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Халық даналығындағы сөз дәстүрінің рухы

Ұлттық ерекшелікті сақтай отырып, ата-баба дәстүрінен рухани құндылықтарды баянды етуде ұлттық рухты дәріптеу шарт. Бұл жерде ұлттық құндылықты айқындаушы фактор ретінде, әрі оның өзектілігін айқындауда халқымыздың тыныс-тіршілігінің көзі — ұлттық таным алыс замандар қойнауынан қайта жаңғыруда. Бұл өз кезегінде халқымыздың ұлттық негізінен бастау алатын басты факторлардың бірі екендігін әйгілей түседі.

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Дух словесной традиции в народной мудрости

Статья посвящена особенностям сохранения национального духа, традиций предков, духовных ценностей. Рассмотрена роль национальных ценностей, которые актуализируют ряд факторов, определяющих источник существования народа. Отмечено, что к одному из таких факторов относится национальное сознание, которое на протяжении длительного периода времени раскрывает сложную и долгую историю народа, его духовную и бытовую жизнь. Автором сделан акцент на национальных бытии и сознании как основах существования народа, определении его духовных и материальных ценностей, которые, вплоть до современного поколения, играют важную роль в самоопределении нашего народа.

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Philosophic premises of the social-and-legal government

The article considers of scientific views and thinkers worldview since old orient and ancient culture. The author analyzes the social-and-legal issues in detail of government (state hood) along with the philosophical problem of the state. The author notes that he life's origins of modern society begins with the mythical representation, which reflects the human's first understanding his treatment to the world and the society. The author pointing out of the fundamental bases of state principles of social development regulation defines the urgency of the theme in the correspondence with interaction on the different period of human being and government.

Key words: legal government (state hood), social and low, social and philosophic basis, world view of human (out look human).

Since the times of humanity worldview establishment until present times different governmental models have been investigating. From concerned problems the most important were social and legal questions. As we know, law is a mechanism that controls relationship between people. This controlling mechanism has its own achievements and shortcomings. Of course, we always aim at idealism. The thing that is often seems to us easy often became as a complicated process.

The formation of the social-and-legal government is a long and complex process. The problem of law and human being freedom was important in Renaissance, but the problems of authoritarianism and totalitarianism system were arised in bourgeois state when the capitalist relationships had been set.

Questions about nature, world and humanity had been increased with the emergence of mankind. Regarding these problems the questions about government were under discussion. Since early time the notion about government was mythological. Concerning zoroastrianism the government is an earth sighn of Ormuz kingdom in the heavenly world. They had the notion such as monarch, he is a cleark of Ormuz and he must protect his people from harm and stand against the evil in the government and make good things be more.

The ideology of early Indian period was started from 17th century BC. The thoughts of Vede was the origin of socially philosophic idea. In order to understand the philosophic, legal, social and political viewpoints of early Indian people we have to pay attention to their public existence. From 15th century BC till our time it was important for them to classify the members of society to Varna. Therefore the problem of social equality have been discussing in philosophy, literary works and movies. With such terms as «Arkhat», «Atman», «Brakhman», «Budda», «Dkharma», «Nirvana», «Sansara», «Karma» in Indian ideology the term «Karma» has the greatest value. Karma comes from actions. According to good and bad sights of actions sooner or later we will see the results. As a result of good actions the human life will be full of kindness and bad action leads to heavy experiences. According to this in the Indian philosophy the life is full of hardship, but they always look for getting rid of that and seek the meaning of life.

Early Chinese philosophy was arised from 8th century BC with a history of 5000 years. Chinese society is full of materail and spiritual values. That's why Chinese is one of the earliest civilization in the world. When one countries were appearing and the others were dissappearing how did Chinese society develop? From the 3rd century BC untill 15th century emperor was the head of government. This fact is surprises the humanity. What is the magic of Chinese government stability? Of course, there is no magic. The meaning was written in Confucius book named «ShiJing». This book contains all the rules of relationship of society and Chinese people still follow that rules and esteem them. The first and the special type of relationship is the relationship between the emperor and nation. Imperor must take care of the nation as own child. And the problem is how does the father take care of his child. From this the second relationship was arised. It is relation between father and his family members. The duty of father is to provide his family with the social side and protect them. The members of family must execute orders and must be dependant. This relation creates kindness. And the 3rd type of relationship is the relation between young and grown man. The 4th is the relation between husband and his wife. The 5th is the relation between friends. For Chinese people this is a «dogma», a rule that everyone must follow them without a doubt.

