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SECTION 24. Sociological research.

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INVESTIGATING THE CONSEQUENCES OF THE ESTABLISHMENT OF ISLAMIC AZAD UNIVERSITY ON WOMEN AFFAIRS: EMPHASIZING ON CULTURAL AND SOCIAL AFFAIRS (CASE STUDY OF ISLAMIC AZAD UNIVERSITY, CHABAHAR BRANCH)

Abstract*: The main objective of this research is to study the Consequences of the Establishment of Islamic Azad University on Women Affairs: Emphasizing on Cultural and Social Affairs (Case Study of Islamic Azad University, Chabahar Branch). The present study is an applied research and according to the nature of the subject and the objectives of the research, it is a descriptive-correlation research. The statistical population of the study includes all undergraduate and associate degree students in the final and penultimate semesters from all disciplines which consisted of 1,400 people. To conduct this research, 302 people were selected by stratified random sampling from the statistical population. To study the outcomes of the establishment of the Islamic Azad University on women's cultural and social affairs, a researcher made questionnaire with a reliability of 0.86 was used. Data obtained were analyzed at the level of inferential statistics (independent t-test, Friedman test and Chi-square test). The findings showed that: in this city, the activities of Islamic Azad University of Chabahar Branch have had a significant impact on women's affairs. In this city, activities of Islamic Azad University of Chabahar Branch have had a significant impact on the cultural and social affairs of women. Contribution of Islamic Azad University activities is not different in women's cultural and social affairs.*

Key words*: women, Azad University, cultural, social.*

Language*: English*

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Introduction

Higher education, as the main pillar of specialization, is responsible for supplying and educating the skilled labor force required by the society. Today, development scholars believe that among the human, physical and technological capital, the human capital and the correct productivity from it, is the main and important variable[1]. Undoubtedly, the country's education sector, especially higher education as the center for nurturing and training highly skilled and efficient manpower and as centers of science production and acquisition of technical, educational, educational and so on, has an important role in contributing to the country's comprehensive development. Thanks to the establishment of Islamic Azad University, during the years after the victory of the Islamic Revolution, significant quantitative growth has taken place in the higher education sector of the country. It resulted in the increase in the number fields of study, students and many other quantitative indicators. Many young people who were eager and willing to learn knowledge and expertise in different levels and trends have entered these universities. This training opportunity is an important opportunity, especially for girls and women [2]. As a part of the effective population on the rate of development, women constitute the most unskilled labor force in developing countries. Development theorists argue that "development without the participation of women in all its processes is impossible" [3]. The experience of Southeast Asian countries has shown that investing in women's education boosts social production and provides the ground for further growth and development [4]. Therefore, women's participation in higher education is crucial because using higher education experiences will enhance participation and presence of women in social and cultural dimensions; so they can play an active role in the process of forming the nation and state. The study of the effects of education and higher education on woman's individual, family and social levels show their improvement in their individual and social life. The presence of women in schools, universities and various training centers gives them an opportunity to some parts of life skills and, most importantly, to gain experience in practical areas of modern social institutions. From this perspective, women can even be considered as accelerating development forces in underdeveloped or developing countries like Iran, which are faced with shortage of human capital and the brain drain phenomenon [5]. Some scholars believe that educating girls is likely to be the most profitable investment in developing countries. Women's education contributes to economic growth in many ways. Statistical research shows that educating mothers improves the education, nutrition and health of children. In addition, research has shown that the higher the education of mothers, the lower the number of children, so the quality of these children will be better [6].

Today, the most important role of the system of higher education and universities is culture-building in societies. Other influences of the higher education system on our society are achieving a comprehensive and sustainable development in an Islamic society, creating the grounds for ideal and desirable Islamic-Iranian civilization, not melting down in the structure of the existing relationship of Western civilization, active participation in underpinning the today's world cultural communication and The establishment of Islamic Azad University in the country, with the aim of expanding university branch even at the most remote regions, has succeeded in responding to large part of the demands of the youth to study at higher education institutions in which the presence and participation of women in higher education has a special place. Because many women could not continue their education due to the distance between higher education centers and their place of residence and their families [8].

One of the characteristics of developing countries is "culture", and in particular the role of the higher education system in the country. The culture, degree and level of its development are considered to be a developmental criterion and In this regard, the higher education system, especially the Islamic Azad University, is one of the most important elements of the culture building.

The experience of four centuries of development with different patterns has led culture scholars and thinkers to concluded that Development is not limited to capital, technology, export and income, and industry but the most important pillar of the development of people of a country is culture, education level, attitude towards higher education system, educational programs and interest in advancement and creativity [9]. According to Kneller (1978), not only developing countries, but also every country and society in the new world can not can not avoid the important impact of culture on the development of communities. Islamic Azad University can play a pivotal role in this regard as it is located in most cities and most of its students are native.

Another dimension under studied is the focus on social dimension. Socialization is a process through which each individual acquires the knowledge and skills necessary for effective and active participation in social and collective life. A set of these values, norms, attitudes, knowledge and skills enables an individual to interact with groups and individuals in the community. Establishment of university branches in most cities of Iran including Chabahar, allowed women and girls to continue their education beside their families. But higher education can have different outcomes in different educational, cultural, social and economic dimensions. Therefore, the study of the cultural and social consequences of the establishment of the Islamic Azad University, Chabahar Branch, is one of the important necessities of this research.

Research Methodology

The present study is an applied research and according to the nature of the subject and the objectives of the research, it is a descriptive-correlation research. The statistical population of the study includes all undergraduate and associate degree students in the final and penultimate semesters from all disciplines which consisted of 1,400 people. The sample size was 302 people which were selected using Morgan table and stratified random sampling was used as sampling method. A researcher-made questionnaire has been used to measure the consequences of establishment of Islamic Azad University on women's cultural and social affairs. In order to evaluate the validity of the questionnaire, it was provided to university professors to announce their point of view about the proportion of questions and components. Then it was used. The questionnaire consists of eight questions that use the five-option Likert scale. The reliability of the questionnaire was calculated using Cronbach's alpha which was 0.86. Data were analyzed by independent t-test, Friedman test and Chi-duas test using SPSS software (version 21).

Findings

Totally 281 questionnaires were collected which their descriptive information is as follows: 161 respondents were male (57.3%) and 120 were female (42.7%). 95 students (33.8%) were studying at the associate degree level, 68 (24.2%) were studying at the continuous undergraduate level, 118 (42.0%) were studying at non-continuous undergraduate level. 114 students (40.6%) were studying elementary education, 19 (6.8%) Persian literature, 3 (1.1%) Religious and Arabic, 3 (1.1%) foreign language, 43 (15.3%) computer science, 51 (18.1%) accountings, 7 (2.5%) architecture, 21 (7.5%) Law, 8 (2.8%) management and 12 (4.3%) psychology. Of the total number of respondents, 168 (59.8%) students were from Chabahar, 112 (39.9%) students were from cities around Chabahar. Meanwhile, 1 person (0.4%) did not specify his place of residence.

Table 1

The mean and standard deviation of respondents

Standard deviation	Average	Variable
4.85	27.49	Women Affairs
3.55	13.94	cultural Affairs
2.74	13.55	Social Affairs

As it can be seen in Table 1, the mean and standard deviation of the effective variables of the Azad University on women's affairs are 27.49 and 4.85 respectively. In cultural affairs are 13.94 and 3.55 respectively and in social affairs are 13.55 and 2.74 respectively.

1st hypothesis: Activities of the Islamic Azad University in Chabahar Branch have had a significant impact on women's affairs in this city.

Table 2

T Test for the Impact of the Azad University on Women's Affairs

test value= 24				Variable
Average difference	The significance level	Degrees of freedom	T value	
3.49	0.000	280	12.05	The impact of the university on women's affairs

As shown in Table 2, T value= 12.05 and degree of freedom is 280 and the significant level (0.000) is less than 0.05, which indicates that the error rate is less than 0.05. Therefore, with a confidence level of 0.95 percent, it can be said that the activities of Islamic Azad University of Chabahar Branch have had a significant effect on the affairs of women in this city. Therefore, the research hypothesis is accepted and the null hypothesis is rejected.

2nd hypothesis: activities of Islamic Azad University of Chabahar Branch have had a significant effect on the women's cultural and social affairs in this city.

Table 3

T Test for the Effect of Azad University on Women's Cultural and Social Affairs

test value= 12				Variable
Average difference	The significance level	Degrees of freedom	T value	
1.94	0.000	280	9.16	The Impact of Azad University on Women's Cultural Affairs
test value= 12				The Impact of Azad University on Women's Social Affairs
1.55	0.000	280	9.46	

As shown in Table 3, t = 9.16 for cultural affairs and t = 9.46 for social affairs with a degree of freedom of 280 and a significant level of (0.000) is less than 0.05 which indicates that error rate is less than 0.05. Therefore, with a confidence level of 0.95%, it can be said that activities of Islamic Azad University of Chabahar Branch have had a significant effect on the cultural and social affairs of women in this city.

3th hypothesis: The contribution of the activities of the Islamic Azad University of Chabahar Branch varies in women's cultural and social affairs.

Table 4

Ranking of the effective factors of Azad University on Women's Affairs in this city

Average rank	Variables in women's affairs	Row
.52	Cultural Affairs	1
1.48	Social Affairs	2

Table 5

Friedman Test

The significance level	Degrees of freedom	Total	Chi-square test
0.35	1	281	0.87

The results indicate that the calculated mean rank for cultural affairs is 1.52 and for social affairs is 1.48. Also, the Chi-square test was 0.87 and the significant level was satisfactory (S = 0.35). It means that contribution of the activities of the Islamic Azad University of Chabahar Branch and women's social activities are the same.

Discussion and conclusion

The results of this study showed that the activities of Islamic Azad University of Chabahar Branch had a significant effect on women's affairs in this city. Activities of Islamic Azad University of Chabahar Branch have had a significant impact on the cultural and social affairs of women in this city. The contribution of the activities of the Islamic Azad University of Chabahar Branch and women's social activities are not different.

The results of this study were consistent with the results of the researches [2,6,10,11,12,13,14,15].

The role and place of higher education in cultural development is fundamental and everyone is aware of this. By reinforcing this role, efforts should be made to provide appropriate platform for the appropriate cultural development by extension of Higher Education and while maintaining the quality of education through linking cultural development indicators with higher education, try to make the Necessary production and indigenization in Higher Education. So that we can achieve the desired results in development path. Since Chabahar is a commercial city, migration from other Iranian cities to Chabahar has begun. The arrival of non-indigenous people and their settlement in Chabahar, as well as study at at the Azad University of Chabahar, has led to a cultural exchange between indigenous and non-indigenous people, and the cultural level of individuals can grow in this ground.

The institution of higher education in any country is an arena for the development of scientific elites in various fields, social leaders, politicians and specialists and managers of that society. Increasing women's demand for higher education and the growth of their presence in it is, on the one hand, due to a correct and realistic attitude and on the other hand, it will prompt their new demands for more extensive presence and greater participation at the levels of governance and leadership of the community [16]. The presence of women in schools, universities and educational centers gives them the opportunity to learn life skills and, most important, to gain experience in the practical fields of modern social institutions. From this point of view, in undeveloped or developing countries like Iran, which faces with shortage of human capital and the brain drain phenomenon - women can even be the accelerating force of development [5].

Establishment of Islamic Azad University in Chabahar and increase in student enrollment of girls and, consequently, their graduation, will have a significant impact on women's social affairs. Women consider college education as an effective way for achieving a better social status and promoting their social status. It seems that since women were faced with restrictions in the past, today, they are trying to improve their social base in the community by acquiring university degrees and be regarded as an active and accepted citizen in society [17, 18]. In his research he concluded that increase in the presence of women in universities is more common in general fields which promotes their social and professional mobility in society.

[10] Showed that, from women's point of view, the university's educational achievements were more than cultural ones. Also [11] showed that in all four main variables of affairs including educational, cultural, social and economic, there is a consensus that the Azad University has had a positive impact on the status of women. The greatest impact was on social, educational, economic and cultural factors, respectively. [14] In his research found that: Higher education and universities have an influence on women's economic, educational, and socio-cultural progress. The contribution of higher education and

university outcomes varies in educational, cultural-social and economic affairs. As you can see, Chabahar Islamic Azad University has the maximum influence on women's cultural affairs. But it is not significant.

The results of this study indicate that the establishment of the Islamic Azad University in Chabahar has affected women's cultural and cultural affairs. Therefore, in this regard, the following suggestions are presented: 1. employing more female graduates of Islamic Azad University of Chabahar in related cultural activities. 2. Expansion of new disciplines in the field of culture and related to the nature of women. 3. Employing more female graduates of Islamic Azad University of Chabahar in related social affairs.

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SECTION 21. Pedagogy. Psychology. Innovations in the field of education.

IMPLEMENTATION OF BLENDED LEARNING TECHNOLOGY INTO LEARNING PROCESS

Abstract: *The article presents data on blended learning and its forms. Also, the introduction of blended learning technology in the educational process and its capabilities are disclosed.*

Key words: *personality, learners, blended learning, model, technology, e-learning.*
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ВНЕДРЕНИЕ СМЕШАННЫХ ТЕХНОЛОГИЙ (BLENDED LEARNING) В ПРОЦЕСС ОБУЧЕНИЯ

Аннотация: *В статье приведены данные о смешанном обучении и его формах. Также, раскрыты внедрение технологии смешанного обучения в образовательный процесс и его возможности.*

Ключевые слова: *личность, обучаемые, смешанное обучение, модель, технология, электронное обучение.*

Введение

Каждому обучаемому на сегодняшний день не будет лишним произвести осознанный выбор учебного процесса, максимально подходящего его конкретным условиям и возможностям, и конечно же, это не позволит случайного подхода к процессу усвоения знаний, навыков и умений. В современный период развития информационно-коммуникационных технологий не может быть эффективным использование в организации процесса занятий (уроков) лишь электронного обучения или традиционного обучения или же передовых образовательных технологий. Причиной тому – каждый вид обученния имеет свои преимущества и недостатки. Именно поэтому в настоящее время наибольший эффект дает совместное использование данных видов обучения, что принято называть смешанным обучением.

Смешанное обучение (Blended Learning) – это такая концепция обучения, в которой учебные занятия организуются и в аудитории, и в онлайн-режиме. В данном виде учебного занятия обучаемые могут обучаться в аудитории непосредственно общаясь с преподавателем, и получать знания самостоятельно вне аудитории в режиме онлайн через системы дистанционного обучения. Подобная организация обучения позволяет регулировать время, темп (скорость), путь и место изучения материала. Смешанное обучениe объединяет в себе традиционную методику и актуальные технологии.

В смешанном обучении возможно применение традиционного метода очного обучения и различных технологий дистанционного обучения.

Термин "смешанное обучение" впервые применен при организации курсов повышения квалификации сотрудников компании Boeing в 1980 году. Данные курсы повышения квалификации были организованы в форме прослушивания компакт-дисков и просмотра видеороликов. Позднее в 2005 году после опубликования книги Кёртиса Бонка (Curtis Bonk) и Чарльза Грэхема (Charles Graham) "The Handbook of Blended Learning: Global Perspectives, Local Designs" термин обрел большую популярность.

По требованию Федерального Департамента Образования США специалисты **Стенфордского**

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Университета проанализировали более тысячи эмпирических исследований, в которых сравнивали традиционное, онлайн и дистанционное обучение [1]. По результатам анализа, авторы с 1996 по 2008 год подчеркнули, что онлайн обучение, как и традиционное, не имеет больших преимуществ. Однако, было установлено, что технология смешанного обучения дает более высокий эффект и способствует повышению уровня качества. Данное исследование заметно повысило статус смешанного обучения, и стала сильным толчком в его развитии.

В зарубежной практике определено шесть моделей смешанного обучения [2, с. 210-211]:

1. Модель «Face to Face Driver». Значимая часть учебной программы усваивается непосредственно при помощи преподавателя. В качестве дополнения к основной программе используется электронное обучение, в частности работа с электронными ресурсами организуется в ходе занятий на компьютерах.
2. Модель «Rotation» «Flipped learning». Учебное время разбивается на индивидуальное электронное обучение и обучение в классе, организуемое совместно с учителем. При этом теоретический материал изучается индивидуально дистанционно и закрепляется в аудитории на основе взаимного обсуждения совместно с преподавателем.
3. Модель «Flex». Большая часть учебной программы усваивается через электронное обучение. Преподаватель наблюдает за каждым обучаемым на расстоянии (дистанционно); организует консультации по сложным понятиям темы в мини группах, в индивидуальной форме.
4. Модель «Online Lab». Учебная программа организуется в аудитории, оснащенной компьютерной техникой в соответствии с требованиями электронного обучения. Онлайн обучение проводится под наблюдением преподавателя.
5. Модель «Selfbrender» является традиционной для высших образовательных учреждений Америки. Студенты самостоятельно прослушивают курсы дополнительно к основному обучению.
6. Модель «Online Driver». Основная часть учебной программы усваивается с помощью электронных ресурсов в информационной образовательной среде.

Рассмотрим модель смешанного обучения “Flipped learning” для организации лекционных занятий.

Flipped learning или перевернутое обучение – форма смешанного обучения, концепция обучения, переводящая пассивные, скучные действия обучаемых в новую форму. При такой организации обучаемый в качестве домашнего задания просматривает видео-лекцию через сеть, и самостоятельно усваивает теоретический материал, в аудитории же совместно с преподавателем выполняет практические задания.

Организация занятий в форме Flipped learning. При организации занятий с помощью данной модели преподаватель готовит несколько видео-лекций, размещает их в сети или в какой-либо системе. Обучаемые же внимательно просматривают подготовленные преподавателем видео-лекции и усваивают тему. Подобная организация работы позволяет просматривать видео-лекцию не спеша, повторно. Если дома обучаемый не имеет возможности работать с интернетом, такая возможность создается для обучаемого в образовательном учреждении. В аудиторное же время вместе с преподавателем обучаемые дискуссируют по возникшим вопросам, мыслям, выполняют различные контрольные задания для совершенствования полученных знаний. Ниже приведена модель деятельности обучаемого при традиционной форме и модели Flipped learning (рис. 1).

Традиционная форма обучения

В ходе занятия

Усвоение теоретического материала	Выполнение порученного задания

Внеурочное время

Выполнение порученного задания

Flipped learning шакли

Внеурочное время

Усвоение теоретического материала	Выполнение порученного задания

В ходе занятия

Совершенствование знаний	Выполнение порученного задания

Рис. 1. Деятельность обучаемого при традиционной форме обучения и в форме Flipped learning

Как известно, в образовательной системе развитых стран мира применяется шесть уровней обучения-усвоения – таксономия Блума. В модели Flipped learning обучаемый категории таксономии Блума “знание”, “понимание” усваивает дома, а категории “выполнение”, “анализ”, “синтез”, “оценка” усваивает в аудитории (таблица 1).

Таблица 1

Таксономия Блума в Flipped learning

Категории таксономии Блума	Время
Знание. Знание основных элементов и понятий темы, правил применения общих понятий и основных элементов.	*Вне занятий*
Понимание. Осознание, выражение своими словами, умение интерпретировать.	
Применение. Применение знаний в практике (решение задач и примеров, решение ситуаций, применение законов).	*Во время занятия*
Анализ. Разделение на части целого понятия, законов, установление взаимосвязи и отношений между ними, определение принципов, организующих целостность.	
Синтез. Обобщение заданных частей с целью создания нового портала, разработка проекта для создания сайта, портала, систем, создание целостного образа на основе заданных. Проектирование целостного технологического процесса на основе заданных образцов.	
Оценка. Выражение отношения, делать умозаключения, оценка значения законов той или иной деятельности, понятий на основе определенных критериев.	

На сегодняшний день в Ташкентском государственном педагогическом университете учебный процесс организуется на основе тенологии смешанного обучения. Так, учебно-научные ресурсы по всем дисциплинам для студентов направлений образования очного отделения размещены в системе электронного информационно-методического обеспечения (majmua.tdpu.uz), студенты имеют возможность скачать и через свои мобильные устройства находясь в любом месте в любое время из указанной системы или из телеграм бота (@tdpubot). Также, через приложение @tdpubot обучаемые имеют возможность просмотреть в онлайн режиме расписание занятий, загрузить книги из базы электронной библиотеки, общаться с преподавателем через его кабинет, обращаться в виртуальную приемную, и пройти онлайн перекличку. Аудитории, оснащенные современными телевизорами и электронными досками позволяют преподавателям применять технологию смешанного обучения, т.е. сочетать традиционное и электронное обучение.

Для студентов-заочников в университете также создана онлайн система обучения, студенты могут загрузить через данную систему материал и задания, выполнить их и закрепить усвоенные в ходе учебного процесса знания.

Для организации занятия на основе технологии смешанного обучения современный преподаватель должен быть готовым:

- организовать учебно-воспитательный процесс, основанный на программе информатизации образования;
- применять в профессиональной деятельности информационные технологии и информатизированную среду;
- разработать аудиовизуальные, электронные дидактические и педагогические программные средства обучения;
- разработать и внедрить инновационные педагогические технологии, совершенствовать методическую систему обучения, основанную на информационных технологиях;
- разработать электронные информационно-образовательные ресурсы для решения образовательных, воспитательных и развивающих задач;
- повышать квалификацию в сфере автоматизации информационно-методического обеспечения образовательных процессов, устанавливать контакт с различными субъектами учебно-воспитательного процесса;
- применять технические средства автоматизации при оценке образовательного процесса;
- проектировать и разработать информационно-образовательную среду.

Заключение

Технология смешанного обучения создает для образовательных учреждений следующие возможности:

1. *Адаптируемость учебного процесса*. Это может охватить любое число студентов и преподавателей. Учителя могут проводить занятия находясь в любой другой точке. Студенты же могут пользоваться электронными учебниками в любое время и в любом месте.

2. *Открытость обучения*. Проведение экзаменов посредством компьютеров устраняет некоторые недостатки и обеспечивает открытость, прозрачность. Кроме того, служба связи позволяет обеспечить постоянную связь студентам и преподавателям.

3. *Индивидуальный подход*. Преподаватели с учетом индивидуальных возможностей студентов могут изменять скорость усвоения и объем усвоения учебного материала. Комбинация различных моделей позволяет каждому студенту полностью развиваться в интересующем его направлении.

4. *Развитие самостоятельных работ*. Студент учиться эффективно распоряжаться своим временем, планировать и быть дисциплинированным. В противном случае достичь успеха в смешанном обучении невозможно.

5. *Усиление мотивации*. Большинство предпочитает гаджеты и различные услуги. В XXI веке люди хотят не только учебы, но и интерактивной и интересной организации занятий, участия по собственному желанию в вебинарах, вести дискуссии на форумах, усваивать различные программы.

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SECTION 29. Literature. Folklore. Translation Studies.

LITERARY MOVEMENT IN THE EARLY 20TH CENTURY IN NAMANGAN: ITS ESTABLISHMENT, DEVELOPMENT AND DEMISE

Abstract: *In this article, the heritage of Namangan literary movement representatives in the early 20th century was analysed on the width of the topic, characteristics of the genre, and the effects of comparative and typo-logic investigation of the tendencies of new era of literature on their writings and the circumstances that were the obstacles to their scientific, cultural and educational activities.*

Key words: *Literary heritage, literary movement, tendency, evolution of genres, shape and the meaning, travel genre, law, publicity, pedagogy, jadids (new thinkers), education, science, analysis and explanation.*

Language: *English*

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Introduction

While learning about members of Namangan literary movement representatives in the early 20th century, Nodim Namangoni (1844-1910), Umrzoq Holboy ugli Hayrat (1845-1915), Mulla Yuldosh Turaboy ugli Hilvatiy (1858-1921), Ishoqhon tura Junaydulla ugli Ibrat (1862-1937), Muhammad Sharif Sufizoda (1869-1937), Mulla Yuldosh huja Otahuja ugli Dogiy (1878-1966), Dadahon qori Suhayli (1898-1961) it can be seen that such poets' career, and their literary heritage had been vital in development of Uzbek Literature.

Such representatives of literature respected the dignity of their nation, lead the nation and society to national development during their fruitful line of work. During the times when national moral and traditions were humiliated, our righteous poets who cared about national freedom, tried to tackle social, political, moral problems by dwelling in the hearts of people.

Our poets who lived in the early 20th century wrote with such great passion. They studied at university and worked as clerks and judges. They were experts in law and wrote books related to law. They travelled abroad and learnt about culture, science and technology, then they shared such knowledge with our nation. They established 'New method' schools and taught our children without any conditions.

To say it short, the role of such multi-skilled and talented people is enormous in development of education, shaping of national mentality. With their scientific, literary and historical books they served our youngsters by giving tuition and nurturing, improving education and bringing in reforms into tuition and nurturing.

Literature review

Our respected President Shavkat Mirziyoyev: 'Namangan has always been the sacred place that nurtured talents. The ones who were worked and were born in such ancient nation: MahdumiAzamKosoniy, Boborahim Mashrab, Fazli Namangoni, Nodim Namongoni, Ishoqhon Ibrat, Muhammad sharif So'fizoda were the poets and great thinkers that our nation remembers fondly' (Mirziyoev, 2017) mentioned it for a reason.

Namangan literary movement representatives in the early 20th century were law experts and bilinguals who wrote in Arab and Farsi languages, as their many writings had religious context their work had not been studied thoroughly and truthfully until the independence. In their writings we come across beautiful examples of gazals, masnavi, musaddas, muhammas, muvashshah, marsiya, kasida (types of poems) and travelling genres (Halilbekov, 1998).

It can be seen that, among such authors of that era there were poets like Nodim, Hilvatiy, Hayrat, Sufizoda, Dogiy, Suhayliy whose lyrical heritage was enriched with the development of the genres, just like Ibrat's both lyrical and epic writings.

The early 20th century Namangan literary movement representatives had given traditional poetry and its symbols the new meanings. For example, the writings in the travelling genre had found their new stride.

Spectacular examples of such genre can be found in the writings of Nodim, Hilvatiy and Ibrat. These poets travelled across the cities of Central Asia, visited Tashkent and Kokand in order to learn closely about people's lives. Mukimiy, Furkat, Zakiy were close with the poets of such genre. They were eternal friends with Mukimiy, they exchanged poems and also wrote muhammas (the continuation) to each other's poems. For instance, when Mukimiy came to Namangan, he took part in Ibrat's poetry nights called 'Poetry garden' and made contacts with Namangan's poets.

Between 1887-1888 Nodim travelled to Tashkent - Turkistan's administrative and cultural capital, then in 1890 went to Kazakh and Kirghiz nations. He visited cities like Avliyoota, Bishkek and Olma-ota. He described the experiences of travelling in his poetic letter to his wife in the "Love letters" (Nodim, 1964).

Bukhara–Samarkand–Toshkenttrip was beneficial to Nodim's ideological and literary improvement. The poet visited the sacred places of Samarkand and Bukhara. He was mesmerized by the innovative science and technology in the cities. He also visited the gymnasium in Tashkent and learnt about the style of teaching. Nodim's writings such as: "Tales of Nodim's travel", "Trip of Shohimardon Nodim gufta", "Tales of Tashkent trip", "Tales of adventures in Bukhara and Samarkand", Muhammasi Nodim and conditions of the era" played vital role in the progress of travel genre in Uzbek literature. Nodim travelled to Turkey, Egypt and Arabia during 1902-1903. He also did Hajj. The poet's poems of 149 pair's masnavi, and 29 band muhammas were published in the "Newspaper of Turkistan region" as "Poems written for self-improvement and seeking agreement among friends". He returned to Namangan in the late 1903. Nodim's was perfect, knowledgeable, and kind in poetry so he earned the nickname of Eshon Bobohon (Great scientist) among the folk. (Nodim, 1964).

Nodim left huge literary inheritance. They are kept in his "Tales of Nodim" signature and in the tales combined in the 20th century. The complete copy of "Tales of Nodim" are kept in UzRSA's fond belonging to Beruni Eastern studies Institute and its code is 4179.

Nodim's literal inheritance includes lyrical poems, critical, comedic, and moral and travel genre and "Layli and Majnun" novel. Apart from that, poet's some writings were published in the "Newspaper of Turkistan region", "Turkistan's news" newspapers. The poet described the traditional topic of love with unique feelings and voice, his lyrical hero has variety of psychological feelings, hero also describes lover's impeccable beauty with delicacy and secondly, he is also hurt by the difficulties the nation is going through because of the colonization:

My heart is hurt with the injustice of the times,
My soul is full of pain because of this madness.
(Nodim, 1964)

His travel writings are significant because they are about different cities, some cities' history, cultural and moral life and innovations taking part in residents' lives. Thus we can say that Nodim Namangoni has significant role in Uzbek moral literature. The poet died in Namangan on 26th June of 1910. In 1910 Ishoqhon tura Ibrat wrote a historical–memorandum in memory of Nodim in Farsi language. That poem was published on 26th August, 1910 on "Newspaper of Turkistan region". From the poem we can sense the great respects Ibrat felt towards Nodim and Nodim's death was a huge blow to all members of poetry.

Among these poets, Hilvati's "Sayrul jibol" had unique shape, context and was written in impeccable style.(Hilvatiy, 2009) During summer of 1910 Namangan's poets, scientists and other popular people like: Nodim, Fuzayluddin, Abdul Musavvirhon, Sayfuddin Mahdum, Mirzo olim Qoriy and Hilvati (the hub is located 80 km s from Fergana valley, among the mountains, and it was added to Kyrgyzstan in 1924) went on mountain climbing. They made camps and lived among mountains for some days, having poetry nights and friendly conversations. Hilvati's "SayrulJibol" ("Mountain climbing") was made thanks to this adventure and Nodim's suggestion.

In the writing together with adventures there is information about Nodim's sons. The book was published at Tashkent's "Science" publishing house. Nodim and Hilvati were in constant communication and wrote poems about each other. This can be seen from Nodim's muhammas -muvashshah about Hilvati, "Ustina" poem's connected muhammas and his 17 pair of poem about Hilvati. Hilvati also wrote 19 band "Turam" radif poem about Nadim. He described Nodim as "Righteous", "Very famous and just", "well mannered", "very generous" person. Hilvati"s poetic writings like "Mavludi Sharif" (written in 1895 and was published in 1908, 1911, 1912, 1916 again and again, and became household book among our nation which is fascinating), "Sayrul Jibol" ("Mountain climbing" was written in 1910 and was published in Tashkent by Gulam Hasanhon Orifhonov's publishing house), "Charogi maktab" (was published in 1907 in Tashkent by O.A.

