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**G. R. Absattarov<sup>1</sup>, E. S. Kim<sup>2</sup>**<sup>1</sup>The Kazakh Ablay Khan University of International relations and world languages, Almaty, Kazakhstan,<sup>2</sup>Chonnam National University, Gwangju, South Korea.

E-mail: absat41@mail.ru; eurasia12

**LEGAL PERSON AS NEW SOCIO-POLITICAL PHENOMENON**

**Abstract.** In article on the example of the Kazakhstan citizen are considered the questions of the legal person as new socio-political phenomenon in the context of legal culture which are not studied in political science yet. In article it is in more detail investigated political problems of the legal person as "new type" of the personality.

On the basis of the conducted researches the conclusion was drawn that the legal person is a personality disciplined by the right, policy, morals and steady law and order, legal consciousness, high legal culture, given all rights and freedoms. At the same time, the constitutional state includes rational involvement of the citizen in social legal, cultural and political activity, in protection of the inalienable rights, understanding it the personal responsibility for compliance with laws by the state and each person. At the same time, the article also focuses on discussion issues.

**Keywords:** right, policy, morals, state, society, personality, citizen, people, law, law and order, legal person, legal culture, legal consciousness, rights, freedom.

In order to understand and assess the essence of the legal culture of Kazakhstani society, it is necessary to consider the concept of a legal Kazakhstani as a special type of person, as well as a new phenomenon of high legal culture. The issue of a legal Kazakhstani is one of the most important rightful and socio-political issues that has not yet been studied in the scientific literature. The centuries-old history of accumulating and enriching knowledge about the place and role of law and politics in the life of Kazakhstan's society allows the scientist to turn to the study in the political aspect of the relationship between Kazakhstani and law, Kazakhstani and politics.

It should be noted that the historical development of Kazakhstan's law in human relations represents progress in matters of equality of people as legally, politically freemen. The freedom of the Kazakhstani should be determined and protected by law and politics. Moreover, in the Kazakhstani society, the preservation of the citizen's freedom is possible only with the development of law and politics, legal culture [1].

In this regard, it should be noted that the process of developing and disseminating the legal culture of Kazakhstan is bilateral and depends on the development of statehood in the legal framework, and on the formation of an individual legal culture, individual legal awareness, namely, the formation of the legal Kazakhstani citizen as an expression of the high legal culture of a citizen.

The concept of a legal Kazakhstani was introduced into the scientific literature by us at the beginning of the XXI century when scientists had a need to connect the idea of the existence and development of the rule of law in Kazakhstan with the idea of a Kazakhstani person with specific properties - "the legal Kazakhstani".

Consequently, it seems to us very interesting, not just the formulation of the problem itself, but also the concretization of this concept in political science. This, of course, will help to determine more specifically on the scientific and political level what the very concept of "legal Kazakhstani" means and answer the most important questions, the answers to which are still missing: what makes a Kazakhstani act to get the status of "legal"? In turn, the answer to this question can be clarified by another, quite natural question: what should be done to form a legal Kazakhstani, in particular, within the framework of Kazakhstan's political and legal space, and how this process can be accelerated?

We think before talking about the typical characteristics of a legal Kazakhstani citizen, it is necessary, on the one hand, to define scientifically and politically the concept of "legal Kazakhstani", comparing it with other existing types, and, on the other hand, to identify the most important political and legal characteristics of a legal Kazakhstani. This scientific and political analysis will allow us to delineate the main contours of the concept of the legal Kazakhstani, which we are considering, and their comprehension is one of the conditions for the formation of a relevant methodology for the study of a legal Kazakhstani. Herewith, understanding, mastering, comprehension of the indicated questions should be carried out in a certain sequence, generating in the forward movement of scientific knowledge of an extensive system of notions, concepts, empirical studies, and facts, forming the modern content of the concept of "legal Kazakhstani".

