and how it is represented by the surrounding, there is a significant difference. I am — that's the beginning and end of the philosophical way. «I am» in the beginning — this feeling, this fermentation is internal, it's the eyes, not seeing himself is darkness itself of lived moments, «I am» in the end — is a fusion of subject and object, it is the world and the Motherland «I «in himself and in the world as in a cozy house. It finally held a meeting with the subject itself.

In a statement, the primary self no analogy with the Cartesian dictum «I think therefore I exist». Rather, it is about bodily self and the primacy given to the affective rather than cognitive human existence. «I am» means I am here and now with the inherent paradox that the closest is at the same time the most distant from us. Living in the moment makes us close to themselves, this intimacy impossible for us to experience, because there is no required distance for awareness and understanding of themselves. Bloch makes a distinction between the act and the act itself life experiences. In our opinion, this conclusion may, at its Bloch shed light on the emergence of archaic notions.

We shall talk about music, because music forms spiritual world. All Greek philosophers told about music and harmony. They thought that Cosmos is harmony. So they tried to live in harmony. Perhaps it means to be beautifully on the outside, speak beautifully and think beautifully. Therefore we admire Greek culture. They tried change yourself and to make yourself better. That's the reason why is so important today to study Greek literature and Greek philosophy. But we need a new look to history of philosophy.

English justice has a different meaning. It means a struggle, confrontation. History of Greek philosophy in the people and there is a battle. With whom they fought and why? Answering this question, we can understand how there was Greek philosophy. There is a cultural version of this historic episode. Philosophy reflects the experience of settlement, reflecting the transition from a nomadic to a settled way of life. Philosophy becomes Settlement Institute. Settlement philosophical experience forms the philosophical vision of the world. Philosophy claims to be the supreme judge.

To understand the real extent of this struggle in the form of confrontation of ideas, we present an excerpt from the work of Lev Shestov «What scares people now saying Protagoras: man is the measure of all things. And what efforts did the human mind to kill and Protagoras and his teachings. Stick at nothing, even, apparently, to the deliberate slander — and people like Socrates, Plato, Aristotle, who loved with all my

heart and uprightness, and truthfulness and sincerely wanted to serve only one truth. They were afraid that if we take Protagoras, you have become haters of reason, perform on a spiritual suicide» [8; 85].

Shestov trying to expose the myth created by rationalism and positivism. This all feature Russian philosophy of the last century. As for Mamardashvili for Shestov there are no borders and national stereotypes. He is surprisingly free of any pressure from the authorities.

When we talk about Russian philosophy, we of course mean and Russian literature. It is quite natural. Every philosophy as it grows in literary works. We talked about music. Literature is an attempt to verbally describe her mysterious destiny. Until the moment when literature becomes an art, it was the reality in which people live. Why literature should be treated very carefully. Especially in ancient literature. Our research in practice, we are faced with a situation mystical. Many years, we were looking for a method of studying nomadic cultures. When our search led us to certain results we found Nikolay Zabolotskiy verse in which he described the culture of nomads.

We got used to think of historical science as a fully reliable knowledge, based on data of archeologists and chroniclers. But here characters of a long ago parts rise from nonexistence before us. Occur at a critical stage of transformation processes of social life inevitably raise the question of subjects update social forms.

In the era of crisis experienced by society, the convergence of literary and aesthetic activity and the actual social processes explained: when fall rigid structures of sociality, and the latter appears as an uncertain balance of power struggle between different trends and probabilities, natural for artistic and aesthetic consciousness is an appeal to the images of the game to the usual methods of wrapping forms to shuffling of social roles and masks. Aestheticized sociality is experienced as absence standards and benchmarks, and modernity makes itself felt primarily as a problem as unclear contours of social time and space.

Thus studying philosophy should be alert to the issues that will be far more questions than answers. Question means to experience a huge effort. May be this is the reason that so hard to teach philosophy today.

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Д.А.Жақыпбекова

Философияны оқыту жолындағы мәселелер

Қазіргі заманда гуманитарлық білім идеологиялық басымдылықтан арылған сияқты. Оған қарамастан, стереотиптерге қарсы тұру оңайлыққа соқпас деп ойлаймыз. Бұл мақала философия тарихын қазіргі заманға сай оқу әрі оқыту мәселесіне арналған. Өткен ғасырдың атақты данышпаны Мераб Мамардашвили антика заманындағы философияны өз оймен «тірілткен» сияқты. Сонымен қатар ол еуропа философиясын зерттеген. Философия тарихы адамның ойына тікелей әсер етеді, сондай-ақ философиялық ойлаудың өзіндік жолдары бар. Сол жолға түскендер басқалардың іздерін көріп отырады.

Д.А.Жакупбекова

К вопросу о преподавании философии

В статье показано, что хотя гуманитарное знание избавилось от идеологического гнета, преодолеть устоявшиеся стереотипы оказалось гораздо сложнее. Исследование посвящено проблеме современного прочтения и преподавания истории философии. Автор в работе опирался на опыт известного российского философа-гуманиста Мераба Мамардашвили, в частности, на его курсы лекций по истории современной европейской и античной философии. Подчеркнуто, что история философии — это живая форма философствования, позволяющая не просто заучить текст, но с его помощью реконструировать рождение философской мысли.

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The Problem of Perfection: Reflections on Heaven and Human Nature

In the present paper analyzes the current issue of improvement of human nature and is closely associated with the presence of all sorts of evil in the world. Without going into the history of the subject, the author examines two different points of view, trying to find something in common that unites, links and unites them. However, the point of view — religious, where God is regarded as the most perfect being, but a person only his likeness. Another stresses the need for the infinite perfection of human nature, the development of it as a spiritual and moral being. However, as the author concludes that a person should not rely solely on the heavens, and count on myself, objectively assessing their own strength and to set realistic goals.

Key words: existence, transcendent, human, experience, nature, problem.

A well-known challenge to belief in God's existence is the problem of evil: the charge that it is irrational to believe that the world was created by a being of infinite wisdom, power and love given the terrible things that happen in this world. I will not, however, be discussing the traditional problem of evil in this essay; rather, I bring it up only as an avenue of approach to a problem that might be seen as the reverse of the problem of evil. My subject in this essay is the charge that belief in an omni-natured God (a creator whose wisdom and power and love are without limit or defect) and the promise of heaven held out by such a being, stand at an uneasy angle with respect to human nature and the values and moral practices that inform and constrain our lives on earth. As a contrast to the problem of evil, the general concern that I have in mind here might be called the problem of God, or perhaps the problem of transcendent goods, or, if alliteration is our aim, the problem of perfection. It is the reverse of the problem of evil in that the concern is not whether belief in God can survive our measured intuitions about human nature, morality and moral responsibility given the abundance of evil in the world; rather, the concern is whether belief in a heaven of perfect and everlasting fulfillment can survive our measured intuitions about human nature, morality and moral responsibility.