

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ



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БАЯНДАМАЛАР ЖИНАҒЫ

СБОРНИК МАТЕРИАЛОВ
XI Международной научной конференции
студентов и молодых ученых
«НАУКА И ОБРАЗОВАНИЕ - 2016»

PROCEEDINGS
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«SCIENCE AND EDUCATION - 2016»

2016 жыл 14 сәуір
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даже свадеб, особенно в менее европеизированных регионах страны (которых большинство). Никогда не следует заворачивать подарки в белую упаковку.

Черный цвет. Черный в печатном слоге имеет широкий спектр смыслов, включающий зло, болезни, повреждения, криминал, жадность. В цветовой палитре по мнению китайского народа он выражает формализм и серьезность.

Древние китайцы считали черный царем цветов и почитали более, чем любой другой цвет, однако для оформления подарков черный так же, как и белый совсем непригоден, потому как порой символизирует смерть.

Никогда не делайте черные рамки вокруг фотографий людей, разве только если те не мертвы и в настоящее время не увековечены! Таким же образом черно-белые фотопортреты напоминают китайцам таблички на могилах.

Цин 青 (qīng) — интересный цвет, не попадающий в стандартный набор, к которому мы привыкли.

Кто-то (включая китайцев) говорит, что это оттенок голубого, а кто-то — что разновидность зеленого. На самом деле истина где-то посередине, и цин — это скорее зелено-голубой цвет, голубовато-зеленый или что-то вроде. В дополнение к данному цвету может примешиваться серый цвет, так что зеленовато-сери-голубой и прочие вариации на тему допустимы.

Характер цвета происходит от идеи прорастания растений: считается, что цин символизирует весну, энергию и жизненную силу.

Также, цвет цин тесно связан с историческими зданиями и одеждой — например, есть кирпичи цвета цин, а еще цин — это одна из цветовых палитр китайского фарфора. Кроме того, есть тип женского персонажа в Пекинской опере, называемый 青衣 (qīngyī, «костюм цвета цин») — как нетрудно догадаться, благодаря голубовато-зеленому наряду.

Энергия «ци» в даосской метафизике — жизненная сила, которая питает все живые организмы и является основой душевных сил.

В древности цветовая гамма для китайцев имела большое значение, но в обыденной жизни, сейчас в Китае придерживаются таким обычаем, такой цветовой культуре только в праздничные дни. Жители Китая, как и все остальные жители других стран в данном индустриальном развивающемся веке в основном следуют новым тенденциям моды и стиля. В каждой культуре есть свои значения присущие цветовым гаммам, они могут быть схожими со значениями цветовых гамм в китайской культуре, но и так же противоположными. В повседневной жизни цвета приобретают психологическое значение, стилистическое значение которое следует моде, а культурное и традиционное значение цвета наделяют только в особые, праздничные дни. Также хочу подчеркнуть, что значение цветовых гамм в китайской культуре играет большую роль для людей, которые изучают сам язык, такие нюансы необходимо знать каждому, так как правильное понимание языка включает правильное понимание культуры.

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Мақұлбек Айдана

Л.Н.Гумилев атындағы Еуразия ұлттық университетінің Филология факультетінің 4-курс студенті, Астана қаласы, Қазақстан Республикасы
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Features of the development of philosophy in China

Specificity of Chinese philosophy is directly related to its special role to the acute social and political struggles that took place in many countries of ancient China during the "Spring and Autumn" and "Warring States". The development of social relations in China has not led to a clear separation of the activities within the ruling classes. In China, a kind of division of labor between politicians and philosophers were not pronounced, resulting in a direct, immediate subordinates philosophy of political practice.

Philosophers, first founder and distributors of different schools, itinerant preachers Confucian, representing a very influential social system, often were the ministers, dignitaries, ambassadors. This led to the fact that governance issues, relations between different classes and social groups in the society, took place in the mainstream of Chinese philosophy and identified a purely practical approach to the life of society. Questions of social control, the relationship between different social groups - that is what mainly interested in philosophy of ancient China. Another feature of Chinese philosophy stems from the fact that natural science observations of Chinese scientists did not find a few exceptions, more or less adequate expression in philosophy, because philosophers usually do not consider it necessary to refer to the natural science content.

The isolation of the Chinese philosophy of specific scientific knowledge has narrowed its subject. The isolation of the ancient Chinese philosophy of natural science and undeveloped questions logic is one of the main reasons that the formation of the conceptual apparatus was going very slowly. For most Chinese schools of philosophy of logical analysis method remained virtually unknown.

Formation of the Chinese philosophical schools

In the VII-III centuries. BC. in the intellectual life of ancient China there are new phenomena that are qualitatively different from what the Chinese knew the thought of the previous period and that was due to the serious sociological shifts. During this period in ancient China originate major economic and social changes brought about by the emergence of private ownership of land, the development of productive forces, extension kinds of crafts, the use of new, iron implements and tools in agriculture and industry, improved tillage methods themselves.