Consequently, an understanding of the socio-political essence of a Kazakhstani citizen, its inclusion in a historically emerging and historically changing system of social relations is organically included in the interpretation of such concepts as "individual-citizen-Kazakhstani", forming their theoretical and conceptual basis, defining general approaches to the construction of research programs in the field of intensively developing political, sociological and legal sciences concerning the problems of the Kazakhstani. All this allows us to apply the concepts of "individual citizen-Kazakhstani" to build not only a general concept of the personality theory of a Kazakhstani, but also a typical characteristic of the concept of "legal Kazakhstani".

It should be said that a legal Kazakhstani is a person disciplined by law, politics, morality and a stable legal order, legal awareness, high legal culture, endowed with all rights and freedoms, and freely using them. The Republic of Kazakhstan claims itself, as noted in our Constitution, a rule of law "state which the highest values are the person, his life, rights, and freedoms" [2]. At the same time, the rule of law in Kazakhstan includes the rational involvement of the citizen in socio-legal, cultural and political activities, in protecting his inalienable rights, understanding his personal responsibility for the observance of laws by the state and each Kazakhstani.

Within this context, we note that this is a political definition of a legal Kazakhstani citizen, which we can apply in our literature, which is our attempt to present to the society of a Kazakhstani as a "new type" of personality. The rapidly developing political, and legal system of the new Kazakhstan forced our social and political science to revive the legal Kazakhstani and give this phenomenon new qualities that correspond to the new Kazakhstan realities.

Unfortunately, to this day, Kazakhstani political scientists, sociologists, philosophers, and jurists ignore this problem: there is no socio-political notion of a legal Kazakhstani person, his features, characteristics are not indicated, the structure is not disclosed, that is all that allows to typically, model formulate the phenomenon under consideration.

Therefore, like any scientific political-legal theory, the theory of a legal Kazakhstani citizen should meet the general methodological and conceptual requirement - to give a holistic view of the laws and essential links of a certain area of reality (for example, the personality of a Kazakhstani), to offer a complete system of knowledge with its internal differentiation, which would contain the methods of not only explaining, but also predicting, appearance of certain phenomena, trends in certain conditions, and a which would be characterized by logical dependence of one of its sides on other principal possibility of removing its contents from total prime statements, etc.

The theoretical-conceptual type of a legal Kazakhstani citizen can be represented as a systemic quality of their citizen-carrier determined by the active involvement in the socio-political relationships, which has a three-link structure: personal identity, political-legal consciousness, and legal behavior that develops in the process of politico-legal socialization of a Kazakhstani person and mediated. Therefore, when defining the type of "legal Kazakhstani", we propose to follow the methodological principles of determinism and systemacity.

It should be said that the principle of determinism applied to a legal Kazakhstani is oriented not only to the idea of causality as a combination of circumstances preceding the time in the investigation, but also to its other forms - to system determinism, which is revealed in dependence of individual elements, components of the system on features, characteristics of the whole, as well as on the target determinism, in accordance with which the goal determines the process of achieving the result, the truth. Therefore, from the position of determinism, the development of a legal Kazakhstani as a systemic quality of a person is

primarily due to social recognition of the biological prerequisites for its development. The development of a legal Kazakhstani here is understood as the process of transformation of human biological structures into socially conditioned structures of his personality as a result of his political and legal activity and "mature legal awareness" [3].

In this regard, we note that the principle of systemacity as a part of the methodological type of the theory of the legal Kazakhstani allows us to present it as an integrity in which different-quality, diverse and different-level relationships, contacts, etc. are revealed. Therefore, this principle can be opened in the contexture of the most political and legal reality of Kazakhstan. For this purpose, it is necessary, firstly, to identify the systemic links, contacts that develop in the relations of "Kazakhstani-another Kazakhstani"; and secondly, to show their own specificity of a higher level of interrelations, mutual contacts, which are expressed in the relations "state-right-Kazakhstani".

Consequently, the conceptual essence of this principle, in our opinion, is that the ratio of one Kazakhstani person to another, as well as the attitude of the development of a Kazakhstani to its result, is conceived through referring to the third object - objective activity, which in its most developed formation is a consequence of the union of citizens in work and communication. At the same time, proving to be initially mediated content and organization of joint activity, interindividual relations and qualities of the developing Kazakhstani, in turn, influence the process of its political and legal socialization and its results. Here, either a highly organized legal Kazakhstani is formed or not.

