

## САЯСИ ҒЫЛЫМДАР ПРОБЛЕМАЛАРЫ ПРОБЛЕМЫ ПОЛИТИЧЕСКОЙ НАУКИ PROBLEMS OF POLITICAL SCIENCE

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### EDUCATION OF THE KURDISH POPULATION CULTURE IN THE CENTRAL ASIAN POLITICAL SPACE

#### *Abstract*

In the article, the author examines the issues of education on the culture of the Kurdish population in Central Asia. The Central Asian states, along with global ones, face local problems related to the preservation of national cultural specifics, and cultural characteristics of the Kurdish and other nations living in Central Asia. In this regard, attention is also paid to the issues of educating the culture of the Kurdish population in the spirit of a culture of peace, tolerance, patriotism, etc.

It should be noted that under the cultural education of the Kurdish population in the Central Asian political space, it is customary to understand such a purposeful impact on a person, which contributes to the formation of socially significant personal qualities in him, expressed in beliefs, behavioral skills, other elements of a worldview character and contributing to the harmonious development of personality.

**Keywords:** education of culture, public consciousness, historical education, moral and cultural education, patriotic education.

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### ОРТАЛЫҚ АЗИЯ САЯСИ КЕҢІСТІГІНДЕ КҮРД ХАЛҚЫНЫҢ МӘДЕНИЕТІН ТӘРБИЕЛЕУ

#### *Аңдатпа*

Мақалада автор Орталық Азиядағы күрд халқының мәдениетін тәрбиелеу мәселелерін қарастырады. Орталық Азия мемлекеттерінің алдында жаһандық мемлекеттермен қатар ұлттық мәдени ерекшеліктерді, күрдтердің және Орталық Азия аумағында тұратын басқа да халықтардың мәдени ерекшеліктерін сақтауға байланысты жергілікті проблемалар тұр. Осыған байланысты күрд халқының мәдениетін бейбітшілік, толеранттылық және патриотизм рухында және т.б. мәдениеті тәрбиелеу мәселелеріне де назар аударылады.

Айта кету керек, Орталық Азия саяси кеңістігінде күрд халқын тәрбиелеу мәдениеті деп адамның әлеуметтік маңызды жеке қасиеттерін қалыптастыруға ықпал ететін, сенімдерде, мінезқұлық дағдыларында, дүниетанымдық сипаттағы басқа элементтерде көрінетін және тұлғаның үйлесімді дамуына ықпал ететін адамға осындай мақсатты әсерді түсіну. Сонымен қатар, мақалада талқылау мәселелеріне де назар аударылады.

**Түйін сөздер:** мәдениетті тәрбиелеу, қоғамдық сана, тарихи тәрбие, адамгершілік-мәдени тәрбие, патриоттық тәрбие.

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## **ВОСПИТАНИЕ КУЛЬТУРЫ КУРДСКОГО НАСЕЛЕНИЯ В ЦЕНТРАЛЬНО-АЗИАТСКОМ ПОЛИТИЧЕСКОМ ПРОСТРАНСТВЕ**

### *Аннотация*

В статье автор рассматривает вопросы воспитания культуры курдского населения в Центральной Азии. Перед центрально-азиатскими государствами наряду с глобальными, стоят и локальные проблемы, связанные с сохранением национальной культурной специфики, культурных особенностей курдского и других народов, проживающих на территории Центральной Азии. В этой связи уделяется внимание и вопросам воспитания культуры курдского населения в духе культуры мира, толерантности и патриотизма и т.д.

Необходимо отметить, что под культурой воспитанием курдского населения в центрально-азиатском политическом пространстве принято понимать такое целенаправленное воздействие на человека, которое способствует формированию у него общественно значимых личных качеств, выражающихся в убеждениях, навыках поведения, других элементах мировоззренческого характера и способствующих гармоничному развитию личности. Вместе с тем, в статье уделено внимание и дискуссионным вопросам.

**Ключевые слова:** воспитание культуры, общественное сознание, историческое воспитание, нравственно-культурное воспитание, патриотическое воспитание.

### **Introduction**

The system of education of the Kurdish population culture can be considered from the point of view of different directions. First of all, among them, it is necessary to single out the education of legal culture, environmental education, education of history, as well as education of political culture, the components of which are moral and cultural, patriotic, interethnic, and tolerant.