Portseva's publishing house) and 2 drafts were left for us (Nodim, 1964).

His poetry was mainly about love, religion, manners, comedy, memorandums and **comparisons. "Mavludi Sharif" was the first poetic writing about** Prophet's S.A.W. birth and brief description of his life in Arab language, was written by an Arab poet SayyidJafar Barzanjiy (died in 1763), and only people who were proficient in Arabic and religious clerks were able to understand it. Hilvati's "Mavludi Sharif" is an independent composition. It is not the translation of Barzanjiy's "Mavludi Nabavi" two books are very different in meaning, chapters, and methods of writing. Hilvatiy could translate Barzanjiy's composition but he decided to write his own independent "Mavludi Sharif" and he was able to write it.

Hilvati's composition had 20 chapters and was the first poetic storytelling composition about Muhammad (s.a.w) among Turkish nations. It is an honour for us that such composition was written by an Uzbek poet. Hilvati's "Charogi maktab" was a poetic writing of manners, religion and nurturing. (Hilvatiy, 2014) The book intended to fortify the good manners, Islamic traits in young reader's minds with learning the poems by heart. This small writing is important in teaching the schoolchildren about fundamental Islamic trait and manners. In literature, Ibrat also has translated Lutfulloh Nasafi Kaydoni's (died in 1349) hanafi Islamic stream law-book of "Kaydoni's Law" (Ibrat,2012). With this translation he stayed true to his Islamic beliefs in "Mezonu-zamon". As the writing was meant to be taught at primary schools, he was busy with lyric translation and it was published in 1908 in Kazan's Husainov publishing house by the name of "Lyric law-book of Kaydoni". The lyrical book had 29 pages (Hilvati, 2014).

Comedic poets like Nodim, Hilvati, Ibrat, and Sufizoda chose the way of realistically describing the difficulties of the nation. There is unique style in the writings of Nadim where he criticized the malady of the societal system, they are called "Dar mazammati zamona", "Complaints of cotton". In some of his compositions he laughs at two-faced, closed-minded and jealous religious clerks and promotes the pure Islamic ideology. So'fizoda shed light on the politicians' ill trade and the way they pretend to be close to people, to earn their trust then misuse their power to feed their greed. Ibrat wrote about living good life and gave precious information in his poems: "Knowledge of Ibrat", "Ibrat's art, Mirrajab Bandi's pencil" (it is about linguistics), "Dictionary of sitta al-sina", Jomeul hutut" (scientific and pedagogic), and historical books: "Fergana's history", "Cultural history", and "Mezonul zamon".

In the early 20th century the advent of the press and publishing houses the writings of the poets of that era were published and took their rightful place in the readers' hearts. Because of the era's happenings the meanings and variety of literature have widened, new types of literary genres developed due to press and theatre.

Methodology

In the early 20th century the Uzbek moral representatives published their first writings and articles of scientific, historical nature in the first Uzbek language newspaper- "Newspaper of Turkistan region". Although Publicity was a new genre for Uzbek, the intelligent class used the press widely in order to better the moral, cultural, social and political literacy of Uzbek nation and promote their own views. Nodim Namongoni, Ishoqhon tura Ibrat, Muhammad Sharif Sufizoda's newspaper articles of scientific, moral nature promoted the advanced culture and learning foreign languages in the "Newspaper of Turkistan region". While investigating and learning we were sure that they were the first publicists who were broad-minded and were ready to sacrifice themselves for motherland, development of the nation. For instance, by investigating Ishoqhon Tura Ibrat's literal inheritance and his articles we can see how proficient publicist he was. Ibrat's articles were published in the "Turkistan's news", "Newspaper of Turkistan region", "Sound of Turkistan", "Sound of Fergana", and in the journal of "Al-isloh". Ulugbek Dolimov informed that 35 out of 45 articles of Ibrat were published in the "Newspaper of Turkistan region" (Dolimov, 1994).

A. Jalolova and H. Uzganboeva's article of "The role of the press in development of Uzbek moral literature" gives information about Ibrat's published poems in Uzbek and Farsi languages in the "Newspaper of Turkistan region" (Jalolov, Oezganboyev, 1993).

Among Ibrat's published articles in the "Newspaper of Turkistan region" in the early 20th century, there are articles that were not investigated: "About the city of Jand" (10th of June, 1900), "Story of Andijan earthquake" (8th March, 1903), "History of the sauna" 13th June, 1905. It was about the sauna he built with his own money in Turakurgan it was written in Farsi and had 16 verses), "Letter to the publisher" (2nd March, 1908, it was about restoration of the buildings built by Tamerlane the Great), "New madrasa in Namangan" (28th April, 1913, it was about building of "Mulla Kirgiz" madrasa), "From Namangan" (20th June 1913, it was about conversation with a stranger in a train).

During our scientific investigation we were able to translate these articles from old Uzbek writings to krill writing. Ibrat's social-political views were described in the historical poems which were published, namely, 9th publication of "Newspaper of Turkistan" (8th of March, 1903) published "Story of Andijan earthquake" where Ibrat's "About earthquake" poem was also illustrated. In literature Karimbek Kamiy also wrote a poem about that earthquake "About earthquake in Andijan" (Tulaboyev, 2010). His poem has a change of musammat. The poem's first part has 8 lines, and the rest has 6 lines. During scientific investigation it was found that Ibrat also wrote 13 verse poem about the Eratosthenes after Karimbek Kamiy in the style of musaddas and it was also found out that Ibrat's poem is written in aruz'sramali musaddasi maqsur (Dolimov , 1994).

The poem was written in the spirit of condolence to the people in Andijan who suffered during the earthquake. At the end of the poem: "the earthquake happened in hijri 1320 which is equal to 1902". In poetry such historical stories are calculated in abjad and it was an art of historical writing. In order to use such art the poets has to know Arabic abjad calculation. Ibrat had used this calculation many times in his writings. So Ibrat's historical writings have significant place in knowing the important dates of the literature. Ibrat had an effect on people not only with his historical, scientific, literal writings but also with his articles. He understood that intelligent class was significant in changing the closed-minded people by educating them about social and political issues he also talked about backwardness in many fields, finding the causes of under development, and even risked his life talking against colonialists (Dolimov, 1994).

Discussion

Every change that occurred in society was shed light on by Ibrat. The way he led the generation to being knowledgeable and complete with every publication is a clear example of how broad-minded he was. He was good at every field with quick wit and intelligence. He was among the first "new thinkers" (jadids) to open new style of schools. In that era it was common in Turkistan to control every intelligent person; checking if there are any foreign books in mosques and madrasa (university), the newspaper of new thinkers that helped the mind to improve were prohibited, and the government put the religious clerks and new thinkers against each other. However, Ibrat and Sufizoda were relentless in promoting education, new schools and non-violence. Ibrat opened the first "new style school" in Turkistan in 1886. As we know from history, these schools were not welcomed and the government did everything to stop them from spreading. Because the Russian colonialists were against everything that makes social and cultural life better.Ibrat also couldn't work in such school for long and his school was also closed. But he still opened schools in 1907, 1916, 1918, 1919 and taught Uzbek language, Uzbek literature, history and music to children.

In 1919 Ibrat opened new school for women, for the first time and Husain Makaev's wife Fotiha Makieva started giving lessons to Uzbek women. Ibrat was also first to give his own daughters - Vasilahon and Afifahon. According to Professor Ulugbek Dolimov (1994), in 1920 Sufizoda (Shahand village), Orifjon Umarov (Argin village), Ibrat and Mirzahamdam Honkeldiev (in Turakurgan) started schools for eliminating illiteracy. In that era Ibrat led them to finish off illiteracy. In February of 1926, the first gathering of educational and cultural workers took place in Samarkand. Ibrat also took place as the representative from Namangan who was the initiator of ending illiteracy. This gathering put forward tasks like opening new schools, calling out women to work in cultural, and administrate works. Loyal pedagogue like Ibrat also took part in such honourable activities. In the early 20^{th} century Ibrat opened publishing house in Namangan, and the library of "Ishokiya" near it.

Conclusion

Unfortunately, Ishoqhon Tura Ibrat, Muhammadsharif Sufizoda, Dadahon qori Suhayli, Usmon Nosir who were from Namangan were the victims of such difficult, historical times. During the execution times of 1937 many Uzbek, intelligent people were killed, and the person who spent all his life for his nation's moral well-being and prosperity died at the old age of 75, after 2 month of physical and emotional torture in prison of Andijan. During the times when our morals and culture were stepped on, these brave and intelligent poets cared about our independence and freedom so their lives are the real example for every generation. Because they stepped forward towards independence and morals during turbulent times that left permanent trace of injustice and inequity.

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SECTION 30. Philosophy.

THE AESTHETICIZATION OF THE ECONOMIC ACTIVITY OF YOUNG PEOPLE IN THE DEVELOPMENT OF INNOVATIVE ECONOMY

Abstract: *the Article is aimed at the study of social issues to strengthen the economic activity of young people in a market economy.*

Key words: *innovation, economic activity, moral values, aesthetic activity, honest attitude to work.*

Language: *Russian*

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ЭСТЕТИЗАЦИЯ ЭКОНОМИЧЕСКОЙ АКТИВНОСТИ МОЛОДЕЖИ ПРИ РАЗВИТИИ ИННОВАЦИОННОЙ ЭКОНОМИКИ

Аннотация: *Статья направлена на изучение социальных вопросов по усилению экономической активности молодежи в условиях рыночной экономики.*

Ключевые слова: *инновация, экономическая активность, нравственные ценности, эстетическая деятельность, честное отношение к труду.*

Introduction

Рост экономической активности молодежи в мире признан не только как уровень экономического прогресс, но и как средство обеспечения эстетического разнообразия в инновационной среде, а также в качестве развития человеческого фактора. "...нам необходимо усиливать факторы формирующие человеческое сознание на основе исторических народный традиций, обычаев и церемоний"[1.110]. В настоящее время доля молодежи в сфере ускорения экономической активности усиливается. В результате молодежная экономическая активность с одной стороны приводит к гармонизации результатов нравственной культуры, со второй стороны в предпринимательской деятельности проявляется в виде таких эстетических обстоятельств как привлекательность, элегантность и композиционная целостность. Эти обстоятельства требуют конструктивного изучения молодежной экономической активности.

В сегодняшнем прогрессе науки исследование проблем молодежной экономической активности рассматривается в качестве одного из важных факторов обеспечивающих мировой экономический прогресс, в результате, "Особенности экономической интеграции имеют региональный характер" [2.154]. Изучение нравственно-эстетических сторон молодежной экономической активности считаются перспективными направлениями этики и эстетики, и имеют важное значение для более глубокого человеческой сущности. Функциональная связь экономической активности с эстетикой окружающей среды порождает необходимость научных исследований в точках пересечения различных наук ихособенностей внутренних систем.

"Основная цель реформ осуществляемых в нашей стране, в социальной и экономической сфере, это повышение благосостояния населения путем усиления устойчивых темпов экономического роста"[3.25]. Поддержка в нашей стране активного предпринимательства, изучение молодежной экономической активности требует проведения научных исследований с точки зрения новых инновационных идей. По этой причине в нашей стране разработана Государственная программа поддержки реформ поощряющих молодежную экономическую активность и инновационные идеи, и поставлена задача развития сферы образования и науки. Отмечается, что “Для развития в нашей стране научной и инновационной деятельности необходимы молодые и талантливые кадры” [4.173].

На основе речи Первого Президента Республики Узбекистан которая называлась “Наша главная цель продолжение широких реформ и модернизации”[5] разработаны такие документы как (ПФ-4848) “О дополнительных мерах по обеспечению ускоренного развития предпринимательской деятельности, всемерной защите частной собственности и качественному улучшению делового климата” от 5 октября 2016 года, (ПП-4947)“О стратегии действий по дальнейшему развитию Республики Узбекистан” от 02 февраля 2017 года, (ПП-5106) “О мерах по повышению эффективности государственной молодежной политики и поддержке деятельности союза молодежи Узбекистана” от 05 июля 2017 года, (УП-2996) “О мерах по созданию условий для еще большего развития ремесленничества”[6.] от 24 мая 2017 года и другие нормативно-правовые документы обозначающие задачи по повышению молодежной экономической активности, которые занимают основное экономическое место.

Materials and Methods

Институциональные, функциональные преобразования в экономической жизни общества направляют человека на созидательность, создание инноваций и инновационно эстетическая форма экономической активности является причиной формирования теоретических видов активности. Интенсификация молодёжной деятельности, только в экономической активности проявляется в качестве новшеств в сфере производства, услуг и туризма. Издревле стремление людей к созданию культурно-эстетических ценностей происходят вследствии реальных жизненных потребностей ведения хозяйства, экономического производства или социальных отношений. Эти потребности определяют характер, сущность экономической активности человека, поэтому народы Запада создали инновационную экономику, экономическое и эстетическое богатство, которое существенно отличается от того, что создали народы Востока. Однако необходимо помнить, что в основе экономических и эстетических ценностей лежат художественно-эстетические, моральные и нравственные потребности человека.

Основными направлениями стратегии действий являются эффективное внедрение в жизнь инновационных технологий и разработок, которые будут служить для улучшения благополучия нашего народа, усовершенствование законодательства, регулирующей отношения, касающихся авторов и заказчиков, совершенствование нормативно-правовой базы, учреждение единственного уполномоченного органа инновации и инновационной инфраструктуры, развитие государственного бюджета, финансового состояния предприятий и организаций, за счёт спонсорства и благотворительности. Шавкат Мирзиёев сказал, что «Наша самая важная задача - создать инновационную среду в мировоззрении нашего народа. Если не будет инноваций, ни в какой области не будет конкуренции, развития. Если мы широко не распространим среди народа изменения в этой области, если мы не создадим навыки у них, мы не сможем идти в ногу с порывом сегодняшнего периода, с высокими достижениями науки и техники. Поэтому развитие данной деятельности, в соответствии с современными требованиями являются основной задачей нового министерства, кроме того данного центра"[7].

Фундаментальная модернизация и систематический повторный анализ областей общества показали, что структурные изменения в экономике, направление научных достижений в производство, т. е. создание инновационной экономики, стали требованием времени. Здесь мы считаем уместным вспомнить высказывание Первого Президента Республики Узбекистан И. А. Каримова о том, что «модернизация и техническое обновление основных отраслей экономики должны осуществлять современные инновационные технологии, дающие мощный импульс для новых достижений нашей страны и обеспечивающие ее конкурентоспособность на мировом рынке»[8]. На сегодняшний день инновационная деятельностьи и развитие его среды имеют большое значение для интеграции страны в мировую экономику, а также для обеспечения производства качественной, конкурентоспособной продукции.

Появление системы новых экономических ценностей в экономическом сознании молодежи формирует такие детерминанты, как «новый собственник», «инвестор» и «конкуренция». В ближайшем будущем формирование среднего слоя общества, которое составляет большинство, зависит от экономической активности, которая сосредотачивает в одно единое целое экономическое сознание, культуру и образование молодежи. Экономическая активность молодёжи

- это не внезапно возникающий исторический процесс, а динамичный процесс, который является результатом трансформационного и инновационного ускорения в обществе.

Инновации - это эстетизация экономической действительности, технологической действительности, производственных сил и отношений. Проявление непревзойденной экономической активности молодёжи в обществе в период инноваций, включает в себя целый эстетический комплекс от труда до товарного знака. Созидательность, внутренний импульс, нормативно-правовая защита и финансовая поддержка молодежи возвысит их до высоких целей. В условиях инновационного рынка результаты активности молодежи на трудовых ярмарках и молодежных дворцах творчества проявляются в таких эстетических деятельностях, как эстетика техники, эстетика окружающей среды, эстетика труда и эстетика производства.

Реальным рынком инновационной экономики считается рынок инноваций. Молодые, в качестве специалиста, наемного работника являются субъектами, которые постоянно заполняют рынок труда. На сегодняшний день расширяются ряды молодёжи, которые заполняют рынок труда и ярмарки своими инновационными разработками. На этих ярмарках проходят выставки новейших технологий производства и науки. На недавней «IV республиканской ярмарке инновационных идей, технологий и проектов» было подписано около 400 соглашений и протоколов понимания на сумму около 10 млрд. [9] сумов о внедрении перспективных разработок ученых и специалистов нашей страны. Были продемонстрированы многочисленные идеи и разработки молодых ученых высших учебных заведений. В условиях инновационной экономики уровень эстетизации экономической активности становиться ясным и по вышеизложенному конкурсу, где были охвачены только автомобильная промышленность и изучены задачи эстетической культуры,экологических знаний и безопасности. В результате развиваются приоритетность эстетических факторов, означающих отношения между производителями и потребителями.

В условиях развития гражданского общества не напрасно большое внимание уделяется возвышению нравственности молодежи, социально-экономической активизации, развитию их эстетического сознания, мировоззрения и культуры. Потому что «человек превратился в хозяина своей судьбы, ответственного за социальное благополучие, свободу и творческий труд, наряду с этим приобрёл гарантию на ведение политической, экономической, моральной, свободной деятельности» [10.37]. В результате этого:

во первых, коренным образом изменилось отношение молодёжи к труду и предметам труда;

во-вторых, установился дух частной собственности и статус собственности в недавнем прошлом полностью отчужденному, от человеческой природной натуры и возникла активность;

в-третьих, в ходе этого процесса экономической активности ещё более ярче проявилась частная, наряду с этим, социальная сущность труда, которая составляет материальную основу свободного предпринимательства и энтузиазма*;*

В-четвертых, малый бизнес и частное предпринимательство стали ведущим социальным статусом в обществе. Теперь, благодаря экономической активности молодежи, труд, частная собственность и гармонизация эстетических факторов не только оказала влияние на социальные отношения, но и превратилась в основное средство в экономическом воспитании молодёжи, особенно её эстетическом совершенстве;

В-пятых, в условиях сегодняшней глобализации, одной из важнейших задач является охрана окружающей среды, сохранение ее эстетического и синкретического статуса с человеком. Наше новое общество, созданное на основе национальных и общечеловеческих ценностей, при эстетическом воспитании требует гуманистического подхода к окружающей среде, осведомленности о её закономерностях и рациональное использование её материальных богатств. Эти принципы в период инновационных и трансформационных изменений дают возможность управлять и контролировать экономическую активность молодёжи, в то же время они совершенствуют, направляют и дают мотивационные импульсы. Молодежь Узбекистана, в результате изменений в обществе, с такими особенностями, как рабочая занятость и экономическая активность осуществляют в сответствии с новым инновационным образом жизни. В каких социально-психологических, мотивационных факторах проявляется современная экономическая активность? Считается ли нынешняя экономическая активность молодежи активностью, отвечающей уровню современных требований? Прежде чем отвечать на эти вопросы, необходимо рассмотреть экономические понятия, социально-этические аспекты, возникшие в результате экономической активности. В результате экономической активности, молодёжь приобрела такие личные качества, как предпринимательство, деловитость, возникли такие как бизнесмен, инженер высшей категории, инвестор, крестьянин-фермер, энтузиаст. Эти современные личные качества в условиях трансформации и инновации ещё больше развиваются и совершенствуются.

Conclusion

В качестве заключения можно сказать, что исходя из современных требований молодежную экономическую активность желательно называть инновационной деятельностью, а также организация в образовательно-воспитательной системе обогащение нравственного и эстетического мышления молодежи такими победами как нанотехнологии, нау-хау, умные технологии.

На основе этих выводов можно разработать следующие рекомендации:

С целью гармонизации нравственно-эстетических сфер молодежной экономической активности с имеющимися инновациями экономическую эффективность дает открытие в центрах “Молодежного союза” “Научно-практических Центров мониторинга молодежной экономической активности”;

Организация мотивационных факторов формирующих молодежную экономическую активность, мастер классов где сконцентрированы эстетические знания, в этих процессах можно разработать метод кластеров;

Общественный совет по духовности и просвещению в сотрудничестве с организацией Союза молодежи для осуществления мониторинга молодежной экономической активности нашей страны разрабатывают дорожные карты “территория экономически неактивной молодежи”, “необъединенная экономически неактивная молодежь” в разрезе области, районов, и городов, в этом конечно надо усилить эффективность практической работы;

Издание научно-исследовательского журнала “Инновационный мир молодежи” охватывающего молодежную экономическую жизнь который поможет формированию нравственно-эстетическому мышлению молодежи.

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CONCEPT AS AN OBJECT OF STUDY OF COGNITIVE LINGUISTICS AND LINGUOCULTUROLOGY

Abstract: *In the article there was done a brief analysis of differentiating the notions of "concept" and "world picture" in cognitive linguistics and linguaculturology. As the result of the analysis, it can be shown as general similarity of usage of the same terms in both cognitive linguistics and linguaculturology, integrative approach to the language, the main attention which is paid to the dyad of "language and human" in investigating concept and world picture. In the other hand, usage and expressing of these concepts in their own limits and in certain conceptual and cultural frames can be observed.*

Key words: *cognitive linguistics, discourse, linguoculturology, cognition, concept, language and culture.*
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Introduction

The word "concept" and its analogs "lingvoculturema", "mythology", "logo episteme" have been actively used in linguistic literature since the early 90s. The revision of the traditional logical content of the concept and its psychologization are primarily related to the change in the scientific paradigm of humanitarian knowledge that began at the end of the last century, when the anthropocentric, functional paradigm, which returned the status of a "measure of all things" and returned it to the center, replaced the dominant system-structural paradigm of the universe, and when the research interest of linguists shifted from the immanent structure of the language to the conditions of its use. The need to create a new term synthesizing lexicographic and encyclopedic information, in the semantics of which denotation and connotation, the "nearest" and "further" meanings of a word, knowledge about the world and about its cognitive subject would merge, including the needs of cognitive science linguistics, which focuses attention on the correlation of linguistic data with psychological data, for which the use of a category of a concept in a classical, "ugly" representation turned out to be clearly lacking full-time.

So far, the appearance of the word "concept" in linguistic discourse only indicates that the latter belongs to a certain scientific school ("hermeneutical", "linguo-culturological", etc.) or to a certain scientific direction - mainly cognitive, but to make the concept from a term, it is necessary to include it in a specific "universe of reasoning": the definition in the context of the relevant scientific theory or the relevant field of knowledge. Without claiming to create an original semantic theory or enriching linguistic science with a new term, you can, however, try to define the meaning of the word "concept" as it came from its use in linguistic texts, especially since the definition of words, would save the world from half misconceptions. Like most new scientific concepts, the concept is introduced with a certain amount of pathos through a cognitive metaphor: this is a "multidimensional clot of meaning", a "semantic quantum of being", the "gene of culture", "a certain potency of meaning", "a clot of culture in human consciousness", it is the "embryo of the mental operation". Very convincingly and in detail are described the properties of specific types of concepts, especially cultural ones, however, it remains unclear whether the concept is a form of a concept, representation or meaning, or it is something qualitatively different from them, especially since in real textual use it is very often a concept and meaning function as synonyms, replacing each other to avoid monotonous repetition.

Materials and Methods

In modern linguistics, there is a tendency to study language as a productive way of interpreting human culture. This is explained by the fact that language is the key to the system of human thought, to the nature of the human psyche, it serves to characterize a nation. According to L. Elmslev, the language "can open the way, both to an understanding of the personality style, and to the events of the life of past generations[8, p. 131]." His ‘calls for cultural research were heard by national culturalists and anthropologists.

Analysis of the work of scientists over the past 10-15 years allows us to notice in modern domestic linguistics an increasingly pronounced tendency to intensively form a new direction - cultural linguistics (linguistic culturology). The tasks of linguoculturology include the study and description of the relationship of language and culture, language and ethnic group, language and folk mentality [18, p. 216]. It is created, according to Emil Benvenista, “on the basis of the triad - language, culture, human personality” and presents linguistic culture as “a lens through which a researcher can see the material and spiritual identity of an ethnos [3, p. 45]”. The basis of the categorical apparatus of cultural linguistics is the concepts of linguistic personality and concept, the epistemological development of which has not yet been completed.

As noted by S.G. Vorkachev, “... a gnoseological need could call into place a concept any lexical unit of the semiotic series: idea, meaning, noema, representation, etc. S.G. Vorkachev also writes that in the case of a concept, the closest semantic “neighbors” are the concept, (general) idea and meaning, the generic feature of which is not just relatedness to the ideal area where all abstractions are sent, but that part of it where reflects - refers to itself, where the subject of knowledge coincides with its object, and the ontology of this subject coincides with its epistemology [5].

The fundamental, multidimensional study involves the mandatory appeal of scientists to the analysis of various levels or tiers of the language through the use of various research techniques. The lexical and phraseological level of the language is recognized as a priority, on which the material facts and, consequently, the spiritual culture of a person are most clearly fixed in a symbolic form, in general, the value orientations of a particular society, the system of its moral, ethical and aesthetic preferences, are illustrated community. This article sets the following tasks: 1. substantiation of the use of the term “concept”, its difference from the term “notion” 2. description of the structure and components of the “notion”, criteria necessary for isolating the concept from the text 3. various classifications of the concept. At the beginning of the article, we think it is necessary to briefly dwell on the history of the development of the term "concept" in science.

Oddly enough, but the "concept" was borrowed by linguists from mathematical logic. Its use as a term in our linguistics begins in 1928 with the publication of the article by S.A. Askoldov “Word and Concept”, published in the journal “Russian Speech”. However, due to various objective and subjective reasons, one of which was the state ideology of the Soviet Union, the “concept” for a long time disappears from the national linguistic lexicon. It can also be assumed that this foreign language term could not compete with the well-established traditional, more than 2 terms for the scientific community of the Russian language "concept", on the difference between which we dwell in more detail. Only a few decades later, cognitive scientists begin to operate with this term, some of whom work in the paradigm of the philosophy of language. In their work, the priority is to study the basic subsystems of human knowledge. Verbal signs fixing elements of conceptual systems, as a rule, are not emphasized by cognitive scholars. Unfortunately, this does not contribute to the in-depth analysis and understanding of the essence of linguistic concepts that are going through the stages of their formation in specific historical conditions, in a certain cultural context.

The key to modern conceptual and cultural linguistic approach to the concept is, first of all, the concept of spiritual value: public ideas about good and evil, the beautiful and ugly, justice, the sense of history and purpose of a person, etc., which in itself is sufficiently symptomatic because the problem of values, as a rule, always arose in the epoch of the devaluation of the cultural tradition and the discrediting of the ideological foundations of society, and it was the crisis of Athenian democracy that made Socrates put for the first time the question: “what is good?” Thus, the appeal to cultural concepts and the search for “value dominants”, “terms of spiritual culture” and “existential meanings” are in some measure following the apostolic appeal “to be jealous of spiritual gifts”. A direct consequence of the value character of these mental units is “survivability” - they are not only thought, but also emotionally experienced, being the subject of sympathies and antipathies - and the ability to intensify a person’s spiritual life - to change its rhythm when placed in the focus of thought [16, p. 5]. Another consequence of the axiological coloring of cultural concepts is “semiotic density” - representation in terms of expression of a variety of linguistic synonyms (words and phrases), thematic series and fields, proverbs, sayings, folklore and literary plots and synonymous symbols (works of art, rituals, behavioral stereotypes , objects of material culture), due to their importance in human life.

Another way of separating the concept from the notion is "stratification" of the concept into classical "volume" and "content", "extension" and "intensional", "denotate" and, "meaning" and "content" and assignment of the name "concept". To the second member of the pair:" we mean the meaning that it defines the denotation or that it is a concept ". A concept is a way of semantic representation of the conceptual content of a name, and a value is a class (set) of objects to which it is sent. If we transfer this division to abstract objects - concepts-universals and spiritual values, which are hypostated properties and relations of an infinitely wide and in no way defined class of objects of reality, it turns out that in the end such concepts are volume-free concepts, especially thoughtful constructs, since denotatno they are related to the "empty set" of objects. Like the content of "phantom concepts" (mermaid, centaur, chimera, etc.), concepts (beauty, good, justice, etc.) objectively (as entities) are present only in the mind of the subject of thought.

Another sign by which the selection of concepts can be carried out is the complexity, the internal dismemberment of their semantic composition - their "non-completeness", "molecular structure", which determines the need for some way of their semantic organization. Thus, from the number of concepts, not only mental images of specific realities are excluded, but also such "primitive meanings" as, for example, "modal-evaluative operators ("indifferent", "good", "bad", etc.). And, finally, a somewhat different, ultimately consistently linguistic feature is used as the basis for distinguishing the concept of N.D. Arutyunova: in her interpretation, concepts are "concepts of life philosophy", "ordinary analogs of worldview terms", fixed in the vocabulary of natural languages and ensuring the stability and continuity of the spiritual culture of an ethnos. Concepts in this understanding are units of ordinary philosophical (primarily ethical) consciousness, they are culturally significant, axiologically colored, and world-oriented. Such an interpretation of the concept is consistently linguistic to the extent that it is identified with the lexical meaning. The linguistic status of "cultural concepts" determines the possibility of their description in terms of the "linguistic picture of the world" and at the same time implicitly indicates the non-recognition of any cultural specificity as a purely scientific ideological and ethical concepts, which in itself is not so obvious, taking into account the existence of culturally-historically conditioned "styles of thinking" and "scientific paradigms" - "cultures of thinking" as an integral part of culture in general. Any concept is an element of a certain conceptual system of the carrier of consciousness as information about the actual or possible state of affairs in the world and as such is associated with all the many other, real or possible, "systems of opinion" reflecting world views. It can be assumed that the concept semantics as an optional component includes a kind of "conceptual memory" - a functional analogue of the "cultural memory of the word". And finally, the concept is defined as the basic unit of the national mentality as a specific individual and group way of world perception and world outlook, defined by a set of cognitive and behavioral stereotypes and attitudes, the main characteristic of which is the peculiarity of thinking and behavioral reactions of an individual or social group. With this approach, ideal formations that do not have any group or ethnicity are excluded from the number of concepts.

