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**THE ROLE OF FAMILY VALUES IN THE DEVELOPMENT OF THE KAZAKHSTAN SOCIUM IN THE CONDITIONS OF GLOBALIZATION**

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Globalization, in general, is represented by scientists as a process of worldwide political, economic, religious and cultural unification and integration.

The main threat is the globalization of culture, as described by the Polish sociologist P. Sztompka. Local norms and values, customs and morals, religious beliefs, models of family life, ways of production and consumption seem to disappear under the pressure of modern Western institutions ... The current global scale of the unification of culture is determined mainly by the means of mass communication, especially television. "The imperialist mass information" are turning our planet into a "big village", the inhabitants of which consume the same cultural product "[8]. The tendency of the rupture of kinship as the main mechanism of the translation of the national culture turns people into the same "parts without a clan and tribe" that threatens, in the conditions of secularization of societies, to create a world of "lack of culture" or, at best, "mass culture", which has been described in half a century back on the example of America L. Gurko [3].

Under the influence of the process of globalization, value structures change, including the family and its derivative systems (procreation, upbringing, etc.). This process is mainly associated with the orientation of society to individual attainment (career, status, success as the goal of existence of individuals) and comfort as a condition conducive to the existence and functioning of the individual and society. This entails the transformation of the value hierarchy, where the family, childbirth cease to be inalienable values and are realized only under certain conditions, which corresponds to the processes of social change, characterized as convergent.

In the current society, family values are the subject of heated discussions and are subject to critical evaluation, up to the formulation of models for the development of society, which would have "cost" without the traditional family way of life. The devaluation of parental authority, which is observed today in various communities, has led to a phenomenon that qualifies as a family crisis.

The purpose of the article is the historical and philosophical analysis of the tradition of the Kazakh family and the system of its values.

Another reason for addressing the issue we formulated was the understanding that the family is a special translator of cultural heritage, ethnic norms and traditions. Accordingly, the study and preservation of the ethnic and national identity of the family and the observance of family traditions is the most important basis for preserving the national identity of a specific

people and society in the current conditions of globalization.

By definition, I.V. Sukhanov, "... the custom of social behavior of people, the tradition of a special form of organization of educational activities" [7]. Traditions and customs are the mechanism of the existence of social memory. In the event of the loss of traditions, social memory decays. Traditions have a system-functional nature, including custom, rite, ritual, celebration, ceremony. These components are the mechanism of functioning, preservation and transmission of traditions.

Ritual processes accompany a person throughout his life. People do not say in vain: if you want to know the people - learn its customs and traditions. By means of customs and ceremonies, Kazakhs expressed their vision and understanding of the world, their attitude towards it. Hence the people's love for their rites, customs, traditions, "... the departure of rituals and meant knowledge of the ancient Kazakhs. The expression "ырымшыл қазақ - superstitious kazakh" (ritualistic Kazakh) quite accurately characterized the psychological features of the Kazakh ethnos "[6].

By tradition it is customary to understand the established on the basis of the long experience of joint activities of its members and the firmly rooted in their lives norms, rules and stereotypes of behavior and actions, everyday communication between people, the observance of which became the need of each member of a small group. In psychology, the general classification of traditions is singled out by V.G. Krysko on the grounds: by content, by belonging to different groups and by areas of manifestation. On the basis of these characteristics, national traditions are considered as norms of social relations that have developed within the social group of an ethnos. The functioning and viability of national traditions are determined by the degree of personal and public acceptance and emotional attraction [4]. L.N. Gumilev, believed that, unlike the cultural tradition, the ethnic tradition is not the continuity of the dead forms created by man, but the unity of the behavior of living people [2].

The customs and traditions of the ethnos reflect the best features of the national character, the moral and spiritual credo of the people. Traditions and customs as a means of popular upbringing in many ways determine the orientation of the child to the value of their sex. Knowledge of its genealogical tree for boys and girls is one of the dominant moral traditions of the Kazakh people, which has survived to the present day.

As the centuries-old experience of the development of mankind has shown, traditions do not disappear without a trace on their own, they go along

with their carriers if the connection of generations is interrupted. G.N. Volkov said about this: "If the national dies in children, it means the beginning of the nation's death. If there is harmony between national and international than more national in education, the stronger, more cultured, spiritually richer the nation.