In recent years, more and more importance has been attached to the education of a legal culture, which ultimately boils down to ensuring that respect for the law, for the law, becomes the personal conviction of every Kurd. It involves the dissemination of legal knowledge, clarification and justification of the existing legal order, legal awareness of Kurdish citizens, the development of legal assurance in each Kurd, the steady implementation of state laws, and, on this basis, an increase in civil activity [1, p.205].

It should be noted that the environmental education of the Kurdish and other populations of Central Asia has acquired special significance in modern conditions. Concerning nature, the cultural foundations of environmental education are manifested with particular force. Nature in the minds of the people is the ideal of harmony, beauty, and rationality. Man is perceived both in the material and in the spiritual sense as an integral part of nature. Moreover, nature is deified and at the same time humanized and cultivated.

Climate change, environmental degradation, and biodiversity loss are some of the major challenges of our time. They are already affecting our lives and society. All this enhances the role of environmental education of the population, which is based on a set of organizational and educational measures to develop a conscious, careful attitude of mankind to the natural environment.

Nursing, education, and training systems play a key role in empowering the rising generation of Kurds who are being greatly affected by climate change. But the transition to a "green economy" is impossible without changing the worldview. Environmental awareness should be present in every aspect of daily life, and all people, including the Kurds of Central Asia, should have the necessary attitudes and skills. The Kurdish rising generation is studying environmental issues on the Internet and becoming more involved.

It should be noted about one more important direction - is the education of the history of the Kurdish population. Even at a young age, the Kurds of Central Asian countries get acquainted with the past of Central Asia, Kurdistan, the most significant facts of the annals of world civilization. Knowledge of history, firstly, directly impacts the formation of the ideological basis of the public consciousness of the Kurdish population. Under the conditions of renewal of the Central Asian society, with a general increase in the role of the spiritual factor, the cultural level of the Kurdish population, the importance of the ideological and educational functions of history becomes even greater.

### **Research methodology**

Research on the issue of education of the Kurdish population culture in Central Asia is given one of the significant places in political science. The topic of this study is based on the ideas of the classics of political science, and sociology, as well as the fundamental research of modern scholars.

As you know, there are many theoretical and applied studies devoted to this issue, but today the topic remains insufficiently disclosed, and much needs to be clarified.

The research methodology of the topic is based on a structural-systemic approach to the analysis of a combination of factors, which allows us to consider the object under study as a complex of interrelated elements, the functional relationships between which help to identify the method of structural analysis. In our research, the author of the work is based on the well-known universal methods of political science.

### **Results and discussions**

It should be noted that at the turning points in the development of Central Asian society, it is history, historical experience in all its diversity, and inconsistency that becomes a kind of problematic field for understanding modernity. The historical consciousness of the Kurdish population is increasingly formed on the principles of historical truth. To clearly understand today's day, you need to be voluminous, with all the achievements and mistakes, to realize the past. How important such a realistic approach shows the course of events in the history of the Kurdish diaspora in Central Asia. It should be noted that without a holistic understanding of the results of the historical past, it is impossible to understand the trend of social development.

The historical approach to the present presupposes, first of all, an analysis of its state from the point of view of experience, and its lessons. It is no coincidence that in search of new solutions, the Kurds of Central Asia are increasingly turning to history during the years of Stalin's repressions of 1937-1944 and more recent times. It should be noted that through understanding the history, the Central Asian Kurds gain an understanding of the prerequisites of the present.

For every Kurd in the countries of Central Asia and the Central Asian society as a whole, the questions are important: "Where did we come from? How did it happen? What will we do? Once upon a time there were "clear" answers to them in the logic of Stalin's schemes and dogmatic ideas. Now the path to their knowledge lies through purification. It is necessary to have a comprehensive knowledge of the history of the fatherland. After all, without knowing both the great achievements and the causes of mistakes, one cannot learn lessons for the present and the future.

The study of historical experience instills in each new generation of the Kurdish population several positive emotions and feelings, such as feelings of pride and respect for the heroes of their ancestors. Despite the repressions, the Kurds remained loyal to the Soviet motherland and took part in the war against Hitler's aggression. Many of them have received high government awards.

