

UDC 130.2 (574)

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### Kazakh Culture Features in the Civilizational Processes Context

There is an attitude to contemporary traditional culture and cultural heritage preservation issues and further development features of a culture shown in the article. Concerning innovation, appeal to cultural heritage, ability of reception of a culture and cultural diffusion in the process of globalization, it is offered further positive development of Kazakhstan's based human experience. System of traditions is considered as a phenomenon which describes unity, harmony and stability of social body. Contradictions of contemporary culture and civilization, processes of tradition and innovation are considered. Cultural changes and creativity are considered as second side of a society development. Innovation is analyzed as a method of renewal of a culture, and tradition and innovation are considered as universal feature of any culture.

**Key words:** culture, civilization, innovation, tradition, reality, customs, social relations, morality, innovation, values.

**Introduction.** Today issues of culture and civilization, their difference and interrelation are one of the most significant themes. This importance is related with knowledge and daily life, since it is directly related with our future. Mens' most important issue concerns his fate. It became significant necessity to think about historical fate of nations and cultures in the most difficult times.

In spite the fact that term civilization is used from the ancient times, there is no one definition to this term which could raise no arguments. In each age there was given definition peculiar to its time. Today term civilization, in the context of philosophical discourse, is explained as social cultural association based on universal values which can be seen in the system of the world religions and art, rights and morality. Hence we can state that term 'civilization' has stable terminological status and can be considered as theory of civilizations.

Etymologically term civilization in philosophical dictionaries identified as civic, social or city civilization, derived from Latin. There is well-known statement of the ancient Greek historian Strabo who urged that existence of one city is enough to create civilization. This term was officially introduced in the eighteenth century by Ferguson. Scottish scien-

tist Adam Fergusson in his work 'An Essay on the History of Civil Society' attempted to make general conception of human's cultural development. According to him social development is a change of people's way of living. He considered history as evolutionary process and divided it into three stages: First and second stages he titled as ages of Rude nations with primitive level and the third stage is peculiar to 'civil' society. There he used term civilization in the meaning of civic and politically constructed' [1, p. 17]. In the works of L. Morgan civilization is treated as interrelation of peculiar level of social evolution and new feature of people's way of life. N.A. Berdyaev stated that crisis of civilization is not the only way of culture ending. Russian scientist defines civilization as realization of life aims and objectives through life methods and life tool [2, p. 169]. Turkic cultural studies scholar Zia Kokalip views culture as national category and civilization as an international category. Culture is a complex of definite nationality's religion, humanity, law, thinking, aesthetics, language, economics and way of life. And civilization is complex of many social lives which stands in general level of development [3, p. 26].

Kazakh scientists also tried to give philosophi-

cal definition to culture and civilization. For instance, Sabetkhazi Akatai who studies Kazakh philosophy states that civilization is outer world, noosphere, environment created by ourselves: automobiles, buildings, installations, rockets, helicopter, clothing, food etc. Culture is human's inner world, feelings, thinking, views, spiritual life and etc. [4, p. 79]. Historian Manash Kozibayev concludes that civilization is in fact culture. Civilization is the result of long-standing evolvement of material and spiritual cultures [5, p. 16]. In general many scholars consider human history in the context of culture and civilization. Usually it is accepted to consider European scientists points of view about civilization. However, in fourteenth century Arab scientist Ibn Khaldun also stated his thinking about phenomenon of civilization.

Development of culture requires limitations from worshipping daily life and constriction desire to life. First of all culture is not establishment of new life and new essence, but it is mastering of new values. These values are titled in philosophy and scientific books as reality, customs and traditions, social relations; in moral and law as poetry, singing, kindness, painting, architecture, and as a beauty in a theatre. Creative act influences to lower social groups. New life is reflected through high essence, images and symbols. Creativity in knowledge is reflected in scientific books, and artificial creativity act is reflected in dogmas and in symbolic church construction. Inner dialectic movement of culture with its crystalline shapes stimulates rejection of new forms from culture. Desire to life arises in practice. In this way culture transfers into civilization.