The customs and traditions of the Kazakh people, connected with the family and the upbringing of the younger generation, is one of the brightest pages of its history and culture, where people's wisdom, philosophy, world view, moral ideals and traditional way of life are united together. They developed over the centuries, developed on the basis of the continuity of generations.

In national family traditions, the spiritual connection between generations that is so necessary for every person in the modern world is laid. In the context of globalization and increasingly expanding cultural ties, it is necessary to protect and preserve what is the national originality of the people, its identity.

Throughout the long history, the kazakh folk have assemble rich experience in the field of education and upbringing of the younger generation, developed unique traditional features and rules of behavior based on the succession of generations, that were gradually entering into customs and daily life. The Kazakh people, in virtue of the basic principle of life and continuity of generations, has preserved its original positive customs and traditions to the present day. Through the centuries, from mouth to mouth, from generation to generation the kazakhs passed genealogical knowledge about the pedigree of the nation. This tradition has saved to this day. Generally ,from the young age, the elders introduce the young generation with its pedigree, the genealogical tree of the genus, the tribe. The indissoluble connection of generations blows from the kazakh folk`s tradition not to leave their father's hearth (shanyrak), not to leave their native places. K. Nurlanova writes: "Kazakh ritual culture forms from birth the context of attitudes and an appropriate way of life and life behavior" [6].

The ancient customs and ceremonies, on which the younger generation was brought up, arose in the child's mind the consciousness of ethnic belonging to the given genus , tribe, nation. Owing to the nomadic way of life, customs and rituals, the national character ,that surrounded the child in those far times, ethnic self-identification with its people developed early.

In folk utterance, the relationship between women and men in family ties is clearly defined. The father - the head and breadwinner of the family, the woman - the keeper of the outbreak . In the folk there is a statement about the main role of men in the family: the man is the "head", the wife is the "neck". Father is the mentor of children, but the role of the mother in the upbringing of children is highly appreciated by people's ideas.

The cult of the child in the kazakh family arose from his birth, especially the boy as the successor of the genus, heir. «Ұл туғандға күн туады» (Son was born - the sun came up),- kazakhs speak. Upbringing in the kazakh family, like in other folks, begins with lullabies. The pedagogical purpose of the lullaby was determined

by G.N. Wolves: "A lullaby is an alloy of melody, rhythm, affectionate movement and words, designed to assistance the growth and development of the child" [1]. Kazakh lullabies, like all genres of oral folk art, reflected the life, way of life, the spiritual world of the nomadic people. The idea of the perfection of the human personality, the desire to grow into a real man, was invested in the content of mother's lullabies.

The Kazakh people have always distinguished such features as love of the soul, sincere openness, generosity, patience, perseverance and respect for old age and etc. Given that the children in the nomad family were a symbol of fertility, in the kazakh family great importance has been always given to the birth and upbringing of the child, so preparations for the emergence of a new life began long before this sacred action. All the turkic folks believed that the main goals in life -the birth and upbringing of healthy offspring, especially in the young family.

In family upbringing the kazakh people always consider the features of the child's age and individuality. This folk wisdom can be seen in the following expression: "Until five years, look after the child as a king, from five to thirteen - make work as much as possible, and from thirteen - treat him as an equal and share experience" [5]. The reason is that after thirteen years a child is considered to be a "thirteen-year-old owner who has the right to stand out from his father's house", and from the physiological point of view he is not very different from adults, so it was necessary to take his opinion and prepare for an adult life. Here we see that in the kazakh family education also guided by the provision of attention to the age characteristics of the child. Researchers dealing with the problem of values, note that in the public and individual consciousness they have a certain hierarchy, they represent the system. A special place in this system is given to basic or traditional values that are most stable, selected by historical experience of generations, practically not subject to transversion, i.e., to a semantic change, in contrast to, for example, moral or political values that can change the meaning, right-of-way the opposite (individualism, collectivism, justice, etc.). These basic values include marriage, family, children, health, etc. However, these values are also realized in changing practices, demonstrate new opportunities and vectors. Values, including family ones, as one of the important regulators of the functioning of the society are of research interest.