It should be notice that thanks to the work (Participation of the Kurds of the Soviet Union in the Great Patriotic War of 1941-1945". Yerevan, 1970), unfortunately so far the only one of its kind, by the historiographer Kh.M. Chatoyeva, we can learn about the role of the Kurds of the Soviet Union at the time of the most terrible periods of history. So he managed to find out the circumstances of the participation of about 500 Kurds in the ranks of the Red Army (Workers 'and Peasants' Red Army) and about 200 Kurds in partisan detachments on all fronts of the Second World War, in addition, the author found relatives of Kurdish soldiers to find out their origin. Most of the Kurds had to fight under Azerbaijani, Armenian, Georgian, and Turkmen names, and for this reason, many of them were lost in the general list of the heroes of these peoples. It should be emphasized that out of these 500, many

orders and medals were awarded, as well as three Heroes of the Soviet Union. Also, it is important to note the selfless work of the Kurds in the rear and their assistance to the front. They provided both humanitarian assistance (food, clothing) and financial assistance (giving away all the gold, jewelry, and financial resources), worked hard on collective farms, increasing the sown area by 5.5% in 1945 (compared to 1940) and livestock by 2%. Economic success allowed the workers not only to fulfill, but also to exceed their obligations to the state and the Red Army [2, p.97].

It should be noted that this is the only work that is aimed at establishing at least some kind of justice with the Kurdish people, who worthily proved themselves during all the trials that befell the Soviet people [3].

The cultural traditions of the Kurdish diaspora and the activities of individuals are of great educational importance. The main task at the present stage is the formation of political thinking, and the education of political culture. The education of the political culture of the Kurdish population has been and remains a matter of paramount importance. It is known that before each new generation of the Kurdish population, speaking at the time of social maturity and activity, the age-old question arises: Whom to be? What to be? The moment is very responsible and a lot depends on what decision a Kurdish person makes.

It should be emphasized that the socio-economic processes taking place today in the Central Asian regions have an impact on the socio-political activity of the Kurdish population. Recently, the interest of the Kurdish population, especially young people, in the internal political problems of society has noticeably increased.

The attempts of the Kurdish population to comprehend the political history of Kazakhstan, the countries of Central Asia in which they live, and the current trends in its development have become deeper. However, for an objective assessment of a particular fact, they often lack theoretical knowledge, and strong convictions, i.e. political competence. The reasons for this, in our opinion, are primarily the shortcomings of teaching the history, culture, and traditions of the Kurdish people, as well as world history.

The political culture and consciousness of the Kurdish population are formed on historical truth. At all times, history has been of great importance for the intellectual progress of society, the formation of its spiritual potential, as well as for the education of the culture of the population. It should be noted that increasing the political competence of the Kurdish population and arming them with a system of ideological and political knowledge is one of the important directions for educating political culture. Under these conditions, the education of the Kurdish population with history acquired great importance.

Kurds are benevolent and hospitable people, treating other nations with understanding and respect. At the same time, the Kurds are doing everything possible to preserve the customs, traditions, language, and culture of their ancestors [4].

An important direction in the system of education of the Kurdish population of Central Asia is moral and cultural education. The immediate task of the cultural education of the Kurdish population is to teach the Kurdish person to understand and love beauty, to see it not only in art but also in everyday life, in human actions. Kurds have been developing their methods of raising children for centuries, which have accumulated in customs, traditions, habits, and skills. Therefore, the moral and cultural education of the younger generation was a matter of special concern for the Kurdish population of Central Asia.

Education of the moral culture of the Kurdish population of the Central Asian region is individual work with a person, taking into account many aspects of the social and national environment of its formation, national identity, and social orientations of the educated person. It should be noted that goodwill and respect for various aspects of the life of the Kurdish people of Central Asia, its trends, culture, and history are needed. It must be borne in mind that more and more generations of Kurds are entering life, who are not born ready to take into account all the complexities of a multi-ethnic society. Meanwhile, a study of the state of affairs in educational institutions shows that in the educational process often little attention is paid to the culture of educating the younger Kurd generation.

The education of the moral culture of the Kurdish population of Central Asia occupied and takes one of the central places in the entire traditional system of education. The Kurds attached great importance to the problem of integrity and morality and treated it with due attention and diligence, fully realizing its necessity. They brought up their behavior, and their attitude in society, a clear example of compliance with all the rules and norms of command, in their daily life [5, p.68].

In the Kurdish family, the authority of the father was indisputable. His word was law for the rest of the Kurdish family. He, in turn, took into account, if possible, the opinion of his wife and adult children. Strict, but at the same time respectful relationships were between the children themselves. The moral education of the Kurds taught respect for elders, for parents, the upbringing of restraint and virtue, and that the family is not only a joy, but also a duty. Children waited for parental advice before doing an important thing. Parental authority, words of approval, and praise were an incentive for children.