On of the distionction of Chinese philosophy is the importance of social implication. The worldview of Chinese people aim at policy. And the nature of people is to serve to society.

The Confusius philosophy played main role in Chinese worldview. From his point of view the main thing in worship are rules. In his social and philosophic view moral values are the most important. That's why people call him as a great moralist. He thinks that government is a big family and considers that each member of government should have a position according to rules. The power to emperor was given by heaven, that's why the orders of emperor must be performed. For Chinese people the relationship is often goes from up to down. For Confusius the ritual «Li» is the beginning of government building and the main part of it. If we loose the ritual the disorder will appear. In his work «Lun Yu» he wrote that «people can consider sun as a kindness, and the others always round the sun. If the emperor of the government rules by law and supports the discipline, nation will try to avoid bad things and will not fell conscience. But if the imperor governs with the kindness then the nation will fell conscience» [1;45]. He thinks if all the people in front of the law aims the principle of equality using violence against the person, then the basis of country governing will be destroyed and the harmony of relationship will worsen.

In order to have respectful, faithful people with fervor, the leader must be sincere and kind as parents, rising artistry and teach uncultured people. Also make people be attached and faithful to the leader it needs to rise clever people and don't allow villain people to work.

The main social and philosophical concepts of Chinese world view are to love people, it means to set love through communication. The Notion of Golden environment is the main concept. To propagandize moral principles of communication. In spite of the type of communication, rules of humanism stand in the middle of it. The notion of honorable or saint person. The person who digests all rules of humanistic theories is as an example to other people, to promulgate good qualities and help people who are seeking it.

One of the particular named direction in Chinese social philosophy is — Dao. It was based by Lao-tze who lived in VI-V century B.C. Dao, it is a way, the way of life. According to Lao-tze Dao is primary initiative, substance. It means the things which exist are archer. Dao as the way of life is the root of moral laws, therefore it is the right way. All good sides of relations depend on Dao. There are a lot of notions about Dao. According to Lao-tze it is not only substance having ontological importance and concerning nature it is ethic view connected with the nature, society and itself. Therefore it is absolute.

The founder of Maoism school and the man who criticized Confucius's teaching was Mao-tse who lived in (B.C.479-391) and was know by his idea about «love of fellow men» in Philosophy and Ethics science. Thinker knew that the basis of the indiscipline and confusion in society are the disrespect and dislike of each

other. Goodness of each person outgrows to whole society. Inequality between people is seen from poverty. He sought the way of getting rid of poverty. He saw happiness only in labor. Mao-tze as Confucius raised questions such as constancy of the state. According to his opinion overall quality in labor and in communication is at the main place. The basic aim is to serve to the common prosperity.

Therefore in the views of Chinese thinkers the notion of paternalist is superior. Of course we can not say that it is social-and-legal country, but there is a basis of it.

In searching the answers to the main questions about appearing of the world and organized peoples' community thinkers of ancient age paid attention to the problems in politics, authority, state, legislation and government.

In comparison with the Eastern thinkers, the social philosophical view of Ancient culture thinkers about questions like state, model, just society, law and morality were deep and scientifically settled. The thinkers of that period paid attention to the sense cognition and rationalistic cognition. Intellect and thinking turned into essential equipment. Religious and mythological views were under criticized. The process of observing what is happening in the environment begins.