The term "concept" has been experiencing an era of "linguistic renaissance" from the beginning of the 90s of the 20th century, primarily due to the scientific works of D.S. Likhachev and U.S. Stepanov, who reanimated it and gave his thorough interpretation. The active use of this term in cognitive linguistics, in the paradigm of linguistic conceptualism and in linguistic culturology is explained by the necessity of introducing the missing cognitive "link" into their categorical apparatus, the content of which includes associative figurative evaluations and ideas about it by its producers and users. Before we proceed to the description of the concept as a complex cognitive lingual social construct, it is necessary to briefly justify the need to use this foreign language term in linguistics.

The noun "conceptus" comes from the Latin verb "concipere" - "to conceive", i.e. literally means "the potion, the conception". It is easy to see that both verbs are etymologically related, expressing the general idea of acquisition, but are not absolute synonyms. Following U.S. Stepanov we consider the concept to be a more volumetric mental construct of human consciousness compared with the concept. According to Stepanov, the concept is "a certain summary phenomenon, in its structure consisting of the concept itself and the value (often figurative) idea of a person about him [17, p. 40-43]". The concept as a mental formation of a high degree of abstractness is associated primarily with the word. From this it follows that it includes, in addition to the subject relatedness, all communicatively significant information. First of all, these are indications of the place occupied by this sign in the lexical system of the language: its paradigmatic, syntagmatic and word-formation connections are what F. Saussure calls "significance" and what ultimately reflects the "linguistic value of an extra-linguistic object [12, p. 40-59]". The semantic composition of the concept also includes all the pragmatic information of the linguistic mark, associated with its expressive and illocutional functions, which is quite consistent with the "survivability" and "intensity" of spiritual values, to which he sends. Another highly probable component of the semantics of the linguistic concept is the cognitive memory of the word: the semantic characteristics of a linguistic sign associated with its original purpose and the system of spiritual values of native speakers. However, conceptually, the most significant here is the so-called cultural-ethnic component, which determines the specifics of the semantics of units of the natural language and reflects the 'linguistic picture of the world' of its speakers.

Concept, according to the scientific definitions of S.A. Askoldova, E.S. Kubryakova, S.Kh. Lyapina, O.P. Skidan is "a multidimensional mental construct reflecting the process of 3 knowledge of the world, the results of human activity, his experience and knowledge about the world, which stores information about it." M.A. Cold treats the concept as a "cognitive mental structure, the features of the organization of which provide the possibility of reflecting reality in the unity of different aspects". According to R.Pavilsen, concepts are "meanings that constitute cognitively basic subsystems of opinion and knowledge". A concept is a unit of cognitive order. The architectonics of the concept as a structural-semantic education is more complex than the concept architectonics. Of course, the concept is "multidimensional idealized shaping" [14, p. 11-35], but there is no consensus on the number of semantic parameters by which it can be studied. For example, S.Kh. Lyapin, U.S. Stepanov and V.I. Karasik suggests that these parameters include both conceptual and imaginative value, behavioral, etymological and cultural 'dimensions', of which almost everyone can have a priority status in the study [11, p. 78-89].

A distinctive feature of the concept as a unit of lexical semantics is linguocultural distinction, but this distinction itself can be understood in different ways, as different material, spiritual, social and behavioral cultures are represented in language semantics. So, if material and social cultures (specific realities of life and social institutions) are presented, as a rule, in the form of nominations, then spiritual and behavioral culture are present in lexical semantics mainly in the form of connotations.

Language conceptualization as a set of methods for semantic representation of the content plan of lexical units obviously differs in different cultures, however, the specifics of the semantic presentation method for distinguishing a concept as a linguistic and culturological category are probably not enough: language and cultural peculiarities are largely random here and do not reflect national -cultural (proper ethnic identity of semantics, and not all differences in the internal form of individual lexical units must be understood as conceptually meaningful.

If a set of concepts as semantic units, reflecting the cultural specificity of the worldview of native speakers, forms a conceptual area correlated with the notion of mentality as a way of seeing the world, then concepts marked with ethnic specificity fall into the area correlated with mentality as a multitude of cognitive, emotive and behavioral stereotypes of the nation. The border separating mentality - concepts in a broad sense and narrowly understood concepts are not quite clear, and there are currently no formal means for describing the modern mentality of a particular linguocultural community. Selection of the concept as a mental education, marked by linguocultural specificity, is a natural step in the formation of the anthropocentric paradigm of humanitarian, in particular, linguistic knowledge. Essentially, in the concept, the impersonal and objectivist concept is authorized relative to the ethno-semantic personality as fixed in the semantic system of the natural language of the basic national-cultural prototype of the carrier of this language. Recreation - "image of a person according to language", carried out through the ethno-cultural authorization of the concept, is to a certain extent comparable to authorization of the utterance and proposition regarding the subject of speech and thought in the theory of the modal framework of the utterance and in non-classical (evaluative) modal logics. "We can get to thought only through words (no one has yet invented any other way)" - this is a linguistic and, thus, somewhat narrowed statement of the general fact that the meaning is created and appears to man only through a symbol (sign, image). And if a concept is a verbally expressed meaning, then linguistic problematics in its study are associated with determining the area of existence of this meaning and the level of its communicative realization: it is a fact of idiolectic or national linguistic consciousness, a fact of speech or language, a fact of random one-time implementation or a unit of a dictionary, if a dictionary, then we correlate it with a word or with its lexico-semantic variants.

The concept as a semantic entity sends to the content plan of a certain sign unit and, thus, we correlate with the categories of meaning and meaning, which in logical semantics and linguistics are terminologized, theoretically divorced and ordered definitionally. Meaning is "general correlation and connection of all phenomena relating to a situation". It is always situational, context-driven, belongs to speech and is primary in relation to meaning, which, in turn, is non-contextual, non-situational, belongs to language, derived from meaning, socially institutionalized and formulated, unlike meanings created by each and every one, exclusively by compilers, dictionaries. The meaning is abstracted from meanings and connects the idiolect with the national codified language. It can be noted that the linguistically terminologized opposition of meaning and content is quite clearly consistent with the concept of these categories in the "naive semiotics" of ordinary consciousness.

The following structure S.Vorkachev proposes. He identifies three components in the linguocultural concept: conceptual, reflecting its attribute and definitional structure; figurative, fixing cognitive metaphors that support the concept in linguistic consciousness, and significant. This is the place that takes the name of the concept in the lexical-grammatical system of a particular language, which will also include its etymological and associative characteristics [5, p. 115-124]. According to V.I. Karasik, the concept consists of three components - conceptual, figurative and value [9, p. 3-16]. According to the figurative remark of S.Kh. Lyapin, "in the depths of the concept, the concept is flickering [14, p. 11-35]." A concept is not only thought, but also experience. Methodologically, we consider the reasoning about the structure of the concept of U.S. Stepanova. The concept, in his opinion, includes such components as "1) the main, relevant feature; 2) an additional or several additional, passive signs that are no longer relevant, but historical; 3) the internal form, usually not at all realized, imprinted in the external verbal form [17, p. 40-43]". The first component - the main, relevant feature of the concept - is significant, "known" to all speakers of a particular language, this or that culture. Expressed verbally, it is a means of communication of representatives of a certain ethnic community, nation, people, nationality. In contrast, the second component - an additional, passive feature of the concept - reveals its relevance is not for the entire ethnic group; it is available for members of a particular social group, for a specific microsocium. And, finally, the third component - the etymological feature or the internal form - is the least relevant for the language and concept carriers of any culture, since the life history of the word is primarily engaged in specialists in specific sciences.

In the texts of linguistic and cultural studies, the concept receives a variety of names: these are "existential meanings" and "ultimate concepts", and "cultural concepts", however, taking into account the fact that the concept belongs to the national linguistic consciousness, we can assume that the value-meaning dichotomy correlates with the value, and all that remains is to find its name — to determine the language units whose content plan it represents. In linguistic-cultural texts, concepts are "objectified", "distributed", "they absorb the generalized content of many forms of expression", "are filled with meanings", etc. The predicate compatibility of the lexeme "concept" ultimately suggests the existence of two basic cognitive metaphors, two complementary models, describing the relation "concept-form of its language representation": "archetypal" and "invariant". In the archetypal model, the concept is considered as something extremely generalized, but nonetheless sensually-shaped, hidden in the depths of consciousness, embodied in a reduced form in a concept, in a representation, in the meaning of a word. In the invariant model, the concept is represented as the limit of generalization (invariant) of the content plan of linguistic units covering a certain semantic area. The archetypal model of concept formation implies their innateness, pre-language readiness for semantization, invariant - their formation in the process of mastering a language and mastering extra-linguistic reality by the subject of thought and speech.The connection of the concept with verbal means of expression is generally noted in almost all linguistic and cultural definitions.

Linguocultural concept - semantic education of a high degree of abstractness. However, if the first is obtained by diverting to the subsequent hypostatization of the properties and relations of directly objects of reality, then the second is the product of abstracting semantic features belonging to a certain set of significant linguistic units [15, p. 28]. The correlation of the concept with the units of the universal subject code hardly agrees with the belonging of linguocultural concepts to the sphere of national consciousness, since the universal subject code is idiolectic and is formed in the consciousness of an individual speech personality. In principle, the concept could be correlated with the root morpheme, which forms the basis of the word-formation nest, but then it will remain without a name. Most often, the representation of the concept in the language is attributed to the word, and the word itself receives the status of the name of the concept - a linguistic sign that conveys the content of the concept most fully and adequately. On the correlation of the concept with the word, in principle, based on the compilation of concepts dictionaries. However, the word as an element of the lexico-semantic system of a language is always implemented as part of a particular lexical paradigm, which allows it to be interpreted as 1) an invariant of the lexical paradigm formed by the LSV of the word; 2) the name of the semantic (synonymous) series formed by synonyms, correlated with one of the LSV of the word. In any case, the concept, as a rule, is related to more than one lexical unit, and the logical conclusion of such an approach is its correlation with the plan for expressing the entire set of heterogeneous synonymous (lexical, phraseological in aphoristic) unions that describe it in language, ie . in the end, the concept is correlated with the plan of expression of the lexical-semantic paradigm. The frame model that reproduces in the lexical system the relations of the concept and its implementations are hyponymic, species-specific structures, but in the field of such highly abstract semantic entities as cultural ("spiritual") concepts, similar relations are practically not observed. Also, theoretically, relations "concept - its language realization" could be modeled on the basis of an antonymic paradigm in vocabulary that fixes "differences within the same essence" (joy-sorrow, happiness-trouble, love-hate, etc.), but the semantic the invariant that unites this paradigm - a concept, as a rule, does not find a name in the language and, thus, is of little significance for language consciousness.

Concepts, should not necessarily have, in our vision, a verbalized form, although, as a rule, they materially exist, i.e. sign decorated. It is known that concepts are included in the area correlated with the mentality as a multitude of cognitive, emotive and behavioral stereotypes of the nation. The border separating mentality - in a broad and narrowly understood concepts - are not quite clear. The only criterion here is the degree of mass character and invariance of cognitive and psychological stereotypes, reflected in the lexical semantics of the language [6, p. 37-48]. Concepts transformed into cultural concepts in their primary form exist in the human mind as a kind of diffuse, fuzzy, not enough clearly grasped by the language "clot of meaning" (the term of U.S. Stepanova) carrier. Consequently, their isolation from the text or discourse is associated with numerous difficulties. These still not fully formed, but already "conceived" "clots of meaning" Stepanov calls the preforms of potential concepts that can in the future become concepts, that is, concepts, accompanied by certain assessments. Reasonings of the linguist can be presented in the form of the following scheme: concept = concept + idea about it. According to the author, before the preforms of concepts are understood by a primitive man, become his intellectual property being the germs of potential mental constructs - impressions, sensations, ideas - are certainly experienced at the level of the unconscious. As the archaic person turns into a civilized person, the consciousness is gradually extracted from the unconscious. Then, real concepts crystallize into certain clear semantic fragments that carry in themselves the reflection of the results of "worked out" by man sensations and impressions as perceptual images emanating from the environment. Answering the question "how can a person get to the point?", We recall the words of A. Wezhbitskaya: "We can reach the idea only through words [4, p. 293]". And if a concept is a verbally meaning, the linguistic problematics in its study are connected with determining the area of existence of this meaning and the level of its communicative realization: it is a fact of idiolectic or national language consciousness, a fact of speech in the same language, the fact of a situational one-time implementation or a unit of a dictionary, if a dictionary, then whether it is correlated with a word or with its lexico-semantic variants. The concept is correlated with categories of meaning. The meaning of a name is an object (denotation) bearing a given name, a meaning is the concept of this denotation, information that makes it possible to assign a name to a given object. In the linguistic-culturological interpretation, the concept is identified with the typical representation "prototype, Gestalt structure" (terms of Telia) [18, p. 94-97] and here, as you can see, the logical-semantic meaning is almost reversed. Necessary and sufficient to distinguish a class of objects — it is replaced by the denote itself — in a typical manner, representing the class in the undifferentiated completeness of features. Meaning is, by definition, GP Shchedrovitsky "general correlation and connection of all phenomena relating to a situation", derived from the meaning, socially institutionalized and formulated, in contrast to the meanings created by each and every one, exclusively by the compilers of dictionaries [19].

Conclusion

Summarizing the above, we conclude that the concept in the dichotomy of meaning is correlated with meaning, since it belongs to the national linguistic consciousness. Speaking about the classification of concepts, it is necessary to emphasize that different scientists put different signs into the basis of classifications. Let's start with the structural-5 semantic typology. So, A.P. Babushkin classifies concepts into lexical and phraseological [2, p. 12]. From the structural-semantic point of view, it is legitimate to separate prepositional, postpositional, and other concepts into independent types. The basis of the discourse classification S.A. Askoldov and V.I. Karasik put the "principle of ways of mastering" the world - scientific, artistic and everyday, and distinguish scientific, artistic and everyday concepts as a separate type [1, p. 267-279]

Another criterion for distinguishing linguocultural concepts is obviously their belonging to the sphere of knowledge or consciousness that they serve. Concepts can be typologized not only structurally, semantically, discursively, but also sociologically. So, D.S. Likhachev classifies all concepts into the following groups; universal (for example, "death", "life"), ethnic ("motherland", "intelligentsia"), group ("scene" for the actor and the spectator), individual (they are completely dependent on personal experience, value systems, cultural level of a specific person) [14, p. 280-287]. It is from the degree of ownership of the culture, i.e. level of education, intelligence, depends on the conceptual sphere of a particular person.

Summarizing all the above about the concept, it should be emphasized that the category of the concept receives interdisciplinary status, as it is used in two new paradigms: linguocognitology and linguoculturology. Representatives of the first direction (E.S. Kubryakova, N.A. Boldyrev, I.A. Sternin, A.P. Babushkin) interpret the concept as a unit of operational consciousness, acting as a complete, undifferentiated reflection of the fact of reality. Being formed in the process of mental design (conceptualization) of objects and phenomena of the surrounding world, concepts reflect the content of knowledge, experience, the results of all human activity and the results of cognition of the world around them in the form of certain units, "quanta" of knowledge. Representatives of the second cultural direction (A. Vezhbitskaya, N.D. Arutyunova, V.I. Karasik, D.S. Likhachev, U.S. Stepanov, L.O. Cheinenko, S.Kh. Lyapin, V.I. Shakhovsky, S.G. Vorkachev) consider the concept as a mental entity, marked in varying degrees by ethno-semantic specificity. [7, p. 6-7] So, in the linguistic understanding of the concept, there are three main approaches. First, in the broadest sense, the concept includes lexemes, the meanings of which constitute the content of the national language consciousness and form a 'naive picture of the world' of native speakers. D.S. Likhachev suggests that the combination of such concepts forms the concept sphere of the language [13, p. 280-287], in which the culture of a nation is concentrated. The determining factor in this approach is a way of conceptualizing the world in lexical semantics, the main research tool is a conceptual model by which the basic components of the concept semantics are identified and stable links between them are identified. Secondly, in a narrower sense, among the concepts of U.S. Stepanov and Neroznak include semantic formations marked by linguocultural specificity and characterizing the carriers of a certain ethnic culture in one way or another [10, p. 78-89]. The combination of such concepts does not form the concept-sphere as a kind of integral and structured semantic space, but occupies a certain part in it - the conceptual area. And finally, among the concepts include only semantic formations, the list of which is sufficiently limited and which are key to understanding the national mentality as a specific relationship to the world of its carriers. The generalization of the points of view on the concept and its definitions in linguistics leads to the following conclusion: a concept is a unit of collective consciousness (sending to higher spiritual values), having a linguistic expression and marked by ethnocultural specificity.

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SECTION 31. Economic research, finance, innovation, risk management.

MISTAKE OF CURRENT ACCOUNTING IDEOLOGY

***Abstract**: Accounting that is formed by the ideological environment will be able to influence the soul and mindset of accounting. Modern accounting is currently valued as a subsystem of the ideology of capitalism that prioritizes the interests of the owners of capital. Accounting information is more widely used by the capitalist class to grasp the economic life of society through its accounting standards and practices. This study aims to construct the concept of modern accounting ideology by directing the capitalist accounting ideology towards a religious ideology. This research is a non-mainstream research with a postmodern paradigm that is used to construct new ideological buildings on accounting practices to better suit the values of the East. The research site is a financial accounting practice in Indonesia by utilizing primary data from several selected informants. The results show that when accounting is born in a capitalistic environment, the information conveyed contains capitalistic values. Then the economic decisions and actions taken also contain capitalistic values. Finally the reality created is capitalistic reality that leads to the network of capitalistic power. It is this power network that finally binds and twists humans in capitalism samsara. Therefore, it requires a concept of accounting ideology that is able to present universal spiritual values. This spiritual value is then manifested in the construction of a yearly accounting ideology as a result of the deconstruction of the capitalist accounting ideology, namely: monotheism, trust, mashlahah, sincere, righteous, ihsan, istikhlaf, fraternity, shiddiiq, qanaah which will become the basis of the accounting profession's thinking pattern. Because accountants are part of social actors, these values are used as guidelines for the attitude of their profession.*

***Key words**: Ideology, Accounting, Capitalist and Spiritual, Qualitative.*

***Language**: English*

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1. INTRODUCTION

Understanding relativism becomes stronger or has a basis after Heraclitus (544-484 BC) states, you cannot step twice into the same river, for the fresh waters are ever flowing upon you. "(Patricia; 2008) His philosophical thinking was later famous for the philosophy of sophism. The statement implies that the truth is always changing, not fixed. This view is the basic color of the philosophy of sophism. In connection with the philosophy of sophism, is it still relevant if accounting is only interpreted as defined by the AICPA Terminology Committee (The Committee on the Terminology of the American Institute of Certified Public Accountants) that accounting is the art of recording, classifying and summarizing transactions and events that are finance in a way that is efficient and in the form of a unit of money, and interprets the results of the process.

The definition is then very relative and developing in line with the use and interests of accounting itself. In current developments, accounting is defined by referring to the concept of information, accounting has been considered as a service activity that serves to provide quantitative information, especially financial ones about economic entities that are thought to be useful in making economic decisions and in making choices among alternative actions. . Accountants have different views about the accounting process in describing differences in theories. These views are accounting as language, accounting as a record of past events, accounting as the current economic reality, accounting as an information system, accounting as a commodity, and finally, accounting as an ideology.

Capitalism, which calls for an ideology with the theme of liberalism and democracy, is built on 18th century materialism, and composes its ideology by absorbing the freedom of humanism, philosophy, science and civilization which is similar to modern bourgeoisie (Cordery, 2017), the view of capitalism is basically rooted in the philosophical view of classical economics, especially the teachings of Adam Smith as outlined in his Wealth of Nation (1776). Besides Adam Smith, who is generally referred to as a pioneering figure in the classical economic outlook, namely David Ricardo and James Mill, all of whom built their philosophy of thought above the philosophical view of economic liberalism. They believe in individual freedom (personal liberty), private property and individual initiatives and private enterprise (Cordery, 2017). Capitalism that is born from the understanding that considers the prosperity of the community will only be obtained if the production activities are left to each individual by giving the widest possible freedom. If each individual gains prosperity, the entire community which consists of individuals will also get mutual welfare. This is as a foothold in the philosophy of rationalism, liberalism and materialism that make up capitalism. Capitalism will shape and send the environment around it.

Based on the criteria above Belkaoui (1985) explains Karl Marx's opinion that this accounting is part of capitalist ideology. According to him accounting is:

" a tool to legitimize capitalist circumstances, socio-economic and political structures. Accounting is a false form of awareness which is a tool for mysticism rather than providing correct information about the social relations that make up the production institution "(Harahap 2001; 11).

Accounting that is formed by its environment (in this case ideology) will be able to influence the soul and mindset of accounting. According to Belkaoui (1985) accounting can be considered as an ideology, because accounting is considered to have supported or as a subsystem of the ideology of capitalism which prioritizes the interests of the owners of capital (Menezes, 2017). Accounting as a tool that has the power to sustain capitalism and legitimize it. By prioritizing the power of the owners of capital to 'grasp' the economic life of the entire community with its controls and arrangements.

In the view of capitalist ideology the economic system is what discusses the needs (needs) of human beings and their satisfied goods (an-Nabhani 1990: 5). Where it really only addresses issues that concern material aspects of human life. While Irsyadillah, et al. (2018) says Capitalism is a form of economic order used by all societies whose economic systems are integrated with market systems. In other words we can say that capitalism is formed from thoughts such as private ownership, money, credit, capital, and profits which are then institutionalized so that they become part of the economic system.

If accounting is born in a capitalistic environment, then the information conveyed contains capitalistic values. Then the economic decisions and actions taken by someone based on this information also contain capitalistic values. Finally the reality created is capitalistic reality. In short, information on capitalistic accounting will form a capitalistic power network as well. This power network finally binds and twists humans in the capitalism samsara (Menezes, 2017; Cordery, 2017). In the end the reality created by modern accounting ideology is a reality that is not ideal. Should be an ideology, accounting is a reality that is full of ethical values (ethics in a comprehensive sense). That is, the reality in which there are nets of divine power that will influence or "trap" users of accounting information to always act ethically, both to fellow humans, to the natural environment, and to God himself. For this purpose, it requires an accounting ideology form that is indeed conducive to these needs. The form of accounting offered for this purpose is a credentialed accountancy ideology, because the source and power of kindness belong to God. Research focus were the current capitalist accounting ideology will put more emphasis on self-interest and motives for profit, then will create a condition of society that is devoid of ethical and humanitarian values. Industrialist capitalism clearly contains pathological seeds and personal seeds that are selfish, individualistic, materialist and uprooted from the socio-cultural roots. If this situation is allowed, accounting will experience a crisis, abandoned by the wearer or included in the museum of civilization. Based on this description, it is necessary to deconstruct the thought of the materialist accounting ideology into a credible accounting ideology. The purpose of this study was to deconstruct modern accounting ideology that is still dominant in favor of capitalism with a transcendental and godly accounting ideology.

2. THEORETICAL FRAMEWORK

Accounting as Idiology

Accounting as an accounting ideology has been seen as an ideological phenomenon, as a means to support and legitimize the current social, economic and political order. Accounting is also seen as myths, symbols, and ritual activities that allow the creation of a symbolic order in which social agents can interact with each other. Both of these views manifest in the general view that accounting is also an instrument of economic rationalization and a tool of the capitalist system (Belkaoui, 2004). Marx asserted that accounting carries out a form and social relations that make up productive business. Accounting is also seen as a mythical symbol, and ritual activities that allow the creation of a symbolic order in which social agents can interact. Both of these perceptions also embody in the general view that accounting is also an instrument of economic rationalization and a system of capitalism. The perception that accounting is an instrument of economic rationalization is very well demonstrated (Xu, et al. 2018; Kukreja, et al. 2016), which defines an act of economic rationalization as "an expansion of quantitative calculations or accounting that can be technically carried out and can be applied in real terms." also emphasized by Xu, et al.(2018) which states that: Capitalist practice converts the unit of money into units of a rational cost profit tool, where the large work is paired bookkeeping which is primarily a product of the evolution of economic rationalization, cost-profit calculation, as a reaction to rationalization that, by realizing and defining and numerically, this practice strongly supports the company's logic.

Accounting and capitalism by some economic historians have been linked to the claim that the double-entry bookkeeping system is very important for the development and evolution of capitalism. Weber (1930) argues that rational industrial organization, which is accustomed to regular markets, rather than irrational political or speculative opportunities to pursue profit, is not, however, the only characteristic of Western capitalism. Modern rational organization of capitalistic effort will not be possible without two important factors in its development: the separation of business from household which fully dominates modern economic life and, which is closely related to it, rational accounting (Kukreja, et al. 2016).

This statement was expanded by Sombart (1915) that one cannot imagine what capitalism would be like without a paired bookkeeping system: the two phenomena are intimately interrelated like form and content. One cannot say whether capitalism creates a paired bookkeeping system as a tool in its expansion; or maybe, on the contrary, the bookkeeping system in pairs creates capitalism (Belkaoui, 2004: 12). Belkaoui (2000, 13) further explained that the link between accounting and capitalism is known as Sombart's thesis or Sombart's argument. This thesis shows that asset transformation becomes abstract values and quantitative expressions of the results of business activities, systematic accounting in the form of bookkeeping allows: first, capitalistic entrepreneurs to plan, regulate and measure the impact of their activities; and second, for the separation of the owner and the business itself, thus enabling corporate growth. The following four reasons according to James O. Winjum in Oldroyd, (2015) are generally stated to explain the role of bookkeeping in pairs in the economic expansion that occurred after the Middle Ages:

1. Paired books contribute to a new attitude in economic life. The main objective of the old medieval company was replaced by capitalistic goals to make profit. The spirit of acquisition (spirit of acquisition) was developed and encouraged. Paired bookkeeping systems inspire profit search The company's objectives can be placed in a specific form and the concept of capital is possible.

2. The new Spirit acquisition is assisted and driven by improvements in economic calculations. The use of an integrated system of interrelated accounts allows entrepreneurs to pursue profit rationally. Rationalization can now be based on careful calculations. Economic conditions can now be immediately determined and rational plans for future operations can be developed.

3. This new rationalism is further enhanced by systematic organizations. Systematic bookkeeping develops order in company accounts and organizations. Duality properties allow accuracy checking; its mechanization and objectivity enable regular and continuous recording of business activities. This system is a unique calcification system.

The paired bookkeeping system allows the separation of ownership and management to encourage the growth of large joint ventures. Separation of business assets and personal assets, allows the company to stand autonomously. Standardized bookkeeping techniques that make communication can be understood by many parties not only by the owner who is the manager (ozoner manager) and bookkeeping (Belkaoui, 2004: 13).

Postmodernist Criticism of Modern Accounting Ideology

Postmodernism is a phenomenon that continues to build ideas and thoughts. The birth of postmodernism is a concrete accumulation of criticism of modernism which is felt to be lacking in fulfilling intellectual demands in solving accounting problems in social and human life. Amidst the thoughts and ideas of postmodernism that demand change, criticism is aimed at the establishment of modern accounting with its modernism movement (Menezes, 2017; Cordery, 2017), which includes the following:

First, the denial of the universality of a totalism in accounting practices, for example the numbers presented in the financial statements, it not only criticizes the totalism of the "unit of monetary" principle but also wants to dismantle that totalism in the numbers in the financial statements apparently misleading accounting information itself. The Enron case in the United States, the Telkom case in Indonesia was the biggest financial report scandal that had happened because of modern accounting thinking. Postmodernists believe there is no reality called universal ratios. Reality is relativity from plural existence. Therefore, it needs to be changed by thinking of "totalizing" towards "pluralistic and open democracy" in all aspects of life. From this it can be seen, that accounting and its practice are now moving rapidly and uncontrollably in a wider social aspect, so it is very difficult to only be controlled and informed by the form of numbers.

Secondly, the emphasis on the constant upheaval of personal and social identities. This is a solution to a permanent and established accounting concept that is the result of the long work of modernism. Postmodernists give criticism that it is only through the process of thinking that can distinguish humans from other creatures. Accounting will always change and become dynamic to answer the needs of the socio-economic aspects and all other aspects that do require accounting itself, so that there is no narrow personal and definitive identity for accounting itself. Postmodernism will always reconstruct accounting to get into the spaces and spaces that make accounting itself more meaningful and functioning.

Third, all types of accounting ideology must be criticized. Accounting ideology that has been seen as an ideological phenomenon means to support and legitimize the current social, economic and political order. Marx asserted that accounting carries out a form and social relations that make up productive business. Accounting is also seen as a symbol of myth, and ritual activities that allow the creation of a symbolic order in which social agents can interact with each other. Both of these perceptions also embody in the general view that accounting is also an instrument of economic rationalization and a system of capitalism. As appropriate in ideological concepts, the scope and movement of human beings will always be limited to the links of permanent principles of belief. Whereas every permanent principle is firmly rejected by postmodernists. Therefore, accounting in the postmodernist paradigm must not be bound to any permanent accounting ideology, including religious ideology.

Fourth, every objective and permanent existence must be denied. On the basis of the thought of relativism, postmodernism wants to prove that there are no real benchmarks in determining objectivity and the essence of truth in accounting, because truth is a relative thing. All ways can be done using either the concept or no concept by postmodernists to find the truth. Accounting is also closely related to spirituality because accounting is the science used to account for activities to humans, the environment and God. This is certainly very different from the paradigm of modernism in modern science which emphasizes objectivity in scientific procedures to get the truth. Nietzsche's expression (1844-1900), "God is Dead". Or other expressions such as "The Christian God has ceased to be believable", continue to spread and increasingly favored by many in many Western countries, as evidence of their propaganda efforts which carry the theme of the concept of nihilism in the philosophy of postmodernism (Slocombe, 2006).

