

THE INFLUENCE OF ORATORY ARTS ON THE REGULATION OF TOLERANT INTERETHNIC RELATIONS

¹G.M. Zhalelova, ²A.M. Malikova, ³S.K. Rakimzhanova

ABSTRACT

This article analyzes the manifestations of the concept of tolerance, as well as its cultural and spiritual foundations in the era of globalization, from the standpoint of philosophical science. The article emphasizes that tolerance contributes to the further development of Kazakhstani society. The theoretical foundations of postmodernist paradigms of the concept of tolerance are analyzed, its definitions and basic characteristics are philosophically analyzed. Philosophical analysis of the role of the concept of tolerance in the development of the nation and the state, as well as human society as a whole. The thoughts and philosophical views of scientists about tolerance in the history of philosophy are revealed. The philosophical meaning of the concept of tolerance is discussed.

Key words: Tolerance, Ethno Genesis, Nation, Interethnic Relations, Rhetoric, Identity, Philosophy, Culture.

^{1,2}L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

³S.Seifullin Kazakh Agrotechnical University, Astana, Kazakhstan

Author-correspondent:
A.M.Malikova,
malikova.asel@mail.ru

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Толерантты ұлтаралық қатынастарды реттеуге шешендік өнердің ықпалы

Аңдатпа: Бұл мақалада жаһандану дәуіріндегі толеранттылық ұғымы шешендік өнер арқылы көрініс табуы, мәдени-рухани негіздері философиялық тұрғыдан талдаған. Толеранттылық Қазақстан қоғамын ілгері дамытуға ықпал ететіндігі мақалада айшықталады. Толеранттылық ұғымының посмодерндік парадигмалары теориялық негіздері сараланып, оның анықтамалары, негізгі сипаттамалары философиялық тұрғыдан талданады. Ұлт пен мемлекет және жалпы адамзат қоғамы дамуындағы толеранттылыққа жетуде шешендік өнердің рөліне философиялық талдау жасалған. Философия тарихындағы ғұлама-ойшылдардың толеранттылық жайлы айтқан ойлары мен философиялық көзқарастарын айқыналған. Толеранттылық ұғымының философиялық мәні талқыланады.

Түйін сөздер: толеранттылық, төзімділік, этногенез, ұлт, ұлтаралық қатынастар, шешендік өнер, бірегейлік, философия, мәдениет.

Влияние ораторского искусства на регулирование толерантных межэтнических отношений

Аннотация: В данной статье с позиций философской науки анализируются проявления понятия толерантности, а также ее культурные и духовные основания в эпоху глобализации. В статье подчеркивается, что толерантность способствует дальнейшему развитию казахстанского общества. Анализируются теоретические основы постмодернистских парадигм понятия толерантности, философски анализируются ее определения и базовые характеристики. Философский анализ роли концепции толерантности в развитии нации и государства, а также человеческого общества в целом. Выявляются мысли и философские воззрения ученых о толерантности в истории философии. Обсуждается философский смысл понятия толерантности.

Ключевые слова: толерантность, этногенез, нация, межэтнические отношения, риторика, самобытность, философия, культура.

Introduction

In today's changing times, which are undergoing radical transformations, the issue of tolerance and uniqueness in ensuring the stability and security of the country will be recognized as an important trend for the country of Kazakhstan. It is clear that global changes threaten the security of any nation on earth. Therefore, in order to maintain the internal and external stability of our state, find ways to prevent it and respond in time to measures that damage the peace and identity of the country, will be considered one of the urgent problems of today. Maintaining cooperation within the country, stabilizing tolerant relations between other nationalities at any stage is one of the most pressing issues in the country's politics. The platform of tolerance occupies a special place for the multinational and multi-confessional Kazakh people. For the future of the nation, in modern society, one must be able to focus on strengthening the dialogue between representatives of other nationalities, cultures, civilizations and religions. The reason is that in the matter of interethnic relations, the trust of nations in each other is a special phenomenon. This article explains the place of the concept of tolerance in the life of Kazakhstanis, in the life of the country and in relations with representatives of other nationalities. The phenomenon that takes place in the stability of the country is tolerance and security. Tolerance and security are recognized as the basis of the social stability of any nation. Today, tolerance is becoming one of the most pressing issues for any nation, because the elimination of irreconcilability and disagreements between peoples and bringing to a peaceful life is today one of the most important issues of any society. The purpose of this article is to create a philosophical model of the concept of tolerance and reveal its meaning and content in human life through oratory.