The first is the development of social life; the second is the changing of process of cognition. It is divided as Natural Philosophy, humanistic, classical, Hellenistic and Roman periods. The world-views of ancient culture include thinkers of Natural Philosophy Miletus School as Tales, Anaxia and Anaximan. They were interested in the foundation of the world i.e. in substance. Heraclites (B.C. 544-483) founded basis of spontaneous dialectic and considered the fire as the foundation of the world. Democritus (B.C. 460-370) was one of the known thinkers of ancient culture. Democritus connects the appearance of society and nature with space legislation and considered that knowledge is taken from experience. Therefore human society is born from necessity. From that, the necessity of state is higher than men's interest. For philosophy the initial is common prosperity. People who live in community should follow to this well-being. Democritus said the world appeared from atoms. The atoms make the world to move. His theory about atoms was the stem of materialistic thinkers for a long time.

In early Greece the first thinker who paid attention to the state, community and person, of course, was Socrates. He created not only the basis of anthropological philosophy but also the basis of social philosophy. Socrates said it is possible to solve questions concerning nature, society through examining person. He puts his principle «I know that I don't know anything, but the others even don't know it» «you should know yourself» on the main place. It means you should know yourself not through other people, through yourself. The object of research is yourself. Socrates was not habitual creature of that period, but he kept the notion that the way of reaching truth is to examine person.

In the peculiar conditions of society of Ancient Age the Greek philosopher who achieved advanced rank was Plato (B.C. 427-347). Plato was a follower of Socrates, therefore his works were written in the form of dialogue. Plato was born in the family of a rich landowner, got a good education, traveled a lot, later opened philosophical school in Athens. Plato is famous as a father of political science. By his ideology he was an objective idealist. He said that the world consists of ideas. It is possible to learn the world of ideas by the help of intellect. So, he criticized the previous philosophers' opinions. He considered, it is impossible and wrong to find facts by observing some real things. For this purpose, it is important to reach the world of ideas passing over the world of property. He also made an accent on the world of ideas during investigating the problems of state, society. He investigated a lot in the structure of State, interaction of State and society. In his book «A State» Plato pointed the State as a means of dissemination of ideas and possibility of realizing polyesters-maximum ideas in the public-political life [2;73-82.].

He wrote: «A State is appeared when we are dissatisfied by ourselves, need more things». Many politicians and philosophers made new concepts on the basis of Plato's views about State [3;73]. They saw Plato as a founder of communism, fascism, development of organic, biological, social, racial theories of State and historical method. Karl Raymond Popper was fully confident in his political demands were against real totalitarianism and humanism [4;66.].

In the history of political, scientific studies Plato's Utopia is considered famous. He criticized many discontents sides of Greek polyesters, and offered an ideal type of society. An ideal state of Plato is just governing by people of integrity and honest-minded people. Plato's idea of fair and ideal State is Utopia. Not everybody can be happy in the State. But one can be happy at the expense of others.

Plato pointed out the following types of city-states of Ancient Greeks:

1. Monarchy-governing by one person and the opposite of it is tyranny;
2. Aristocracy-governing by honest people and the opposite of it is oligarchy;

3. Democracy-governing of nation. For philosopher democracy is the lowest possible type of government.

Plato emphasized four types of vermin to State's nature. They are: timocracy, oligarchy, democracy, tyranny. In comparison with ideal State, each of this type has its own disadvantages and opposite to the type of ideal State. Describing negative types of State, he stressed avidity instead of justice, exceeding commissions by governors instead of aspiration for higher values of society. In Plato's opinion, timocracy is the first negative type of State. It is a governing by selfish governors. At the first stage of timocracy, governors are respectable, free from military obligation, tillage, fancy-work and well-to-do. Military training and gymnastics are prospering. Later, during gathering material values, especially gold and silver, peoples' social life will change. There will be appeared new demands and needs in State governing and policy. That's why timocracy governing will be changed into oligarchy governing, i.e. few people will govern many people. Such governing is based on rich peoples' governing; poor people don't take part in governing. In the form of oligarchy governing of state, basic law of public life is not realized. According to Plato, in such society each person must live in his private area. A notion «general» passes into «private». In oligarchy, first of all people are occupied with tillage, needle-work, war. Secondly, people sell all their property. It brings people to poverty, i.e. such person turns into useless member of society. Further development of oligarchy passes into the lowest type of state-democracy. The reason of forming democracy is worsening of social condition of people. It brings to conflicts between rich and poor people, and this conflict ends with popular uprising. If this uprising ends with victory of poor people, they will abolish half of rich people, expel the rest part of them, and then take state governing and machinery into their guidance.