Thus, on the basis of the above mentioned, one can try to present the theoretical and conceptual design of a legal Kazakhstani citizen by singling out typological features of a legal Kazakhstani. Firstly, it is the belief that only the freedom of all Kazakhstanis in society is one of the reliable guarantees of freedom for everyone. Secondly, it is respect for the dignity, honor of other persons acting as equal participants in legal, social and political communication. Thirdly, it is a sense of personal responsibility for one's own actions and inner conviction in the importance of fulfilling the responsibilities of a Kazakhstani human. Fourthly, it is a respect for law, public order, the belief that the observance of responsibilities accepted by the Kazakhstani person is an absolute condition for the normal coexistence of Kazakhstani people in the society.

As is known, Abai persistently tried to establish justice, public order, political and legal responsibility in the society. He said: "If you want to be in a reasonable series, then once a day, or once a week, or at least once a month, give yourself an account of how you behaved during this time... Did you not do that, in what you should repent? Think about how you spent your life and did you notice, did you remember how you spent it?" [4].

It should be said that such a statement of the issue will not only be in accord with the aspirations of the Kazakhstani, but also deeply relevant today, since the formation of the political responsibility of the Kazakhstani person before the society is an important point in the development of the legal culture of the Kazakhstani person, one of the moments of the struggle for lawful behavior and legal personality of the Kazakhstani.

It has to be said that the unchanged characterization of a legal Kazakhstani as a political concept is the external expression of his inner world, namely, behavior, action, and therefore a further description of the legal Kazakhstani person suggests a description of his behavioral traits, signs of actions, and so on.

For example, the attributive feature of a legal Kazakhstani is the simple implementation of laws as an obligatory condition for lawful behavior, actions. Another important political and behavioral characteristic of a legal Kazakhstani person is directly participating in the law-making process, whether it is simply participation in elections and referendums, or participating in the discussion of projects, laws, political documents and decisions of local authorities, or working in the legislative bodies of the state and so on.

In this regard, an important feature of the behavior of a legal Kazakhstani person is the comprehension and protection of one's own rights and freedoms violated by other subjects of political and legal relations. It is the realization of this right, this freedom, that supports the system of checks and balances, on which the rule of law state is built in Kazakhstan. In this connection, it is important to say that only a citizen who can actively protect his rights and freedoms and who uses exclusively legal, honestly political methods can be called a legal Kazakhstani.

In our opinion, as another behavioral characteristic of a legal Kazakhstani citizen, participation in the work of public organizations for the protection of the legal and public order is a socio-psychological

readiness to protect the rights and freedoms of third parties, by which not only individuals but also social groups are understood, society as a whole.

The next aspect of the behavior of a legal Kazakhstani citizen includes the participation of a single Kazakhstani citizen in the formation of a legal culture, in the political and legal socialization.

So, we can say that the legal Kazakhstani has special typological and behavioral characteristics. From the remaining types of Kazakhstani, the legal Kazakhstani is distinguished by the degree of legitimacy and political-legal activity of behavior.

In this context, we can give a political definition of the concept to a legal Kazakhstani. A legal Kazakhstani is a political phenomenon, a citizen represented in the political and legal perspective, that is, falling within the influence of the system of socio-political and statutory regulation, according to which, acquiring certain legal, moral and political properties, features and qualities that allow him to actively participate in the political and socio-legal reality of the society, to fully flex their rights, freedom, and responsibilities [5], as well as to carry out political and legal activities for the purpose of steady state and social development of Kazakhstan.