Research Methods

Anthropological, theoretical, hermeneutic research methods are used as the methodological basis of the article. In the course of the study, methods of description, narration, observation, classification, comparison, induction and deduction were

used. The problem of national relations will be analyzed and methods of critical thinking will be applied. In the research work, an objective study was carried out using the methods of philosophical research, as well as the methods of structural analysis, comparative textual analysis, and systematization methods.

The Main Part

Today, the transformation of our living space is causing a growing interest in tolerance and the means of achieving it in oratory. In connection with the rapid development of mass media and communications in the modern world, oratory forms its hybrid forms. It is known that the art of rhetoric is a very powerful tool for managing state ideology, public opinion and public mood, as well as the process of formation of each person.

The scientific and practical necessity is to understand the social nature, significance and specifics of oratory as a sociocultural phenomenon, to identify the genesis and dynamics of its development in the history of civilization, to substantiate the significance and role of oratory in public life. processes, spiritual intervention, reflecting the cultural state of modern society, and in the formation of speech culture. Therefore, in order to reveal the theme of tolerance, if we focus on the general term "tolerance", this concept arose in the Latin language. This word is formed from two verbs: "party" and "tolerance". The verb "party" means to endure and obey. Moreover, the word "tolerance" is used not only as patience, endurance, but also describes the constant active position of a person who endures illness and evil without resistance [1]. Tolerance can be defined as the recognition of the equality of all people in society and respect for their beliefs. In addition, the concept of tolerance is important for interreligious, interethnic and cultural relations, it is of particular importance in the regulation of interpersonal and social relations.

Philosophical dictionaries define tolerance as follows: Tolerance is patience for different views, moral values and habits. Tolerance is a necessary phenomenon in relations between nations and religions with different characteristics. This means

self-confidence and awareness of the acceptability of one's positions, the absence of a negative impact on others, not avoiding comparisons with other views and not fear of competition, as well as openness to various ideological currents [2]. Determining that the concept of tolerance occupies a special place in human society for solving political, religious, ethnic problems in any society, he emphasized that it is especially important in the issue of interethnic relations. Recognition of the equality of people in society and respect for their beliefs, refusal to suppress someone else's beliefs and the manifestation of force, is differentiated in the sense of establishing an open dialogue.

The meaning of the concept of tolerance in the language of each country is described as follows:

- tolerancia (lat.) - idleness, indifference, i.e. passive tolerance; suffer voluntarily. At the same time, the concepts of "suffering", "evil" give an associative meaning to this term.

- tolerance (English) - to be tolerant, to be ready to show kindness, to create favorable conditions for the free residence of different points of view without discrimination;

- tolerancia (Spanish) - the ability to accept ideas and opinions that are different from one's own;

- tolerance (fr.) - monitor the presence of other thoughts and features, except for one's own point of view;

- 宽容 (Chinese) - accept others with their own views and characteristics and show generosity to others;

- tolerance (arab.) - the ability to forgive everyone, to be gentle, to be merciful to others, to show forgiveness;

- tolerance (Russian) - a manifestation of tolerance (tolerance, support, consent in any situation), recognition of someone else's existence, acceptance, reconciliation, harmonization with someone, showing kindness to someone. [3]. At the same time, the concept of tolerance in the scientific literature is differentiated. For example: English - non-discrimination, Chinese - generosity, Arabic - forgiveness, Russian - harmony, Turkish - love. And the Kazakh equivalent of the term "tolerance" is often written in scientific literature as "tolerance". What we notice when formulating different

opinions and views about tolerance is that tolerance is an understanding of some bad behavior of people towards each other, minor shortcomings, some seemingly contradictory positions and words, different beliefs, opinions, attitudes and feelings, different cultures and traditions. , refers to such concepts as being as tolerant as possible, ignoring, not resisting him, showing understanding and allowing you to correct your mistake, not being ashamed of your misdeeds, showing gentleness, not showing harshness in relation to the guilty person, establishing a connection.

W. Lara believes that "the first historical ideas about tolerance began to appear on the peninsula of Asia Minor, in Greek cities (about 700 BC)" [4]. The thinker pays special attention to the emergence of the concept of tolerance in his worldview.