From the memoirs of a Kurdish scientist, professor of Abay KazNPU Mirzoev K.I.: "In the pre-war period of deportations, the family spoke their native Kurdish language, built a life typical of their people, tried to adhere to national traditions and customs. Mom, although she was literate, was known as a talented storyteller, remembered a lot of folk legends, poems, fairy tales, epics, dastans. In the evenings, she gathered children to listen to wonderful tales about brave warriors and proud beauties, from her they learned the names of the classics of Kurdish literature and philosophy, and for the first time, they learned the subtle oriental wisdom embedded in the rich heritage of folklore. My father always had a large set of proverbs and sayings in stock, which he easily and appropriately used, but from him, I adopted the habit of noticing the events and phenomena of everyday life. Parents "showed us a clean path", and gave us the most necessary thing - they taught us to be honest, conscientious, fair, diligent, and hardworking. And they taught not in words - they lived like that. And so it was in many families, traditions and customs, music and culture were passed down and preserved from generation to generation" [6].

Based on the experience and ideas of educating moral culture, the Kurds of the Central Asian region took into account the gender and age characteristics of the development of children in the process of educating the younger generation, believing that a child can learn one or another type of activity only at certain periods of his development. Girls in a Kurdish family were taught the ability to manage the household, embroider, and sew, great importance was attached to the aesthetic education of girls. The original physical education of boys was of great educational importance among the Kurds. In boys, physical development was especially valued, playing musical instruments, restraint, and self-control were instilled in a pupil.

Ceremonies, holidays, dances, songs, fairy tales, and legends were important for the upbringing of the culture of the younger generation of the Kurdish population of Central Asia. Various ceremonies were always carried out with the participation of children - to introduce them to the spiritual heritage of the Kurdish people, and to learn the meaning of progressive traditions and rituals of the Kurds of Central Asia. Songs and rituals instilled in the younger generation of the Kurdish population a love for work, and culture, and developed a sense of solidarity and mutual assistance.

One of the characteristic directions of the culture of the education of the Kurdish population of Central Asia is the education of patriotism and friendship among peoples. Questions of patriotic education of the Kurdish population, this is education in the spirit of love for the Motherland and devotion to the Fatherland, law-abiding citizens of the state.

In our opinion, the Patriotism of the Kurdish population of the Central Asian region is a feeling of love for the "big" and "small" Motherland, respect for their universal and national-cultural values, readiness to protect and increase their wealth, loyalty to them and protection of their security. The patriotic education of the Kurdish population of the countries of Central Asia is a process and a way of influencing it to form a feeling of love for the motherland where they live [7].

Today, the tasks of Central Asian education include rooting in the minds of the young generation of sacred concepts that determine the spiritual life of the nation: homeland, family, native language, native nature, people, history, faith, and spiritual culture in general. All this is the foundation of personality formation. There is a search for new approaches to the system of patriotic education of the Kurdish

population, taking into account the current conditions of the Central Asian society when our youth are passionate about the Western way of life, skeptical about the national culture, and the traditions of their nation.

The educational traditions of the Kurdish population of Central Asia were associated with the formation in a person of a feeling of love for the parental home, close people, and historical homeland, for their fatherland. It should be noted that many academic researchers often say that in Soviet times, Soviet Kurds had closer ties with each other, which played a role in preserving the culture of education, customs and traditions.

The Kurdish population of Central Asia, who were in the common political system of the Soviet Union, had the same conditions and opportunities, which led to the creation of advantages for interconnection. Today, Kurds have to live in separate countries of Central Asia with different political systems and social conditions. On the other hand, the expulsion of Kurds from Armenia, the occupation of Red Kurdistan, the large economic Kurdish migration from Georgia, the movement of thousands of Kurds from Uzbekistan and Kyrgyzstan to other countries, the national clashes that took place on the eve of the collapse of the USSR - all these events eventually completely divided the Central Asian society and alienated the Kurdish population from each other. Each resettlement of the Kurdish population, for example, led to the deformation of their culture and the upbringing of the culture of the younger generation [7].

Unfortunately, the lack of communication, estrangement, and division of the Kurds after the collapse of the USSR reached tragic proportions. Due to economic and political reasons, relations began to break between many close relatives already living in different countries, including the Kurds of Central Asia. Thousands of small Kurdish family communities that lived in different settlements of the Central Asian region and integrated into the dominant societies and cultures, cutting off ties with their native culture and roots, were doomed to self-loss.