Here, we should say that at the same time, by introducing a legal Kazakhstani in the form of a single theoretical system, with all its internal differentiation, it is necessary to disclose its structure. Therefore, based on the activity approach, which recognizes the change in the various components of the personality of a Kazakhstani in ontogeny, the structure of a legal Kazakhstani citizen can be represented by the following images: firstly, the objective social and political needs of the Kazakhstani, that is his interests. Kazakhstan is an organic part of a Kazakhstani society. Therefore, the basis of its structure consists, first of all, of socio-political needs. In other words, the personality structure of the Kazakhstani includes those objective laws that determine the development of Kazakhstan's people as a social, political entity. At the same time, a Kazakhstani person can realize or not realize these needs, but from this, they do not cease to exist and determine his behavior. However, in the conditions of changing priorities, the personality of the Kazakhstani person is now on the first place, therefore, comprehension of his personal interests, which should respect the state, society and guarantee their provision, also comes to the fore. At the same time, expressing his interests, a legal Kazakhstani should rationally understand them, commensurate with the socio-political need, so as not to create the basis for socio-political conflict. Therefore, a harmonious, reasonable ratio of general and private interests is the key to the successful development of civil society in Kazakhstan.

Secondly, the structural elements of a Kazakhstani should be attributed to the ability to create, to learn and to acquire skills, etc. It is the creative activity of a Kazakhstani person aimed at developing the political and legal space that forms the socially useful, lawful behavior of a Kazakhstani person which is the highest level of positive behavior of a Kazakhstani person in society, characterizing his tense initiative, intellectual activity for the most effective and fullest implementation and protection of rights, freedom and the performance of their responsibilities. In this sense, the positive behavior of a Kazakhstani person is that it is the highest degree of his activity within the framework of the features and properties united together with his essential, informative qualities.

Thirdly, the most important structural element of the legal Kazakhstani is the degree of mastering the political, legal and cultural and moral values of the society that make up his spiritual world. At the same time, it should be noted that political and legal knowledge helps the legal Kazakhstani citizen to avoid violating laws and truly respect the law, spiritual value, because in the words of the great Abai, an ignorant person "is able to sell his father, mother, all relatives and friends to the first... an official, who pats him on the shoulder" [6].

BFourthly, in the structural elements that form the legal Kazakhstani, it is necessary to include socio-political, moral and legal ones, as well as the principles by which the legal Kazakhstani is guided in his conduct. In addition, in our opinion, it is necessary to include here also ideological beliefs - those profound principles that determine the main line of the behavior of a Kazakhstani person. We must say that the ideological beliefs are related to the Kazakhstani's awareness of his objective interests, which form the core of the entire structure of the legal Kazakhstani, which are the basis of his political and legal consciousness. At the same time, his ideological convictions should "take the form of not a personal appeal to the offender, but of an appeal to the collective" [7].



Fifthly, the structural elements of a legal Kazakhstani should include the sovereignty of the person. This sovereignty follows from the correlation between the rights of the state and the Kazakhstani citizen.

It should be emphasized that all of the above structural elements of a legal Kazakhstani are found in every citizen of the country. Every Kazakhstani is somehow involved in the life of society, has the knowledge, strives for something, is guided by something. Therefore, the socio-political structure of the personality of the Kazakhstani is constantly changing. The personality of the Kazakhstani gets new information, technology, acquires knowledge. This knowledge gradually turns into beliefs. In their turn, first of all, ideological beliefs determine the nature of actions. Hence, upbringing can be understood as a change in the socio-political structure of the Kazakhstani personality in accordance with the ideals of Kazakhstan society.

Therefore, some objective and subjective conditions are necessary for the formation of the legal type of a Kazakhstani person. We will not touch upon the socio-economic prerequisites, since this is a separate independent study. As you know, poverty is a vice and a threat to the development of society. In modern Kazakhstan, there is a mass orientation of people just for physical survival, which hinders the development of legal culture. After all, Kazakhstan's law as a necessary form of freedom, in general, is possible and makes sense only at the existence of free Kazakhstanis.