Fifth, all types of epistemology must be dismantled. Open sharp criticism is the principle of postmodernism's philosophical thinking. Thought or every principle postulate relating to universality, causality, certainty and the like will be denied. Quoting Hempel and Popper who say that "testing hypotheses comes from the theory allows to gather knowledge"; "The theory seeks to explain systematic order", and "The theory will form a research hypothesis, but he claims that" the theory of making predictions about uncollected facts "theory does not make predictions, but instead predictions are used to test the theory. lack of clarity about the positive accounting theory (PAT) itself

Sixth, postmodernism has a big idea of denying the use of methods in accounting permanently and patents in assessing facts and reality in accounting itself. Without the postmodernist method, it is daring to conduct an assessment of facts and reality, so that postmodernists are free to do reconstruction of a science, thought, idea and even the concept of accounting theory. With a decontructive idea and mindset, postmoderns want to convince intellectuals that by holding on to these principles can achieve various things that become dreams in the life of the contemporary era (Soll, 2016). Here are the results of the pairing of the paradigms of modernism and postmodernism:

The belief that humans can be enlightened, empowered, and emancipated through critical theorists is the impact of a sense of injustice on the meaning and practice of the science of accounting, so that it will further lead to rational evolution in social and life arrangements that result in changes in practices and policies that considered irrational and oppressive to accounting (Brown & Dillard, 2015). The meaning and definition of accounting as "the process of identifying, measuring, and communicating economic information to allow adjustments and decisions informed by users of information" (AAA, 1996), turns out to lead to more meaningful accounting on technical definitions (Dillard, 2015)) and also accounting tends to be a business based on the formal system which is expressed in a number (fundamentally) in the past, present, and future financial actions of the business (Soll, 2016). This is a lie on the meaning of accounting "objective reality" which is actually relative, therefore Argyris and Schon in Belkoi (2004) argue that one must step out of the system, so accounting will be more meaningful.

This definition also explains the domination of capitalist ideology through the accounting profession, if the accounting profession accepts the domination of the capitalist power then the accounting practice will become the arm of the information technology tool of the capitalists, in other words the capitalist forms the ideology of the accounting profession. (Brown & Dillard, 2015; Ashraf & Uddin, 2015), Gilling, as reported by Burchell et al. (1985), defines "professional ideology" as follows:

"All professions have a defined ideology, which is a general meaning; build a world mindset and perspective for the profession. This pattern of thought determines professional activities, their problems, and an adequate approach to the problem. Professional behavior for the environment is a matter of perception of the environment. Once the environmental image is built, then the behavior will be determined by the image and the reference frame created (p. 69). "

Accounting from a functionalist point of view is based on the idea that state change, usually determined as an economic event, or transaction occurs. Although there are differences in focus and application, the development of critical theory is seen as complementary, originating from the same origin and having the ultimate goal the same to achieve accountant enlightenment in understanding accounting.

Seventh, Criticism of critical social science today provides a reason for questioning the views of functionalists. Mattessich (1964) said that criticism theory currently does not care about efforts to overcome alienation but only focuses on the technical assessment process, where assessment is defined as objective value based on the concept of marginalist economy. As an example of a monetary value assumption, it is a reductionist (reducing the meaning) objective environment and cannot be changed. This reflects a reduction in human labor to the value of human commodities. Social change will be considered only indirectly, and reflected, in the economic object and its assessment. Brown & Dillard, (2015); Ashraf & Uddin,(2015) shows a "new accounting problem" which seems to move towards accounting based on alternative philosophical assumptions. Marx's theory of work values can be classified as radical structuralists. In this case, the main difference between functionalist perspectives is social orientation. Malmmose, (2015) proposal is based on conflict and structural contradictions that ultimately overcome problems. Tinker argues that accounting is the result of social construction and social development. Accounting is technology or "the logic for appropriating material production through economic exchange", because it reflects the prevailing ideology. Accounting "is ultimately an ideology because it facilitates the appropriation of value over a process that has no major logical basis. Malmmose, (2015) also argues that accounting is a measure of contemporary systems, and reveals, the index of accumulated wealth but not concerned with distribution problems.

3. RESEARCH METHOD

Epistimologi Deconstruction as Postmodern Paradigm

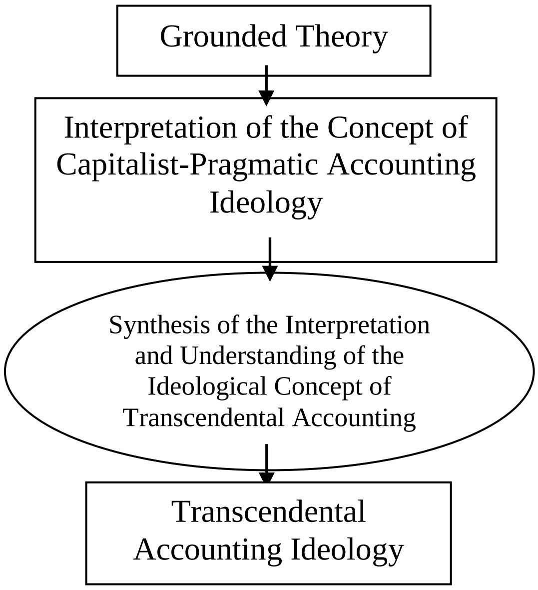
Deconstruction is a postmodern taste that is most often cited and felt most in the changing paradigm of social research. Deconstruction is a postmodern breakthrough towards modernistic thinking that is functionalistic, structuralist and paradigmatic. Postmodern deconstructs functionalist thinking that seems to maintain capitalist establishment, deconstructs the structuralist conventional meanings and seeks new meaning, so that postmodern is also called poststructuralist (Shahid Khan. 2014).

Research Approach

In qualitative research also known as grounded research methods, qualitative research methods that use a number of systematic procedures to develop theory. This grounded theory is arranged inductively, from a phenomenon (Strauss and Corbin, 2003: 12 in Shahid Khan. 2014). The purpose of Grounded Theory Approach is data theorization which is a method of compiling theory that is oriented to action or interaction, because it is suitable for research on individual, group, or collectivity behavior. This research does not depart from a theory or to test a theory, but departs from the data towards a theory (Shahid, 2014).

Grounded research is very good to use when researchers want to build and develop a theory, both substantiated, formal theory in a set of property codes and in theoretical discussions.

Figure 1. Research Framework



4. RESULT AND DISCUSSION

The capitalistic spirit that directs rationality to a number of people's behavior is an important proportion that is dominant in a number of basic concepts of accounting theory. So that the capitalistic spirit as an ideology and social force that is so strong also merges with the accounting ideology. The development of accounting through paired bookkeeping is closely related to the capitalistic spirit as a driving force that motivates and directs humans to form business entities to achieve optimum profit maximization.

Consequently if the postmodern paradigm enters as an accounting ideology discourse in the form of ideas then: First the idea in accounting science will give more appreciation to nature which is then actualized by the existence of environmental accounting and social responsibility as a critique of the modernist movement that exploits nature. Second Accounting ideas that emphasize the importance of language in human life with all of its complex concepts and analysis, and then many accounting studies that use hermeunistic approaches in finding answers, this as an antithesis of the condition of modernism on the power of interpretation of the accounting profession institutions to the definition of accounting. Third, the big idea of accounting is to reduce admiration for science, capitalization, and technology that emerge from the development of modernism so that accounting is used as a tool to achieve profit only. That way accounting will be more open and find part of accounting itself in contributing to the development of human society. Fourth, accounting ideas to be more open, the importance of inclusiveness in accepting the challenges of other sciences related to accounting.

Deconstruction of Modern Accounting Ideology

In Islamic teachings there are various kinds of values that can be explored to be used in everyday life. These values start from values related to relationships with God, relationships with fellow beings, to values in behaving. The study of ideology in science is one of the main differences between modern (Western) ideological views and Islamic ideological views. In Islam, science must be based on values and must have functions and goals. In fact, according to Cordery, the value of science is the value. Knowledge without value like a body without spirit which means useless (Menezes, 2017; Cordery, 2017). In Al-Quran there are many kinds of values that can be used to develop knowledge, especially in bermuamalah, including monotheism, trust, mashlahah, sincere, l adl, ihsan, istikhlaf, fraternity, shiddiiq, qanaah, and so on. Tawhid is the main principle in religion. This principle shows that every human being is created in the same position and no one should position himself as worshiped and others are worshipers but the only thing that can be worshiped is Allah, the Lord of the universe. The task of humans is not to eat and enjoy other lives as other creatures, but to carry out the mandate to worship Allah the One, do good to get His pleasure, prevent munkar and hold fast with a strong rope (Islam), and be patient in facing every trial.

Amanah is the opposite of treason, is a moral trust or responsibility for all duties or obligations carried out by a person, including everything that Allah has assigned to His servants (Irsyadillah, et al. 2018). As for the mashlahah in the economy according to Bryer, (2012**)** is all production activities must be able to provide maximum benefit to consumers and producers that can be realized in various forms, including fulfillment of human needs at a moderate level, finding community needs and fulfillment, preparing inventory and services in the future, and not damage the environment just for the sake of getting material benefits or meeting the needs of humanity. Meanwhile, according to Malmmose, (2015); Oldroyd, (2015) and Soll, (2016) mashlahah is all forms of goodness that are worldly and ukhrawih, material and spiritual, as well as individual and collective dimensions. While sincere is to steal acts solely seeking the pleasure of Allah and purifying actions and all forms of worldly pleasures (Qardhawi, 2004: 13).

While l is an abstract noun derived from the verb adala which means: first, straighten or sit straight, amend or change; second, run away, leave or evade a wrong path to the right path; third, equal or equal or equalize; and fourth, balance or balance, comparable or in a balanced state (state of equilibrium) (Kadduri, 1984: 8). Ihsan is doing good deeds because it is based on love so that these good deeds exceed the existing provisions.

Istikhlaf, is anything who possessed by humans is entrusted by God. Thus God is the All-Owning of all and who is in this world. It was happened while fraternity is a unified relationship between mankind, between humanity and other people, and between human beings and their environment. Whereas shiddiq is a match between speech and reality or between conditions that are seen with the sound. Furthermore, qanaah is accepting what is and is grateful for the gift of God. The formulation of an annual accounting ideology is carried out by constructing a yearly ideological value, namely: monotheism, trust, mashlahah, sincere, 'righteous, ihsan, istikhlaf, fraternity, shiddiiq, qanaah which will become the base line in the accounting profession thinking pattern. Because accountants are part of social actors, these values are used as guidelines for the attitude of their profession.

Servant Ideology as Accountant Compliance

Our lives are not due to our own strengths or desires, but are the blessings of countless other lives that support our lives (Xu, et al. 2018; Kukreja, et al. 2016). According to Malmmose, (2015) Islamic economics is an economy based on divinity. This system starts from God, aims at the end of God, and uses means that are not free from God's rules (Malmmose, 2015; Oldroyd, 2015; Soll, 2016). This shows that, ownership of the norm applies to the norm, namely that the property is only a form of deposit from the true owner, namely God while humans only as managers who must obey His owner. With this understanding, a Muslim businessman realizes that he works on God's earth with the power of Allah, and through means from Allah. He works according to the law of causality and this is also what God does. So if later he gains profit or property, it is the treasure of Allah entrusted to him. God is the one who created the treasure and He is the true owner. The human being is only the guardian of the trust given to him. Therefore, everything that belongs to humans, including him, belongs to God and the property he possesses is the deposit of God that must be maintained and accounted for. All the work of human beings requires material from God's creation so that humans only use God's objects, not create their own things. That is to say, humans only change material to fulfill their needs and not create material.

5. SUMMARY AND LIMITATIONS

Accounting as a language, accounting as a record of past events, accounting as the current economic reality, accounting as an information system, accounting as a commodity, and finally, accounting as an ideology. At present the accounting ideology is capitalist pragmatism, which calls for an ideology with the theme of economic liberalism. The reality of accounting today is a tool to legitimize capitalist circumstances, socio-economic and political structures. Accounting is a false form of awareness which is a tool for mysticism rather than providing correct information about the social relations that make up the production institution. Capitalistic accounting information will also form a network of capitalistic power. It is this power network that finally binds and divides humans in the misery of capitalism. In the end the reality created by modern accounting ideology is a reality that is not ideal. Should be an ideology, accounting is a reality that is full of ethical values. Ethics in which there is control of the power of God that will influence the users of accounting information to always act ethically to humans, the natural environment and their God.

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SECTION 22. Policy. Innovations. Theory, practice and methods.

TO OLIGARCHY THROUGH DEMOCRACY OR TO DISORDER THROUGH ORDER

Abstract: *Three decades ago, peoples of post-Soviet republics began building liberal democratic states according their historic and cultural demands. The state-building process was painful and accompanied by conflict, and it resulted in a different construction-oligarchy. In this article, I analyze the network of the problem's national, regional and global conditions at the theoretical level because of similar tendencies. I notice that one of the main conceptual problems of democratization in the region is the absence of an appropriate transitional pattern that considers its social and regional pillars. In this region, authoritarianism was a bridge for the oligarchy as well as a natural result of mass democracy. I also explain that a liberal system, having inherent "soft violence", moves toward authoritarianism, weakening the middle class. I argue that the region's process is not unusual but is an organic part of the present global problem of liberal democracy.*

Key words: *Liberal democracy; oligarchy; post-Soviet; democratization; inequality.*
Language: *English*
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Introduction

At the Cold War's end, with the absolute victory of liberal democracy, everyone, including the peoples of Eurasia, believed in building new democratic systems in the region. This belief was based on serious factors: the cultural level of the post-Soviet peoples, particularly their mass educational level, unlike other global regions; the history of statehood most of them possess; the presence of a system and experience of the republican form of government; the existence of a democratic republic in most of these countries before the USSR's creation; and the post-Soviet peoples' desire and perseverance for the Western liberal democratic model to be implemented in their countries and for their states' liberal-democratic courses.[1] However, after a short period time, processes and trends moved in a different direction—the establishment of authoritarian regimes and then the formation of oligarchic systems.[2] The most interesting fact was that the peoples of Georgia and Ukraine, who overthrew authoritarian governments through colour revolutions, elected the oligarchs at the next stage immediately after some democratic reforms had been enacted.[3] And in both countries, these oligarchs came to power with the blessing and support of regional and global powers. Therefore, I can argue that either conditions at all levels—national, regional, and global—or actors, interests

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[1] Formation of republican constitutions based on liberal-democratic values.

[2] In these countries, the process of creating and strengthening this regime was presented as a transitional period (toward democracy). However, the emerging system with the transitional period's end is fully oligarchic.

[3] Bidzina Ivanishvili (businessman, richest person of Georgia, who was succeeded by Irakli Garibashvili and Giorgi Kvirikashvili—both businessmen who worked with Ivanishvili in the Cartu Group) in Georgia and Petro Poroshenko (prominent oligarch, owner of Roshen and Bogdan groups and other several estimates) in Ukraine.

and activities (for various reasons, willingly or unwillingly) contributed to such a course of action in the post-Soviet space. The process developed in parallel with liberal democracy's present, generally deadlocked situation (Diamond, Plattner, Rice 2015; Diamond, Plattner, Walker 2016; Cooley 2015; Hajiyeva 2014), and perhaps, in its context or as a prominent fact of the entire case. During this period, we followed scholarly works (See at: Shleifer and Treisman 2005; Epstein, Bates, Goldstone, Kristensen and O'Halloran 2006; Basora and Boone 2010; Declour 2011) and state and international organizational activities (SECURITY POLICY. Brussels 18.11.2015) concerning liberal democracy's implementation in the region. Notwithstanding, we observe that obstacles were strengthened, systematized and settled rather than weakened, thereby complicating the problem. Moreover, in parallel with that process in the post-Soviet region, we see such tendencies as alienation of values (Dahl 2000), radicalism and growth of populism in the context of increasing inequality in the liberal democratic West.[4] If in the post-Soviet space, radicalism and populism brought authoritarianism and then oligarchy, then in the West's liberal democratic societies, inequality's growth, class difference (See at: World Inequality Report 2018; Sommeiller, Price and Wazeter 2016), and the richest stratum's emergence as being more powerful (both economically and politically) led to a political arena in which leaders had authoritarian features and made radical and populist statements (See at: Norris and Inglehart 2018; Thomas Wood 2017). This phenomenon means that democratization in the post-Soviet region, along with its regional characteristics and the development of a distinctive dynamism, is not only a regional problem. This fact means, first of all, that our (scientists) conceptual mistakes must be clarified through a fundamental approach to the question, and the chain of practical challenges and their rooted reasons must be researched at the theoretical level.

Failure of democracy and democratization in the post-Soviet space: common tendencies and reasons

Like the sword of Damocles, democratization in most of the world's regions, including post-Soviet Eurasia, has encountered impassable barriers on political systems in the context of internal and external contradictions, especially conflicts and their pressures. Internal problems are usually political, economic and social, and sometimes mental and demographic and are mainly associated with society's weakness, that is, a lack of stratification support. External obstacles are mostly geopolitical challenges related to conflicts, as well as factors of global economic interests that exceed democratic values and interests of ideological and political security, including prospects of democratization of regions. Systematized internal and external factors influence processes in a certain historical epoch. In this case, processes move toward the alienation of democratic values, the collapse of their mutual harmony, the creation of contradictions between principles, and then the settlement and strengthening of construction, which is democratic in form but incompatible in content.

The problems and processes of democratization and the dynamism of their tendencies in post-Soviet republics can be presented in several directions consistently and systematically.

Local political obstacles to the democratic ideological system

Carriers of government's system and culture, formed during the USSR, were distributed among active politicians and occupied the entire bureaucratic system. At present, the bearers of this political culture retain their positions in the government. Moreover, they cannot abandon traditional power principles and directly apply liberal democratic values. In addition, other subjective[5] and objective[6] conditions support their attitude. Therefore, some principles of liberal democracy were alienated, and between some principles, paradoxical and conflict situations were created. One example is the paradox of authoritarian power's legitimacy (Frye and Borisova 2016; Hale, McFaul and Colton

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[4] The growth of right-wing populism in the US and Europe (France, Italy, Austria, Germany) and its results in the last election.

[5] The communist generation's political and economic interests that survived Soviet times and retain strong positions in the system of political power: on the one hand, the implementation of liberal-democratic values opens the doors of power to the younger generation, and this condition causes the loss of their positions; on the other hand, this value system requires transparent activities, and this feature does not allow the official position to become stronger or opportunities to be used. At the same time, the various post-Soviet republics support each other, in particular, Russia's geopolitical course, which considers the region's democratization a threat to its imperialist interests and even to its territorial integrity with the possibility of being a precedent.

[6] The absence of an independent national bourgeoisie, which is the leading layer of liberal democracy, is implied. It also implies inadequate conditions for regional security and their open threats to stability and territorial integrity.

2004; Treisman 2011; Colton 2017)[7] and people's expectations for political liberties (Freedom House Report 2012; Petukhov and Ryabov 2004; Robertson 2009). On the one hand, we have the search for an alternative ideology aimed at restoring the former superpower, with psychological dependence on nostalgia for the totalitarian USSR (Dugin 2012); on the other hand, we see the bewilderment created by formal representations of certain elements of principles and mechanisms belonging to the liberal democratic Western model.[8] Thus, democratization's fundamental ideological problems arise as a result of social, mental and demographic contradictions, and they are deliberately developed in the context of various interests and political motivations. The processes of the destruction and breakdown of a democratic ideological structure occur in a certain country or region. Democratic principles occupy the political arena in different senses. Political power—seeking to implement, strengthen and sustain an anti-democratic system, even to export it to neighboring countries—can assume the role of a supporter of democracy and its values in the initial period and can achieve alienation of democracy through "democratization".[9] In the beginning, political players hold the principles of "the will of the people" and "legitimacy of government" as priorities in democratic values and then replace them with all values and norms (BBC NEWS 7 May 2000). However, after power is strengthened, a strong leader with strong power is popularized as the only guarantee of national security and the state's integrity (in particular, if this state is a great power located at the center of global processes) who "returned them 'stability' and self-respect" (Shestopal 2016, p.17; Hale 2016, p.33). Shestopal explains this process using Russia as an example: "The major part of the society consolidated around the national leader. Moreover, people united around one national idea (to restore the USSR: author), one common value system... The President became the heart of Russia's consolidation... Putin, as a politician, became of primary importance for the country" (Shestopal 2016, p. 34). Thus, people were threatened with a choice between democracy or unity and security (unity and security of Putin: author) (Shestopal 2016). Such a threat to small states is usually made from great power through conflicts created for them.[10] Any reform, any step toward democratization, can be seen and presented as a danger to the integrity, stability and security of the state and the nation, as well as for existing democratic achievements, even generating distrust and fear in public opinion in these countries, where alienation and exploitation of values becomes a trend.

Another problem of democratic state building is that democracy does not have sufficient political power or the necessary support within the political elite despite its legitimacy in the country because it contradicts the interests of ruling political groups. This circumstance even concerns "democrats" who came to power democratically and who struggle with the "communist" group. Therefore, democratization's main problem in the context of internal political interests is the refusal to implement democratic principles in the superstructure at the initial stage.[11] At the next stage, a problem arises

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7 Putin's support of public opinion (See at: Hale, McFaul and Colton, 2004).

8 For example, in the 2018 Russian presidential race, on the one hand, the anti-democratic ideological direction and political culture of the majority of candidates, including Putin; on the other hand, their interest in election campaigns based on the Western model's liberal democratic values. In addition, see: Colton, 2017.

9 Despite the fact that the regime Yeltsin implemented was different from Putin's regime (Colton and McFaul, July/August 2003), this model of "democracy" in post-Soviet Eurasia was established by Yeltsin in Russia through the constitution adopted in 1993. Yeltsin ensured the deployment of Russian army bases in other post-Soviet countries by expanding conflicts with the participation of the Russian armed forces, creating authoritarian regimes by overthrowing the powers formed by democratic groups and preventing the integration of the post-Soviet space into the Euro-Atlantic space. In a weak Russian period, accompanied by a conflict in Chechnya, Western support was needed, and it was obtained with the image of a democratic leader. He declared undemocratic Putin an heir and set him an obligation (Putin's inauguration speech, 7 May, 2000. BBC NEWS).

10 For example, on the Russian side, every step taken by other post-Soviet governments toward democratic reforms is perceived as integration with the West, a way out of the circle of Russian influence, and a "betrayal" in Russian political vocabulary. Therefore, the democratic reforms of the post-Soviet republics are threatened not only by conflicts but also by the ignition of new foci of separatism, and "betrayal" receives an answer in accordance with traditional Russian political culture.

11 For example, former human rights defender and democratic leader Zviad Qamsaxurdia, after coming to power democratically in 1991, abandoned democratic principles in governing and in parliamentary elections. This circumstance in multi-

with a closed elite, creating an undemocratic situation within political groups and parties. This situation also exists in opposition political parties.[12] If the first-stage solution does not lead to the second-stage solution, democratic progress can be directed back after a certain period. However, these circumstances are formed not only through internal factors but also with the support of regional and international interests. In democratization, the correlation between internal and external factors must also be considered. In addition, the powers that carry the mission to spread and globalize democracy, the democratic world, determine where to search for obstacles to and responsibility for democratization in different countries (Cornell, Starr, Tsereteli 2015, p.44; Ambrosio 2009). This correlation seriously depends on the state's place in the world system.[13]

The economic monopoly of the political elite

Joint development of the above-mentioned factors creates unique conditions for the illegal economical strengthening of political power (Stefes 2006, p. 91-105) and the application of control over all economic resources. Political power makes the political elite (formed by it) also the economic elite (Frye and Yakovlev 2016), creates a centralized system of corruption, and does not allow the existence of any business structure and capital beyond its control. In a word, political power achieves complete economic monopolization (Cappelli 2008; Pirani 2010; Kononczuk, Cenuşa and Kakachia 2017) because capital outside control can work for the opposition's activities. Economic monopoly smooths the path for a political monopoly and its sustainability. In this sense, and for this purpose, the ruling group regularly and systematically creates barriers to the possibility of society's strengthening. Support (at various levels, open or secret) of the foreign political powers is also undeniable here, whether for successful close-term economic agreements focused on domestic policy (Tepavcevic 2013, p. 170-187)[14] or for political lobbying activities of cooperation created by transnational companies with these governments (Smith 2010; Rapoza 2016).

"Disarmed" society and the invisible problems of the opposition

Strong political power actually creates a political system without a real democratic opposition by monopolizing the economy and controlling all economic resources, as the independent opposition needs financial resources for political activities and must receive these resources from society. Because a society's lack of capital is beyond the control of political power, *society is deprived of power and "disarmed" economically and politically*. In such societies, formal political opposition not only claims political power but is even considered insincere in its position, under governmental rule and one of the means of control over opposing social groups. However, the real opposition and political struggle exist in the government (Sedelius and Mashtaler 2013).[15] Strengthening the members of the elite by collecting giant illegal capital and eliminating all copulative threats (opposition) naturally helps to polarize the political elite. In the post-Soviet countries, foreign actors are fighting for their interests in the region over these elite polarized groups, and the main role and resources in these countries belong to Russia because in these countries, the 5th column of Russia remains—vestiges from the USSR period—and Russia tries to make the most of them. The struggle between polarized elite groups is not official or open; therefore, it has different rules and principles, is more ruthless, and its results cannot be predicted by democratic principles. In such conditions, the leader's loss of power, even the position of other members of the elite, means losing everything. It is a question of life and death for him and for his

ethnic Georgia was used by Russia to escalate conflicts and bring Soviet cadres to power. Also in Azerbaijan, the democratic leader of the Popular Front, Abulfaz Elchibay, who came to power democratically in 1992, failed to fulfill the promise to dissolve the parliament, which was composed of obedient communists and easily used for coups, or to form a new parliament through democratic elections immediately after his coming to power. Russia, using this gap for his overthrow, prepared a military uprising in Ganja and again achieved a change of power through the same parliament.

[12] Authoritarianism in most opposition parties in Russia and other post-Soviet countries is stronger. These parties do not have internal dynamism. Over three decades, not only the leaders but even the main functionaries have remained the same.

[13] Barriers for the democratization of small states are mainly related to their regions and interventions, threats and influence of the region's great states, but in the great states the problems are related to unfavorable demographic (especially ethnic) compositions and historical factors threatening integrity and imperialistic goals.

[14] For example, the direct investment in Germany and Hungary from Russia, which has given political support to governments aimed at domestic policy (Tepavcevic, September 2013).

[15] For example, the political struggle between the president and the prime minister in Moldova (Sedelius and Mashtaler 2013).

relatives. In fact, undemocratic rules that were initially strengthened with the support of a local-regional-global situation and that created the opportunity to establish absolute power and their oligarchic result eventually became a great danger for these leaders and elites. In some countries,[16] the struggle between polarized elitist groups has moved to the legal level (through official opposition), but in other countries,[17] imitation of this development has been observed to divert attention from true polarization, and in most countries, the struggle is carried out with informal and strict rules. Such a situation approximates the prospects for a power coup and terror within the elite[18] and increases the likelihood of a revolution on the people who lack the opportunity to form a true opposition for a peaceful political struggle.[19] Revolutions occur in weak societies that are deprived of the middle class. Thus, moving the struggle to the legal level achieves compliance with the legal norms within the constitution's framework. This move is important not only for the state's security and sovereignty, preventing loss of national interests in the context of an illegal struggle, but also for the safe future of members of the elite and their families.

Regional and global conditions of the problem

The network of regional and global conditions of post-Soviet republics is the main indicator of the success of liberal democratic state building. In general, democratic state building is a regional rather than a national process. It is also a regional order formed from regional conditions and the correlation between global order and global powers, based on the principles and agreements of the world order in a certain historical age, represented by the results of a global political, economic and ideological struggle. Together with the synchronous regional cultural factor, regional security is a condition that is more important for democratic regimes than other political regimes. In a democracy, the system of centralized control over society is weak because the democracy guaranties liberties in all spheres. This situation is favorable for the open threat of foreign agents with regard to fragile stability when regional security is not ensured, and the internal security system is not strong (because the state did not have the opportunity and time to create it). Another issue is that democratization can influence the region; create a precedent; and make cultural, ideological, political and geopolitical changes. Therefore, regional states, depending on their democratic or undemocratic course and in accordance with their requirements for political and ideological security, support and promote this process or create complex obstacles to it. The presence or absence of a regional system also has a positive or negative impact on the democratization process within the state.[20] A strong regional system is an objective factor for determining statehood's course. This factor can also direct the social system and all its spheres and classes. The region's systematization creates a certain environment, and this environment, with its cultural and mental indicators, plays a role in all social and political processes.[21] At the same time, the absence of strong regional systems of democratic states in the region or in the neighborhood creates gaps and impossibilities for democratic state building.[22] For this reason, *regional systematization had be conducted in the post-Soviet space, which supports the post-Soviet states' independence and creates a regional umbrella for the liberal democratic state–building process outside of Russian control*. Unfortunately, the democratic-transition process' regional context in the post-Soviet space was not sufficiently considered after the Cold War's end. Yes, the republics of East Europe and South Caucasus were admitted to the Council of Europe and the OSCE, attracted to cooperation with NATO. Cooperation with these organizations played a certain role in strengthening the independence of

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[16] For example, Georgia and Ukraine.

[17] Like Novalny's opposition in Russia.

[18] The terrorist act in the Armenian parliament on October 27, 1999.

[19] For example, the colour revolutions in Georgia, Ukraine and Kyrgyzstan.

[20] For example, the accession of post-socialist Eastern European states to the EU, on the one hand, provides some support in the spheres of security and economic partnership. On the other hand, it plays the role of a locomotive for democratic reforms and building the rule of law in these countries. Even now, a serious obstacle to authoritarianism and the main guarantee of liberal democratic values in these states is the factor of belonging to the EU. In addition, after the colour revolutions in Georgia, Ukraine and especially in Kyrgyzstan, not being a subsystem of the relevant regional system and depriving regional support played big roles in the failure of democratic state building.

[21] For example, the Baltic States with an important measure of the Russian-speaking and pro-Russian population; in particular, Latvia with 40 percent of the Russian and other Slavic population and Estonia with 30 percent of the Russian and Russian-speaking population.

[22] In this case, the advantage created by the location of the Eastern Partnership republics in the relevant regional situation in comparison with the countries of Central Asia can be affirmed with the existence of the same Eastern Partnership Program.

these post-Soviet republics, but this was insufficient regional support for the application of Western political values. The creation of GUAM by Georgia, Ukraine, Azerbaijan and Moldova in 1997 was an attempt to fulfill this gap in the region.[23] As Tsereteli says, "Starting from 1996, both (Georgia and Azerbaijan: author) became part of a group of countries that focused on the negotiation process in the so-called Flank Agreement to reduce Russian military presence in areas that included the South Caucasus and Moldova" (Tsereteli 2013; OSCE 15-31 May 1996). This organization could not play its desired historical role, becoming an "orphan" under the threat of Russia, which was an excellent partner of the West, especially Europe, even recognized as a promising ally in the West's vision (NATO Secretary General Lord Robertson 13 Dec 2002; Joint Declaration by President George Bush and President Vladimir Putin 24 May 2002) until 2008.[24] In this sense, the EU Eastern Partnership Program and the increased attention to its activities in recent years creates hope for the necessary systemic regional support in this part of the post-Soviet space.