The issue of education in traditional cultures, which are the cultures of the Kurdish population, seems to be very relevant and significant at the present stage, since the processes of loss of the cultural values of the Kurds can be traced in the countries of Central Asia, where, we note, these processes are aggravated by the breaking of the previously existing political, economic and social structures of society. In such a situation, the study of the upbringing of the culture of the Kurdish population in culturally distant societies makes it possible to re-evaluate the processes of preserving the traditions of the upbringing of culture, to identify trends that destroy these traditions.

It should be noted that after the collapse of the Soviet Union, the Kurds of the Central Asian region, remained in the form of "islands" in the republics like Uzbekistan, and Turkmenistan with a separate political structure and different policies towards national minorities were subjected to various kinds of oppression.

Appeal to the age-old folk wisdom, to the enduring values of culture, the peculiarities of the upbringing of the Kurds allow us to determine the fundamental characteristics of the Kurdish upbringing in traditional cultures. The modern education of the Kurdish population culture cannot be separated from the heritage of the past, from the peculiarities of the national mentality of the nation, their customs, and traditions. In the modern conditions of the life of the Kurdish population of Central Asia, it is necessary to rethink the entire educational process and revive the traditional national culture of education and integrate it into the modern practice of education [8, p.9].

At present, there is an acute restriction on the rights of the Kurdish population in some countries of Central Asia to revive, use, popularize, and pass on to future generations their native languages, writing, and literary traditions, which negatively affect the education of the Kurdish population culture.

It should be noted that the native language of the Kurds is of great educational importance. The Kurdish language is the property and wealth of the Kurdish population of Central Asia. Deprived of their state, the Kurds of the Central Asian countries everywhere find themselves in the position of a diaspora. Hence, the high status of the native language, which absorbed all ethnic ideas, values, and mental characteristics, was formed and consolidated. The language, expressed through proverbs, sayings, fairy tales, and ritual songs, supported by musical, choreographic, visual-behavioral, and other

languages of culture, is quite fully and voluminously transmitted to each new generation, being preserved mainly in oral form. Only a few people know the written Kurdish language and can use it on the Internet [8, p.7].

It should be emphasized that the disappearance of a language is the cause of the disappearance of a nation, i.e. its bearer. The Kurdish population of the Central Asian region has struggled against the use of assimilation for centuries and has been able to survive to this day.

Kurdish writer Nazir Olchak says: "We see how children, the future of our language and culture, are brought up in an environment of another linguoculture. We must educate our children on stories, fairy tales, and lullabies in their language. We must protect our children. Everyone should work harder on this issue. Kurds should raise their children in their native language and culture. Every Kurd must turn his house into a school. They must speak the Kurdish language and live in the Kurdish culture" [9].

It should be noted that after the collapse of the Soviet Union, many Kurds were forced to leave the territories of their former republics. Those of them who remained created public and cultural organizations whose goals and objectives are basically identical, preserving the cultural and historical heritage in the upbringing of the younger generation. The charter of almost every organization states that it was created to preserve and develop the original Kurdish culture. Most organizations, within the framework of their tasks, solve issues related to educational and publishing activities.

For example, in Kazakhstan, the Association of Kurds "Barbang" and the Kurdish public association "Midiya" in Kyrgyzstan are doing everything possible to educate the Kurdish younger generation in love and preserve their ethnic culture, language, and traditions, etc. The main goals of these associations are: fostering deep respect for the multinational people of Central Asia; promoting the free and comprehensive development of the Kurdish diaspora as an ethnic group; preservation of the Kurdish historical and cultural heritage; fostering a love for the native language, the development of the Kurdish language, folklore, literature; popularization of Kurdish culture and traditions in Kazakhstan.

Kurdish organizations are the organizers of round tables, workshops, and conferences on issues one way or another related to the political processes taking place on the territory of ethno-geographical Kurdistan, which have educational value. Kurdish organizations hold festivals and exhibitions of Kurdish culture.

In the Central Asian region, the national cultural centers of the Kurds are actively working to educate culture and develop tolerance; preventing the development of extremism; preventing the separation of ethnic groups along confessional lines.

The basis of religious consciousness and the peculiarity of the system of education of the culture of the Kurdish population is the desire for absolute goodness as the highest goal of being, a living experience of the integrity of the human community and the entire universe, the search for the eternal in the temporal. In the moral and cultural education of the Kurdish population, the ideal Islamic interpretation of beauty, kindness, mercy, piety, and respect for elders was closely intertwined with the folk concepts of diligence, mutual assistance, and conscientious fulfillment of obligations undertaken.