Deep political upheaval - the collapse of the ancient single state and the strengthening of individual kingdoms, a sharp struggle between the major kingdoms of hegemony - are reflected in the stormy ideological struggle of various philosophical, political, and ethical schools. This period was characterized by the flourishing of culture and philosophy. Hereditary nobility still clung to the religious idea of "heaven", "fate", however, altering them somewhat in relation to the peculiarities of the struggle of the time. New social groups that were in opposition to the aristocracy, put forward their views, opposing faith in the "sky" or putting a completely different meaning to the concept of a heavenly destiny. In these exercises, attempts were made to comprehend the historical experience, to find the "perfect law" governing the country, to develop new rules for the relationship between different social groups, to determine the place of the individual, country in the world, to determine the relationship of man with nature, the state and other people.

The golden age of ancient Chinese philosophy falls on the period VI-III century. BC, which is rightly called the golden age of Chinese philosophy. During this period there are such works of philosophical and social thought, as the "Tao Te Ching", "Lun-yu", "Mo Zi" and others. During this period there is a formation of Chinese philosophical schools - Taoism, which had followed a tremendous impact on the subsequent development of Chinese philosophy. During this period, the problems arise, those concepts and categories, which then become traditional for the entire subsequent history of Chinese philosophy, right up to modern times.

Schools in Chinese philosophy

In 221 BC China came to power, the Qin dynasty. The time of her reign was very brief (up to 207 BC. E.), but significant, because during this time the newly merged Chinese and the formal imperial power was filled with real content. China was united by one authority and during the reign of the next dynasty - Han - until 220 AD

Centuries preceding the Qin dynasty, was a period of state and social decay, which vied for power, the dying nobility and gaining power oligarchy. Nobility sought to return to the old order, established during the time of the Zhou Dynasty (1021-404 BC. E.). The oligarchy whose power in a society based on economic principles of ownership, performed with the requirements of the necessary legal law (F), according to which social relations would be regulated without discounts on the origin.

Historians, who were engaged in this era (the era of "Warring States"), determined the flourishing of philosophy as a rivalry hundred schools. Han historian Sima Tan (.. Mind in 110 BC) identifies the following six philosophical trends:

- 1) School of yin and yang (yin yang jia);
- 2) Confucian school of writers (Ms. Jia);
- 3) moistov School (motszya);
- 4) the names of schools (School of Names);
- 5) School of lawyers, jurists (fa chia);
- 6) school path and strength, Taoists (Tao Te Jia Dao Jia)

In the "Shi Ji" ("Historical Records") of Sima Qian (II-I centuries. BC. BC) is the first classification of the philosophical schools of Ancient China. Later, at the turn of our era, schools classification was supplemented with four other "schools" that but except tszatszya, or "school eclectic", in fact, to the Chinese philosophy irrelevant. Some schools are named for the character of the founder of the social activities of the school, the other -. after the founder of the doctrine, and others - on the main principles of the concept of this teaching.

At the same time, despite the specificity of philosophy in ancient China, the relationship between the schools of thought lead ultimately to the struggle between the two main trends - the materialistic and idealistic, though, of course, impossible to imagine this fight in its purest form.

In the early stages of the development of Chinese philosophy. For example, even in the time of Confucius and Mo Tzu, the attitude of these thinkers to the basic question of philosophy is not expressed directly. Questions about the nature of human consciousness and its relationship to nature, the material world has not been clearly defined. Often, in the views of the philosophers, which we attribute to the materialists, contained significant elements of religious, mystical ideas of the past and, on the contrary, the thinkers, who generally took idealistic positions, some issues give a materialist interpretation.

Philosophical, religious and ideological foundations of Confucianism

The philosophy of "pure" in the history is very rare. Philosopher is usually also a psychologist, and a religious leader and politician, and writer, but very few people still ... Confucianism - an amazing synthesis of philosophy, ethics and religion.

Confucius (in the literature often referred to as Kung Fu Tzu - "Kun teacher," 551-479 BCE..) - Ancient Chinese philosopher, founder of Confucianism, the largest educator of his time.

The time when he lived and worked this thinker, known as a time of upheaval in the internal life of the country. Were needed fresh ideas and ideals for the country out of crisis. Confucius found such ideas and the necessary moral authority in the semi-legendary images of past history. He criticized his century against it last century, offered his own version of the perfect man - chun-tzu.

The perfect man, constructed thinker Confucius, should have two fundamental characteristics: humanity (ren) and a sense of duty (and). Humanity includes qualities such as modesty, justice, moderation, dignity, selflessness, love for people. In reality, this ideal humanity is almost unattainable. A sense of duty - a moral obligation that humane person imposes on himself. It is dictated by the inner conviction that the act should be so, and not otherwise. The concept of a sense of duty to include such virtues as the pursuit of knowledge, the duty to learn and comprehend the wisdom of the ancestors. The undoubted merit of Confucius was that he was in China for the first

time in history created a private school, with which distributed lessons and literacy. The fact that this educational institution was a public show words of the philosopher: "I accept the teaching of all who have a desire to learn and bring a bundle of dried meat."