In addition, for the emergence of prerequisites for the formation of a legal type of a Kazakhstani, it is necessary to differentiate relations that are usually considered undivided, syncretistic. Firstly, it is the relationship of a Kazakhstani and a state, a Kazakhstani and a Kazakhstani. Secondly, it is the relationship of rights and responsibilities that are integrated by mutual responsibility: of the state before the Kazakhstani, which guaranteed the rights of the Kazakhstani person, and of the Kazakhstani before the state, who guaranteed the fulfillment of his duties. It should be noted that in the USSR, historically in the Kazakhstan legal culture, rights and responsibilities were not only ruptured, but rights were superseded and replaced with responsibilities. Currently, in Kazakhstan, there is a process of denationalization and formation of the civil sector of society. This is manifested in the fact that there is a recognition of the rights of a Kazakhstani person not only as a citizen, but also as a person, that is, one-sided consideration of a Kazakhstani person in its interrelation with the state is being expanded, and the sphere of his self-determination is developing. At the same time, giving the Kazakhstanis a greater freedom. Herewith, Kazakhstan society in modern conditions is not in a position to undertake obligations to protect rights, since it does not have developed legal, political mechanisms for the protection of rights and freedoms. And in this situation, a correct, right way of forming a legal type of a Kazakhstani is possible - this is the way of developing the abilities, skills of a Kazakhstani to defend and protect his rights and freedoms.

So here it is a conclusion: in the circumstances, the objective prerequisite for the actualization of the legal consciousness of a Kazakhstani is the life situation, the life position of a modern Kazakhstani. The Kazakhstani person, having been left to himself in all dimensions of his life-support, should take care of his subsistence level, and, therefore, look for new sources of income, combine several professional activities, change his profession, master his other species or "at his own risk and peril" to engage in commerce, which is characterized by a significant degree of uncertainty, insecurity. The Kazakhstani, accustomed to the orientation "at all", social comparison, imitation, faced the need for self-determination in complex, uncertain, rapidly changing situations. He was in a competitive situation, which meant "the opportunity" to survive alone. All this has actualized the need of the Kazakhstani in social, political thinking about, first of all, the freedom to defend his life, freedom to survive or prosper. Also, there is a need to understand the rules, norms acting in Kazakhstani society, to obtain information, to find out the reliability or unreliability of one's expectations and other people's promises. And, finally, the need to understand and comprehend the socio-political whole, in which there are many conflicting social, political, legal processes, the need to clarify the lawfulness of certain actions in a particular life situation in a "multi-ethnic and poly-confessional society..." [8], in which the Kazakhstani appeared.

Thus, the formation of a legal type of a Kazakhstani at the level of social, political practice is embodied in legal activity, in the conscious organization of his living space as a space of legal nature of socio-political interactions. Constituting his vital legal space, the Kazakhstani constantly structures himself as an active and conscious subject of law and politics as a legal Kazakhstani. However, it should be said that when speaking about legal Kazakhstani, we create an ideally-typical construction as an

analytical scheme. But at the level of social, political specifics we face real difficulties in the formation of such a Kazakhstani person.

Therefore, the requirements for a high legal culture in Kazakhstan consist in increasing the competence of its bearers, in striving for more extensive and accurate knowledge of the principles and content of legislation on the part of the Kazakhstanis themselves; in the formation of the sense of justice of the people of Kazakhstan, focused on the conscious and responsible implementation of the norms of law, morality, in support of the principles of humanism, democracy and law-abiding in real behavior.

However, we can not achieve all this "at full speed", issuing "decrees", "ordinances" or using repressive sanctions. The culture of a legal Kazakhstani, like nature, has its own "natural laws of growth", and therefore, with all the "revolutionary" nature of reforming the changes taking place in the country with regard to legal culture, one can correctly speak only about "development", about "high", but no way about "creating a new one". And this development, or high, certainly implies the preservation of something former, which is not at all prepared for rationalist legal "cultivation." At the same time, the legal culture and law itself, politics, laws of Kazakhstan are parts of one system and mutually "feed" each other, accelerating the development of both positive and negative processes. If the legislation is permeated with violence, socio-political injustice, suppression of natural rights, human freedoms and dignity, honor of the individual, then there is a strengthening of political and legal nihilism, criminalization of consciousness and behavior, growth of negative perceptions of law and the state, and so on. On the other hand, the adoption of progressive legislation that takes into account the specific features of the cultural and legal development of Kazakhstan society leads to socio-political stabilization, to the flourishing of the initiative, to the development of the nation and the economic growth of the country, where citizens "can live in social and legal harmony with each other and with the state" [9].