Another important aspect of the democratization process is its dependence on the international system's order and rules, the power of the principles, interests and behavior of political actors and modern international strategic processes. As a basic problem of democratization, concrete states and regions' activities and selected courses were concentrated, although democratization is a global trend (Levitsky and Way 2015) and an indicator of mankind's development rate. This process is also an expression of the result of the global power struggle over the regions. The activation of the great powers in the regions, gradually disregarding the order and rules, calls for studying the problem of a democratic state building in the context of the question of liberal democracy's global order and disorder.

Rough realization of Aristotle's view on democracy and the new type of disorder through order: parallel ways of transitions to oligarchy

In the first part, I focused on the participation of local, regional, and global political, economic and strategic interests in the failure of the democratization process in the post-Soviet space. The next task is to study the key links of the developmental process aimed at forming systems with an oligarchic essence. I am mainly interested in the problems at two levels: 1) Why was oligarchy's path so short in the post-Soviet space? What are the specific national and regional conditions for this short path? 2) Why is the result achieved in this region accompanied by growing inequality and a strengthening of the populist right movement in the democratic world? This question means that the problem is not only related to the region's specific characteristics but also to the general deadlock of liberal democracy and its time achieved. Thus, *the problem is not an "orphan" and has unresolved theoretical roots, an upper system and a global umbrella.*

The oligarchy, as Aristotle expresses, is a "deviant" order (Aristotle 1998, p. 75-77) that is not derived from nature, is not honest, is reactionary, and looks after the ruling group's interests. Yes, Aristotle also includes democracy on this list, but a democracy that does not have a middle class (mass democracy: author). He sees the source of a threat to the state's security in an economically polarized society and the deprivation of most people's rights; therefore, he considers order with a strong middle class closer to democracy than to the oligarchy because for Aristotle, democracy, in comparison with oligarchy, is safer, more stabilized, and freed from revolutions and coups (Aristotle 1998, p.120, 1296[a] 10-15). Aristotle notes the transition of a democracy (in which society does not have a middle class) to an oligarchy or a tyranny (Aristotle 1998, p. 68, 1276[a] 5-10). This transition means that, on the one hand, democracy (mass democracy: author), in which the middle class is not in power, is not safe or stable, and passes to tyranny or oligarchy. On the other hand, because oligarchy is contrary to natural laws and therefore disorderly, it is not safe or stable because it cares for the interests of the smallest class—the richest strata.[25] This fact leads to the exploitation of

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[23] Uzbekistan also joined this organization in the initial period.

[24] Russia's occupation of Abkhazia and Ossetia as a result of the war between Russia and Georgia in 2008 was the beginning of a turn in the current relations between the West and Russia.

[25] I would like to note that the ideal is to embrace all strata equally and together as a source of power, but this fact does not comply with the laws of nature and society. Therefore, its implementation is impossible. In any case, one stratum or one community has superiority. Despite the fact that in Aristotle's ideal construction, the expression of all classes' interests occurs, and the middle class has regulating and controlling power, here, the progressive situation is regarded as a case of the monarch or aristocracy's superiority, but the regressive situation is regarded as a case of a rich class' superiority. I think that in this sense the rich layer differs from the aristocratic layer in the existence of power (strength) and the mission of owning. *Thus, if aristocracy's existence of power and the mission of owning are connected with the land and population living on this land, but in the case of a rich class, the existence of power and the mission of owning are connected with capital.*

most people economically and the actual restriction of their political rights in support of the longevity of exploitation. Apparently, violence (we can call it "soft violence") is the nature of an oligarchy. It does not matter whether the violence violates the legal system and the constitution. Obviously, in this case, violence is illegal, based on hard power. We can see this "soft violence" even in liberal democracies that have the legitimacy of values and legal systems,[26] creating a tendency to monopolize political power by the richest strata by increasing economic inequality.[27] In this case, violence occurs through the participation of all, despite the fact that most are not satisfied with the current situation's outcome and conditions. However, no one sees an illegal or violent circumstance in this process; on the contrary, it is understood and perceived as the life of a society in which freedom is completely in power. However, in essence, this trend is violent because decisions are determined by the relationship between the strong and the weak. In addition, the absolutizing legal freedom of the strong does not leave a place for equality. This fact means that the order and support racks are loosened, and the system proceeds in a dangerous manner. At present, this trend is the main problem of societies in which inequality is growing. However, the question I pose is the transition from mass democracy to oligarchy through the construction of authoritarian regimes in the post-Soviet space. *If in societies with the richest classes, a liberal democracy tends to increase inequality through the freedom of the arena of interests and their clashes, then the gradual political superiority of the richest stratum over the whole of society results. However, in post-Soviet societies where the national bourgeoisie had been repressed, the ruling group that achieved political supremacy also owned economic resources, using bureaucratic resources by implementing an authoritarian regime.* Authoritarianism created a huge fruitful circumstance for the ruling clan to turn into an oligarchic group in countries without a national bourgeoisie. Thus, the oligarchy, constructed through an economic and political monopoly, was formed.

The initial democracy's tendency toward an easy and rapid transition to authoritarianism occurs in countries in which the democratic system is not strengthened and the middle class does not possess sufficient economic capital compared to its cultural capital. Additionally, in great states with democratic traditions, oligarchic families' partnership activities with these ruling political groups seriously support this process. As a result, the following processes have easily and shortly made their way into unsettled democracies: growing inequality; monopolization and its political support; the direct participation of the government's richest stratum (which, in the very essence of the power and mission of possession, does not have lands and population (in aristocracy) or intellect and professionalism (in the middle class) but materiality)[28]—in a word, the process of forming an informal oligarchy, that has gone its way in democratic states for 50, 100 or 150 years.

One important condition is that a society with weak economic support and stratification cannot exert strong resistance to power peacefully, and this weakness creates conditions for systematic corruption and increasing contradictions between strata. The ruling groups, using this situation and seeking to maintain a weak position of society, pursue a policy of economic monopolization to monopolize political power. The political elite also becomes an economic elite and, with the help of centralized corruption, continues the policy of the "disarmed society", continuing to systematize exploitation and forcing people to insolvency. The possibility is thus prevented of society's political organizing, which is without economic strength and with the belief in the impossibility of independent economic activity beyond the elite's threat and monopoly. These corrupt political powers are easily supported by corrupt circles of relatively democratic states, and this fact creates fertile regional and global conditions for democracy's opposite development: authoritarianism in these neighboring states.[29] It may

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[26] In preparing the liberal-democratic legislation, given the propensity of people to sin, one interest was met by other interests to regulate various interests (for the purpose of balancing social groups: the author). In my opinion, we do not see a balance of interests, because confrontation of interests occurs as in a free market, that is, by giving freedom to both them and the area where they meet (in the free market, the strong collides with the weak, which leads to easy exploitation of the weak by the strong).

[27] I argue that *the system of laws and norms, which absolutizes freedom and leads to inequality, already contradicts democracy's essence.* Since, as Aristotle says, if the first principle of democracy is freedom, the second supporting principle is equality (Aristotle, 1998, p.176-177, 1317^{b} 5-15).

[28] According to Devereux's notes, "Aristotle points out that ... the economic status of those who hold power is a defining criterion of democracy and oligarchy (1295^{b} 34–9)" (Devereux, May 2011).

[29] This circumstance shows the loss of the scientific character of the presented indications of political theory to authoritarianism as "the limit of political freedoms and the provision of economic freedoms" in comparison with a new model based on corruption, economic monopoly, and political monopoly's superstructure.

even be democracy's opposite—authoritarianism already threatens Western democratic societies—and now this is not only a problem faced by political theorists (Norris 2017; Norris and Inglehart 2018) but also the main topic on the agenda of the international scientific community (IPSA President's Plenary 2018).

Another branch of the policy of "disarming" society is the brain drain from the post-Soviet countries, mainly from Russia: the migration of part of the intellectual layer and an important part of the talented youth. This process led to the cultural "disarming" of society and created the syndrome of hopelessness and helplessness as a mass psychological opportunity for monopoly. However, anger and rage, exacerbated by hopelessness and helplessness, despite the necessary opportunity for a monopoly in the near future, became a big threat to the elite.

Another indicator is conflicts that threaten these states' political lives, independence and sovereignty. Conflicts and the geopolitical situation activate and further the issue of internal stability. The regional powers, which are the creators of conflicts, threaten national governments and peoples through conflicts.[30] However, to maintain stability, selflessness is required from people, and obviously, first of all, the unification of people around the government is expressed. This situation dictates authoritarianism, and the ruling group uses it for political and economic monopolization.

All these national and regional indicators as objective and subjective conditions of authoritarianism also supported this regime in the formation of oligarchic constructions. However, in different world regions—especially in Eurasia, which has strong cultural bases for democratization—the main, and sometimes the only obstacles, to building a democratic system are the internal conditions and authoritarian regimes. Even in scientific literature, authoritarian power and its implemented regime are accepted as a fundamental political reason (Schofield, Levinson 2008; Svolik 2012; Huskey 2016). However, as a social cause, the main focus is either on the population's passive political culture or on civil society institutions' insufficiency (Soest and Grauvogel 2015; Lukin 2009; Foa and Ekiert 2017). These approaches play a role in the problem's solution failing due to incorrect directions.

In the post-Soviet space, authoritarian regimes did not result in unsettled democracies; on the contrary, mass democracies (Zakaras 2009) led to authoritarian powers and established them legitimately.[31] In the first years of their independence, most of the post-Soviet region's republics formed democratic governments. Obviously, geopolitical factors, conflicts, and especially Russia's role (with respect to the post-Soviet republics) played large parts in their failure. However, another key indicator noted above was the problem of stratification and the scarcity of social resources that provide peaceful dynamism for strengthening democratic power and creating a democratic system. These resources were eliminated because of the repressed national bourgeoisie and the intellectual stratum in the USSR's first decades, and society was united only in bureaucratic institutions and state organizations, formed as a mass without any other material and organizational resources. This process occurred despite the fact that this mass was more educated and cultured than the lower strata of some democratic states.

However, the situation of Western democracy's first period was different. A strong national bourgeoisie was the social subject of the democratic system's realization. This democracy was a bourgeois democracy, and the unification of all people into a democratic process occurred gradually, step by step. This process had its own internal dynamism, which lasted hundreds of years. Even now, despite the right populism of authoritarian politicians, supported by the masses, and the efforts of the rich circles, who have a tradition of benefitting from every social and a political tendency to use these tendencies for their utilitarian purposes, the democratic system's main support and authoritarianism's main obstacle is this powerful class. In addition, a strong middle class is an obstacle to the system's reverse path, that is, again to make it only a bourgeois democracy. However, unfortunately, even in Western democracies, the general tendency is aimed at weakening the middle class, widening the gap between the layers, and increasing the richest stratum's role in the formation of political power and decision-making, even their direct participation in governance. This fact means that *we observe a change in the direction of the historical process of democracy's development,*[32]

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[30] In the post-Soviet space, the main player in this role is Russia (Nazarenko, May 2017).

[31] In 1992, democratic leaders began to rule the eastern European part of the post-Soviet space, including Russia, and the masses that brought them to power very soon needed strong and charismatic leaders.

[32] The change in this process' direction began with the Cold War's end. Thus, the end of the "cold war" with the Western bloc's victory, on the one hand, solved the great global problem, ensuring the independence of the Eurasian peoples. On the other hand, as a result of the complete victory of capitalism

which began as a bourgeois democracy and reached liberal democracy within social boundaries and in balance with social values, moving toward the bourgeoisie dictatorship through political and economic monopoly. Therefore, the question can be considered as separate parts of one global problem of liberal democracy: theoretical and practical.

Is the scholar's approach to the question right? On what should we focus?

When analyzing the reasons for the result achieved in the failure of the liberal-democratic state building in the post-Soviet space, I realize the scale of these results is very broad and multistage. On the one hand, the issue's regional and global political complexity, and on the other hand, the global ideological crisis observed with the backwardness of democracy around the world, focuses attention on the problem's methodological side.

Additionally, the analysis of this study's first and second parts makes topical the issue of methodological errors in the direction of democratization of this region and regional states. Thus, a democratization policy and its conceptual framework—based on a precise analysis of the historical, geopolitical, security and socio-economic indicators of the post-Soviet space—should be prepared. One of the errors in the problem's methodological basis is that the powerlessness of post-Soviet societies due to weak stratification, which is deprived of a fundamental stratum of liberal democracy (free national bourgeoisie),[33] was not considered when thinking about democracy's realization, although the literature analyzes the Soviet period's social and economic legacy. Mass democracy's fragility, riskiness and destructiveness, its ability to guide the process to different outcomes, were to be considered at the process' beginning.

At the same time, special attention should be paid to a sensitive geopolitical situation. Unfortunately, when studying the problems of democratization, the main attention was paid only to economic and political obstacles and cultural heritage within the national borders, at best similar manifestations of post-communist legacy were chosen (Carter, Bernhard, Nordstrom 2016, p. 832), although the problem's geopolitical aspect is one of its most important features. Thus, special attention should have been paid to the "canned" threats of the Russian geopolitical traditions that constitute the pillars of the imperial political culture, founded by Peter I, for implementation of alternative political values in the region around Russia.

A very important issue is the object of the focus. The optimal theoretical model of the transitional period, based on these abovementioned national and regional conditions, should have been prepared and implemented before introducing models of the democratic system. Actors involved in the application of democratization are derived from concept of a democratic system that is a model of the last goal, trying to establish its principles in the system and demand from governments. Nevertheless, the main issue here is to ensure a successful transitional phase to achieve the last goal, meaning that it is necessary to ensure an adequate social and geopolitical circumstance along with the formation of social pillars that support the alleged democratic system's security and stability, preventing geopolitical threats to democratization. Therefore, this transitional phase should be a model in focus. The Western school of democracy and the guarantors of this ideological system had the necessary resources and time to prepare this transitional model. Unlike the West, Russia prepared and implemented its own model to preserve its interests and keep this region in its future sphere of influence; to create a hotbed of conflicts and realize political, economic, and cultural pressure, even coups through these conflicts; and to form centers of political and economic powers serving Russian interests within countries. Clearly, Russia was more prepared for its regressive intention in the region and could apply its "successful" transitional model for this regressive intention. In addition, the West's liberal democratic school, on the one hand, did not represent a suitable and special model of transition for the region; on the other hand, it was powerless over the new situation created by Russia.

One mistake in the problem's methodological aspect is to take a special approach to states and regions outside democratization's general context. However, democratization and democratic state building have common tendencies and general laws, despite the various problems and peculiarities of states and regions.

Currently, democracy and the democratization process experience major problems not only in the post-Soviet countries but also in other global regions. Even in Eastern European countries, which are member states in the EU, democratic order is fragile and could not continue outside the EU's umbrella. We cannot solve the main problems of democratization and maintain the democratic order in our countries separately. While single case studies are important, they are not sufficient. Since most democratization problems in different countries are

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over socialism, liberal democracy was free from its opposite, which systematically forced its integration with social values, regulating its measure and boundaries (Hajiyeva 2013).

[33] Unlike other global regions, in each of these countries, tens of thousands of the national bourgeoisie were killed and the rest were deported in the USSR's first decades.

similar and interconnected, comparative studies with a macro theoretical approach are needed. In approaching the issue, systematizing theoretically the problems and processes is expedient, at first, regionally and then globally as dependent on a system. The discussion is about a theoretical system with the goal of globalization. Therefore, obstacles to democratization can be prevented if this problem is perceived as a question of democracy's globalization, the problem's origins will be boldly researched at a theoretical and fundamental level, and reforms at this level will be implemented to stimulate the historical process of democratic development.

Conclusion

A theoretical description of the dynamism of the post-Soviet republics' formation—which are democratic in form, but oligarchic in essence—can be explained in two directions: the failure of liberal democracy and the formation of oligarchic systems of power. In each direction, the fundamental causes at national, regional and global levels are systematically involved.

In the first direction, the reasons for the failure of liberal democracy in these regional states can be grouped as follows:

1) Weakness of society in the face of political power. As the Soviet period's legacy, the deprivation of the national bourgeoisie, the middle class with material freedom, informal institutionalization, organizing and adequate traditions of society play a fundamental role here. At the next stage, the gaps created by the negative effect of emigration (especially the brain drain) also reduced societies' natural strengths. Democracy's basis can only be mass democracy, established in such a society with its social stratification, and through a rapid transition to authoritarianism these societies have created stable and orderly states.

2) Conflicts created in the region and artificially, fomenting separatism.

3) In the first decades after the Cold War (these decades were the most important initial period, playing a fundamental role in the implementation of liberal democracy), the democratic world's trust in the "new" Russia that began with Yeltsin and was transferred to Putin and the excellent conditions of this confident situation for strengthening it. The Russian factor has not been considered as still carrying a potential imperialist threat to all of Eurasia, including other post-Soviet republics and Eastern Europe. This fact is due not only to the legacy of Soviet ideology and Bolshevism but also to deeper and unchanging psychological, historical and cultural bases, created by and rooted with the consciousness of their owning the largest territory.

4) Apparently, post-Soviet countries have specific local and regional features inherited from the USSR and continuing Russian imperialist policies. Therefore, plans, requirements and recommendations[34] for democratization before these countries' governments could not ensure the success of democratic state building. Even these plans cannot be considered as elements of a well-prepared transitional policy. The absence of a transitional model for democratic state building, considering national and regional conditions and proceeding from their solution's direction, can be taken as one of the main reasons for the present result.

In the second direction, the main reasons for the formation of oligarchic constructions in the post-Soviet space are the following:

1) The deprivation of society from economic resources and the national bourgeoisie, the insufficiency of the organizational culture, the weakness created by the flow of a serious part of cultural capital (the intellectual layer) and the psychological blow received from conflicts. All these factors have helped political ruling groups in their unambiguous control over economic resources.

2) The Russian pressure on the post-Soviet states politically and culturally from the inside through the 5th Kalon and directly as a foreign policy act, the policy of preventing the ideological and systemic integration of these countries into the Euro-Atlantic space, using all the resources (energy, economic, political) and the conflicts that it has created.

The global circumstance and its contribution to the oligarchy's formation in all post-Soviet countries, including Russia, along with the growth of inequality by overcoming the measure of economic liberalism in relation to social values even in democratic countries, the tendency of turning a rich layer into a powerful global network on a global scale. The growing right populism accompanied by an authoritarian trend in the context of increasing inequality in the liberal-democratic West was a fruitful circumstance and a valuable basis for the rapid and easy formation of oligarchic construction in other global regions, including the post-Soviet space. *The legitimized illegality, that is, the rules of the jungle in the anarchist international system* (Allison 2009), *supported by the agreement between the strong and the weak (interest origin), are transferred to the social level, which is ordered by laws (justice origin), more precisely, manifested as a growing inequality in the social system based on "soft violence". This tendency legitimizes the freedom of relations between strong and weak (as a struggle and "consensus" of interests) through its gradual acceptance in public opinion as liberal democratic, also adequate to natural laws; that is, it restores public order and its normal systems that developed thousands of years before the level and boundaries of basic natural order and rules.*

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[34] EU Action Plan.

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SECTION 7. Mechanics and machine construction

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NONLINEAR ELASTOPLASTIC DEFORMATION OF A HOLLOW CYLINDRICAL SHELL OF FINITE LENGTH UNDER INFLUENCE OF INTERNAL PULSE LOADING

***Abstract**: The process of nonlinear elastoplastic deformation of a hollow cylindrical shell of finite length under the influence of an internal axisymmetric load is investigated. Shell calculations were carried out for elastically and elastoplastic deformable models on the basis of the Kirchhoff-Love theory. A comparative evaluation of the methodology for the numerical solution of the problem is given. The influence of physico-mechanical and structural characteristics, as well as the parameters of the acting load on the deformed state of the shell, is analyzed.*

***Key words**: cylindrical shell, Kirchhoff-Love theory, elastoplastic deformation, numerical solution.*
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Introduction.

Among all types of hydroelastic shells used by human, the greatest interest is represented by cylindrical shells, in which simplicity, compactness and high processability are successfully combined. Cylindrical shells, as structural elements, find wide application in the creation of machines and structures (pipelines, chemical equipment, protective structures, underwater vehicles and structures). In various emergency situations, they are subjected to shock-wave or pulse loadings. On the other hand, in the production environment, it is necessary to create a detail of the desired shape with a press or explosion. With such external or internal influences in the structural elements, as a rule, elastoplastic deformation processes develop. Therefore, the development of modern machinery and technology requires the creation of new high-strength materials and optimize the size of parts, while maintaining the standard size, the ideal smoothness of the surface, and the high strength of the products. The process of creating such objects from production requires constant replacement or improvement of forging and stamping equipment, presses with large subgrades and installations forming shock-wave or pulse loadings. At the same time, we can be helped by an intensively developing new technology, in particular, related to press, explosion or hydraulic shock [2-7, 9, 11-12]. The mastering of such equipment requires in some cases ideal conditions, huge investment and time costs. In such cases, numerical modeling of elastoplastic deformation of shell elements of structures will help us [4, 5, 12, 13]. This rather complicated problem of hydroelastic plasticity consists in determining the hydrodynamic forces that arise on the surfaces of the interaction of a structure with a liquid, as well as the investigation of the dynamic characteristics (frequencies, vibration modes) of thin-walled bodies bordering a liquid or containing a liquid in itself [3-7].

To date, quite a lot of results have been obtained in this area, but they mainly refer to idealized objects [3, 6, 7, 9, 11]. This is due to the fact that the problems of interaction of non-stationary pressure waves with deformed bodies are one of the most complicated problems of mechanics. Rapid changing of the process parameters in time, the presence of wave fronts moving in time, and cavitation phenomena, the appearance of plastic zones in the material of the barrier, as well as reflected and radiated waves-all this makes the investigation much more difficult and necessitates a number of simplifying assumptions and hypotheses.

Numerous theoretical and experimental studies [2-6] indicate that in the shell structures, with intensive pulse loads, transient processes arise with low transverse strength. For example, in [1] the influence of the reinforcement structure on the character of elastic and elasto-plastic deformation of layered glass-plastic cylindrical shells of finite length, loaded with a single pulse of internal pressure, is numerically analyzed. In order to investigate emergency situations, such as the leakage of petroleum products, the planar problem of elastoplastic deformation of a pipeline immersed in a fluid, with and without allowance for the external medium, under the action of impulse and shock load, has been solved numerically in [8].

Therefore, in the long term, the study of dynamic response and strength under pulse loading of such structural elements is actually. Below we investigate the process of elastoplastic deformation of a hollow cylindrical shell of finite length under the influence of an internal axisymmetric pulse loading.

Formulation of the problem.

The problem of numerical investigation of the process of nonlinear elastic-plastic deformation of a hollow cylindrical shell of finite length under influence of an internal pulse loading applied to the inner surface is considered. It is assumed that the shell edges are free and the beginning of the deformation process corresponds to the instant of time $t = 0$. The equations of the Kirchhoff-Love theory are used as the basic equations. The necessary equations for the nonlinear theory of thin shells can be obtained if the shear strains are neglected in the nonlinear equations of motion of the hollow shell [2]. In addition, in the case of the cylindrical shell, the motion is axisymmetric, and therefore the terms containing the circular mixing and the derivatives with respect to the angular coordinate in these equations are zero. Then in the notation of [2,4] we have

$$\begin{aligned} &\frac{\partial N_x}{\partial x} = \rho h \frac{\partial^2 u}{\partial t^2}; \\ &\frac{\partial^2 M_x}{\partial x^2} + \frac{1}{R} N_y + \frac{\partial}{\partial x}\left(N_x \frac{\partial w}{\partial x} \right) = q - \rho h \frac{\partial^2 w}{\partial t^2}, \end{aligned} \qquad (1)$$

where y, x are circumferential and axial coordinates; u, w are longitudinal and radial displacements; N_x, N_y are longitudinal and circumferential forces; M_x is the axial moment; q is loading; t is time; ρ, R, h are density, radius and thickness of the shell, respectively.

The relationship between nonzero deformations and displacements in the form of [2]

$$\varepsilon_x = \frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x} \right)^2 - z \frac{\partial^2 w}{\partial x^2}; \quad \varepsilon_y = -\frac{w}{R}.$$

The relations between stresses and deformations are thus written as

$$\begin{aligned} &\sigma_x = \frac{E}{1-\nu^2}\left[\varepsilon_x + \nu\varepsilon_y - \sum_{n=1}^{n} \left(\Delta_n \varepsilon_x^p + \nu\, \Delta_n \varepsilon_y^p \right) \right]; \\ &\sigma_y = \frac{E}{1-\nu^2}\left[\varepsilon_y + \nu\varepsilon_x - \sum_{n=1}^{N} \left(\Delta_n \varepsilon_y^p + \nu\, \Delta_n \varepsilon_x^p \right) \right]. \end{aligned} \qquad (2)$$

Taking into account (1) and (2) for the forces and the moment, we obtain the refined expressions [4]:

$$N_x = \frac{Eh}{1-\nu^2}\left[\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x}\right)^2 - \frac{\nu}{R}w - \right.$$
$$\left. - \sum_{n=1}^{N}\left(\Delta_n^\alpha \varepsilon_x + \nu\,\Delta_n^\alpha \varepsilon_y\right)\right];$$
$$N_y = \frac{Eh}{1-\nu^2}\left\{-\frac{w}{R} + \nu\left[\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x}\right)^2\right] - \right. \qquad (3)$$
$$\left. - \sum_{n=1}^{N}\left(\Delta_n^\alpha \varepsilon_y + \nu\,\Delta_n^\alpha \varepsilon_x\right)\right\};$$
$$M_x = D\frac{\partial^2 w}{\partial x^2} - \frac{Eh}{1-\nu^2}\sum_{n=1}^{N}\left(\Delta_n^\beta \varepsilon_x + \nu\,\Delta_n^\beta \varepsilon_y\right),$$

which allow us to write the equations of motion (1) in the form:

$$\frac{\partial^2 u}{\partial x^2} = \rho\frac{1-\nu^2}{E}\frac{\partial^2 u}{\partial t^2} - F_1(w) + F_1^p;$$
$$\frac{h^2}{12}\frac{\partial^4 w}{\partial x^4} + \frac{w}{R^2} = \frac{1-\nu^2}{Eh}\left(P - \rho h\frac{\partial^2 w}{\partial t^2}\right) - \qquad (4)$$
$$- F_2(u,w) + F_2^p,$$

here

$$F_1(w) = \frac{\partial w}{\partial x}\frac{\partial^2 w}{\partial x^2} + \frac{\nu}{R}\frac{\partial w}{\partial x};$$
$$F_1^p = \sum_{n=1}^{N}\frac{\partial}{\partial x}\left(\Delta_n^\alpha \varepsilon_x + \nu\,\Delta_n^\alpha \varepsilon_y\right);$$
$$F_2(u,w) = \frac{\nu}{R}\left[\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x}\right)^2\right] -$$
$$-\left[\left(\frac{\partial^2 u}{\partial x^2} + \frac{\partial w}{\partial x}\frac{\partial^2 w}{\partial x^2} + \frac{\nu}{R}\frac{\partial w}{\partial x}\right)\frac{\partial w}{\partial x} + \right.$$
$$\left. + \left(\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x}\right)^2 + \frac{\nu}{R}w\right)\frac{\partial^2 w}{\partial x^2}\right];$$
$$F_2^p = \frac{\partial^2 w}{\partial x^2}\sum_{n=1}^{N}\left(\Delta_n^\alpha \varepsilon_x + \nu\Delta_n^\alpha \varepsilon_y\right) -$$
$$- \sum_{n=1}^{N}\frac{\partial^2}{\partial x^2}\left(\Delta_n^\beta \varepsilon_x + \nu\Delta_n^\beta \varepsilon_y\right) - \qquad (5)$$
$$- \sum_{n=1}^{N}\left[\frac{1}{R}\left(\Delta_n^\alpha \varepsilon_y + \nu\Delta_n^\alpha \varepsilon_x\right) - \frac{\partial w}{\partial x}\frac{\partial}{\partial x}\left(\Delta_n^\alpha \varepsilon_x + \nu\Delta_n^\alpha \varepsilon_y\right)\right].$$

The boundary conditions of the problem corresponding to the free boundary of the shell have the form $N_x = 0$; $M_x = 0$; $\frac{\partial M_x}{\partial x} = 0$. In addition, the symmetry conditions with respect to the point $x = L/2$, where L is the length of the shell, are taken into account. The initial conditions of the problem are considered zero.

Algorithm of solution.

To solve the problem, we use the finite-difference method in the form of an implicit scheme. We construct the difference equations for the system of equations of motion of the shell (4). The implicit scheme is obtained with the help of the following representations of u and w at the m-th step in time:

$$\overline{u}^m = \gamma u^{m+1} + \xi u^{m-1}; \quad \overline{w}^m = \gamma w^{m+1} + \xi w^{m-1}. \qquad (6)$$

Here γ, ξ - weight coefficients of the scheme [5], and $\gamma + \xi = 1$.

Substitute (5) into the left-hand sides of equations (4). For the m-th step in time, we obtain

$$\frac{\partial^2 \overline{u}^m}{\partial x^2} = \rho\frac{1-\nu^2}{E}\frac{\partial^2 u}{\partial t^2} - F_1(w) + F_1^P;$$
$$\frac{h^2}{12}\frac{\partial^4 \overline{w}^m}{\partial x^4} + \frac{\overline{w}^m}{R^2} = \frac{1-\nu^2}{Eh}\left(P - \rho h\frac{\partial^2 w}{\partial t^2}\right) - \qquad (7)$$
$$- F_2(u,w) + F_2^P;$$

here $F_1(w), F_1^P, F_2(u,w), F_2^P$ are determined by formulas (5).