According to Plato, one of the worst kind of deviated from ideal state is tyranny. Tyranny is a government in which all power belongs to one person. Tyranny appears as other types of state government. For the first time he «smiles, hugs everybody and does not say people that he was a tyrant, promise to do well to one and all, frees from debts and allocates the land to people and to his loved ones trying to be compassionate» [4; 860]. The main purpose of the tyrant is war. Continuous war needs a commander. It means people require that the tyrant came. On the other hand, on the consequence of continues war people are exhausted and begin to change their minds about the tyrant. With the onset of such an event, to retain the power tyrant tries to destroy all rivals. The idea of thinker about the approximate just state is based on types of benevolence. Therefore four types of benevolence are mentioned. As people have different qualities, their possibilities are not identical. The problem of inequality in society comes from this. Based on this situation, Plato creates a model of the ideal state. Revealing the concept of state, Plato gives the following description.

Appropriate for space (for a man of an ancient culture space is the basis of existence of life, so according to that meaning Cosmo centric world view appeared) and the human soul the government must be divided into three classes. Basic, smart, supreme ruling class must be the philosophers (in ancient times all the people who were engaged in intellectual work called philosophers); representatives of the second class were warriors; representatives of the third class were the handlers of the soil and handicraftsmen. Moving from the lower to the upper class was considered as a grave crime, «to do the work and do not disturb others is justice». One of the achievements of Plato is to use the division of labor to maintain order in the country. To do the work and do not disturb others is basis of sustainability. Plato gives such description to justice — justify inequality in society, that is, to refer people to the upper and the lower class from the birth.

In an ideal state the work of teaching and education is in the correct direction, this allows the proper development of the three classes. To study philosophy and mathematics is one of the basic requirements. Though people were born in inequality, their duty as members of policy is to live in unity, harmony and responsiveness. An aristocratic power is considered to be the best and the beneficent form in the state management.

According to Plato, the basic rule of ideal state is justice. Justice provides a comprehensive benefit and inner harmony to member of society. Plato considers that an aristocratic state must be in character of humanity and the political organization. This character should allow solving important problems of the state. Such state should, at first, be self-organized and defend from enemies, fight back; second, systematically ensure all members of society with material goods; third, lead the great spiritual creative activity. Fulfillment all of these requirements is considered the implementation of the highest ideas of beneficence.

In general, in Plato's ideal state to society, the necessary conditions for its development, the division of labor between people creates harmony in society. As the basis of the division between citizens Plato takes household labor. The foundation of the structure of state and society Plato saw in the division of labor. Plato's basic idea is the different demands of citizens making society and limited ability to respond all this re-

quirements by private person: «Every man is not enough to himself and he has demand for many things». So there comes the possibility of appearing the society or «the city». Plato in his work characterizes the basis of origin of society in such a way: «to meet our own and others requests, if to live together, it will be called the city» [5; 860]. Thinker saw the cause of appearing the society in material necessity. This Plato's opinion leads to that the division of labor is a fundamental rule of the state. On this basis, Plato says that the exchange or sharing things requires the need of market and money.

According to Plato's opinion exacerbation in society occurs because of private property. The interest to material value is the main cause of pushing man to misdeed. Therefore, in an approximate just state should not be private property. Labor process should be divided equally between the residents. Philosophers in the state and military personnel can not be private owners. People, who are engaged in peasant farming, can be small, private owners. Material prosperity is contradictory to four types of humanism. The lack of an ideal state of Plato is:

First, Plato recognizes every good deed in general. The unity and universality is absolute. But to the state the unity is not so necessary, the state supports varied process.