When desire to life is wide spread in the masses it stops its initial aspiration to spiritual culture. Spiritual culture is always valuable with its aristocracy and quality. Masses aims are directed to daily life, its practice, strength of life and happiness. Culture loses its essence of being individual values, hence interest to culture decreases. Culture cannot stay in higher level any more, it experiences crisis. It begins social entropy. Culture loses its creative energy and loses its power. Realization of culture makers aims and objectives halts eternal evolvement of a culture.

Tremendous prosperity of culture was in the end of the eighteenth century and beginning of the nineteenth century in Germany. Aspiration to become very intellectual is not so evident in other periods of history of this country. In this period Germany

became well-known as country of poets and philosophers. In a few decades whole world got familiar with Herder, Goethe, Schiller, Kant, Fichte, Hegel, Schelling, Schleiermacher, Schopenhauer, Novalis and other romantics. Next stages of history considered this time with great envy. Philosopher Windelband assumed this stage as time of spiritual value and talent and as lost paradise. But in fact this time Germany was in poverty and under philistine pressure.

**Methods.** Age of Renaissance, which achieved the highest level in creativity in Europe, was also very dreadful and cruel time. Lives of Leonardo de Vinci and Michelangelo were full of tragedy and suffer. It is always like this. Culture is always great misfortune of life. It can be considered as contradiction of life and culture. Civilization tries to establish life and to unite with world authority. However, in that powerful Germany neither Goethe, nor Great German Idealists and romantics, Renaissance art will never be back and flourish again. All of them transferred into technical form, philosophical thinking turned into technical in epistemology and art. Now it is impossible appearance of Shakespeare and Byron, Dante and Petrarca. This is tragedy of culture and civilization.

Culture is related with believes, symbols and religious believes. It appears from identification of a content of this cult. Philosophical thinking, scientific knowledge, architecture, painting, sculpture, songs, poetry, morality are established in religious cult in organic unity as unrevealed and sacred. In one of the ancient countries, in Egypt, culture began in temples by priests. Culture is related with ancestor's cult covenant and traditions. It is full of sacred symbols. Through them it is shown signs and versions of another spiritual reality. Any culture even material one is a culture of spirit. Any culture has spiritual basis. It is result of spirit's creative work devoted to natural elements. However there exist tendencies which are directed to split that religious and spiritual basis and destroy symbols. Antique and the Western European cultures had experienced process of enlightenment. During this process occurred purification from religious reality and elimination of symbols. There we can notice dialectics of culture which cannot escape its fate. It is peculiar for culture to distrust to its bases and to split it in definite stage. By this it derives from its life bases and prepares for its death. It loses its spirit and energy. From organic stage it raises to criticizing stage.

Culture is an alive process, a fate of alive people. However culture cannot preserve its middle level in its stage of evolvement. Its stability is not eternal. Break, crises are peculiar to all historical types of culture. Transfer into this stage cannot be considered as 'cultural'. In culture itself it can be noticed great desire to new life, power and authority, practice, happiness and pleasure. Anyway will of gaining power is beginning and tendency of civilization. Culture never seeks benefit from its achievements, but it is peculiar feature of civilization. After removing spiritual obstacles to get life pleasures will of mastering and organization of power and life gets its highest point. Culture stops its living and civilization begins its life. Civilization is a transfer process from direct perception from culture into search of life from life itself rather than from creativity and desire to life power. In culture can be noticed utilization, and adaptation to civilization.

Civilization contradicts to culture and it is not religious. It had more enlightening feature. This feature is more pragmatic rather than abstract. It is not harmonious in symbolic depending relation. Civilization is concrete, democratic, and mechanical; it does not require symbols of spiritual world. It is directed to concrete life. Here creativity of an individual disappears, and his personal feature vanishes. Individual can be revealed only in a culture, pleasure of life and power destroys individuality. Civilization aims dependence of a man and rejects individuality of each person. This is a paradox of a history.