Using the central differences and taking into account the boundary conditions, we obtain the algebraic equations corresponding to (7):

$$B_1 u_{i-1}^{m+1} - B_2 u_i^{m+1} + B_3 u_{i+1}^{m+1} = Q_1^m;$$
$$A_1 w_{i-2}^{m+1} + A_2 w_{i-1}^{m+1} + A_3 w_i^{m+1} + \qquad (8)$$
$$+ A_4 w_{i+1}^{m+1} + A_5 w_{i+2}^{m+1} = Q_2^m,$$

where following notation is adopted for the convenience of writing:

$$B_1 = \frac{\gamma E\tau^2}{\rho h_x^2(1-\nu^2)}; \quad B_2 = 1 + 2B_1; \quad B_3 = B_1;$$
$$A_1 = \frac{\gamma h^2}{2h_x^4}; \quad A_2 = -4A_1; \quad A_4 = A_2; \quad A_5 = A_1;$$
$$A_3 = 6A_1 + \frac{\gamma}{R^2} + \frac{\rho(1-\nu^2)}{E\tau^2};$$
$$Q_1^m = -2u_i^m + u_i^{m-1} +$$
$$+ \frac{E\tau^2}{\rho(1-\nu^2)}\left[-\xi\frac{\partial^2 u^{m-1}}{\partial x^2} - F_1(w^m) + F_1^p\right];$$
$$Q_2^m = -\xi\frac{h^2}{12}\frac{\partial^4 w^{m-1}}{\partial x^4} - \frac{\xi}{R^2}w_i^{m-1} -$$
$$- \rho\frac{1-\nu^2}{E\tau^2}(-2w_i^m + w_i^{m-1}) +$$
$$+ \frac{1-\nu^2}{Eh}P_i - F_2(u^m, w^m) + F_2^P.$$

The difference expressions for Q_i^m, F_i^m are easily obtained by replacing the derivatives of u^{m-1}, w^{m-1}, u^m, w^m by the corresponding difference ratios.

The right-hand sides of equations (8) are nonlinearly dependent on $u^m, w^m, u^{m-1}, w^{m-1}$. Here, for brevity, not all the derivatives entering Q_1^m, Q_2^m are written in the difference form, in particular, the terms $F_1(w^m)$, $F_2(u^m, w^m)$ are obtained from (5) by replacing the derivatives of u, w by the corresponding central differences.

In the finite differences, the boundary conditions $N_x = 0,\ M_x = 0;\ \dfrac{\partial M_x}{\partial x} = 0$ for the shell at the point $x = 0$ were written as:b

at $i = 2$

$$u_2^{m+1} = \frac{1}{6h}\left(w_3^m - w_1^m\right)^2 + \frac{4vh_x}{3R} w_2^m + \frac{\left(8u_3^m - 2u_4^m - 3u_2^{m-1}\right)}{3} - \frac{4h_x}{3}\sum_{n=1}^{N}\left(\Delta_n^\alpha \varepsilon_x + v\Delta_n^\alpha \varepsilon_y\right);$$

$$w_1^{m+1} = -w_1^{m-1} + 4w_2^m - 2w_3^m + \frac{24h_x^2}{h^2}\sum_{n=1}^{N}\left(\Delta_n^\beta \varepsilon_x + v\Delta_n^\beta \varepsilon_y\right);$$

$$w_2^{m+1} - \frac{w_1^{m+1}}{3} = \frac{\left(w_1^{m-1} - 3w_2^{m-1} + w_3^m + 2w_4^m\right)}{3} + \frac{8h_x^2}{h^2}\sum_{n=1}^{N}\left\{-\left(\Delta_n^\beta \varepsilon_x\right)_4 + 4\left(\Delta_n^\beta \varepsilon_x\right)_3 - 3\left(\Delta_n^\beta \varepsilon_x\right)_2 + v\left[-\left(\Delta_n^\beta \varepsilon_y\right)_4 + 4\left(\Delta_n^\beta \varepsilon_y\right)_3 - 3\left(\Delta_n^\beta \varepsilon_y\right)_2\right]\right\},$$

at $i = N$

$$u_N^{m+1} = \frac{1}{6h_x}\left(w_{N-1}^m - w_{N+1}^m\right)^2 + \frac{4vh_x}{3R} w_N^m + \frac{\left(8u_{N-1}^m - 2u_{N-2}^m - 3u_N^{m-1}\right)}{3} - \frac{4h_x}{3}\sum_{n=1}^{N}\left(\Delta_n^\alpha \varepsilon_x + v\Delta_n^\alpha \varepsilon_y\right);$$

$$w_{N+1}^{m+1} = -w_{N+1}^{m-1} + 4w_N^m - 2w_{N-1}^m + \frac{24h_x^2}{h^2}\sum_{n=1}^{N}\left(\Delta_n^\beta \varepsilon_x + v\Delta_n^\beta \varepsilon_y\right);$$

$$w_N^{m+1} - \frac{w_{N+1}^{m+1}}{3} = \frac{\left(w_{N+1}^{m-1} - 3w_N^{m-1} + w_{N-1}^m + 2w_{N-2}^m\right)}{3} + \frac{8h_x^2}{h^2}\sum_{n=1}^{N}\left\{-\left(\Delta_n^\beta \varepsilon_x\right)_{N-2} + 4\left(\Delta_n^\beta \varepsilon_x\right)_{N-1} - 3\left(\Delta_n^\beta \varepsilon_x\right)_N + v\left[-\left(\Delta_n^\beta \varepsilon_y\right)_{N-2} + 4\left(\Delta_n^\beta \varepsilon_y\right)_{N-1} - 3\left(\Delta_n^\beta \varepsilon_y\right)_N\right]\right\}.$$

The main points of the three-point and five-point matrix algorithms are known from classical literature. When solving the system of equations (8), a sweep method is used, which has a matrix of tridiagonal and five-diagonal structures, respectively. Solutions are described as:

$$w_{i,k}^{m+1} = \alpha_i w_{i+1,k}^{m+1} + \beta_{i,k} \quad \text{и}$$

$$w_{i,k}^{m+1} = P_i w_{i+1,k}^{m+1} + Q_i w_{i+2,k}^{m+1} + q_{i,k}\,. \qquad (9)$$

The coefficients of these three-point and five-point matrix algorithms are calculated from known recurrence formulas, and the initial values of these coefficients are determined from the boundary conditions. Then, according to (9), we calculated $w_{i,k}^{m+1}$. The necessary values of $w_{N+2,k}^{m+1}$, $w_{N+3,k}^{m+1}$ were found from the boundary conditions:

Results of calculations.

Influences of linearity ($F_1 = 0$, $F_2 = 0$) and nonlinearity ($F_1 \neq 0$, $F_2 \neq 0$) of motion equations of the shell, boundary conditions (concerning N and M), and also the geometrical sizes (thickness, length and radius of the shell), physic-mechanical parameters (steel, D16AT, CuSi3Mn1) and the loading form (an isosceles triangle, sinusoidal) on the nature of deforming of a shell is studied. Calculations were carried out for the steel shell with free ends. On internal surface of the shell the applied pulse loading by duration 10^{-4}s which change in time and coordinate correspond to an isosceles triangle is enclosed. Amplitude of loading q_0 varied. The shell was divided by length on 20 parts, with a step of 0,01 m. Shell sizes: thickness h = 0,001 m; radius R = 0,014 m; long L = 0,2 m. The step on time providing stability of calculating process was defined from a condition of spectral stability of diagrams [4, 10], then was specified by numerical experiments.

In fig. 1 plotted results of calculations of the central point displacement of the shell in time calculated on the basis of the linear (curve 1) and nonlinear (curve 2) of the equations of the theory of a shell according to the explicit scheme, and a curve 3 - results of calculation with attraction of the nonlinear equations calculated according to the implicit scheme are shown. Intensity loading equaled 100 MPa. Apparently, the accounting of nonlinearity of the equations of vibrations of the shell according to the implicit scheme gives the reduction values of a vibration amplitude and the increased values of its frequency

Variation of displacement of central point of the shell in time in case of different values of its thickness, length and radius are also calculated. Reduction of thickness and length of a shell and increase in its radius leads to increase in amplitude of elastic vibrations. For example, in case of reduction of thickness twice (in case of t = $0{,}5 \cdot 10^{-4}$ s) amplitude increases about 2,4 times; in case of the accounting of plastic deformations displacement increases of nearly 20 times. Changes of the cross size (R = 0,014; 0,02; 0,03 m) lead also to sharp change of displacement in two and more times (fig. 2, h = 0,5·10^{-3} m (a curve 1); h = 1,0·10^{-3} m (a curve 2); h = 2,0·10^{-3} m (a curve 3)).

The carried-out calculations in case of values of amplitude of loading equal 10; 20; 50; 100 MPa showed that the maximum elastic displacement of the central point of the shell in case of t=0,5·10^{-4}s are equal respectively 0,1·10^{-3}; 0,2·10^{-3}; 0,46·10^{-3}; 0,95·10^{-3} m. The accounting of plastic properties of material shows that with increase in loading of displacement grow without restrictions (fig. 3, curve 2), and it is possible to receive real results only in case of q_0=10 MPa (fig. 3, a curve 1).

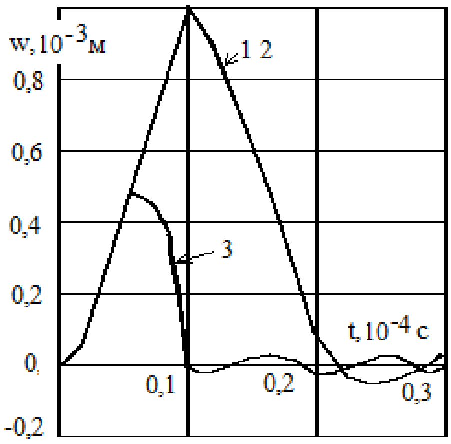

Fig. 1. Deflections of central point of the shell calculated on the basis of the equations: linear (curve 1); nonlinear (curve 2) of the equations according to the explicit scheme and the nonlinear equations according to the implicit scheme (a curve 3).

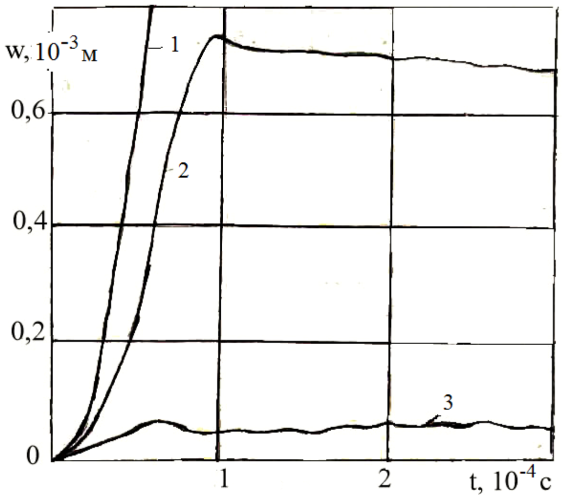

Fig. 2. Influence change of thickness of a shell on elastic-plasticity deflections of her central point: h = 0,5·10^{-3} m (a curve 1); h = 1,0·10^{-3} m (a curve 2); h = ·10^{-3} m (a curve 3).

The same behavior of deforming yields results of calculations in case of change of parameter values of material of a shell: the maximum elastic displacement for steel 0,88·10^{-3} m, D16AT – 0,488·10^{-3} m, CuSi3Mn1 – 1,126·10^{-3} m. The accounting of plastic properties of material in case of t=10^{-4} s with leads to increase in displacement almost twice (fig. 4). Influence of small deviation in mechanical properties of material on the behavior of vibrations of a shell is studied. Calculation for D16AT was carried out in case of ν = 0,3; 0,35. The received results differed no more than for 1%.

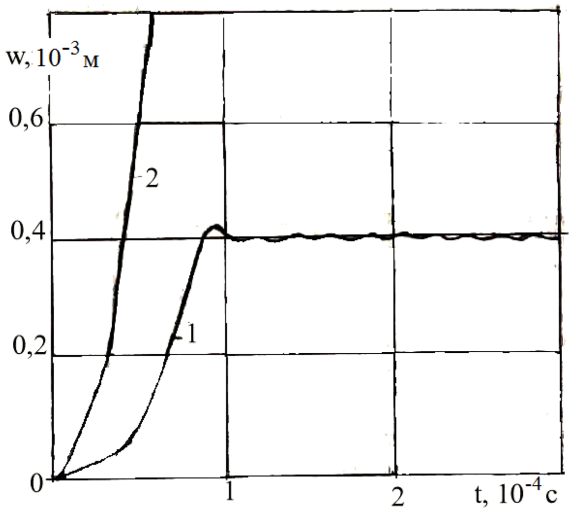

Fig. 3. Influence of the load amplitude on elastic-plasticity displacements of the central point of the shell in time calculated according to the explicit diagram of calculation of q_0=10 MPa (curve 1), q_0=20 MPa (curve 2).

Influence of the form of loading in time behavior construction deformation is studied. Influence of pulses of relatives to shock on the shell is considered: change of loading under the law of an isosceles triangle, sinusoidal and exponential. Calculations are shown a tendency to increase in displacements with growth of length and amplitude of the falling pulse (fig. 5).

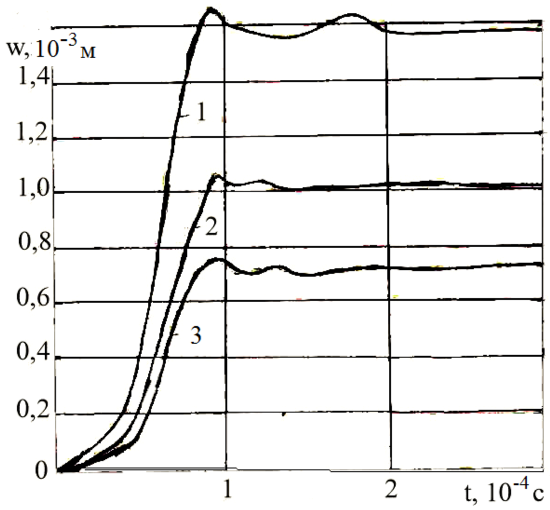

Fig. 4. Influence of parameters of material of the shell (curve 1-D16AT, curve 2-CuSi3Mn1, curve 3 – steel) on elastic-plasticity deflections of her central point.

Parameters of the shell remained, as well as in the previous cases. The module of hardening and yield strength characterizing plastic properties of material made 500 and 400 MPa respectively. Values of stored plasticity deformation it was specified through 10 steps on time. Computation carried out with at amplitude of loading of 100 MPa. Calculations showed that length of the shell and small deviation in mechanical properties of material influence on displacement central point, and increase in radius and thickness were followed by growth of displacements. Comparing of curves of displacements central point of the shell for D16AT (curve 1), by CuSi3Mn1 (curve 2) and steel are given in fig. 6 (curve 3).

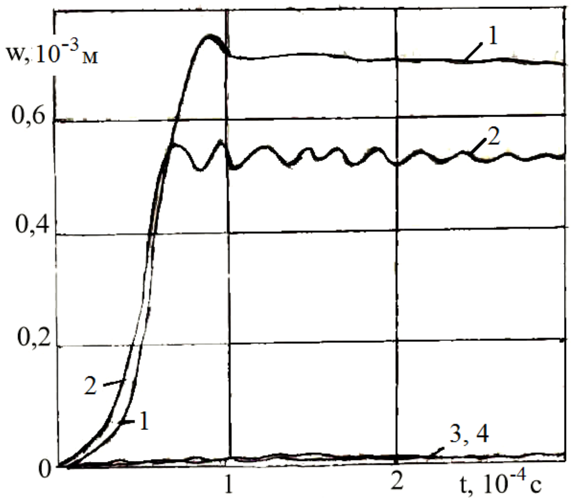

Fig. 5. Influence of loading: under the law of isosceles triangle (curve 1, q_0=100 MPa) sinusoidal (curve 2, q_0=50 MPa) and exponential (curve 3, q_0=5 MPa and curve 4, q_0=10 MPa), on elastic-plasticity deflections of the central point of the shell in time.

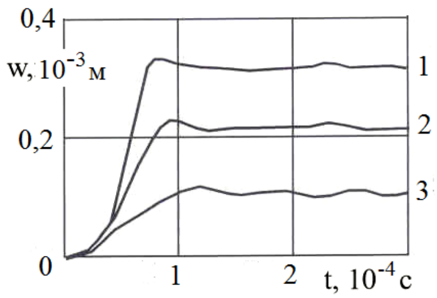

Fig. 6. Dependences of elastic-plasticity deflection of central point of the shell on time for various materials: a curve 1 – D16AT; 2 – CuSi3Mn1; 3 – steel.

Plastic properties of materials are defined according to the algorithm of [4]. Calculations have shown that change of a step of accounting of accumulation of plastic properties of material influenced a residual deflection a little. The maximum plastic deflections are 30-40% more than the maximum elastic deflections. The zone of plasticity is localized at the central point of a shell.

Conclusions.

The shell as a result of influence of pulse loading gets a barrel form. Results of linear and nonlinear calculations differ rather strongly. The accounting of plastic properties of material significantly influences the behavior of deformation of structure. Therefore, the use of the theory of elastoplastic flow in the analysis of this class of problems seems necessary. This numerical technique of the analysis of elastic-plasticity deformation of shell, and also the received results can be widespread for similar calculations of problems of a hydro-elastic-plasticity.

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NONLINEAR ELASTOPLASTIC DEFORMATION OF A HOLLOW FINITE LENGTH CYLINDRICAL SHELL UNDER HYDRODYNAMIC LOADING

***Abstract**: The process of nonlinear elastoplastic deformation of a cylindrical shell under influence of pulse and hydrodynamic loadings is numerically investigated. Calculations of shell were carried out for elastic and elastoplastic models on the basis of the Kirchhoff-Love and Timoshenko theories. The influences of the loading duration, its intensity and amplitude, as well as geometrical and mechanical characteristics of the structure on the nonstationary behavior of the hydroelastoplastic system are analyzed.*

***Key words**: cylindrical shell, Kirchhoff-Love theory, Timoshenko theory, elastoplastic solution, numerical solution.*
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Introduction.

A large number of publications have been devoted to solving problems of studying the stressed-strain state of elastic and elastoplastic deformable systems under impact, pulse and hydrodynamic loadings. Various aspects of the appearance of elastic and elastoplastic deformations of structures under influences of pulse and hydrodynamic loadings [3, 4, 10] and compression waves [5, 6, 8] are investigated, leading to damage of the barrier and the subsequent flow of the containing fluid.

Because of the impossibility of obtaining closed solutions for most of such problems, using of numerical methods seems to be the most efficient [9, 11]. In this case, classical Kirchhoff-Love theory [2] and the refined S.P. Tymoshenko type theories are used to describe behavior of the shell [6]. For the interacting fluid, depending on the problem, various fluid models are used as ideal [4, 8], viscous [2, 7], metastable [3, 10] and others [1, 2, 5].

In additional, in recent years, the development of methods for numerical modeling of high-speed deformation [11, 12] and nonlinear analysis [13, 14] of the dynamic behavior of cylindrical shells of different structures under pulsed [15] and shock [16] loading have been noted.

Therefore, in the future, the study of the dynamic reaction and strength under hydrodynamic loading of structural elements are actual. Below, we investigate the process of nonlinear elastoplastic deformation of a sloping cylindrical shell of finite length under the action of an internal axisymmetric impulse and hydrodynamic loads.

Statement of problem.

The problem of numerical investigation of the nonstationary interaction of elastoplastic shell of finite length containing deformable liquid medium is considered. It is assumed that the shell ends are free and deformed under the influence of external forces acting its inner surface. As a source of disturbances, the non-stationary hydrodynamic pressure that occurs when an underwater explosion charge of cylindrical form is taken, and in the case of the absence of liquid, it is assumed that a short-time pulse acts on the inner surface of the structure.

To describe the behavior of the shell basic relations of the geometrically nonlinear theory of S.P. Timoshenko are assumed. The motion of a cylindrical shell is axisymmetric, so the terms containing the circumferential displacement and derivatives with respect to the angular coordinate in the equations of motion are zero. Then

$$\frac{\partial N_x}{\partial x} = \rho h \frac{\partial^2 u}{\partial t^2};$$
$$\frac{\partial Q_x}{\partial x} + \frac{1}{R} N_y + \frac{\partial}{\partial x}\left(N_x \frac{\partial w}{\partial x} \right) = P - \rho h \frac{\partial^2 w}{\partial t^2}; \qquad (1)$$
$$\frac{\partial M_x}{\partial x} - Q_x = -\rho \frac{h^3}{12} \frac{\partial^2 \psi_x}{\partial t^2}.$$

where y, x are district and axial coordinate; u, w are longitudinal and radial displacements; N_x, N_y are longitudinal and circumferential forces; M_x is axial moment; Q_x is shear force; P is pressure in fluid; ψ_x is angle of rotation; t are time; ρ, R, h are density, radius and thickness of a shell respectively.

Nonlinear relations between components of the deformation tensor and the displacement vector, which allow expressing forces and moments in (1) through displacements, are taken in the form [3]

$$\varepsilon_x = \frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x} \right)^2 + z \frac{\partial \psi_x}{\partial x};$$
$$\varepsilon_y = -\frac{w}{R}; \quad \varepsilon_{xz} = \left(\frac{\partial w}{\partial x} + \psi_x \right) f(z).$$

Relations between the components of stress and deformation tensors is established in accordance with the theory of flow, described in detail in [5], in respect to problems of nonstationary deformation of thin-walled structures

$$\sigma_x = \frac{E}{1-\nu^2}\left[\varepsilon_x + \nu \varepsilon_y - \sum_{n=1}^{n} \left(\Delta_n \varepsilon_x^p + \nu\, \Delta_n \varepsilon_y^p \right) \right];$$
$$\sigma_y = \frac{E}{1-\nu^2}\left[\varepsilon_y + \nu \varepsilon_x - \sum_{n=1}^{N} \left(\Delta_n \varepsilon_y^p + \nu\, \Delta_n \varepsilon_x^p \right) \right]; \quad (2)$$
$$\sigma_{xz} = \frac{E}{2(1+\nu)}\left[\varepsilon_{xz} - \sum_{n=1}^{N} \Delta_n \varepsilon_{xz}^p \right].$$

Substituting expressions (2) in formulas of forces and moment, we obtain the refined expressions for forces and the moment:

$$N_x = \frac{Eh}{1-\nu^2}\left[\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x} \right)^2 - \frac{\nu}{R} w - \sum_{n=1}^{N} \left(\Delta_n^\alpha \varepsilon_x + \nu\, \Delta_n^\alpha \varepsilon_y \right) \right];$$
$$N_y = \frac{Eh}{1-\nu^2}\left\{ \frac{w}{R} + \nu \left[\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial x} \right)^2 \right] - \sum_{n=1}^{N} \left(\Delta_n^\alpha \varepsilon_y + \nu\, \Delta_n^\alpha \varepsilon_x \right) \right\};$$
$$M_x = D \frac{\partial^2 w}{\partial x^2} - \frac{Eh}{1-\nu^2} \sum_{n=1}^{N} \left(\Delta_n^\beta \varepsilon_x + \nu\, \Delta_n^\beta \varepsilon_y \right). \qquad (3)$$

The shear force is defined as:

$$Q_x = \frac{hEk^2}{2(1+\nu)}\left(\frac{\partial w}{\partial x} + \psi_x \right) - \frac{Ek^2}{2(1+\nu)} \int_{-h/2}^{h/2} f(z) \sum_{n=1}^{N} \Delta_n \varepsilon_{xz}^p \, dz. \qquad (4)$$

Taking into account of (3) and (4) equations of motion (1) we will write in the form:

$$\frac{\partial^2 u}{\partial x^2} = \rho\frac{1-\nu^2}{E}\frac{\partial^2 u}{\partial t^2} - F_1(w) + F_1^p;$$
$$-\frac{hEk^2}{2(1+\nu)}\frac{\partial^2 w}{\partial x^2} + \frac{hE}{R^2(1-\nu^2)}w =$$
$$= P - \rho h\frac{\partial^2 w}{\partial t^2} - F_2(u,w,\psi_x) + F_2^p; \qquad (5)$$
$$\frac{E}{\rho(1-\nu^2)}\frac{\partial^2 \psi_x}{\partial x^2} + \frac{6Ek^2}{\rho h^2(1+\nu)}\psi_x =$$
$$= \frac{\partial^2 \psi_x}{\partial t^2} + F_3(w) - F_3^p,$$

where

$$F_1(w) = \frac{\partial w}{\partial x}\frac{\partial^2 w}{\partial x^2} + \frac{\nu}{R}\frac{\partial w}{\partial x};$$
$$F_1^p = \sum_{n=1}^{N}\frac{\partial}{\partial x}\left(\Delta_n^\alpha \varepsilon_x + \nu\,\Delta_n^\alpha \varepsilon_y\right);$$
$$F_2(u,w,\psi_x) = -\frac{hEk^2}{2(1+\nu)}\frac{\partial \psi_x}{\partial x} +$$
$$+\frac{hEk^2}{2(1-\nu^2)}\left[\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial y}\right)^2\right] -$$
$$-\frac{hE}{1-\nu^2}\left[\left(\frac{\partial^2 u}{\partial x^2} + \frac{\partial w}{\partial x}\frac{\partial^2 w}{\partial x^2} + \frac{\nu}{R}\frac{\partial w}{\partial x}\right)\frac{\partial w}{\partial x} +\right.$$
$$\left. + \left(\frac{\partial u}{\partial x} + \frac{1}{2}\left(\frac{\partial w}{\partial y}\right)^2 + \frac{\nu}{R}w\right)\frac{\partial^2 w}{\partial x^2}\right];$$

$$F_2^p = \frac{Ek^2}{2(1+\nu)}\int_{-h/2}^{h/2} f(z)\sum_{n=1}^{N}\frac{\partial}{\partial x}\Delta_n\varepsilon_{xz}^p dz +$$
$$+\frac{hE}{R(1-\nu^2)}\sum_{n=1}^{N}\left(\Delta_n^\alpha\varepsilon_y + \nu\Delta_n^\alpha\varepsilon_x\right) -$$
$$-\frac{hE}{1-\nu^2}\left[\frac{\partial w}{\partial x}\sum_{n=1}^{N}\frac{\partial}{\partial x}\left(\Delta_n^\alpha\varepsilon_x + \nu\Delta_n^\alpha\varepsilon_y\right) +\right.$$
$$\left. + \frac{\partial^2 w}{\partial x^2}\sum_{n=1}^{N}\left(\Delta_n^\alpha\varepsilon_x + \nu\Delta_n^\alpha\varepsilon_y\right)\right];$$
$$F_3(w) = \frac{6Ek^2}{\rho h^2(1+\nu)}\frac{\partial w}{\partial x};$$
$$F_3^p = -\frac{12E}{\rho h^2(1-\nu^2)}\times$$
$$\times\sum_{n=1}^{N}\frac{\partial}{\partial x}\left(\Delta_n^\beta\varepsilon_x + \nu\Delta_n^\beta\varepsilon_y\right) -$$
$$-\frac{6Ek^2}{\rho h^3(1+\nu)}\int_{-h/2}^{h/2} f(z)\sum_{n=1}^{N}\Delta_n\varepsilon_{xz}^p dz. \qquad (6)$$

Thus pressure P in the right hand side of the second equation of (1) is from the following equations for ideal fluid in cylindrical system of coordinates r, x [16]:

- fluid conservation equations

$$\frac{\partial \vartheta_r}{\partial t} = -\frac{1}{\rho}\frac{\partial(P+q)}{\partial r},$$
$$\frac{\partial \vartheta_x}{\partial t} = -\frac{1}{\rho}\frac{\partial(P+q)}{\partial x},$$
$$\frac{\partial \rho}{\partial t} + \rho\left(\frac{\partial \upsilon_r}{\partial r} + \frac{\partial \vartheta_x}{\partial x}\right) = 0$$

where r, x are radial and axial coordinates; ϑ_r, ϑ_x are radial and axial speed of fluid respectively; ρ - current density of liquid; q – artificial viscosity.

- State equation of liquid:

a) Bubble:

$$P = \frac{1}{2\chi_0}\left(f + \sqrt{f^2 + 4nV_0P_0\chi_0}\right);$$

where $f = 1 + \chi_0\rho_0 - \frac{\rho_0}{\rho}$; χ_0=2100 MPa; nV_0 - the volume of the gas-containing bubbles in fluid;

b) Ideally elastic (Tet's equation):

$$P = -\chi(P_0 + B)\frac{\rho-\rho_0}{\rho}\times$$

$$\times\left[1+\frac{\chi-1}{2}\frac{\rho-\rho_0}{\rho}+\frac{(\chi-1)(\chi-2)}{2}\left(\frac{\rho-\rho_0}{\rho}\right)^2\right],$$

where χ, B - some constants (for water: B = 304,5 MPa; χ =7,15);

c) cavitating (destroyed): $P \le P_k$; at the same time it is considered that cavitation in a point of fluid disappears, if $P > P_k$, where P_k - critical value of pressure, P – pressure on Tet;

d) metastable (widely-band equation of Kuznetsov):

$$P = \frac{305(\bar{\rho}^{7,3}-1)}{1+0,7(\bar{\rho}-1)^4}\times$$

$$\times(1-0,012\bar{\rho}^2F)+0,47\bar{\rho}F(T-273)$$

if $1 \le \bar{\rho} < 2,3$;

$$P = 0,1\xi^4 - 47\bar{\rho}F\xi + 0,47F\bar{\rho}(T-273),$$

if $0 < \bar{\rho} < 1$, where

$$\xi = \begin{cases} 10(1-\bar{\rho})+66(1-\bar{\rho})^2-270(1-\bar{\rho})^3, \\ 0,8 \le \bar{\rho} \le 1, \\ 6,6(1-\bar{\rho})^{0,57}\bar{\rho}^{0,25}, 0<\bar{\rho}<0,8; \end{cases}$$

$$\bar{\rho} = \frac{\rho}{\rho_0}; \qquad \rho_0 = 1000\text{кг}/\text{м}^3;$$

$$F = F(\bar{\rho}) = \frac{1+3,5\bar{\rho}-2\bar{\rho}^2+7,27\bar{\rho}^6}{1+1,09\bar{\rho}^6}.$$

THe boundary conditions of the problem with allowance for the free ends of the shell have the form $N_x = 0$; $M_x = 0$; $Q_x = 0$. On the boundary of the contact between the fluid and the shell, the linearized kinematic condition takes place $\frac{\partial w}{\partial t} = \vartheta_r\big|_{r=R}$. The initial conditions of the problem for the shell are zero.