### **Conclusion**

Today, the process of educating the culture of the Kurdish population of the Central Asian region requires changes and transformations, the use of folk experience in education and pedagogical ideas and recommendations. This is due to the omission of the use of experience in modern school practice of the most ancient traditions of education, the insufficient use of folk methods and techniques for educating the younger generation of Kurds. We consider it necessary to direct the educational process to help the rising generation of Central Asian Kurds in the formation, enrichment, and improvement of their human essence, in creating conditions for the development of a highly conscious, morally healthy, cultured personality.

It should be noted that the analysis of the work carried out allows us to draw some general conclusions on the education of the culture of the Kurdish population in the Central Asian political space:

- fostering a culture of respect for the multinational people of Central Asia;
- fostering a love for the native language, literature, history, and culture of their people, the formation of the correct national identity and feelings that do not oppose the native people to other peoples;

- formation of a respectful attitude towards people of various nationalities, towards fellow citizens of a multinational country, towards their languages, and cultural values, fostering deep respect for the nations, nationalities, national and ethnic groups of Central Asia,
- the formation of deep respect for universal moral and cultural values, for the best achievements of human civilization, the formation of consciousness of involvement in the world community;
- instilling in the Kurdish population respect for world languages and languages of interethnic communication, accompanying this work with an explanation of the unconditional right of all nations to freely use their native language;
- fostering respect for the national dignity and feelings of people, for their ethnic views and beliefs, the formation of tact in assessing the culture, traditions, customs, and rituals of different peoples;
- education in the spirit of tolerance and respect for the religious feelings of fellow citizens, ensuring state regulation of relations between confessions and the peaceful resolution of emerging conflicts of cultures at the junction of different religions.

In conclusion, it should be said that the research conducted by the author does not provide definitive answers to all questions related to the education of the Kurdish population culture in the Central Asian political space. The formulated conclusions make it possible to set new tasks dictated by the current state of the problem of social relations and the need for continuous education of culture throughout a person's life. The Kurdish population of Central Asia, which has a thousand-year-old moral culture, cannot allow its younger generation to be illiterate, not to join modern knowledge, moral values, family traditions, the values of domestic and world culture, and the achievements of science and technology.

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## **ҚАЗАҚСТАННЫҢ ҚАЗІРГІ КЕЗЕНДЕ МЕМЛЕКЕТТІК ҚЫЗМЕТТІҢ ДАМУЫ**

### *Аңдатпа*

Бұл мақалада тиімділігі жоғары мемлекеттік қызметті құрудың рөлі мен маңызы елдің әлеуметтік-экономикалық дамуының қажетті шарты және оның өркендеуінің кепілі ретінде қарастырылады. Қазіргі жағдайда тиімді мемлекеттік кадр саясаты мемлекеттің барлық салалардағы трансформациялық қызметінің қуатты құралы болуға тиіс. Қазіргі заманғы, кәсіби және дербес мемлекеттік аппаратты қалыптастыру және оны үнемі жетілдіру Қазақстанның одан әрі тұрақты және үдемелі дамуының шешуші факторларының бірі болып табылады және экономикалық реформалау, қоғамдық демократияландыру, елдің халықаралық нарықтағы ұстанымы мемлекеттік басқару жүйесімен және онда жұмыс істейтін қызметкерлердің құзыреттілігімен байланысты. Осыған байланысты мемлекеттің трансформациясы мен мемлекеттік басқару жүйесінің қалыптасу процестерімен байланысты Мемлекеттік қызмет жүйесін реформалау кезеңдері талданды.

**Түйін сөздер:** Мемлекеттік қызмет, трансформация, мемлекеттік басқару жүйесі, заң, тиімділік, даму, реформалар, кадр саясаты, меритократия.

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## **DEVELOPMENT OF PUBLIC SERVICE IN KAZAKHSTAN AT THE PRESENT STAGE**

### *Abstract*

This article examines the role and importance of creating a highly effective public service as a necessary condition for the socio-economic development of the country and the guarantee of its prosperity. In modern conditions, an effective state personnel policy should become a powerful tool for the transformative activity of the state in all spheres. The formation of a modern, professional and autonomous state apparatus and its continuous improvement is one of the decisive factors for the further stable and progressive development of Kazakhstan, and it is with the system of public administration and the competence of the employees employed in it that economic reform, social democratization, and the country's position on the international market are connected. In this regard, the stages of reforming