Transfer of culture into civilization is related with absolute change of a man's attitude to a nature. Life of civilization began with triumph entrance of machines into human lives. Life does not harmonize with natural rhythm. It was created artificial environment of tools and equipments between man and nature which directed to control nature. Here can be noticed aspiration to power, concrete use of life in confrontation to middle centuries ascetic consciousness. By controlling nature a man becomes able to master it, to organize life, to enlarge his power. This fact does not make a person close to his spirit, to his nature and inner world. He becomes separate from nature in the process of technical improvement. Organization of life destroys harmony, life becomes technical. Machines copy its image in human's spirit to all his actions. Civilization more relies on machines rather than on his spiritual, natural bases. This technical feature wins over spirit and organ-

ism. In civilization thinking either becomes technical and all creativity and art will have technical feature. Symbolic art of culture disappears. Idea of scientific philosophy is the result of will which aspires to power and which tries to find ways of methods of strengthening. As such spiritual harmony of culture is replaced with specialization. Everywhere it is required specialists.

Machines and techniques are the result of mind culture and discover of great innovation. However these results destroy unity basis of a culture and decreases its spirituality. Quality is replaced with quantity.

Knowledge, science will become a tool of aspiration to domination and happiness and will be transferred to special mean of getting pleasure from life. Life will also become an element of life technique and its realization. Beauty of cultures related with temples and buildings will be a part of museums, and will become a beauty of graves. Civilization will be related with the past only through museums. There will begin process of worshipping of meaningless things. Nothing will have its real value. Any moments of life, any trials do not have deepness and they are not related with eternity. It is only an instrument of life process which aspires to meaningless eternity. Civilization with high speed does not have a history and way to eternity, it has only future. Conversely, culture always wants to find an eternity.

This speedy development of a civilization and its aspiration to future is a result of machines and techniques actions. Life of an organism is much slower than this. In civilization life is directed from internal part to outer part; its aims are replaced with life equipments. Aim of life is considered as fantasy, equipments are considered as reality. Techniques, organization, manufacturing is reality and spiritual culture is not a reality. Hence culture is only an equipment of life techniques. Everything is for "life", everything is directed toward its power, organization and pleasures. Questions like 'What is life for?', 'What are its aims and meaning?' are forgotten. Consequently soul of culture dies and loses its meaning. Machines take control over humankind with its magnetic power.

Mere negation of civilization and romantic struggle against machines will not give results. Also it is impossible simple innovation of a culture. Culture is always romantic and the last one is the result of aspiration to eternity. This feature is given only

in the religion which supplies multi-sided harmony. Conversion to religion in many countries is not just simple coincidence and temporary situation. This is a phenomenon which takes place because of tiredness from one-sided, pragmatic and machine life. Along with it we should take into consideration features of scientific knowledge such as its limitedness, an ability to divide an everlasting movement and life into several parts and their unification by mechanical means. It means that civilization gives dead schedule of life rather than its real image. If to consider that it cannot reveal eternal secrets of creation and nature, by this we can understand that religion's significance will not be lost for long times. Religion can serve as main point of an ethics, moral and aestheticism and culture, we can prove that religion can be an eternal source of science of humankind which gathers real knowledge. There is only way to spot the crisis of a culture: it is religious innovation, religion's harmony with science.

**Main body.** As any other country of the world we are also eager to culture and we must also pass the way of civilization. However Kazakh mentality which gathered Oriental features in it could not totally perceive Western features such as control over the nature (consequently colonizing nationalities which live in those spaces), struggle with them, rapacity, oppose science and tradition to religion, and pragmatism. European style and globalization on this basis is temporary and non-durable falsification motto offered by atheist communist and technocratic bureaucrats who do not understand interrelation of culture and civilization. However there are some organizations who have accepted only signs of a culture. People who could not understand oriental philosophy said in one sentence by Abay 'Be a man!' cannot understand so many things. They think that a culture can be transferred from its natural feature to edited version which is far from bio regulations.

In contemporary life innovative process is taking place in political, economic, cultural scientific parts of a social life. In order to reveal basis of innovative processes it should be learnt sources and meaning of the term 'innovation'. Today there are given several definitions to this term. Let us consider at first explanatory dictionaries to this term. In English-Russian dictionary it is given following definition to the term: 'innovation is an introduction of novelty, new, and changes'. Term innovation is usually related with science and technol-

ogy. In Business dictionaries the term is related with term novelty and relate it with the process of introduction of novelty into market sphere. Also it is comprehended as fact of creation of new methods and techniques of production of new products.