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## ЭКОЛОГИЧЕСКИЕ ПРОБЛЕМЫ И СОТРУДНИЧЕСТВА КНР И РФ В ТРАНСГРАНИЧНОМ ВОДНОМ ОБЪЕКТЕ АМУР

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### АННОТАЦИЯ

В статье рассматриваются некоторые актуальные проблемы охраны реки Амур. Определены основы сотрудничества для сохранения экологической безопасности Амура, как трансграничного водного объекта. Сделан обоснованный вывод о том, что для регулирования общественных отношений в области охраны и использования трансграничных водных объектов нужно создать эффективную правовую систему. И в дальнейшем внесла предложение для того, чтобы расширить двухстороннее или многостороннее сотрудничество.

**Ключевые слова:** Охрана водных объектов, Река Амур, пограничная река, Китай, Россия.

Китай и Россия, будучи крупнейшими соседями. Длина сухопутной границы Китая с Россией составляет почти 4 300 километров. Река Амур (Хэйлунцзян) является главным трансграничным водным объектом у России и Китая, Ее длина 4440 км, формирует воды за счет стока, поступающего с территорий России (54% общей площади), Китая (44%) и в меньшей доле – Монголии и Северной Кореи. Наиболее крупные водные объекты бассейна - реки Зея, Бурей, Сунгари, Усури, Амгунь, озеро Ханка. Обильные водные ресурсы Амура для экономического развития восточного Китая и региона Дальнего Востока России создали благоприятные условия. Возрождение Северо-Восточного Китая, по существу китайского Приамурья, ориентировано на достижение экономических целей национального масштаба. В китайском Приамурье водопотребление растет быстрее, чем в целом в Китае. К 2020 г. его объем в бассейне Сунгари увеличится на 46% в сравнении с 2005 г. и достигнет почти 55% годового стока реки [4].

Амур на территории КНР, РФ и Монголии проживает свыше 80 млн. человек, в частности, в бассейнах рек Сунгари и Усури, помимо городов с населением в миллионы человек, на берегах этих амурских притоков расположены крупные промышленные и сельскохозяйственные предприятия. В последние годы продолжительное, быстрое развитие промышленности и сельского хозяйства КНР и РФ, строительство крупных городов оказали отрицательное влияние на трансграничных водных объектах водные КНР и РФ. За минувшее десятилетие река значительно пострадала от деятельности человека. Пробы воды показывают большую концентрацию тяжелых металлов. Содержание ртути в донных отложениях Амура в 10 раз выше, чем в реке Зея. Проблема совместного управления трансграничными

водоемами и сохранения их экосистем выходит в российско-китайском партнерстве в последние годы на первый план. Соответствующие эксперты и ученые провели исследования по безопасности водных ресурсов и экологическому фону, и многократно проводили международные обмены и обсуждения по этому вопросу. В данном направлении стороны стремятся выработать общие позиции в совместном использовании и охране водных ресурсов трансграничных водотоков, предотвращении их загрязнения и истощения. Два правительства подписали ряд соглашений в области охраны окружающей приграничной полосы, особое внимание традиционно уделяется охране рек Амур и Усури.

После экологической катастрофа Сунгари в ноябре 2005 года КНР и РФ активизировали экологическое взаимодействие. Обе стороны подписали меморандум по совместному мониторингу качества воды трансграничных объектов. Согласно договоренности, стороны проведут совместный мониторинг качества воды в 5 трансграничных водоемах: реках Аргунь, Амур (Хэйлуцзян), Усури и Суйфэньхэ, а также в озере Ханка (Синкай). В 2018 году российская и китайская стороны совместно реализовали 40 проектов в области мониторинга трансграничных водных ресурсов, и Хабаровский край и провинция Хэйлуцзян продолжают сотрудничество в защиты трансграничных водных ресурсов. Кроме того, в 2008 года КНР и РФ подписали межправительственное Соглашение о рациональном использовании и охране трансграничных вод и меморандум о создании механизма взаимного оповещения и обмена информацией при трансграничных чрезвычайных ситуациях экологического характера. Основные направления сотрудничества включают разработку единых нормативов и целевых показателей качества трансграничных вод; информирование сторон об