Second, Plato considers that the aim of the state is to support general kindness, and thus, take away somebody's possibility to be happy, including warriors. But if warriors lose happiness, then who will be happy? Certainly, not handicraftsmen and it is well known that not all the sum of slaves. It is not benevolence for Plato himself to be happy.

Third, Plato criticizes private property as source of social atrocity. Prosperity of an approximate just state is not being a private property. To renounce private property is to deny the structure of the state.

The significance of Plato's idea of perfect and just state is that he propounded the vision that the ruler should govern the state based on the most available and effective mechanism to reach the common welfare of all the citizens. Despite the fact, Karl Popper and other thinkers of XX–XXI centuries condemned Plato's philosophy, his works are invaluable in the historically of social-philosophy and political philosophy. His ideas greatly contributed to the establishment and development of different sciences of these days.

The first great classic of political science is a Greek philosopher Aristotle, born in Stagirus in 384. He had many interests, and many think that the myriad of his interests shaped his political views and government structure. Aristotle's «Ethics», «Politics» and «Oratory» remain three of his most relevant works. He believed that society is a unity of noble and policy, and the law is the mechanism of its establishment. He regarded the state as a broad form of political and social relations regulation. Family as the most basic unit should take an active role in running the state. As the government is the main part of this family. Participation in a community is the natural end of the human. Aristotle's support of slavery as an institution is not surprising. Keeping in line with his teleological reasoning, he believes that slaves are simply meant to be ruled and used as tools or property. The work as a whole has been criticized for being disorganized and disjointed. According to Aristotle, Plato's the ideal state model was rather raw. There was one mistake that he advocated a social equality. Of course, it will lead to the limitedness. For example, if we consider the labor process, there are various works as well as different results, but social product is equally separated. It is the matter of common private property. The property is under governmental control, the community dependence the legal institutions will increase and may lead to totalitarian or authoritarian rule.

The philosopher also noted different forms of governmental authorities and showed their merits and demerits. He supposed that the wealthy middle class must be at the head of the government. And on the other hand he explains that it is impossible. This could be explained by the fact that in Ancient Greece socially differentiation of society was very obvious, that's why the people of wealthy middle class were rarely met.

Aristotle describes the government as the image of mercy. The government must be merciful to all classes of the community. In addition, education is regarded as another fundamental element for the success of citizens. Morality and wisdom are qualities of the upper class. Aristotle strongly believed that the state as a human has its integral part, such as the military and sacerdotal classes representing the body of the citizens. Artisans, laborers and slaves are contributory organs. They fail to be great rulers by their nature. To sum up, Aristotle's belief that there are many hierarchies in nature, as well as his belief that those who are lower in the natural hierarchy should be under the command of those who are higher. For he is a slave by nature who is capable of belonging to another — which is also why he belongs to another — and who participates in reason only to the extent of perceiving it, but does not have it. What is more, the economies of those times rested on slavery, and without slaves to do the productive labor, there could be no leisure for men to engage in more intellectual lifestyles. People of Antique culture questioned the world from physic-philosophical stance; they regarded themselves as physical objects of nature. But the objects had its distinctive qualities.

For them, slave is an object of minor qualities. That is why selling, exchanging or hiring them was a typical thing.

Aristotle has viewed 'a property meet human needs and therefore it is important to equal them' [5; 358]. The property is the primary tool of governmental power that should meet the community interests.

The thinker begins «Politics» with a discussion of the city-state. He prefers this smaller unit to a national state because his ideal government must allow all citizens to meet in a single assembly. The most basic unit is actually the family, and households join together to form villages. Villages join together to form a city-state, which is the ultimate form of association because it can be self-sufficient. 'The development of the city-state is natural, and moreover this kind of association is the natural end for the individual' [5; 376]. His famous concept says that a human is social and naturally political animal.

The government is a social community in its broad sense and regulator of political relations. He believes that three institutions must obtain in a state to perform the three main functions: deliberative, executive and judicial [5; 378].