Therefore, it is necessary to be admittedly aware of that the legal culture of Kazakhstan society does not just require improvement, it needs constant and vigilant care, planned actions of state power, legal institutions, political organizations, educational, educational and disciplinary system of the country.

In this regard, it should be noted that the establishment of a high legal culture and a new culture of legal relations in Kazakhstan society depends to a large extent on the current legal culture of people who are professionally involved in lawmaking, law enforcement and law protective, political and cultural-educational activities. But their cultural level, in turn, depends and even is determined in mass by its legal culture, which prevails today in Kazakhstan. Here we can state that today the law enforcement and administrative sphere is charged with nihilism and mercantilism, and in part with criminalization.

From this, it follows that currently, it is possible to count only on innovative opportunities of the legal culture that has developed in Kazakhstan, which has a significant national, multinational specificity, but at the same time is open and receptive to successful foreign and international experience. In this regard, it should be noted that in our days in Kazakhstan social science, there are areas that try to justify the transition of Kazakhstan's legal policy, legal culture to European-Western values. Therefore, the characterization of the modern legal culture of Kazakhstan will be incomplete if we do not consider such a feature as Westernization, the desire to copy the European-Western patterns of liberalism and constitutionality and transplant them onto Kazakhstan soil. However, the political and legal institutions established in Kazakhstan, based on European-Western political and legal traditions and having no experience of implementation in Kazakhstan's conditions, have become ineffective in the current country. One of the reasons for this is different psychologies, the different mentality of most citizens of Kazakhstan compared to Western Europeans. In particular, we are talking about natural, inalienable human rights, about the legal autonomy of an individual within the political and legal community, dominant of law over the state, etc.

The great French thinker Sh. Montesquieu wrote: "The laws should be in close correspondence with the properties of the nation for which they are established, that only in extremely rare cases the laws of one nation can be suitable for other people" [10]. However, unfortunately, this principle has not always been taken into account and is not considered in the practice of Kazakhstan lawmaking. Therefore, it is pointless to copy something from someone else's experience or abstract concepts [11].

It should be said that the perception or borrowing by Kazakhstanis of some elements and other national laws, legal culture or policy, should be in accordance with ours - the mentality of the population,

the value system, be a conscious necessity, be introduced gradually, carefully and with due consideration for the national, religious features of Kazakhstan, dosed, reasonable.

Thus, in order to build our own legislative base for Kazakhstan socio-political life, based on the experience of others, to enhance our legal culture, it is necessary to take into account and recognize those differences that make the modern Kazakhstani legal culture unique and inimitable.

A legal Kazakhstani is a citizen who, above all, is endowed with certain properties, features and qualities. Among them we can distinguish the following: First of all, the awareness of the legal Kazakhstani of his personal, socially-group and common national interests, which becomes an incentive for the socially useful legal behavior of the personality of the Kazakh. Secondly, the awareness of the legal Kazakhstani of his responsibilities before other people, social groups and society as a whole. Thirdly, the socio-political and legal activity of a legal Kazakhstani, which is expressed in his law-abiding, lawful, positive behavior.

So, the main, essential characteristic of a legal Kazakhstani as a political concept is the external expression of his inner world, that is, the behavior of a Kazakhstani who creates objective prerequisites for his self-realization in the policy and legal space of the state and society in Kazakhstan.

In this connection, it should be emphasized that in the modern development of Kazakhstan society, a new concept is needed - a legal Kazakhstani, which will embody the entire palette of those diverse, multi-level relationships that arise in the process of interaction between the state and the Kazakhstani person, the state and the civil society. Therefore, this particular kind of interconnection in modern Kazakhstan society is based on the establishment of legal principles in the relationship between the state and the Kazakhstani person, the state and the civil society and is an essential moment, a stage of democratization of Kazakhstan political system.

In conclusion, we would like to add that the modern legal Kazakhstani is a set of special properties, features, and qualities of the personality of the Kazakhstani in general, arising from its political and legal state. Therefore, the most important condition for the formation of a legal Kazakhstani in modern Kazakhstan is his possession of a certain level of political, moral and legal consciousness that act as system-forming factors of this process. Thus, beyond the mechanisms of the formation of the politico-legal, moral consciousness of a legal Kazakhstani, his full-fledged informatory characteristics would be simply impossible.