Solution algorithm of the problem.

For the solution of an objective the finite difference algorithm in the form of the implicit scheme is used [5].

Let's construct difference equations for the motion equation of the shell (5). We receive the implicit scheme by means of the following representations u, w and ψ_x on m th step of time:

$$\bar{u}^m = \gamma u^{m+1} + \xi u^{m-1};$$

$$\bar{w}^m = \gamma w^{m+1} + \xi w^{m-1};$$

$$\bar{\psi}_x{}^m = \gamma\psi_x{}^{m+1} + \xi\psi^{m-1}. \qquad (7)$$

Here γ, ξ - weight coefficients of the scheme, and $\gamma + \xi = 1$.

We will substitute (7) in the left hand side of the equations (5). On a step on time of m receive

$$\frac{\partial^2\bar{u}^m}{\partial x^2} = \rho\frac{1-v^2}{E}\frac{\partial^2 u^m}{\partial t^2} - F_1(w) + F_1^P;$$

$$-\frac{hEk^2}{2(1+v)}\frac{\partial^2\bar{w}^m}{\partial x^2} + \frac{Eh}{R^2(1-v^2)}\bar{w}^m =$$

$$= P - \rho h\frac{\partial^2 w^m}{\partial t^2} - F_2(u, w, \psi_x) + F_2^P;$$

$$\frac{E}{\rho(1-v^2)}\frac{\partial^2\bar{\psi}_x{}^m}{\partial x^2} - \frac{6Ek^2}{\rho h^2(1+v)}\bar{\psi}_x{}^m = \qquad (8)$$

$$= \frac{\partial^2\psi^m}{\partial t^2} + F_3(w) - F_3^P;$$

where functions $F_1(w)$, F_1^P, $F_2(u,w)$, F_2^P are in the right parts of the equations (8) on formulas (6).

Using the central differences and taking into account of boundary conditions, receive the difference equations, corresponding (8):

$$\bar{B}_1 u_{i-1}^{m+1} - \bar{B}_2 u_i^{m+1} + \bar{B}_3 u_{i+1}^{m+1} = -\bar{Q}_1^m;$$

$$\bar{A}_1 w_{i-1}^{m+1} - \bar{A}_2 w_i^{m+1} + \bar{A}_3 w_{i+1}^{m+1} = -\bar{Q}_2^m; \qquad (9)$$

$$\bar{C}_1\psi_{i-1}^{m+1} - \bar{C}_2\psi_i^{m+1} + \bar{C}_3\psi_{i+1}^{m+1} = -\bar{Q}_3^m.$$

Here

$$\bar{B}_1 = \frac{\gamma E\tau^2}{\rho h_x(1-v^2)}; \quad \bar{B}_2 = 1+2\bar{B}_1; \quad \bar{B}_3 = \bar{B}_1;$$

$$\bar{A}_1 = \frac{\gamma E\tau^2 k^2}{2\rho h_x^2(1+v)}; \bar{A}_2 = 1+2\bar{A}_1 + \frac{\gamma E\tau^2}{\rho R^2(1-v^2)};$$

$$\bar{A}_3 = \bar{A}_1; \quad C_1 = -\frac{\gamma E\tau^2}{\rho h_x^2(1-v^2)};$$

$$\bar{C}_2 = 1+2\bar{C}_1 + \frac{\gamma E\tau^2}{\rho R_x^2(1-v^2)}; \bar{C}_3 = \bar{C}_1;$$

$$\overline{Q}_1^m = 2u_i^m - u_i^{m-1} + \frac{E\tau^2}{\rho(1-v^2)} \times$$
$$\times \left[\xi \frac{\partial^2 u^{m-1}}{\partial x^2} + F_1(w^m) - F_1^p \right];$$
$$\overline{Q}_2^m = 2w_i^m - w_i^{m-1} + \frac{E\tau^2 k^2}{2\rho h(1+v)} \xi \frac{\partial^2 w^{m-1}}{\partial x^2} -$$
$$- \frac{E\tau^2}{\rho R^2(1-v^2)} \xi w_i^{m-1} -$$
$$- \frac{\tau^2}{\rho h} \left[F_2(u^m, w^m, \psi_x^m) - P - F_2^P \right];$$
$$\overline{Q}_3^m = 2\psi_i^m - \psi_i^{m-1} + \frac{E\tau^2}{\rho(1-v^2)} \xi \frac{\partial^2 \psi^{m-1}}{\partial x^2} -$$
$$- \frac{6E\tau^2 k^2}{\rho h^2(1+v)} \xi \psi_i^{m-1} - \xi \psi_i^{m-1} \tau^2 F_3(w^m) + \tau^2 F_3^P,$$

where h_x - step on length of the shell.

Difference expressions for Q_i^m, F_i^m can be easily obtained by replacing the derivatives of u^{m-1}, w^{m-1}, ψ_x^{m-1}, u^m, w^m, ψ_x^m with the corresponding difference relations.

The right hand side of the equations (8) nonlinearly depend to u^{m-1}, u^m, w^{m-1}, w^m, ψ_x^{m-1}, ψ_x^m. There are for brevity not all derivatives entering in $\overline{Q}_1^m$, $\overline{Q}_2^m$, $\overline{Q}_3^m$, are written difference form, in particular composed $F_1(w^m)$, $F_2(u^m, w^m, \psi_x^m)$, $F_3(w^m)$ turn out from $F_1(w)$, $F_2(u, w, \psi_x)$, $F_3(w)$ (6) when replacing derivatives from u, w, ψ_x corresponding central differences.

In finite differences, the boundary conditions for the shell $N_x = 0;\ M_x = 0;\ Q_x = 0$ at $x = 0$ were written in the form: at $i = 2$

$$u_2^{m+1} = \frac{1}{6h_x}\left(w_3^m - w_1^m\right)^2 + \frac{4vh_x}{3R} w_2^m +$$
$$+ \frac{\left(8u_3^m - 2u_4^m - 3u_2^{m-1}\right)}{3} - \frac{4h_x}{3} \sum_{n=1}^{N} \left(\Delta_n^\alpha \varepsilon_x + v\Delta_n^\alpha \varepsilon_y\right);$$
$$\psi_2^{m+1} = \frac{\left(8\psi_3^m - 2\psi_4^m - 3\psi_2^{m-1}\right)}{3} +$$
$$+ \frac{16h_x}{h^2} \sum_{n=1}^{N} \left(\Delta_n^\beta \varepsilon_x + v\Delta_n^\beta \varepsilon_y\right);$$
$$w_2^{m+1} = \frac{\left(8w_3^m - 2w_4^m - 3w_2^{m-1}\right)}{3} + \frac{4h_x}{3} \psi_2^m +$$
$$+ \frac{4h_x}{3h} \int_{-h/2}^{h/2} f(z) \sum_{n=1}^{N} \Delta_n \varepsilon_{xz}^p dz,$$

at $i = N$

$$u_N^{m+1} = \frac{1}{6h_x}\left[\left(w_{N-1}^m - w_{N+1}^m\right)^2 + \frac{4vh_x}{3R} w_N^m\right] +$$
$$+ \frac{\left(8u_{N-1}^m - 2u_{N-2}^m - 3u_N^{m-1}\right)}{3} +$$
$$+ \frac{4h_x}{3} \sum_{n=1}^{N} \left(\Delta_n^\alpha \varepsilon_x + \Delta_n^\alpha \varepsilon_y\right);$$
$$\psi_N^{m+1} = \frac{\left(8\psi_{N-1}^m - 2\psi_{N-2}^m - 3\psi_N^{m-1}\right)}{3} -$$
$$- \frac{16h_x}{h^2} \sum_{n=1}^{N} \left(\Delta_n^\beta \varepsilon_x + v\Delta_n^\beta \varepsilon_y\right);$$
$$w_N^{m+1} = \frac{\left(8w_{N-1}^m - 2w_{N-2}^m - 3w_N^{m-1}\right)}{3} +$$
$$+ \frac{4h_x}{3} \psi_2^m - \frac{4h_x}{3h} \int_{-h/2}^{h/2} f(z) \sum_{n=1}^{N} \Delta_n \varepsilon_{xz}^p dz.$$

Here the central differences were applied. In the derivation of the first and last relationships, one-sided differences were also used, for example

$$\frac{\partial u}{\partial x} = \frac{1}{4h_x}\left(-3u_2^{m+1} + 4u_3^{m+1} - u_4^{m+1} - 3u_2^{m-1} + 4u_3^{m-1}\right. \tag{10}$$
$$\left. - u_4^{m-1}\right) = \frac{1}{4h_x}\left(-3u_2^{m+1} + 8u_3^m - 2u_4^m - 3u_2^{m-1}\right)$$

Boundary conditions in the cross section $x = L/2$ (or $x = L$) were written analogously. Equations (9), (10) are represented in the form convenient for solutions by a tridiagonal matrix algorithm. Let us briefly discuss the method for solving equations (9). The system (9) has a matrix of tridiagonal structure and can be solved by the tridiagonal matrix algorithm. As is known, in this case the solution of the system is represented as follows

$$u_{i,k}^{m+1} = \alpha_i u_{i+1}^{m+1} + \beta_{i,k} ;$$
$$w_{i,k}^{m+1} = \alpha_i^I w_{i+1}^{m+1} + \beta_{i,k}^I ; \qquad (11)$$
$$\psi_{i,k}^{m+1} = \alpha_i^{II} \psi_{i+1}^{m+1} + \beta_{i,k}^{II} .$$

The first stage of the solution, so-called direct algorithm, consists in the sequential determination of the coefficients by the recurrence formulas α_i, $\beta_{i,k}$, α_i^I, $\beta_{i,k}^I$, α_i^{II}, $\beta_{i,k}^{II}$, . At the beginning, the $\alpha_3, \beta_{3,k}, \alpha_3^I$, $\beta_{3,k}^I, \alpha_3^{II}, \beta_{3,k}^{II}$ are calculated, and α_2, $\beta_{2,k}$ α_2^I, $\beta_{2,k}^I$, α_2^{II}, $\beta_{2,k}^{II}$ are used, which are found from the boundary conditions at $x = 0$. Then, starting from α_3, $\beta_{3,k}$ α_3^I, $\beta_{3,k}^I$, α_3^{II}, $\beta_{3,k}^{II}$, they are found in α_4, $\beta_{4,k}, \alpha_4^I$, $\beta_{4,k}^I$, $\alpha_4^{II}, \beta_{4,k}^{II}$, etc., up to α_{N+2}, $\beta_{N+2,k}$ α_{N+2}^I, $\beta_{N+2,k}^I$, α_{N+2}^{II}, $\beta_{N+2,k}^{II}$.

The second stage, or the reverse run, consists in determining, by (11), the required values $u_{i,k}^{m+1}$, $w_{i,k}^{m+1}$, $\psi_{i,k}^{m+1}$. In the beginning are calculated $u_{N+1,k}^{m+1}, w_{N+1,k}^{m+1}, \psi_{N+!,k}^{m+1}$ as $u_{N+1,k}^{m+1}, w_{N+1,k}^{m+1}, \psi_{N+!,k}^{m+1}$ it is known from the condition at $x = L$.

The equations of hydrodynamics are solved numerically using the difference algorithm of M. Wilkins [14]. The finite-difference formulation of the original differential equations includes discretization with respect to time and space coordinates. Discretization with respect to spatial variables was carried out by finite-difference operators using quadrangular mesh nodes with a second order of accuracy. In calculations, the relative volume in the mass conservation equation was identified with the volume of the cell of the finite-difference node, and the derivatives in the equation of motion of continuous media were calculated from the position of the four mesh nodes approaching the node under consideration. In this case, the velocities and displacements were calculated for the mesh nodes, and the density, stresses, damage parameters and deformation were calculated for the center of the cell. An explicit difference scheme is used for time integration.

Results of calculations.

As an example, we study the reaction of steel cylindrical shell of finite length to the action of an internal hydrodynamic loading. Geometrical dimensions of the shell: R = 0.014 m; h = 0.001 m; L = 0.2 m. The material characteristics are as follows: E = 200,000 MPa; ν = 0.25; ρ = 7850 kg / m^3; σ_t = 400 MPa; E_1 = 500 MPa. Hydrodynamic loading occurs when a cylindrical charge of explosive, located along the axis of the cylinder filled with fluid, is undermined.

The pressure is determined by the dependence defined for spherical charges [6]. Ends of the shell are free.

The problem is axisymmetric with respect to the central point along the length, and therefore consider half of the computational domain. We divide the computational domain into mesh with step h_x=L/20; h_r=R/10; τ =h^*/(ka), h^*=min(h_x,h_r), and the coefficient k was determined from the stability condition of the scheme [5]. The values of the accumulated plastic deformation were refined through a certain step τ. The charge is located in the volume of two calculated cells at the point x = L / 2.

The shell was divided in thickness into 4 parts. The step along this coordinate was 0.00025 m, a τ = 0.2 mks. Accumulated plastic deformation was refined through step $\tau = \tau_1$. Calculations showed that a change $5\tau > \tau_1$, and an increase in the thickness division up to 8 parts, had practically no effect on the residual displacements.

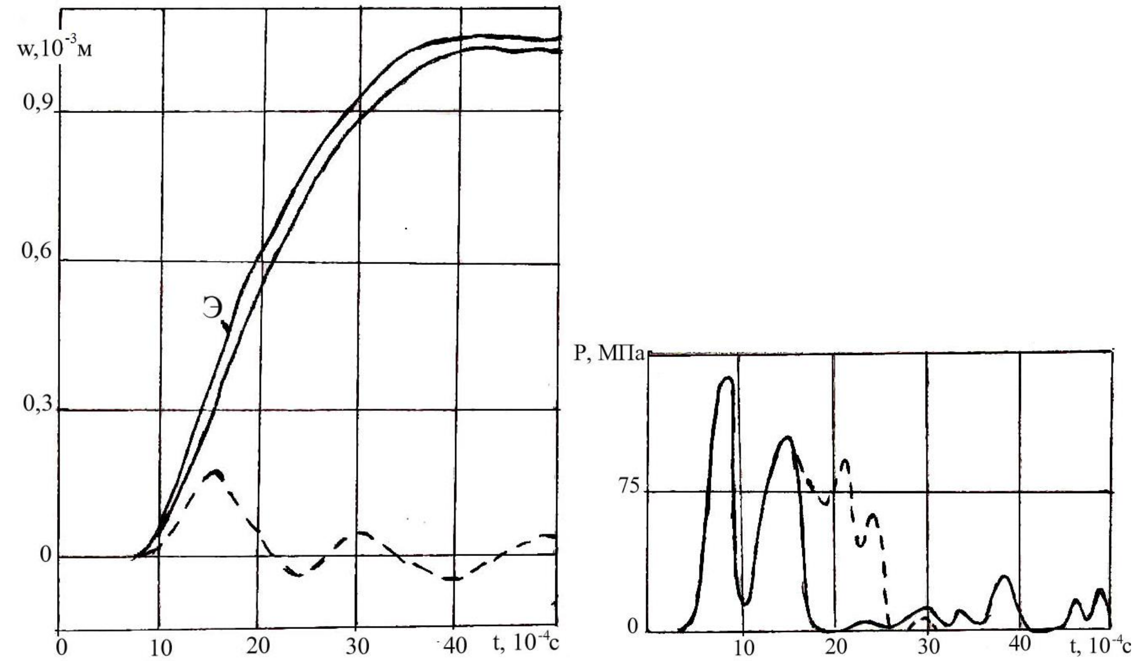
Further increases led to approximation of the results for the elastic shell, for example, at $\tau_1 = 20\tau$, the maximum deflections differed by a factor of two than $\tau_1 = \tau$.

Fig. 1 plotted deflection w (Fig. 1, a) and the pressure variation curves P (Fig. 1, b) in a bubble liquid of small gas content (nV = 0.000009 [5]) of the shell at the point x = L / 2 at q_0 = 1000 MPa (P_0 is the initial pressure in the gas). The solid curves determine w and P calculated with allowance for, dashed curves - without taking into account the plasticity of the material of the shell. The solid curve selected by the letter Э was obtained experimentally [6].

Theoretical and experimental solid curves agree well with each other. It follows from the comparison that taking into account the plastic properties of the material leads to a significant increase in the maximum values of deflections. Also Fig. 1 shows that ductility leads to decrease of the pressure wave amplitude in the fluid.

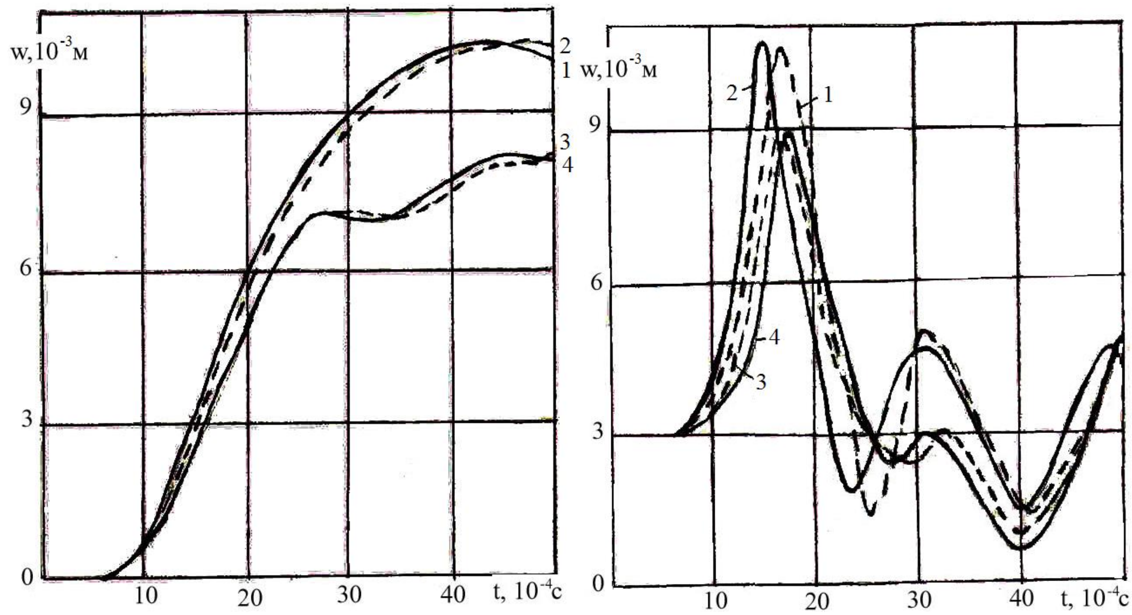
The influence of the fluid model on the deflections of the shell was investigated. Figure 2 shows the time variation of deflections of the central point of the shell, depending on the fluid models, respectively. The curve numbers correspond to model numbers. The calculations were carried out taking into account the plasticity (a) and without it (b). It can be seen that the maximum deflections of the shell, determined with allowance for ductility, exceed the corresponding values for the elastic shell. In addition, models of bubble and cavitation of fluids give similar results, and the model of Theta - with the model of Kuznetsov. This can be explained by the fact that the Theta model of the fluid admits rarefaction waves of arbitrarily large amplitude, and the Kuznetsov model (boiling liquid at room temperature) is close to the

Theta equation. Models of bubble and cavitation of liquid do not allow significant negative pressures.



a) *b)*

Fig.1. Dependences of the deflection *w* (*a*) of the shell and the pressure P (*b*) in a bubble liquid of a small gas content with time. Continuous curves are calculated taking into account, a dasheds - without taking into account the plasticity of the shell material. The solid curve, isolated by the letter *Э*, was obtained experimentally [5].



a) *b)*

Fig.2. Time variation in deflections of the central point of the shell as a function of time for different fluid models (*a* - with allowance for, *b* - without plasticity).

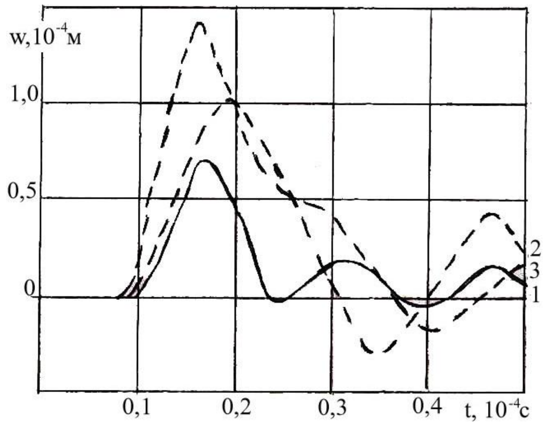


Fig.3. Influence of changes in the parameters of the shell material (curve 1 - steel, 2 - CuSi3Mn1, 3 - D16AT) on the deflections of the central point of the elastic shell.

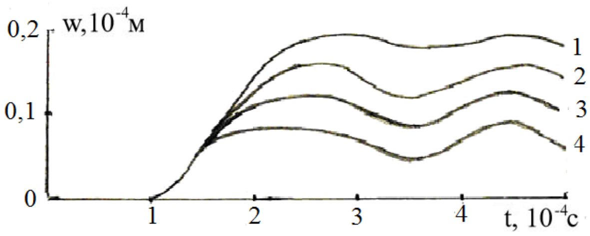


Fig.4. Step-by-step account of the influence of the accumulated plastic deformation of the shell on its deflections (curve 1 - through 1 step, curve 2 - through 5 steps, curve 3 - through 10 steps, curve 4 - through 20 steps)

The effect of changes in material parameters and shell geometry is not significant for the stability of computations. The calculations were carried out until such a time that the edge effects do not affect the residual deflection acquired by the shell (Fig. 3).

A step-by-step account of the accumulated plastic deformation of the shell significantly affects the deflections of its central point (Fig. 4).

Conclusions.

In the process of calculations, it is established that the influence of the hydrodynamic load generates a complex stressed-strain state in the hydro-elastic-plastic system. The influence of the loading parameters and the medium state is essential for evaluating the strength and load-carrying capacity of the shell. Therefore, the use of the theory of elastoplastic flow in the analysis of this class of problems seems necessary. Thus, the developed numerical method and the results of the work make it possible to more reasonably approach the dynamic calculation of some technical objects and designs, more accurately mathematically simulate and solve a number of problems of non-stationary hydroelasticity, taking into account the nonlinear nature of structural elements in the nonstationary interaction with the medium. The proposed numerical method for solving this problem based on Timoshenko's nonlinear model for the shell and for various models (bubble, cavitation, metastable) of an ideal fluid can be applied to a number of related problems in mathematical physics.

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SECTION 21. Pedagogy. Psychology. Innovations in the field of education.

IMPLEMENTATION OF JOINT EDUCATIONAL PROGRAMS ON PREPARATION OF IT-SPECIALISTS IN TARAZ STATE UNIVERSITY NAMED AFTER M.KH.DULATI

***Abstract**: The article is devoted to the interaction of Taraz State University named after M.Kh.Dulati and foreign partner universities in the development and implementation of joint educational programs. The author reveals the main stages of the organization of the educational process for joint educational programs. Based on the analysis of the organization of the educational process in partner universities, the degree of participation of universities in the implementation of JEP is determined.*

***Key words**: joint educational program, credit technology training, competencies.*

***Language**: Russian*

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РЕАЛИЗАЦИЯ СОВМЕСТНЫХ ОБРАЗОВАТЕЛЬНЫХ ПРОГРАММ ПО ПОДГОТОВКЕ IT-СПЕЦИАЛИСТОВ В ТАРАЗСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ ИМ.М.Х.ДУЛАТИ

***Аннотация**: Статья посвящена вопросам взаимодействия Таразского государственного университета им.М.Х.Дулати и зарубежных вузов-партнеров в разработке и реализации совместных образовательных программ. Автор раскрывает основные этапы организации учебного процесса по совместным образовательным программам. На основе анализа организации учебного процесса в вузах-партнерах определяется степень участия вузов в реализации СОП.*

***Ключевые слова**: совместная образовательная программа, кредитная технология обучения, компетенции.*

Введение.

Активное развитие академической мобильности в Казахстане получило старт после официального присоединения Казахстана в марте 2010 года к Болонской декларации. После того как Казахстан стал полноправным членом европейского образовательного пространства на академическую мобильность преподавателей и студентов стали выделятся большие средства из республиканского бюджета, кроме того вузы также стали закладывать средства на ее развитие.

Основным условием успешного развития академической мобильности является максимальное сходство уровней высшего и послевузовского образований во всех странах-участницах, а также прозрачность и сопоставимость степеней, выдаваемых по результатам обучения. В свою очередь, важным средством и инструментом достижения такого сближения и гармонизации систем высшего образования являются совместные образовательные программы, которые позволяют вузам совместными усилиями решать задачи, иногда невыполнимые для отдельных вузов. Реализация совместных образовательных программ предполагает обмен как преподавателями, занятыми в чтении тех или иных курсов, так и студентами, которые обучаются по совместной программе. Таким образом, можно сказать, что академическая мобильность и совместные образовательные программы тесно взаимосвязанные между собой процессы. Кроме того, необходимо отметить, что число программ двойных дипломов является одним из важных показателей инновационной деятельности высшего учебного заведения.

Материалы и методы исследования.

В Таразском государственном университете им. М.Х.Дулати активно ведется работа по реализации совместных образовательных программ с зарубежными вузами-партнерами. На сегодняшний день партнерами университета по двудипломному образованию по подготовке IT-специалистов являются такие ведущие европейские вузы как государственный Люблинский технический университет и Политехнический институт Брагансы.

Согласно заключенным меморандумам о реализации двудипломного образования выпускники получат дипломы двух университетов о присвоении одной и той же степени по одной и той же специальности.

Обучение по совместным образовательным программам осуществляется на основе согласованных учебных планов и учебных программ дисциплин, методов обучения и оценки знаний обучающихся, взаимного признания результатов обучения в вузах-партнерах.

В совместной программе определяется перечень и трудоемкость обязательных дисциплин в кредитах, читаемых в каждом вузе-партнере, с указанием сроков обучения, видов учебных занятий, форм контроля и преподавателя. Обязательно учитываются государственные общеобязательные стандарты образования Республики Казахстан и страны вуза-партнёра.

С начала текущего учебного года университет приступил к подготовке будущих инженеров-мехатроников. На основании меморандума, заключенного с Люблинским техническим университетом наиболее подготовленные студенты уже со второго семестра следующего учебного года будут направлены в этот университет для дальнейшего обучения. Обучение будет проводится совместно двумя факультетами Люблинского технического университета (факультет механики и факультет электроники и информатики). Материальная база Люблинского технического университета позволит нашим студентам получить знания в области механики, построения и эксплуатации микроэлектронной техники, автоматики и робототехники, автоматизации и управления.

Список умений, которые студенты получат в процессе обучения по специальности «Мехатроника», очень длинный. К самым популярным видам деятельности можно отнести:

- Проведение оценки актуальности, значимости и перспективности проектов;
- Создание программного обеспечения для приборов и мехатронных систем;
- Контроль процесса разработки и собственно разработок для соблюдения всех общепринятых правил и стандартов;
- Составление лицензионных и патентных паспортов для технологий и устройств;
- Составление инструкций и документаций по устройствам;
- Разработка макетов модулей систем (информационных, электрогидравлических, микропроцессорных, электронных);
- Составление проектной документации, описывающей изготовление и процесс создания конструкций;
- Изготовление, сборка и тестирование техники.

Реализацию двудипломного образования совместно с Политехническим институтом Брагансы (IPB) по специальности магистратуры «Информационные системы» университет планирует начать с 2018-2019 учебного года. Подготовка магистрантов по данной специальности будет проводиться по научно-педагогическому направлению. Программа предполагает научно-методологическую направленность обучения и углубленную специализированную подготовку в области информационных технологий. Программа имеет целью достижение высокого уровня научно-технических знаний и профессиональных навыков в следующих областях: современные информационные технологии в управлении предприятиями; администрирование служб и приложений информационных систем; проектирование и разработка различных компонентов информационных систем и в целом информационных систем, а также обеспечение участия Республики Казахстан в международном образовательном пространстве и на международном рынке труда.

Период обучения в магистратуре в Политехническом институте Брагансы как и в ТарГУ им.М.Х.Дулати составляет 2 года. Общее количество кредитов, которые должен освоить магистрант и которые будут признаны обоими вузами-партнерами за все время обучения составляет 120 кредитов ECTS. Согласно меморандуму о двудипломном образовании между ТарГУ им.М.Х.Дулати и IPB магистранты первый год будут обучаться в ТарГУ в соответствии с академическим календарем и учебным планом и должны будут освоить 54 кредита KZ или 90 кредитов ECTS, 60 из которых IPB перезачтет. Остальные 30 кредитов магистрант освоит за счет педагогической практики и дисциплин, которые являются обязательными по казахстанскому стандарту. При этом условии 2-ой год магистранты будут обучаться в IPB. В течении второго года обучения магистранты освоят 60 кредитов ECTS, из которых 39 отводятся на исследовательскую практику, научно-исследовательскую работу и защиту диссертации, 18 на изучение профильных дисциплин и 3 на сдачу комплексного экзамена. В конечном итоге магистранты, которые будут обучаться по совместной образовательной программе освоят не менее 120 кредитов ECTS в течении всего периода обучения, которые будут признаны и Таразским государственным университетом им.М.Х.Дулати и Политехническим институтом Брагансы.

Приобретенные в ходе обучения общие и профессиональные компетенции откроют выпускникам доступ к деятельности в области образования, а также в области информационных технологий. Академическая степень «магистр» позволит перейти к программам 3-его уровня образования – докторантуре согласно Португальской системе высшего образования и Государственному общеобязательному стандарту образования РК.

Обучение по совместной образовательной программе будет осуществляться согласно принципам кредитной технологии обучения, а также регулироваться внутренними нормативными документами обоих вузов.