After studying a number of real and theoretical city-state's constitutions, Aristotle classified them according to various criteria: the most perverted and the less perverted, rich and poor, slaves and non-slaves, mercy and non-mercy. Aristotle's classification is both quantitative and qualitative. In the case the state is determined by the number of persons who enjoy political power in the state, the second basis makes the distinction between the pure and perverted forms of state.

The state is a composite whole made up of many parts—the citizens who compose it. A citizen in the proper sense of the term is one who shares in the administration of justice, and in offices. The citizen may be different under each form of government. It is the holder of a definite office who legislates and judges. To sum up, the citizen is the one who can run deliberative or judicial offices, be a military or representative in community meeting.

Aristotle divides political forms of the power into numeral, qualitative and accumulated signs. According to numeral quality the state's form reveals. On whose hand state's power — one person or the majority, in spite of it, it is possible being correct or incorrect. They will be rich and poor. The state is divided into the rich, the wealthy and the poor. The large amount of the poor, the less amount of the rich people and division according to the possession sign and quantity has influence on the forms of governmental authorities. There are six types of political structures: the monarchy, the aristocracy, a polity are the correct forms of government. They are individual power of the person, power of aristocrats. The correct form of the power despite of people's participation number leads up to the general wellbeing. The form of the power which opposes to the power nature is a tyranny, oligarchy and democracy. These types of management, in spite of the amount of people participating in the authority, don't give the good results. Certainly, when Aristotle was describing the forms of the state authority he mentioned the purposes of ruling class. The welfare depends on how the head of the authorities sets the purposes.

Monarchy is the most ancient political structure. Aristotle divides the monarchy into patriarchal and absolute monarchy considering the types of power. Monarchy is based on one person's power. Such kinds of people are seldom met in life. The main feature of such person is not recognizing the state laws and putting themselves above others. It is impossible to make them obey the laws.

The aristocracy is the good type of the state's power. The aristocracy has little power; it is in the hands of people who differ with their individual qualities. Therefore it is possible in society where people appreciate the individual qualities of a man. The majority of aristocrats differing with their individual qualities was noble men.

Polity (republic) — a majority rule. The majority's general support is the army, therefore «the republic consists of armed forces», «if the state's power passes to the armed forces which obey the laws of the government then the functions of the government power leaves to the poor, of course, if they are ready». Do they know the minority in the majority? Aristotle gave the right answer to this question. If the one of the majority is less than aristocrats, they are worse than their members, and the entire majority is better than small amount of people: «a lot of things is good, if all of them pay attention to one thing then all of them see it», but the majority is widely developed, many people from the majority aim to get the power, the most rich man is the best, therefore the power of the rich, of the good and of the suitable is not constant, mostly in such cases the power does not appears as benevolent [5; 387.].

Aristotle is against the tyrannies: «tyrannies power doesn't coincide with human's nature,» «it is not honor to kill the thief, it is honor to kill tyranny» [5; 390.]. The oligarchy is like the aristocrats, it is a little power of the rich but not of the suitable.

The democracy is based on the law. «It is the worst and the main type of political structure». When the question of democracy was raised, Aristotle subordinated the numeral principle to the people's principle, in many cases such power is devoted not only to the rich but also to the poor. Only the democracy as the representative of the highest power can be the majority.

There is a close interconnection between the types of state structures. Oligarchy is not the majority's power, but it forms like someone's power, turns into severity and forms the power of majority in the democracy. The power barns in aristocracy or in the policy, one directs to oligarchy, the other to tyranny and tyranny directs to democracy.

The state «is the inhabitants measure, it use itself to satisfy life's requirements». Many people replace them with material conditions, why they should serve to each other. But it is not the state's purpose. It isn't keeping these people from mutual disagreement. The state carries out economic, legal functions and forms life conditions but «... the human being's living together means not only to live, mostly to live happily and therefore the purpose of the state is happy life», «the state is the kind of majority life and its purpose is to increase and provide happy life», «the state is the society of all members equality, and they are joined together to live a happy life».