G. Bardier tried to analyze the philosophical concepts characteristic of each era in order to give meaningful definitions of tolerance and tolerance [5]. The idea of tolerance goes back to the Ancient East and Antiquity. The ancient Greek philosopher Socrates associated tolerance with holy intellectual asceticism and considered it the only prerequisite for establishing relationships between people from a spiritual and social point of view. In ancient Eastern philosophy, Jainism, Hinduism, Taoism, Confucianism, Buddhism, etc. The concept of tolerance will be the most important in such areas. For example, the doctrine of Jainism ("Jaina" - the winner), which arose on the soil of India, rejected the principle that everything in the world has a soul. Not only did they accept this hylozoic principle, but they were always cautious about the preservation of any form of life, showing compassion for themselves, even considering the killing of insects a sin. This rule can be seen as an important symbol of tolerance in religious knowledge. The animistic concept that all things have a soul is a common conclusion that arose in the minds of many peoples who lived in the ancient world. Even in the information that has come down to us, it is said that people who adhere to Jainism wear shoes without heels so as not to harm the ground on which they walk [6]. In Jainism, the relationship between man and nature and between man and man should not be based on violence. The concept of tolerance among the Chinese

goes back to the concept of "philanthropy" (zhen) in the teachings of Kung Fu Tzu. "What you do not wish for yourself, do not wish for others", look at everyone the same, be generous. Because China is a country that has united different peoples and beliefs since ancient times. Therefore, in order to maintain stability in society, it is necessary to rely on the "Golden Rule" laid down by Kung Fu Tzu. In his work, the thinker urged people not to say that they are responsible only for their own destiny, but to live as if they were responsible for the life of all mankind. Plato, a student of Socrates, believed that in order to create a civil society, people should rely on the principle of tolerance in relationships. In his work *Nicomachean Ethics*, Aristotle lists the necessary qualities of a person in a conversation with another person, and among them he singles out tolerance. He argues that within the framework of this concept, people and phenomena can coexist [7]. Differentiating the definitions related to the concept of tolerance, it is associated with the concepts of renunciation of the oppression of one's faith and the manifestation of strength.

According to B. Barber, "tolerance is a system based on human well-being" [8]. The thinker says that the concept of tolerance occupies a special place in human life in ensuring the stability and security of the country. Currently, Western thinkers are trying to explore the concept of tolerance within the framework of philosophy, sociology, political science, economic theories, oratory. For example, Y. Habermas, E. Toffler, S. Huntington, K. Armstrong defined the concept of tolerance in their worldview and analyzed it within the framework of religious, cultural, political, social and economic paradigms. Y. Habermas "Democracy. Consciousness. Morality", E. Toffler's fundamental studies "Third Wave", "War and Anti-War", "Future Shock", S. Huntington "Clash of Civilizations" examine in detail the present and future of tolerance.

Psychologist T. Harris in his book "I am good, you are good" focuses on four important models of human relationships with people in society: "I am good - You are good", "I am good - You are bad", "I am bad - You are good" "I'm bad - You're bad too". The first two components belong to the category of innate human qualities.

And the latter are what is realized through the upbringing and inculcation of the soul and the spiritual world of a person. However, according to the research of T. Harris, the communication model "I am good - You are bad" affects conflict, aggression and instability everywhere. This causes conflicts in the social environment. Because this model shows the result of a person's self-confidence and social success. Although he balances his inner world, he breaks harmony with the outside world. And the other three communication models reveal the meaning and content of tolerance [9]. In his worldview, the thinker recognized tolerance as a way to maintain socio-political stability in human society, on the basis of which it is necessary to eliminate irreconcilability and disagreements between people, open the way to their peaceful and harmonious life.

In the XVII-XVIII centuries, the philosophers B. Spinoza (1632-1677), J. Locke (1632-1704), P. Bayle (1647-1706), F. M. Voltaire (1694-1778), D. Diderot (1713-1784), G. E. Lessing (1729-1781) expanded the scope of the concept of tolerance and began to use it in the sense of refraining from the use of force and coercion to convince a person, tolerance and voluntary conversion of a person from one conviction to another. The state and church authorities were convinced that mutual respect and tolerance cannot be achieved by administrative and authoritarian methods. Thus, the power of religious preachers began to be limited [10]. In their works, thinkers studied the fact that force and coercion do not bring positive results in a person's life.