Term innovation derives from Latin word «*innovus*» (*novus* – new, *innovare* – creation of new). It means 'new' or 'improvement'. In the Oxford dictionary this term is identified in the following way: 'In constructive actions, manufacturing and selling goods there can appeared new approaches as result innovator or his company will gain some advantages over his competitors. Using patents innovator achieves good results and will supply temporary monopoly. However other competitors will try to find out new opportunities to enter the market. Some companies begin to produce new products directed on based demands. The others create technological news which serve as basis for new market' [6, p. 53].

Term 'Innovation' was introduced to science as economic category in the first decades of twentieth century by Australian (later by American) scientist J. A. Schumpeter, 1883-1950. In his work 'Theory of Economic development' he was pioneer in considering group of new changes for development and there he thoroughly described the process of innovation [7, p. 83]. He underlined five changes of development:

1. Introduction of some new good;
  2. Introduction of some new technique of production;
  3. Discovery of some new market;
  4. Discovery of some new source of supply;
  5. The change in the structure and organization of some industry.
- Schumpeter began to use the term innovation in the thirties of twentieth century. By term innovation he understood new types of consumer goods, new manufacturing, transport tools and market, introduction of new ways of industry organization and changes according to its use. According to Schumpeter innovation is the main source for benefit: 'benefit is the result of realization of new tasks', 'there is no development without benefit, and there is no benefit without development'.

In general innovation is applicable also for other parts of social life, than economics. For instance there are created innovations in political relations of people, art, issues of environment problems, cross-cultural communication etc.

In the 'Dictionary of contemporary concepts and terms' it is given following definition to the term innovation: 'Innovation has several meanings:

1. Investment to economics which supplies changes of techniques and technologies according to contemporary demands;

2. New techniques and technology which is the result of scientific technical progress achievements;

3. Creation of new ideas, formation of new ideas, theories and models and their service in social life;

4. Newly forming process in morphology' [8, p. 198].

According to these definitions we can conclude that innovation is establishment mechanisms of new technologies and new behavior which can serve as basis for social cultural changes. An ability to adapt to society and ability to solve problems which can cause problems for humanity does not have significant role from historical point. However tradition of introduction of new elements which describe real life of a man and which transfer actions usually appear in the process of games and other activities. Innovation depends on man's ability of creativity and possibility of a society to accept the creativity results and to adapt to them.

Some cultures gain support both from tradition of a society and either from innovation. New ideas born in the mind of an individual can have great use in a society. This will lead to social cultural changes in a society. Distribution, acceptance or non-acceptation, modification processes are the processes of creative innovative phenomenon. Interrelation between tradition and innovation depends on historical conditions and situations which identify adaptation to strategic development of a society.

Humankind experienced path from making stone ax to exploration of Cosmos. Culture never stayed in one state: its creation, development, distribution from one place to another, passing from one generation to the next generation; it was fulfilled with different material and spiritual products in different times. Different types of cultural changes are identified in cultural anthropology as 'culture dynamics'. By 'culture dynamics' we can understand any type of changes which occur in human life and culture because of internal and external factors.

It should be noticed that change is inseparable part of a culture. It has internal transformation of cultural phenomena (their change in time spaces) and external changes (their interrelation, change places in a space and etc.). According to this process, culture experience linear movement and transfers from one condition to the second.

External changes are reflected through broadening of cultural forms and creation of new qualitative forms of culture. Culture changes occur in active or passive way and identified through 'tempo' and rhythm'.

In the process of cultural change different types of cultural experience elements are created, established and widely distributed. In cultural anthropology next sources are highly underlined in the culture dynamics:

1. innovation;
2. return to cultural heritage;
3. borrowings;
4. cultural diffusion.

As it was mentioned above, innovation is a system of new images, symbols, and regulations and new activities directed toward change of human life. It is an establishment of new way of thinking or world perception. One of the reasons for innovative acts is non-acceptation by some individuals or groups of cultural values, regulations, traditions and customs dictated by dominant groups. They try to find other ways from cultural social approach. This fact shows that innovation can happen either in modernized cultures as well. Creators of cultural innovation in mass level sometimes can be representatives of other cultures and other social cultural environment.