There is a management theory in Aristotle's treatise about state. That's why the thinker emphasized: 1. A state structure is identical with the state management's order, and it is characterized with a supreme power in the state and the Supreme power is in the hands of one man, of a small group or in the hands of majority. If this man, a small group or majority rule the country considering social advantage, then, of course, such types of state management will be correct. But if they rule considering their own interests it won't be preferable. Every second must recognize it. Those who participate in the state relationship shouldn't be the citizen of the country or they should be involved for the common benefit. 2. The monarchy management which involve a common benefit we call the Royal power, the power of small group which consists of more than one person is called Aristocracy, (it must be either because only the best must govern, or the main welfare of the state may be involved there).

When the majority rule for a common benefit such type of all state management is called a polity [5; 130, 131]. Therefore, the form of government depends on the people who do it. The thinker noted that every capable man cannot be involved into the power. They are very useful for the state, but they don't have any possibility to make a decision themselves.

A variety of political structure is understood by complexity of state and a unity of different classes. Each of the class has their own notion of happiness and the ways to get it. One class wants to be ruled by king, and others dream about free political life. No matter what kind of state it is there is main reason about «contradictions of right» and «contradictions of interests» in each state, therefore the noble, the free, the rich people want to rule. That's why various political structures appear by taking a place of the other's.

Aristotle's works wasn't directed only to policy and social life. He is a patriot. The state is the one way to get to happiness for the philosopher. According to Aristotle, the state is a life style equal for all; social life is on level of the well-founded life «a happy life environment» [5; 392]. The state serves just for the majority. According to Aristotle, justice is a general and total concept for everyone, it is good everyone, but it may be only in the political life. Justice is a purpose of policy. The power and policy is a correct form to govern the state in the aristocracy, because power's aim is a common benefit, that's, it serves to people's desire. Tyranny and oligarchy aren't correct types of state power. They serve only their interest. Each person as a member of society must be engaged into their own business.

In the conclusion, first of all Aristotle gave a comprehensive definition about a society, a right and a family in the history of social philosophy. Secondly, he saw the idea of a sample, just state in mutual communication between equal and free people.

We said that Aristotle is a patriot that's why the state is natural and a lawful process to him. The person is a political slave inborn. And the state promotes political abilities of the person. Besides, the thinker defined right and wrong types of the state power.

We meet the words as a state, a right, a society in Epicure's works. Epicure's (341–270 B.C.) wrote in his book «Principal Doctrines» about concept of justice. Epicure's philosophical outlook is directed to human education and ethics. Too have the person as a nature's achievement it is not an aim for a man to research the nature. He came to a conclusion that man researches the nature in order to save his internal spiritual world. What for? The aim of each person is to find happiness and it could be achieved only by fighting own fear of natural phenomenon. That's why Epicurus offered as a measure of welfare being blissfully happy. Taking

pleasure is limited. The wise man should look at a person, at a society, at the state with favor but he must be restrained.

The philosopher had the opposite view to the life. He thought people should get rid of political grip and live free. That is why, Epicurus paid special attention to the liberty. According to Epicurus the liberty comes from the intellect's ability to choose. Liberty — is the necessity. Epicurus considers a right as a public agreement. The main purpose of public agreement is a general security, where the overall safety of the people provides the state power. The main function of the state is determined from this. As well as the right, Epicurus considers justice to social harmony. According to Epicurus, fair and exemplary nature of society it is a quiet life and being secluded from everything.

Sceptics. Pyrrho (365–275 B.C.) was the founder of scepticism. According to Pyrrho the only aim for a man is to find mercy. So he denies knowledge and truth. He considers that it is a vain pursuit for a man. Pyrrho raises theory of doubts on the first place. All kinds of knowledge are relative. Truth does not exist. All this he bases upon ethics.

Political researches of Ancient Greece thinkers weren't allocated as a separate subject and were connected with philosophical and ethical ideas. In the history of social philosophy the man who was trying to exempt political and legal thinking from religious and mythological pressure and trying to consider it from the philosophical point of view, was the Roman thinker, politician Marcus Tullius Cicero (106–43 's. BC). In ancient Rome the law appeared as a separate science. During this period the complex of political-legal problems in the sphere of the theory of state and right was developed.