In the worldview of the Turkic peoples, the concept of tolerance occupies a special place in human life. For example, the principle of tolerance has spread widely in the Turkic countries and has become their way of life. The principles of tolerance in the worldview of Turkic thinkers, mainly in the wisdom of Yusup Balasagun, Akhmet Yugineki, Khoja Akhmet Yassawi, were the basis for the formation of the doctrine of chivalry and the tradition of hospitality among the Kazakh people. In the "Story about the etiquette of the tariqats" by Khoja Ahmet Yassawi and the student of the path of Yassawi Hasan Khazini "Javahairul Abrar min Amuaj wal Bihar", a comprehensive analysis

of the concept of tolerance was carried out.

The famous scientist Mahmut Kashkari in his work "Divani Lugat At-Turk": "... it is clear that the Turks are a people with many qualities, such as beauty, charm, a bright face, decency, kindness, respect for elders and elders, keeping one's word, dignity, modesty" [11]. In the worldview of the Turkic peoples, tolerance, understanding and respect for other cultures were the basis for showing the right path to humanity as a whole.

Analyzing the thoughts of the above-mentioned thinkers, the meaning of the concept of tolerance can be considered in two forms, Western and Eastern. In the Western worldview, the concept of tolerance is distinguished as a manifestation of consent, compromise, consensus through speech between nations and groups in society in accordance with pragmatic positions. Formation of stability between people and nations in society. In the West, the principle of tolerance is defined as a social phenomenon originating from religious processes, as we can see from our own life experience. According to the Eastern worldview, the concept of tolerance is differentiated as a value based on long-established moral and ethical principles, it is associated with the underlying values - respect, virtue, love and the values of personality education. According to Western philosophical thinking, a person can achieve stability and harmony by changing the world around him and achieving harmony and tolerance. According to Eastern philosophical thinking, a person associated himself with the idea that only through spiritual maturity a person can change the world and contribute to the development of society. The concept of tolerance is differentiated as a set of axiological qualities of a person, which leads the whole people, its members of society, the country to maturity, spiritual growth, protects the people from immorality and delusion. Respect, dignity and tolerance of other nations to worldview phenomena and the system of values belonging to the national characteristics of each people is an indicator of the culture and mentality of the people.

In the worldview of the Kazakh people, unity with representatives of other nationalities, participation and mutual understanding were the first steps in the

existence of life. On the one hand, this was facilitated by nomadic culture, and on the other hand, it was realized thanks to the local culture. The passage of the Silk Road, which continued from India and China to the Mediterranean Sea, pushed the Kazakh people to achieve a high material and spiritual culture. At any time in the life of the Kazakh people there was an active interaction of various cultures and religions. In our national self-consciousness, people constantly remind us of the need to do charity work, to strive for goodness and kindness. In the Kazakh worldview, tolerance is undoubtedly a related concept with eloquence. The proof of this is the words of wisdom of our dancers, which have been preserved for many centuries. It was closely associated with such philosophical thoughts as virtue, morality and treating people as brothers, regardless of their origin, race and religion.

Today, the formation of religious, cultural integrity and tolerance of citizens is a very important task of domestic policy. It has been proven that genocide, forced displacement of peoples, assimilation, ignoring the demands of minorities to preserve their culture are dangerous and unacceptable policies in our time. And the cultural integrity of society can be realized only by strengthening common symbols, common values, common education and unique upbringing in the minds of citizens. Today, the concept of tolerance is used especially in the humanities: rhetoric, sociology, cultural studies, psychology, conflict studies, religious studies, legal theory, literary theory, etc. It is widely used in industry. In addition, this concept includes medicine, sociobiology, evolutionary ethics, bioethics, biomedical ethics, genetics, biology, etc. sciences are also used.

The concept of tolerance is becoming very important for the world community. Many countries of the world live in democratic space. Our country also turned to the imperatives of national values, inseparably linked with culture since independence, and focused on the formation of an ideological platform of tolerance principles on this basis. Nowadays, the concept of establishing positive communication, humanity, openness, kindness, justice, friendship and brotherhood has become the main dimension of secular countries. The need

to harmonize tolerance with modernization processes in the components of the social, political, economic and scientific spheres arises especially for the multi-ethnic and multi-confessional Kazakh society. Today, negative steps that undermine the independence and stability of the state are unacceptable. One of the most pressing issues for our society today. The interaction of various nations and peoples living on the territory of Kazakhstan, in the context of solidarity, unity and peace, is an important process for modern society.

