

**MODERN FEATURES AND PROBLEMS OF THE EURASIAN
CIVILIZATION AS A COMPONENT OF THE CONTEXT
(on materials of Kazakhstan)****D. Zh. Adizbayeva¹, A. Zh. Shoybekova²**¹Kazakh National Agrarian University, Almaty, Kazakhstan;²Kazakh National Medical University named after S.D. Asfendiyarov, Almaty, Kazakhstan
amk.dimed@mail.ru**Keywords:** literature civilization, law, history, status, character.**Abstract.** The article deals with a global civilization, a universal man, as well as democratic control, consequently, freedom, and property, and democracy, and other basic postulates and principles of policy.**Introduction**

As it is impossible a universal (worldwide) civilization it is also impossible universal man. On the unity of human nature it is allowed to speak only as a meaningless abstraction. His own social essence given the cultural and historical context in which this placed a particular person, and he in his deep inner life, including the political - legal orientation. That type of civilization, to which the will of fate belongs to the individual, determines his social, and therefore the legal status and gives a specific set of rights and responsibilities.

You can anticipate the objection: Is not universal (ahistorical, available to all nations) the commandment "thou shalt not kill," "Thou shalt not steal," etc.? It seems that they are universal in the same extent that freedom is universal and its principles as a measure. In the "universal" rights we can provide a list of such postulates. This is in some sense a manifestation of abstract universal human nature (the human community). But to become the rule of law, they must be "translated" the Law "language" not only legislation (for example, the secondary procedural rules), but also the practice of the actual relationship of "live", the law in force. And this is possible only with the help of their interpretation as a professional sense of justice lawyers and ordinary sense of justice of the general population. This interpretation will fill their cultural and historical significance as interpreted phenomenon. Therefore, the same (for the title) political and legal institutions have very different content in different types of civilizations. Consequently, freedom, and property, and democracy, and other basic postulates and principles of policy and law on equal interpreted to have disparate content and transformed into different legal rules.

It should be noted that both the axiom we perceived the following assertions:

The whole world has chosen a certain economic model and a specific political system. It is capitalism and democracy.

- Recognition of a single "trunk" line of historical development, empirically presented the history of Europe. What the rest of the countries, sooner or later take the path already traversed Europe.

-Do that the development process is initiated "from above", the ruling elite, whose mission - to overcome the inertia of tradition backward society.

And because the world is capitalism ensures the quality of life and the guarantee of individual rights, it makes sense to carry out consistent economic and political reform in our country, and we will automatically leave to "world standards of quality of life." Use of proven experience in the world procedures (models, strategies, etc.) will allow Kazakhstan to bring these standards, which are the economy - liberal market economy (based on individual rights).

Consistent implementation of these procedures ensures the successful reform of society and its inclusion as an equal member in the "international community" or "Western society."

Main part. However, today we have the right to ask the question: if the typical model of reform, why fifteen years of restructuring and reform has not led us to a "world standard"? Perhaps history is a small term. But we know that many countries in less time being reformed.

The most striking historical example - West Germany. Transformations in it after the defeat of fascism in World War II called "economic miracle". In a short time a totalitarian state changed its political regime has made a number of economic competitions of the advanced countries, including the United States, affected by war. In addition, examples are many others, and they all show that the motion of a "world standard" takes place in a relatively short period (usually around ten years).

There are general laws of this process. Economic depression and decline in living standards - only the initial stage, the initial state. Beginning reform is both a beginning stage of positive movement. In some cases, the process of reform in these countries experienced fluctuations in the level of living of the population, but the general trend was positive. In this case, it is the growth in average living standards is one of the main indicators of success of ongoing political and economic reforms. In turn, the opposite result, decline in living standards - a sign of inadequate reforming or lack thereof.

So before planning further actions and mechanisms for further reform of the economy and society, it makes sense to first, admit that we did not meet the standards of a historically typical of reform and, secondly, to try to understand the reasons for this.

As a rule, we conduct reforms ran into resistance. Determining the causes of counter once gave Comte: "In the meantime, individual minds join unanimously to a number of general ideas on which to build a common social doctrine, people, no matter what political palliatives as necessary to remain in the revolutionary institutions." Consequently, the theoretical basis and the last application tested in other countries, the economic model transformation can be embedded in broader social practice of our country. Only under condition of their acceptance by public opinion and the will of the initiators. Otherwise, these models will be, at best, offer intelligent, and at worst will be "bone of contention" between the different social forces and groups.

Hence the question: is the Western way of development of the only true way to achieve social harmony and comfort in our country.

Let's try first establish what the different and contradictory bases chosen by Kazakhstan (in the footsteps of Western society) put development and of the aggregate of our ethnic, national, cultural and historical traditions, which combined term Kazakhstan (or more generally - Eurasian) mentality.