The perfect man, having set the above properties - it is an honest and sincere person, straightforward and fearless, friendly speeches and cautious in business. True junzi indifferent to food, wealth, material comfort. He devotes himself to the service of high ideals and the search for truth.

The source of our knowledge of the teachings of Confucius are a record of his interviews and statements made by students and followers of the book "The Analects". The philosopher is most interested in issues related to mental and morality of a person, the life of the state, family and management principles.

Supporters of Confucius and his followers were concerned with how to curb the strife in society and lead public and private lives in a state of harmony. They stressed the fundamental importance of antiquity for a harmonious society: the rule of justice, lack of civil wars, revolts, oppression of minorities by the majority, robbery, etc.

"The path of the golden mean" - methodology reformism Confucius and one of the main links of its ideology. The main issues to be solved by Confucianism: "What you need to manage people How to behave in society?" The main thinking in Chinese sage was the theme of man and society. He built a pretty slim for the time ethical and political doctrine, permanently preserve China's indisputable authority. Confucius developed a system of specific concepts and principles that can be used to explain the world and acting in accordance with them, to provide it the proper order, "Zhen" (philanthropy), "whether" (piety), "xiao" (respect for parents) , "di" (homage to the elder brother), "chung" loyalty to the ruler and lord) and others.

Main among them - "Zhen" - a kind of moral law, following which, it is possible to avoid unfriendliness, greed, hatred, etc. On the basis of Confucius formulated the rule, later called the "Golden Rule of morality": "What you do not wish yourself, do not do to others." This maxim has taken a worthy place in philosophy, though expressed in different ways.

The teaching of Chinese philosopher imbued with the spirit of preservation of traditions as the basis for the stability of society. In society, people need to build a relationship, as in a good family. Rulers must enjoy the confidence of the people and bring its own experience. According to the principle "chzhenmin" (rectification of names), everyone should know their place in society: the sovereign be sovereign, the subject - a subject, father - father, son - son. Then society will be harmonious and stable.

In the III. BC. - II in. the teachings of Confucius received the status of state ideology and later became the basis of specific Chinese way of life, largely determining the Chinese civilization.

Not about the opposition of the society, he said to the man in his famous "Sayings". He talks about what it means to be a human being, a creature with unique special dignity and power that it embodied. Is it enough just to be born, then eat, drink, breathe? So do and animals. To gain culture and through it to create relationships, human relations, symbolic in nature, determined by tradition and is based on respect and responsibilities. This is where a person is born.

What is the secret of longevity and vitality of Confucian teachings? It is due to many factors. First, in creating the image of a noble man, not in preaching humility and submission concluded, according to some scholars of Confucianism, the secret of attractiveness, durability and dissemination of the teachings of Confucius, his profound influence on all aspects of Chinese society. Other scientists puzzle long-term preservation of the Confucian ideology and such a deep impact on the lives of the Chinese, Koreans, Japanese, Vietnamese, seeing that he preached humanity, philanthropy, speaking for the world order.

Based on the teachings of Confucius perfect man creates a model of the ideal socio-political system. The ultimate goal of the social order is the benefit of the people. This benefit is in the first place, but after Confucius puts the deity, and only after that - the monarch. Another important component of the social order is strict obedience to elders, respectful attitude towards them. State - is a big family, and the family - it's a small country.

The government should have a clear structure, where each has its place: one obeys, the other controls. The criterion of belonging to the estate of Governors - not the nobility of origin, and education. Every Chinese should strive to become a Confucian. This should be devoted to the system of education and training. Thus, the huge role played by Confucianism in the practice of moral and mental self-improvement, a logical consequence of the fundamental provisions of this teaching and its specific features: constant self-examination, self-hard, focus on the regulation of mental activity and the like, were due to the characteristic features Confucianism and were closely associated with its fundamental principles.

Confucius's ideas had a great influence on the subsequent history of public thought. However, the fact remains. Confucius for many centuries - the most revered person in China. It is not surprising that the place was built the temple of Confucius at home, or rather, the temple complex. All the gates of the temples hang a sign reading: "The teacher and an example of ten thousand generations, equal to Heaven and earth."

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ИЗОБРАЖЕНИЕ ИНТЕРЬЕРА ТАТАРСКОГО ДОМА В ПОЭЗИИ МУСЫ ДЖАЛИЛЯ

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Интерьер татарского дома развивался и менялся на протяжении многих столетий. В нем нашли отражение отголоски общетюркского кочевого прошлого, влияние народов, с которыми татары проживали бок о бок веками. К понятию «интерьер» относят внутреннее пространство здания, обеспечивающее человеку эстетическое восприятие и благоприятные условия жизнедеятельности. Сюда так же включают и предметный мир дома, состоящий из вещей повседневного обихода, ритуального предназначения и декоративного оформления.

Данная тема прослеживается в работах многих историков, литературных деятелей. В пример можно привести А.Х. Халикова, Д.М. Исхакова, Г.Баширова, Д.Сулейманову, К.Ф. Фукса.