However, no one can deny the possibility of tension between people and ethnic groups, conflicts arising for various reasons at any moment. In any society, it is possible to organize preliminary measures to eliminate tensions and conflicts between people and nations, for this it is necessary to control the measures taken at the state level. Today we include the Congresses of Leaders of World and Traditional Religions, sessions of the Assembly of the People of Kazakhstan, the Doctrine of National Unity of the State of Kazakhstan, the national idea of the "Eternal Motherland", Kazakhstan's chairmanship in the OSCE, taking over the leadership of the Organization of the Islamic Conference, which will help strengthen tolerance towards the Kazakh country. Establishing non-discrimination and non-discrimination of residents living in the country on the basis of nationality, race, religious beliefs, cultural characteristics, promoting the formation of the right communication space using the potential of various public institutions and the media are considered important. be the main prerequisites for the development of the problem of tolerance in society, and better rely on the best practices of international organizations. For example, when developing the problem of tolerance in the countries of Turkey, it was noticed that scientists are trying to use tolerance primarily in education so that demographic and interethnic conflicts do not continue. Therefore, our country today needs to conduct special courses in general education schools, colleges and higher educational institutions to teach schoolchildren and students to the principles of tolerance, to study the basics of public speaking in order to establish good relations with each other. preventing the escalation of ethnic conflicts.

Because tolerance, first of all, is formed in a person in accordance with the educational process, pedagogical and psychological reasons. Undoubtedly, the quality of tolerance occupies the main place in the formation of civil society in our country, the establishment of fundamental democratic values, its entry into the international political and social space. Tolerance is the most relevant for modern Kazakhstani society, where many people live. However, it is better to have a comprehensive understanding of this concept in order to distinguish between the various problems and conflicts that are escalating day by day around the world.

Conclusion

The formation and development of tolerance is a dual process that accompanies the formation and development of oratory. Its roots in world culture are very deep. First of all, if we look at the origin of oratory and culture, we will understand the connection between them. Because the emergence of oratory, according to Aristotle, was clearly associated with a political and cultural demand. And if we consider it in a broader sense, then there is reason to say that eloquence is a branch of art born from the cultural needs of mankind. B. On the basis of Adambaev's research, it is proved that the art of oratory is a cultural-literary and political-cultural phenomenon. Therefore, the use of rhetoric is an effective means of achieving tolerance. Turning it into an object of study contributes to the expansion of the communicative abilities of the modern social personality, increasing tolerance for others, virtue, humanity, etc. We believe that this allows us to develop properties.

In a word, without peace, stability and stability in the country there will be no development, no right life, no high-quality spiritual connection between people. Maintaining tolerance within the state in the environment in which it lives is part of the responsibility of each person to the people. Brotherhood, that is, the mutual kinship of all people in the homeland, fraternal sympathy and concern for each other, the absence of negative psychological feelings between people, such as hatred, revenge, enmity, is an important phenomenon in the development of a nation.

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INFORMATION ABOUT AUTHORS

<i>Гүлжан Мұхамбедиевна Жалелова</i>	PhD докторант, Л.Н.Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан
<i>Әсел Мәлікқызы Мәлікова</i>	аға оқытушы, PhD, Л.Н.Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан
<i>Саяна Қадырқызы Рақымжанова</i>	аға оқытушы, PhD, С.Сейфуллин атындағы Қазақ агротехникалық университеті, Астана, Қазақстан
<i>Гүлжан Мұхамбедиевна Жалелова</i>	PhD докторант, Евразийский национальный университет имени Л.Н. Гумилева, Астана, Казахстан
<i>Асель Маликқызы Маликова</i>	старший преподаватель, PhD, Евразийский национальный университет имени Л.Н. Гумилева, Астана, Казахстан
<i>Саяна Қадырқызы Рақимжанова</i>	старший преподаватель, PhD, Казахский агротехнический университет имени С.Сейфуллина, Астана, Казахстан
<i>Gulzhan Zhalelova</i>	PhD student, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan
<i>Assel Malikova</i>	Senior Lecturer, PhD, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan
<i>Sayana Rakimzhanova</i>	Senior Lecturer, PhD, S.Seifullin Kazakh Agrotechnical University, Astana, Kazakhstan