Cultural interrelation is cultural contact. It cannot happen without changes and any outer impacts. Cultures which have cross-cultural dialogue with each other can have experience change from both sides or from one side. Cultural dialogue can happen both between nationalities and either between two individuals. Process of cultural dialogue can be positive and negative. It also depends on recipient's institution structure and gentility.

Whole history of humankind is events happening in the result of dialogue process. Dialogue covers all sides of our life. Through dialogue people come to consensus and develop in deep interrelation. On the basis of interrelation (between nations, people, ethnos and countries) it is estab-

lished world harmony. Process of interrelation in culture is more complicated. In this process occurs not only transformation of elements from one culture to another. Today, in the age of globalization, issues of culture borders, its basis and 'peripheries' are being discussed very actively. For example, according to N. Danilevskii cultures develop isolated from each other and oppose to each other in the initial phases. Through these differences Danilevskii could see 'national spirit'. 'Dialogues is deep interrelation with culture, realization and reproduction of its achievements, finding values of other cultures and their understanding, absorption of those values through selection, solution of problems occurred between countries and ethnical groups. Dialogue is a required condition of scientific search of the truth and creative process in the art. Dialogue is an understanding of your 'I' and communication with others' [9, pp. 74-75].

Dialogue can be base for cultural multi-sidedness. German philosopher Johann Gottfried Herder (1744-1803) supports this position. He states: 'Intercultural relations is a way of preservation of cultural diversity. Cultural isolation leads to cultural crisis. However cultural changes never must impact on culture's basis' [10, p. 76]. Contemporary cultures have been established in the result of cultural interactions which happened during long term periods.

From historical approach dialogue is a witness of alteration of scientific paradigms in different periods. For example, appearance of dialogue made to arise philosophical discursive, critical consciousness instead of mythological one in the ancient times. Dialogue in the times of renaissance made to appear new paradigm (anthropocentrism, humanism) and new form of consciousness (increase of a man's authority in the life). Contemporary culture is going to be transferred into new type of human essence. In the twenty first century culture became an epicenter of humankind essence in all spheres of his life.

It is natural phenomenon that during culture dialogue each culture tries to preserve its own features. This feature is peculiar to any culture which wants to come to the dialogue with other cultures and which does not want to lose its own nature.

As any process which develops with dialectic features, culture phenomenon has stable and developing (innovative) signs. Stable sign of a culture is a cultural tradition. Through this cul-

tural tradition it is gathered human experience and passed through generation to generation. Each new generation relies on those heritages, experience and increases their significance.

In society where tradition is highly evaluated during mastering culture samples it innovated, even in case of changes they are adapted according to traditional values. On the basis of tradition culture realizes its function. Significance of a culture is very high, even higher than its creative significance. Creativity is consideration of a man as a subject of a culture. Culture is a collection activity of ready-to-use and stereotype programs which are full with material and ideal objects. Stereotype programs are customs and traditions, ceremonies and etc. Changes in programs happen very slowly. This was noticed in the ancient primitive society and the last stages of traditional culture.

This kind of stable cultural tradition is necessary for co-existence of people groups in definite conditions. But if one society rejects hypertrophic tradition (too much increase) and develop dynamic types of a culture it does not mean that people can totally reject cultural traditions. Any individual, nation or a country cannot exist without traditions.

Cultural tradition is not mere condition for culture existence as historical monument; it is also condition which impacts on its development. New age rejects and negates features of the 'ancient' by the law of dynamism, analyze its positive features and absorbs them. This process is usual process. It means that this is general regularity of development which acts in the sphere of culture and has very high significance.

**Conclusion.** Traditions in culture and approach to cultural heritage serve either for its preservation or for further development. It takes into account the 'ancient' and establishes new culture in the process of creative activity. However creative process is realized as a subject of creative process. There also should be noticed that not all innovative things are the result of cultural creativity. Each cultural creativity is related with peculiarity and diversity. Each cultural value does not repeat each other (artistic works, cultural novelties etc.). Recreation of cultural creation well-known to the world in a new shape is not the result of culture's discourse, but it is distribution of this thing. However this is also necessary element of the process, since it makes people to make their

contribution to the process of culture service in a society. Cultural creativity of human's reasoning activity requires novelty as obligatory element for the process of historical development. As such it becomes the source of innovation. Not all new things can be considered as cultural and not all news in the cultural process can be in accordance to humanistic requirements and be as leading ones. There exist progressive and regressive processes. Development of culture is contradictory process. There can be reflected oppositions of definite social groups, nationalities' interests in definite historical period. There should be struggle in a culture in order to establish their progressive signs.