Cicero's works played a significant role in development of all Roman political opinion. His views were dedicated in such works as «On the Republic» and «On the Law». The state, for Cicero is a special spiritual and social unity of the people. Justice for them it is a general opinion and the principle of the public, where the state is the achievement of the right.

Cicero defines State (republic) as a treasure, property of all the people (rest papule). At the same time, he emphasizes that «people are joined together because of the natural need to be together and they are connected with the right and common interests». Cicero sees the reason of state formation in the need of people to live together. Saving property ownership is the reason of state formation. In Cicero's interpretation «fulfilment of the right must be given to one or several selected people, or citizens must take responsibility on themselves». In this regard Cicero designates such state functions as — royal society, civil society and people society. Thus, Cicero was at the origin of the state legitimating concept.

Social and legal views the ancient eastern and western countries philosophers of were certainly the foundation of modern civilization.

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Д.К.Құсбеков

Әлеуметтік-құқықтық мемлекеттің философиялық алғышарттары

Мақалада Ертедегі Шығыс ойшылдарының көзқарастарынан бастап Антика мәдениеті ойшылдарының дүниетанымы қарастырылды. Мемлекеттің философиялық мәселелерімен қатар, әлеуметтік және құқықтық сұрақтары кеңінен талқыланды. Заманауи қоғамның болмысы адамзаттың «балалық» шағынан қадам алғандығы және сол дәуірдің дүниетанымы алғышарт ретіндегі бастамасы болғандығы зерттелді. Автор мемлекеттік құрылымның фундаменталдық негізін және қоғамдағы қарым-қатынас реттеу қағидасының дамуын атап өтті. Сонымен қатар әр түрлі кезеңде мемлекет пен адам арақатынасының аспектілерінің өзектілігіне тоқталды.

Д.К.Кусбеков

Философские предпосылки социально-правового государства

В статье рассмотрены научные взгляды и мировоззрения мыслителей начиная с Древнего Востока и античной культуры. Наряду с философскими проблемами государства автором подробно проанализированы социальные и правовые вопросы государственности. Отмечено, что истоки бытия современного общества начинаются с мифологического представления, которое отражало первоначальное миропонимание человека, его отношение к миру и обществу. Остановившись на фундаментальных основах государственного строя и принципах регулирования общественного развития, автор подчеркнул актуальность темы в аспекте взаимодействия на разных этапах человека и государства.

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B.K.Dyusalina, P.P.Soloshchenko

*E.A.Buketov Karaganda State University (E-mail: dusalina_b@mail.ru, p_soloschenk@mail.ru)***The problem of communication in the context of national consolidation**

The article examines the historical and philosophical approaches to the problem of communication. Its actuality is connected with the Kazakhstan national identity as a defining factor of social status. The idea of open and confidential dialogue constructibility in communication process is being founded as well. The research task of building forms that serve as the language of communication in different social, political and cultural systems is also being actualized in the article.

Key words: philosophy, communication, dialogue, mutual understanding, national consensus.

Communication is of special interest for philosophy as forms of thinking and activity, universally valid category and subjective intentions of individuals are concentrated in it. Difficulties in communication are explained by definitions of this phenomenon as direct and indirect, direct and mediate. In direct communication people interact «face to face». The direct collectivity of human activity is carried out within this form. But neither activity is reduced to the direct compatibility nor communication is to the direct contacts.

There are various subject and symbolic means that provide indirect communication between human individuals, relations of various human activities in social evolution process. The problems of social and cultural development are largely determined by its increasing role in people's lives. Taking this fact into consideration prevents the opposition and breaking concepts about activity and communication, communicativeness and productivity, compatibility and separation of people's social life of people. The activity concept focuses attention on the realization of human strength and the communication concept attracts it to the direct and indirect connections of that strength. Both concepts reveal forms of movement, cooperation, translation of human strength and abilities in social space and social time from different sides. The development of domestic social science within dimensional approach in which the principle of labor division prevailed over ideas of social processes have led to the simplified interpretations of communication and activity, i.e., com-