If we consider Western society as a social system, the first thing that catches our eyes - the main trend of the social system aimed at the emergence of elements ensuring its equilibrium. High entrepreneurial initiative is constrained by the trade union movement, aggressiveness producer - consumer elite- middle class, the executive power- legislation, etc. Modern Western society has been developed and can exist as a society of equal subjects of the competition.

Hence - the principles of civil law and the position that the state intervention is only necessary in order to protect the weaker party of civil law relations (contract of adhesion) or to protect the public interest.

The main characteristics of such a society are pluralism and individual initiative. Pluralism - the nature of social interaction in which there is a tendency of the system to distribute roles and responsibilities between the people and the community; monitor how mutual control (as opposed to control the autocratic systems where monitoring begins "from above"). Democratic governance - the power built on the regulation of private or collective initiatives. Decision-making is carried out on the regulation of private or collective initiatives. Decision-making is based on the "private initiative" of the community. The initiative of a member of the community is accepted or, on the contrary, is not accepted by other members. Head decides on the basis of the approval of the community. If the community is no agreement, the final decision involves conciliation (perhaps in this case, the solution is a compromise). Pluralism - a structure that has no definite center. The center can sometimes occur and perform the function of limiting the creation of new forms, and then disappear.

In Western society, the emergence of centralized forms has always been associated with two tendencies. Either there is a counterbalance - another centralized form (competitor) or reaching limit digressive (skeletal) education, replication occurs. Absolutism royal autocracy was always limited or Fronde, or parliament. Similarly, it can be understood as economic competition between companies. The emergence of the labor movement - opposed to entrepreneurship.

Another trend - replication. The Revolution and the British and French war of liberation of the American colonists - a vivid example of this tendency. In general, the loss of its colonies of European states - a fact replication. The loss of the North American states of Britain, Canada, Australia, was the process of "cell division" and the emergence of countries like England. The same is true for Spain and France.

Summary and Conclusions. The process of division and replication inevitably linked to confrontation and conflict - "unity and struggle of opposites", which, according to F.Gizo, was the basis of the civilized achievements, the development of law and morality in Western Europe.

The right is an indicator of progress confrontation, is recorded as "rules of engagement", "right" appears as a continuation of the ban on the hopeless conflict. In this case, the energy of the warring parties goes into an area where "no-smoking".

Western society is characterized by the fact that there is a separation of power functions. State power is divided now between the executive, legislative and judicial authorities.

Corporate governance is also committed to the separation of powers, to a democratic form in which power is differentiated by function. It is a form penetrates and public administration, and private organizations, is characteristic for educational institutions, and even military organizations (such as the police). Determines component of activity of state economic policy is focused antitrust character.

REFERENCES

[1] Conte O. positive philosophy. Op. By: On Freedom. Anthology of Western classical liberal thought. (Series "Public opinion: studies and publications.") -M.: Nauka, 1995. p. 315.

[2] Guizot F. History of Civilization in Europe. M.: 1992.

[3] The Universal Declaration of Human Rights of 10.12.1998g. \ In the book. International Bill of Rights of Person Almaty LLP "Ayan children", 1998.

ҚАЗІРГІ КЕЗДЕГІ ЕУРАЗИЯЛЫҚ ӨРКЕНИЕТТІҢ ЕРЕКШЕЛІКТЕРІ МЕН МӘСЕЛЕЛЕРІ (Қазақстан бойынша материалдар)

Д.Ж. Адизбаева¹, А.Ж. Шойбекова²

¹Қазақ Ұлттық аграрлық университеті, Алматы, Қазақстан

²С.Ж. Асфендияров атындағы Қазақ Ұлттық медициналық университеті, Алматы, Қазақстан

Түйін сөздер: әдебиет, өркениет, құқық, тарих, мәртебе, мінез.

Аннотация. Мақалада жаһандық өркениет, әмбебап адам, демократиялық бақылау, сондай-ақ демократияның негізгі постулаттары және саясат принциптеріне мәмілелер келтірілген.

СОВРЕМЕННЫЕ ОСОБЕННОСТИ И ПРОБЛЕМЫ РАЗВИТИЯ ЕВРАЗИЙСКОЙ ЦИВИЛИЗАЦИИ КАК КОМПОНЕНТЫ КОНТЕКСТА (на материалах Казахстана)

Д.Ж. Адизбаева¹, А.Ж. Шойбекова²

¹Казахский национальный аграрный университет, Алматы, Казахстан;

²Казахский национальный медицинский университет имени С.Ж. Асфендиярова, Алматы, Казахстан

Ключевые слова: литература цивилизация, право, история, статус, характер.

Аннотация: В статье рассматриваются общемировая цивилизация, универсальный человек, а также демократические управления, следовательно, и свобода, и собственность, и демократия, и другие исходные постулаты и принципы политики.

Поступила 13.04.2016 г.