



**MATERIAŁY  
X MIĘDZYNARODOWEJ  
NAUKOWI-PRAKTYCZNEJ  
KONFERENCJI**

**NAUKOWA MYŚL  
INFORMACYJNEJ POWIEKI 2014**

**07-15 marca 2014 roku**

**Volume 13**

**Politologia  
Filozofia**

**Przemysław  
Nauka i studia  
2014**

**MATERIAŁY**  
**X MIĘDZYNARODOWEJ**  
**NAUKOWI-PRAKTYCZNEJ KONFERENCJI**

**«NAUKOWA MYŚL**  
**INFORMACYJNEJ POWIEKI -**  
**2014»**

**07-15 marca 2014 roku**

**Volume 13**  
**Politologija**  
**Filozofia**

Przemysł  
Nauka i studia  
2014

Литература

1. Назарбаев Н.А. Казахстан: Стратегия -2050. – Астана, 2013.
2. Розенталь Д.Э., Теленкова М.А. Словарь-справочник лингвистических терминов. – М.: Просвещение, 1976.
3. Словарь по языкознанию/ под общей редакцией Э.Д. Сулейменовой. – Алматы: Гылым, 1998.
4. Новый словарь методических терминов и понятий (теория и практика обучения языкам)/ Под ред. Э.Г. Азимова, А.Н. Щукина. – М.: ИКАР, 2009.
5. Донцов, А.И. Баксанский О.Е. Схемы понимания и объяснения физической реальности // Вопросы философии. – 1995. – №6, С. 76-92
- Маслов Ю.С. Время// Языкознание. Большой энциклопедический словарь-М.: Большая Российская энциклопедия. – 1998, 482 с.
7. Иванова И.П., Чахоян Л.П., Беляева Т.М. История английского языка: Учебник. Хрестоматия. Словарь. – СПб.: Издательство «Лань», 2001. – 512 с.

SPIS

POLITOLOGIJA

**NOWOCZESNE IZBIRATELNYJE TIECHNOLOGII**

- Кажанов О.А.** Экспертный опрос в электоральных исследованиях дореволюционной России начала XX века..... 3

**POLITYCZNA KONFLIKTOLOGIJA**

- Терновая Л.О.** Социально-политическая ситуация и повседневная жизнь людей начала XXI в. в ракурсе социологии воображения ..... 6
- Юшин С.А.** Пифагорейско-религиозная мистика в конфликтологии революций и реформ..... 9
- Варфоломеев М.А.** Национальная безопасность в контексте консолидации российского общества ..... 13
- Халикова Ш.Б.** Угрозы информационной безопасности республики Казахстан..... 18

**TEORIA POLITYCZNYCH SYSTEMUW**

- Nazarbekoba Z.M.** The post-totalitarian regimes ..... 21
- Бюжеева Б.З., Алинбаев А.Р.** Халықаралық ұйымдардың қазіргі кезеңдегі бітімгершілік қызметі ..... 23

**GŁOBALISTIKA**

- Трубилин А.Г.** Представители негроидной расы среди коренных народов Кавказа..... 27
- Жасекенова Г.Ж., Шалтыков А.И.** Роль республики Казахстан в поддержании глобальной ядерной безопасности..... 30

**REGIONALNE POLITYCZNE PROCESY**

- Nazarbekoba Z.M.** The post-totalitarian regimes ..... 34
- Nazarbekoba Z.M.** The political culture ..... 36

FILOZOFIA

**FILOZOFIA LITERATURY I SZTUKI**

- Федоровская Н.А.** О значении фрагмента о ста финиках в «Послании о рае» Василия Калики..... 38

Nazarbekoba Z.M.

A. Baitursynov Kostanai State University, Kazakhstan

## THE POLITICAL CULTURE

Now in political science there were three main approaches in treatment of political culture. One group of scientists identifies it with all subjective maintenance of politics, meaning by it all set of the spiritual phenomena (G Almond, S.Verba, G. Devine, Yu. Krasnov, etc.). Other group of scientists sees in political culture the manifestation of standard requirements (S. Byte) or the set of typical examples of behavior of the person in politics (J. Pleno). In this case it appears as a certain matrix of behavior of the person (M. Douglas), focusing it on the norms most widespread in society and rules of the game and, thus, as though tightening its actions to the developed standards and interaction forms with the power.