If in each culture it is preserved conservative traditions, in harmony with free and personal spiritual searches based on general human principles, peculiar features of this culture will be preserved. Nationality's culture should not exist in isolation; it needs a dialogue and continuation. Culture dialogue can be either in horizontal (experience of the past, present serves as lesson for the future) and vertical (in one time space dialogue, interrelation of cultures and interaction process take place) direction.

Changes are considered as inseparable part of a culture and cultural phenomena in it. It can be regarded as transformational changes (changes during definite time) and external changes (interrelation, changing place in a space). Due to this processes there can take place progressive movements and processes of transformation from one condition to the second.

External changes can be reflected through widening of cultural forms and creation of new forms of culture with improved quality. By these changes in a culture in culture dynamism can be realized through 'tempo' and 'rhythm' in active and passive conditions.

During cultural change process there are created, established and distributed different elements of cultural tradition. Meaning, impact and level of those elements depend on their source. In cultural anthropology in cultural dynamism there can be listed following sources: innovation, turning to cultural heritage, acceptance, and cultural diffusion.

As innovation can be considered creation and establishment processes of new images, symbols, custom and tradition rules, activities directed to change conditions of men's life, system of thinking or world perception.

One of the reasons for appearance of innovation is non-acceptation of definite individuals' or groups' position of dominating group with its cultural values, law regulations, customs and traditions, behaviors. As result they establish their own cultural and social institutions and adapt current values into own spiritual world. This means that innovations can happen in traditional and modern cultures. In the massive level creators of cultural innovation in most cases can be representatives of other social cultural environment which are heterogeneous in this culture and can be representatives of the other culture.

Definite representatives of a society can serve as mediums of innovations if those innovations could not get high authority due to some cultural environment discordances.

Reason for the innovative process in a culture is change of manufacturing equipments each one-two years and wide range of information which gives force to industry and society's whole activities. For innovation and effectiveness of industry impacts man, his knowledge, experience, abilities, and creative opportunities.

According to that an organism experience rapid transformation.

Innovation and traditional production, science, techniques, culture, economics, art and etc. are interrelated systems with each other. In wide context of cultural anthropology tradition should be considered as required condition for definite development. Society which loses its tradition and historical monuments experience degradation. It is because of gap between generations and marginalization process in large social environment. There can happen other destructive processes. From the other side, society cannot exist without changes. Consequently in general cultural principle of continuity unity of innovation and tradition serves as significant precondition of social progress. In the next line of units, which experience change in dynamic way, can be listed all so-called contemporaries (contemporary science, contemporary techniques, contemporary economics, contemporary policy and etc.) culture elements.

Main aim of innovative culture is to keep and establish stability between the ancient (past, classic), contemporary (present, modern) and new (future) cultures. Since acceptance of the ancient, contemporary and the new in innovation is not equal, sometimes it can occur separation of the

ancient, mobilizing of contemporary and expansion of new. Feature of cultural difference of each nation, people, society and an individual depends on those three elements.

According to American philosopher and social scientist R. Merton culture has stable and temporary features. Tradition is an element which supplies culture with stability and inertness. Tradition is a group of elements of cultural heritage which passed through generation to generation without any changes (ideas, values, customs and traditions, rituals etc.) [11, p. 176]. Tradition exists in all forms of a culture, for instance we say scientific tradition, religious tradition, national

tradition, labor tradition and etc. In the result of these gained experiences new generation must not create anything new, but they should master that knowledge and develop them in positive way.

System of traditions describes unity, stability and durability of social organism. There is no need to enter there with violence, since it can destroy system's harmony and harm culture's significant mechanisms and make suffer the system.

Culture cannot exist without innovation. Change and creativity is the other side of a society development. Innovation is a way of updating of a culture. Unity of tradition and innovation creates universal feature of each culture.

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