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**Ғ. Р. Әбсәттаров<sup>1</sup>, Е. С. Ким<sup>2</sup>**

<sup>1</sup>Абылайхан атындағы Қазақ халықаралық қатынастар және әлемдік тілдер университеті, Алматы, Қазақстан,

<sup>2</sup>Чоннам ұлттық университеті, Кванджу, Оңтүстік Корея

## ҚҰҚЫҚТЫҚ АДАМ ЖАҢА ӘЛЕУМЕТТІК-САЯСИ ҚҰБЫЛЫС РЕТІНДЕ

**Аннотация.** Мақалада саяси ғылымдарында әлі де зерттелмеген құқықтық адам мәселелерін жаңа әлеуметтік-саяси құбылысы көрінісі ретінде құқықтық мәдениет контекстінде қарастырады. Мақалада егжей-тегжейлі тұлғаның жаңа типі ретінде құқықтық адам саяси проблемары зерттеледі.

Жүргізілген зерттеу негізінде мынадай қорытынды жасалған: құқықтық адам – бұл құқықтық тәртібімен, саясатпен, мораль және тұрақты құқықтық тәртіппен, құқықтық саналықпен, жоғарғы құқықтық мәдениетпен, барлық құқықпен және еркіндікпен қамтылған, және оларды еркін пайдаланатын тұлға. Сондықтан құқықтық мемлекет өзіне азаматтық әлеуметтік-құқықта, мәдени-саяси қызметте ажыратылмайтын құқығын қорғауда, оны мемлекет және әрбір адам заңдарды сақтауда өзінің жеке жауапкершілігінде түсінуін, орынды әрекет етуін кірістірді. Сонымен қатар мақалада дискуссиялық мәселелерге де көңіл бөлінген.

**Түйін сөздер:** құқық, саясат, мораль, мемлекет, қоғам, тұлға, азамат, халық, заң, құқықтық тәртіп, құқықтық адам, құқықтық мәдениет, құқықтық саналық, құқығы, еркіндік.

**Г. Р. Абсаттаров<sup>1</sup>, Е. С. Ким<sup>2</sup>**

<sup>1</sup>Казахский университет международных отношений и мировых языков им. Абылайхана, Алматы, Казахстан,

<sup>2</sup>Чоннам национальный университет, Кванджу, Южная Корея

### **ПРАВОВОЙ ЧЕЛОВЕК КАК НОВОЕ СОЦИАЛЬНО-ПОЛИТИЧЕСКОЕ ЯВЛЕНИЕ**

**Аннотация.** В статье на примере казахстанца рассматриваются вопросы правового человека как нового социально-политического явления в контексте правовой культуры, которые еще неизучены в политической науке. В статье более подробно исследуются политологические проблемы правового человека как «нового типа» личности.

На основании проведенных исследований был сделан вывод о том, что правовой человек – это личность дисциплинированный правом, политикой, моралью и устойчивым правопорядком, правовой сознательностью, высокой правовой культурой, наделенный всеми правами и свободами, и свободно ими пользующийся. При этом, правовое государство включает в себя рациональную задействованность гражданина в социально-правовой, культурно-политической деятельности, в защите своих неотчуждаемых прав, понимание его своей персональной ответственности за соблюдение законов государством и каждым человеком. Вместе с тем, в статье уделено внимание и дискуссионным вопросам.

**Ключевые слова:** право, политика, мораль, государство, общество, личность, гражданин, народ, закон, правопорядок, правовой человек, правовая культура, правовая сознательность, права, свобода.

#### **Information about authors:**

Absattarov Galymzhan Raushanbekovich is the candidate of political sciences, the Dean of faculty of the International relations of the The Kazakh Ablay Khan University of International relations and world languages, e-mail: absat41@mail.ru

Kim Eng Sung is the doctor of political sciences, professor of Chonnam National University, South Korea; e-mail:eurasia12