The third group of scientists understands the political culture as a way, style of political activity of the person, assuming an embodiment of its valuable orientations in practical behavior (I. Shapiro, P. Sharan, V. Rosenbaum). Such understanding opens practical forms of interaction of the person with the state as expression of the deepest ideas of the power, political goals and the priorities preferable and individually mastered norms and rules of practical activities. Characterizing indissoluble communication of practical actions of the person in the power sphere with search of the political ideals and values, the political culture is interpreted as a certain spiritual program constantly reproduced in practice, model of behavior of the people, reflecting the steadiest individual traits of behavior and the thinking, not subjected to instant changes under the influence of an environment or emotional experiences.

In this sense the style of political activity of the person opens political culture as the set of the steadiest forms, «spiritual codes» of its political behavior, testifying to extent of free assimilation by it of the universally recognized norms and traditions of the state life, a combination in its daily activity of the creative and standard for concrete society of receptions of realization of the rights and freedoms, etc. In this sense the political culture represents a form of the experience of the last, that positive heritage mastered by the person who is left to it by previous generations. And as in the thinking and the behavior of the person a certain gap between the norms mastered and undeveloped by it and the traditions of the game of politics, which have developed in society by traditions and customs of civil activity, always remains, at it the powerful source of revaluation and specification of the reference points and the principles, and consequently, of the development of the political culture remains also.

Now the concept of political culture is more and more enriched with the meanings derivative of «culture» as the special phenomenon, opposed to the nature and expressing integrity of vital manifestations of society. Owing to this fact and the political culture is more and more considered as *political measurement of the cultural environment* in concrete society, as the characteristic of behavior of the concrete peo-

ple, features of its civilization development. In this sense the political culture expresses movement of traditions inherent in the people in the government sphere, their embodiment and development in a modern context, influence on conditions of formation of politics of the future. Expressing this «a genetic code» of the people, its spirit in symbols and attributes of statehood (a flag, the coat of arms, the anthem), the political culture in own way integrates society, provides stability of the relations of elite and not elite sectors of society in forms habitual for people.

So understood political cultures of various societies are not interconnected on the lowest-highest type, and as the independent spiritual systems tearing away or absorbing (assimilation) one another or interpenetrating and acquiring language and values of each other (accommodation). Therefore it is impossible to recognize existence of the high or low political cultures; to consider that one culture can be a step or the development purpose of another; that the culture in society can be more or less. The political culture is the characteristic of its qualitative integrity which is showing in the sphere of the public power integrally inherent in society.

Rationally generalizing the described approaches, the political culture can be defined as the set of the typical for the concrete country (group of the countries) forms and examples of behavior of people in the public sphere, embodying their valuable ideas of sense and the purposes of development of the world of politics and fixing the norms which have settled in society and tradition of relationship of the state and society.

However, despite the neutrality (impossibility to apply criteria of one culture to an assessment of another), the political and cultural phenomena nevertheless possess a certain valuable definiteness. Differently, if the subject is guided by the ideas neglecting value of the human life, feelings of hostility and hatred, is guided by violence and physical destruction of another, the fabric of the political culture breaks up. In this case in the power sphere the cultural reference points and ways of political participation give way to different ways of political relationship. Therefore the fascist, racist, chauvinistic movements, genocide and terrorism, ochlocracy forms of a protest and totalitarian dictatorship of the authorities aren't capable to support and to expand cultural space in political life.

Thus, stating *impossibility* of creation of all forms of Participation of citizens in politics on examples of culture, and also recognizing the different degree of conditionality of institutes of the power as the values accepted in society, it is necessary to recognize that the political culture is capable to narrow or expand a zone of the real existence. Thereof it can't be recognized as the universal political phenomenon penetrating all phases and stages of the political process. Developing under the own laws, it is capable to have impact on forms of the organization of the political power, a structure of its institutes, character of the interstate relations.

At the same time the political culture contains in itself extremely wide range of humanistically focused values (and the forms of behavior caused by them) which distinguish a variety of life of concrete societies, segments of the population, their customs and traditions. In relation to the separate society it means also that its political culture contains various subcultures, i.e. the local, rather independent groups of values, norms, stereotypes and receptions of political communication and the behavior supported by separate groups of the population.