Так например, правила проведения экзаменов и политика оценки знаний по части теоретического курса, освоенного магистрантом в Политехническом институте Браганса, будут регулироваться общим регламентом IPB и педагогическим регламентом факультета технологии и менеджмента, а в Таразском государственном университете – в соответствии с Академическими правилами ТарГУ. В конце каждого учебного периода вуз-партнер, реализующий соответствующую часть программы, выдаст обучающемуся транскрипт, который будет учитываться при переводе магистранта на следующий год обучения в соответствии с накопленными баллами.

В случае получения неудовлетворительной оценки магистрант будет иметь право повторную сдачу экзамена в дополнительную сессию, предусмотренную академическим календарём вуза. В случае невыполнения магистрантом учебной программы дисциплины, магистрант может быть допущен к повторному прохождению дисциплины с последующей сдачей экзамена в указанные сроки.

Педагогическая практика, входящая в учебный план ТарГУ, будет проводится в соответствии с действующей Программой педагогической практики ТарГУ. Контроль и оценивание педагогической практики осуществляется руководителем практики согласно установленных правил.

Исследовательская практика проводится на кафедре «Информационные системы» Политехнического института Браганса. Контроль, консультирование и оценивание результатов возлагается на соруководителя магистранта в соответствии с Общим Регламентом IPB. Результаты прохождения практик фиксируются в сертификате с указанием вида практики, задач, результатов обучения, места прохождения практики, количества освоенных кредитов и полученной оценки. В случае неосвоения программы практик, магистрант не допускается к защите магистерской диссертации.

Научно-исследовательская работа магистранта проводится в соответствии с Положением о научно-исследовательской работе магистранта и Общим регламентом IPB. Руководство научно-исследовательской работой магистранта осуществляется совместно с соруководителями магистранта.

Успешное завершение второго этапа НИРМ (НИРМ 2) фиксируется в Акте IPB, где указывается выполненный объем работы и полученная оценка.

Допуск магистранта к защите и защита магистерской диссертации проводится в соответствии с Регламентом IPB и Положением о магистерской диссертации. Соруководители магистранта со стороны ВУЗов-партнеров предоставляют отзывы в указанные сроки.

Комплексный экзамен и защита магистерской диссертации проводятся в Политехническом институте Браганса в соответствии с Регламентом IPB и Положением о деятельности государственной аттестационной комиссии при on-line участии членов Государственной аттестационной комиссии ТарГУ, утвержденной приказом Ректора ТарГУ.

Основным критерием завершенности образовательного процесса является полное освоение магистрантом Программы двудипломного образования магистратуры. Лицам, успешно закончившим обучение, присваивается степень каждого вуза-партнера и вручаются два диплома: диплом ТарГУ и диплом Политехнического института Браганса с соответствующими транскриптами. Диплом зарубежного вуза-партнера, полученный одновременно с дипломом ТарГУ, признаётся в Республике Казахстан в соответствии с действующим законодательством.

Профиль программы включает развитие научно-технический знаний и профессиональных навыков в следующих областях:

- современные информационные технологии в управлении предприятиями;

- администрирование служб и приложений информационных систем;

- проектирование и разработка различных компонентов информационных систем и в целом информационных систем.

Степень «магистр» присуждается тем магистрантам, которые демонстрируют в своей области исследований способность:

А) развивать и совершенствовать знания, полученные в первом цикле образования (бакалавриат), с целью применения этих знаний в реальных ситуациях, в том числе, в своей области исследований;

Б) применять свои знания и умения в решении междисциплинарных проблем в области профессиональной деятельности;

С) расширять и углублять свои знания, обогащать профессиональную компетенцию на основе использования информационных и образовательных технологий, осуществлять поиск информации и креативных решений;

D) четко и недвусмысленно формулировать свои выводы и аргументы, которые лежат в их основе как для экспертов, так и для неспециалистов;

Е) развивать компетенции, которые позволят производить самооценку и мотивировать на дальнейшее обучение на протяжении всей жизни.

Заключение.

Разработка и реализация совместных образовательных программ дает магистрантам новые дополнительные возможности для овладения профессией и развития нового типа мышления, а также:

- Более широкую профессиональную мобильность и востребованность на рынке труда.

- Дополнительный академический и культурный опыт за границей.

- Создание единого европейского рынка труда.

- Повышение конкурентоспособности на рынке труда, ввиду наличия у выпускника двойного диплома.

- Возможность получения навыков работы в транснациональных компаниях и мультикультурных средах.

Для преподавателей университета реализация совместных образовательных программ дает новые возможности для профессионального сотрудничества и роста; развитие сотрудничества в научных исследованиях с зарубежными коллегами; установление долговременных профессиональных контактов.

Для вуза в целом реализация совместных образовательных программ способствует повышению конкурентоспособности, что включает в себя:

- Разработку более качественных и привлекательных образовательных программ.

- Умножение академического потенциала.

- Модернизацию учебных планов и технологий обучения.

- Формирование, апробация, корректировка и внедрение общих европейских принципов и моделей высшего образования.

- Обогащение существующих образовательных программ инновационными элементами зарубежных образовательных программ.

- Увеличение потоков мобильности студентов и преподавателей.

Таким образом, развитие международных совместных образовательных программ создает колоссальные возможности для магистрантов и вузов в целом. Магистранты получат новые знания и навыки, международное образование в целом расширит их возможности на рынке труда. Увеличение академической мобильности из европейских вузов-партнеров является одним из основных вопросов, стоящих сегодня на повестке дня развития международной деятельности казахстанских вузов.

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SECTION 17. World history.
History of science and technology.

THE HISTORY OF THE CONQUEST OF CENTRAL ASIA BY THE RUSSIAN EMPIRE IN RUSSIAN TURKESTANOLOGY IN THE MIDDLE OF THE 19-TH- EARLY 20 CENTURIES.

***Abstract**: This article provides an analysis of the work of Russian Turkestanologists on the conquest of Central Asia by the Russian empire. The authors of most of the works were the top officers of the Russian army, or military figures who were active participants of military campaigns in Central Asia. Both the special works on general history of the conquest of Central Asia as well as the works on the history of seizure of specific khanates, cities, or battles are brought to the historiographical analysis. These works were composed from the 60-s of the 19th century, up to the beginning of the 20th century, and formed the basis of one of the areas of Russian Oriental studies - Turkestan studies. An analysis of these works makes it possible to identify the reasons for the start of active hostilities by the Russian Empire, a description of the course of events, military skills of the howling sides and the consequences of these events for the peoples of the Central Asian region.*

***Key words**: The conquest of Central Asia, the history of Turkestan, the history of Central Asia and the Central Asian khanates, 19th century, historiography, military actions, sources, an analysis.*
***Language**: Russian*
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ИСТОРИЯ ЗАВОЕВАНИЯ РОССИЙСКОЙ ИМПЕРИЕЙ СРЕДНЕЙ АЗИИ В РОССИЙСКОМ ТУРКЕСТАНОВЕДЕНИИ СЕРЕДИНЫ XIX – НАЧАЛА XX ВВ.

***Аннотация**: В данной статье дается анализ работ российских туркестановедов по вопросам завоевания Российской империей Средней Азии. Авторами большинства трудов являлись высшие офицерские чины русской армии, либо военные деятели, которые были активными участниками военных кампаний в Средней Азии. К историографическому анализу nctionпривлечены как специальные работы по общей истории завоевания Средней Азии, так и труды по истории завоевания отдельных ханств, городов либо сражений. Эти труды были написаны с 60-х годов 19 века, вплоть до начала XX века и легли в основу одного из направлений русского востоковедения – туркестановедения. Анализ данных работ позволяет выявить причины начала активные военных действий Российской империей, описание хода событий, военное мастерством воющих сторон и последствия этого события для народов среднеазиатского региона.*

***Ключевые слова**: Завоевание Средней Азии, история Туркестана, история Средней Азии и среднеазиатских ханств, 19 век, историография, военные действия, источники, анализ.*

Введение

Становление централизованного Российского государства на протяжение XVIII-XIX веков отличалось многообразием форм и вариантов включения соседних народов и их территорий в его европейской и азиатской частях, сочетанием дипломатических переговоров, военных форм, завершавшихся подписанием мирных договоров, установлением новых, более совершенных способов зависимости.

К середине XIX века Россия аннексировала огромную область Казахской степи, безопасность которой обеспечивали такие крепости, как Иргиз, Тургай и Аральск к северу от Аральского моря (заложены в 1845-1847 гг.), Перовск – в низовьях Сыр-Дарьи и Верный – у подножья Тянь-Шаня.

До российского завоевания в Средней Азии было три государства во главе с узбекскими династиями: Бухарский эмират, Хивинское и Кокандское ханства. Все эти государства имели дифференцированную административную и сложную налоговую систему. Источником нестабильности здесь были частые войны между ханствами и постоянные внутренние раздоры между отдельными наместниками.

Крымская война (1853 – 1856 гг.) и необходимость борьбы за полное подчинение горских народов Кавказа задержали дальнейшую российскую экспансию на юг еще примерно на десятилетие. Только после того, как в 1864 году было подавлено сопротивление черкесов, началось завоевание Средней Азии. За этим стояли, как и в других случаях колониальной экспансии, экономические, стратегические и политические мотивы.

Начиная с 40-х годов XIX века русское правительство предпринимает ряд военных мероприятий по планомерному продвижению вглубь Средней Азии. Вопреки указаниям из Петербурга М.Г. Черняев захватил в 1865 году Ташкент. В 1868 году после двух решающих битв на Чупанатинских и Зирабулакских высотах была решена участь Бухарского эмирата, а в 1873 году – Хивинского ханства. В этом же году произошло подписание ими договоров о протекторате. В 1876 году Кокандское ханство было завоёвано русскими войсками и ликвидировано, а на его месте образована новая российская административная единица – Ферганская область. Последним среднеазиатским регионом, завоёванным Россией к середине 80-х годов XIX века, была расположенная далее всего на западе территория с многочисленным туркменским народом. С разрешением Памирского вопроса в 1895 году вопрос о завоевании Средней Азии для Российского государства был окончательно решен.

Источники

С началом первых русских походов, направленных на покорение обширных территорий Средней Азии, появляется тенденция письменного фиксирования всех происходящих процессов – именно так закладывались основы *российского туркестановедения*. Авторами первых таких сочинений были офицеры различного ранга, чиновники, военные специалисты, в большинстве случаев не получившие специальной научной подготовки, но прошедшие обучение в военных учреждениях Российской империи. Они руководствовались, прежде всего, собственными впечатлениями и наблюдениями. В русском востоковедении их принято относить к практическому направлению. Задачи, поставленные перед ними, были тесно связаны со стратегическими целями внешней политики России и направлены на непосредственное изучение экономического и политического положения стран Востока. Несмотря на то, что большинство из созданных ими работ носят отпечаток политического консерватизма, они представляют значительный информационный и исследовательский интерес, не потеряв до сих пор своего научного значения.

В целом, все имеющиеся работы представителей практического востоковедения, посвященные истории завоевания Российской империей Средней Азии, можно разделить на 2 группы:

I группа представлена теми историческими сочинениями, авторы которых предпринимали попытки написания общей истории завоевания Туркестанского края (40-е - 90-е годы XIX века). И только на начало XX века приходится создание комплексных трудов по истории завоеванию Туркестанского края.

II группу сочинений составляют труды, освещающие исключительно историю завоевания каждого ханства в отдельности, либо описание конкретных военных походов (в основном, появляются они с конца 90-х годов 19 века).

Авторами **первых обобщающих трудов**, по истории завоевания относимых нами к **первой группе**, являлись боевые офицеры, непосредственные участники военных действий: А. Макшеев, Б. Эсадзе, А.Галкин и др.[1-5]. Для этих работ характерно ретроспективное воспроизведение событий, как предшествующих завоеванию (торговые и дипломатические взаимоотношения), так и освещение самих военных действий.

В «Кратком очерке завоевания Средней Азии» А.Галкин все свое внимание сосредотачивал на событиях завоевания, почти полностью игнорируя личностные характеристики. Особое место в русской завоевательной политике, отводилось занятию города Ташкента, что способствовало усилению русских позиций в Азии.

В качестве особой страницы русского покорения Средней Азии автор выделял походы по покорению туркменских племен, отмечая их особую ожесточенность, значительные потери со стороны России. Годом окончательного завоевания Средней Азии автор считает Кушкинский бой 1885 года, который, по его мнению, являлся «последним звеном в цепи кровавых событий в Средней Азии». Как можно заметить, автор, в своей работе делает акцент именно на «кровавых» событиях минувшей военной кампании, что позволяет говорить об определенной объективности написанной истории и реальной цене русского завоевания среднеазиатских ханств.

Д.И. Романовским наиболее значительным в истории завоевания Россией Средней Азии, видится период с 1854 по 1867 годы, когда осуществлялись первые походы, и шел процесс закрепления русской власти. Поддерживая наступательную русскую политику в Азии, автор в тоже время предостерегает местную администрацию от необдуманных и вместе с тем скоропалительных решений, предлагая «больше думать, чем действовать, не торопиться двигаться вглубь».

Большую ценность для исследователей представляет многотомный «Сборник материалов для истории завоевания Туркестанского края», собранный военным инженером, полковником А.Г. Серебрянниковым. Осознавая всю важность личных бумаг крупных военных деятелей русской армии для будущего написания истории завоевания Средней Азии, а также распоряжения и исходящие документы, а автор, по крупицам собрав такие материалы, издал их отдельными томами. Сюда вошли документы, освещающие события 1839, 1847, 1852, 1864-1866, 1876 годов на территории Средней Азии. Причём, по словам самого А. Серебрянникова, он «старался воспроизвести не только сам документ, но и те резолюции и пометки, которые на нем делались». Несомненно, такие личные заметки офицеров Генерального штаба, на наш взгляд, имели не меньшую ценность, чем сам документ, т.к. зачастую в них заключалась основная суть всей проводимой завоевательной политики.

Наиболее значительным в истории завоевания Россией Средней Азии Д.И. Романовским виделся период с 1854 по 1867 годы, когда осуществлялись первые походы и шёл процесс закрепления русской власти. Поддерживая наступательную русскую политику в Азии, автор в то же время предостерегал местную администрацию от необдуманных и вместе с тем скоропалительных решений, предлагая «больше думать, чем действовать, не торопиться двигаться вглубь».

Немалый интерес представляет «Хронологическая справка по истории завоевания Средней Азии» [5]. В определённой степени оправдывая своё предназначение, здесь, в хронологическом порядке освещались события по завоеванию Россией среднеазиатских ханств. Освещение событий начинается с 1715 года (*когда экспедиция Бухгольца дошла до озера Балхаш – О.П.*) вплоть до начала XX века. Целями первого похода в пределы Хивы указывались торговые интересы Петра I, который «желал развить торговые сношения с Индией и установить мир с Хивою». Основное внимание в данной публикации было уделено раскрытию взаимоотношений Российской империи с Хивой и Бухарой.

Интересной по содержанию представляется работа Н. Павлова «История Туркестана в связи с кратким очерком сопредельных стран» [6], предлагающая изучать историю Туркестана во взаимосвязи с историей близлежащих стран. Именно он одним из первых привёл в своей работе сведения о том, что на территорию Хивы с грабительскими набегами приходят сами уральские казаки во главе с атаманом Нечаем, хотя в сочинениях того времени кочевые племена выступали в качестве главных виновников русской завоевательной политики.

События 1771 – 1882 годов, связанные с завоеванием Средней Азии, нашли свое отражение в работе поручика В.Н. Зайцева [7]. Весьма колоритны выписанные портреты именитых личностей: К.П. Кауфмана, В.Н. Троцкого, Веревкина, хивинского хана Мухаммада-Рахима II (*составлен Г. Хорошхиным – О.П.*), главы туркменских племен – Мад-Мурада, хивинских сановников, руководителей восстания в Кокандском ханстве: Абдурахмана Афтобачи, муллы Иса-аулие. Основное предназначение своей работы автор видел, как он сам писал, в «возвеличивание русского оружия и славного пути 4-го Туркестанского батальона», но для исследователей она ценна цельным описанием завоевания, с привлечением богатого источникового материала, журналов, газет, сборников. Труд В. Зайцева богат этнографическими данными. В частности, можно найти описания местных народов (сарты, каракиргизы [8], киргизы [9], кипчаки, туркмены и др.).

Для исследователей большую информационную ценность представляет описание хода военных действий, при чем каждому завоеванному пункту или городу, автор придает особое символическое значение. Так, Ташкент представлялся как «двери в этот неведомый, таинственный уголок мира», а взятие Ура-тюбе «сказалось благотворно в видах общего умиротворения края», Ходжент «гордился тем, что силою никогда никем не был взят, отличался особым упорным воинствующим духом». Особую храбрость, по мнению В. Зайцева, проявили жители Ура-тюбе, Самарканда, Ташкента и Бухары.

Центральное место в данной работе занимает Хивинская экспедиция 1873 года, которая характеризуется «особенной, когда-либо предпринимавшейся по обширным и пустынным степям Средней Азии».

В истории завоевания Кокандского ханства большое внимание автор уделил восстанию 1873-1875 гг., его началу, ходу, отмечая его особую «кровавую развязку» и «чудеса храбрости сартов». О последнем кокандском хане автор с сожалением пишет, что он «не обладал ни материальными, ни нравственными силами, чтобы упрочить свою власть».

Особое место в историографии этого времени занимает трехтомный труд видного военного обозревателя генерал-лейтенанта М.А. Терентьева «История завоевания Средней Азии». Автором был собран и изучен значительный источниковый материал, позволивший охватить события более чем 50-летней истории Туркестанского края. Публикация данного исследования вызвала определённый резонанс среди широкой общественности русских туркестановедов. Эта была первая попытка критического переосмысления прошедшей военной компании (по истечении 10 лет), с привлечением мемуарных источников параллельно с официальными документами, для доказательства, как отмечал сам М.А. Терентьев, искажения содержащихся в них фактов.

Первый том данного труда представлен сборником карт, начиная с плана осады и штурма Ак-Мечети вплоть до взятия Денгиль-тепе. Основное внимание автора в следующих томах сосредоточено на Хивинском (его подготовке, рассмотрении движения трёх колонн и сдачи Хивы) и Кокандском походах, а также покорении туркменских племен.

Как и многие туркестановеды, писавшие о завоевании Средней Азии, М. Терентьев отмечал особые условия степных походов, которые требовали специфических подготовительных мероприятий. Отсюда и критика в адрес командующего состава в бесхозяйственности, плохом снаряжении солдат, неуёмной жажде к завоеваниям, нелепости некоторых приказов командования. Так, Терентьев писал, что «казалинскую колонну заставили прошагать лишних 385 верст», а создание трёх колонн было признано не совсем удобным. Давая ретроспективный анализ работам, посвященных истории Хивинского похода, им отмечалась определенная “сглаженность”, “приукрашенность” описываемых в них событий.

Особо остановился М. Терентьев в свем труде на походе по покорению туркменских племен. Для усиления впечатления на читателей, им приводились тексты некоторых документов. Так, в предписании за № 1169 от 6 июля 1873 года говорилось о «предании кочевьев йомудов и их семей полному и совершенному разорению и истреблению» ещё до того, как они согласились выплатить контрибуцию, к ним был уже послан экзекуционный отряд(!). М. Терентьев писал, что на первых этапах борьбы с туркменскими племенами русские солдаты, да и само русской командование, не оценили противника. Лишь неудачный поход 1879 года охладил их пыл, когда «русские просто бежали в панике и кидались прямо на свои же орудия».

Описывая второй туркменский поход, автор не мог не дать оценку личности М.Д. Скобелева, как военнного руководителя. Личное отношение М. Терентьева к этой противоречивой фигуре выражено в нарисованном им образе военного, генерала, стремящегося выслужиться, желавшего всегда быть первым, достаточно жесткого не только к местному населению, но даже к своим подчиненным – солдатам. В связи с этим, им приводились ряд высказываний М.Д. Скобелева: «Я (*М. Скобелев - О.П.*) буду просить Вас присылать ко мне лишь тех офицеров, которые не допускают иного взгляда на службу, способных расстрелять как рязанского мужика, так и текинца».

Большой интерес для историка и историографа имеют приводимые М.А. Терентьевым и парадоксы минувшей войны: «по курьерам от высших военных властей, аванпостам приказано было стрелять, а телеграфы, связывавшие с базой, нарочно портили, для сохранения свободы действий».

Со многими высказываниями автора можно поспорить, не согласиться, т.к. они проникнуты несколько высокомерным отношением к местному населению, но с другой стороны, нельзя не признать, что публикация этого труда явился своего рода гражданским поступком военного офицера, показавшего хотя бы часть неприглядной стороны войны.

Совсем иной характер имела работа известного ориенталиста Н.И. Веселовского [10], который первым из востоковедов поднял несомненно важную проблему – изучить тот материал по истории завоевания, который пишется национальными историками. Он замечал, что «с одними официальными донесениями и рассказами своих участников, мы, (*русские историки – О.П.*) можем впасть в односторонность и составить неверный взгляд на события, местное население, на его взгляды и деятельность» [10, с. 1]. Так оно на самом деле и было. В качестве подтверждения своих мыслей Н. Веселовским приводятся два переведённых на русский язык рассказа местных авторов: Халибая Мамбетова и джирау Муса-бая (*записаны И.В. Аничковым в Казалинске – О.П.*). Оба текста описывают первые походы русских войск в Среднюю Азию. В первом тексте изложено завоевание Ташкента, говорится о его добровольной сдаче. Однако этот рассказ Н.И. Веселовский посчитал недостаточно достоверным, т.к. по его замечаниям «у автора нигде нет даже намека на злобу или ненависть к завоевателям» [10, с. 6].

Другой же текст, более соотносимый с фольклорным жанром, Н.И. Веселовский посчитал объективным, к тому же «очень блещущим остроумием». В нём борьба с русскими солдатами воспринимается как справедливая: «если будешь воевать с русскими, будешь поступать по закону», а проводимая политика российской властью на местах оценивалась негативно: «от чванства русских досталось мусульманам».

Чуть позже, исследователи Н.П. Остроумов, И. Аничков и др. [11-13] опубликовали с собственными комментариями переводы местных сказаний о минувшей войне, образовав определенную нишу в российском туркестановедении и для национальных источников. В них, на свойственном Востоку поэтическом слоге описывались события, связанные с завоеванием русскими войсками Туркестанского край.

В 70 – 90-е годы XIX века значительно расширяется круг вопросов, связанных с завоеванием края. Появляются статьи и публикации о характере, методах, особенностях ведения войны в Туркестанском крае [14].

Не менее популярной темой, был анализ военной кампании в Средней Азии с точки зрения ведения военных действий, вооружения, стратегии и тактики [15-16].

Появление значительного числа публикаций по данной проблеме было вполне обоснованно, т.к. Российская империя столкнулась в Средней Азии с новыми формами и методами ведения военных действий, климатическими и природными условиями – подобного опыта ведения степной войны ещё не было ни у одной из европейских держав XIX века.

Вторая группа включает труды по истории завоевания отдельного ханства, либо содержащие описание конкретного военного похода. Данные публикации в большинстве своём носят мемуарный характер и были написаны военными или чиновниками царской администрации края [17-20].

Основные вопросы завоевания Бухарского ханства достаточно полно освещены в работах А.Н. Куропаткина, В. Зайцева, К. Абазы, А. Серебренникова, А. Галкина и др., которые носят общий характер. Источниковая база данных исследований обширна и была объектом специального исследования в 80-е годы XX века [21-22].

При завоевании Бухарского ханства исключительная роль отводилась Самарканду. В его обладании виделся способ морального давления на местное население, т.к. этот город, в своё время, был столицей централизованного государства Амира Темура, а его имя было популярно в народе. В связи с этим стоит отметить работу Н. Кольдевина «Битва русских с бухарцами в 1868 году и геройская оборона Самарканда» [23]. Согласно представленным в этой брошюре материалам виновниками завоевания эмирата являлись сами бухарцы, а русским «ничего не оставалось делать, как взять и покорить их совсем» [23, с. 3]. Нельзя не оценить того факта, что Н. Кольдевин описывал «чудеса героизма защитников Самарканда», т.к. «трудно было бы верить добровольной сдаче города».

Ценность данной работе придают и приводимые тексты песен русских солдат, в которых раскрывались все стороны их жизни, а также отношение к местному населению Туркестанского края.

Видится весьма актуальной постановка ещё одной проблемы русского туркестановедения, включающей в себя изучение песенно-фольклорного наследия русских солдат, создававшегося в ходе завоевания Россией среднеазиатских государств.

Наиболее разработанной в российской историографии является история завоевания Хивинского ханства. Повышенный интерес к данному вопросу объясняется тем, что Российская империя на протяжении нескольких веков стремилась покорить Хиву, неоднократно посылая разведывательные экспедиции. Тематически и по целевой направленности публикации, посвящённые истории завоевания ханства, можно условно разделить на военно-статистические описания ханства [24-26] и описание самого похода.

По замечанию известного русского геополитика М.И. Венюкова уже к 1858 году топографом Зелениным был создан план города Хивы, позволяющий судить о постройках Хивы, реконструкциях внутри города. В этот план были включены данные об «усилении внешней ограды, сооружении новых башен и расстановке 60 дополнительных орудий».

В «Обзоре» Л. Соболева особое внимание уделялось подступам к Хивинскому ханству, по которым возможно было продвигать военные колонны со стороны Туркестанского, Оренбургского генерал-губернаторств и Кавказского военного округа. Примечательно, что именно такой план был впоследствии включен в военную компанию против Хивы.

Большинство исследователей, писавших о Хивинском ханстве того времени, критически относились к ее военным возможностям оказывать серьезное сопротивление русской армии. По их мнению, большую угрозу представляла неизвестная природа [27-32].

Был и еще один аспект, который мог бы сыграть положительно для русских войск при завоевании Хивы –политический, который был озвучен М. Иваниным в работе «Хива и река Амударья». Он отмечал, что хивинцы «стали бы отстаивать ни хана, а свою собственность, и большая их часть, забрав свое имущество, будет спасаться бегством, так как хан своей политикой подорвал веру народа в себя» [24, Иванин, с. 60]. Даже в своих наблюдениях российские военные были в состоянии спрогнозировать исход дальнейших событий.

В истории завоевания Хивинского ханства особое место занимает работа американского журналиста Артура Мак-Гахана [32, Мак-Гахан] - «Военные действия на Оксусе и падение Хивы», в которой мемуарный жанр перекликался с хроникой ведения войны. А. Мак-Гахан принимал участие в Хивинском походе с разрешения российской власти. Уникальность данного историографического источника заключалась в непредвзятости оценок описываемых событий: историю похода писал человек, во-первых, чуждый военному делу, а во-вторых, представитель другого государства, культуры. Не поддерживая принципиально ни одну из сторон, он одинаково критиковал и хивинцев, и русских. Он отмечал стратегические просчеты хивинских военачальников, которые должным образом не смогли обеспечить защиту города, хотя «местность, по которой проезжали, представляла все средства к защите, и знай только, как с пользой их применить они (*хивинцы – О.П.*) могли бы дать русским нешуточный отпор» [32, Мак-Гахан, с. 138].

О целях России в Средней Азии у него было своё, отличное от других, мнение: «Туркестан в новейшее время играет роль прежнего Кавказа, представляя готовое убежище для тех, кто растратил свое состояние, но еще не лишился последней надежды…, о будущем никто из них не заботится, порешив пользоваться лишь настоящим, все ведут ту же бродяжническую жизнь» [32, Мак-Гахан, с. 218]. Современность и будущность Хивинского ханства видится автору весьма оптимистично: «завоевание оказало большую услугу местным народам, дав зачатки европейского управления; система правовых начал уровняла народности; введена правильная система податей; заложены начала экономического преуспевания края» [33]. Конечно, достаточно трудно согласиться с некоторыми суждениями автора, в силу отдаленности той эпохи и изменившегося взгляда на описываемые события. Несомненным остается то, что эта работа является важным источником, освещающим историю завоевания Хивинского ханства и покорения туркменских племен.

Анализ Хивинской кампании нашёл своё отражение в трудах офицеров Генерального Штаба, военного историка Н.И. Гродекова, а также В.Н. Троцкого, Ф. Лобысевича (следует отметить, что большая часть текста его книги представляла компилят работы В.Н. Троцкого).

Привлекают внимание труды В.Н. Троцкого, написанные на основе большого количества первоисточников (рапорты, донесения, доклады), в том числе и на основе личных впечатлений и наблюдений. Им предлагалась своя периодизация Хивинской кампании: «от занятия Хивы, т.е. с 29-го мая до первых чисел июля, до начала туркменской экспедиции» и «со времени выступления из Хивы экспедиционного отряда в Туркменские земли – с 7 июня до 12 августа, или до заключения мирного договора с ханом хивинским и начала обратного выступления русских войск из ханства» [31, Троцкий, Пребывание русских войск, с. 14]. Следует отметить, что первый период характеризуется затишьем, а второй был отмечен восстанием туркмен Хивинского оазиса и кровавыми событиями на их землях.

Развернутый анализ вооружения и способов ведения военных действий в ходе Хивинской кампании дается в статьях А. Литвинова [34]. Им делался вывод, что «хивинцы были плохо вооружены, необучены, имели мало общего с войсками в полном смысле этого слова, а вооружение, если оно и есть, то плохой конструкции» [34, с. 1086]. Автором лишь констатировались подобные факты, и не уделялось внимания причинам такого положения.

На середину 70-х годов XIX в. приходятся события по окончательному покорению Российской империей Кокандского ханства. Необходимо отметить, что историография этого вопроса располагает меньшим количеством литературы и представлена в основном работами мемуарного характера [35-40]. В этой связи основные сведения по этим событиям содержатся в работах по общей истории завоевания Средней Азии Россией

Особо выделяется труд видного востоковеда В.Н. Наливкина «Краткая история Кокандского ханства» [41]. Сетуя на почти полное «отсутствие в литературе сочинений по части новейшей истории Ферганы на русском языке», он постарался по возможности более полно представить историю Кокандского ханства на основе найденных рукописей, народных преданий, устных рассказов очевидцев, рукописных документов. В.Н. Наливкиным была написана история с древнейших времен вплоть до ликвидации Кокандского ханства в 1876 году. История же русских завоеваний в Кокандском ханстве представлена с 1853 года – взятия Ак-Мечети генералом В.А. Перовским до восстания под руководством Абдурахмана Афтобачи 1873-1875 гг.

Последним дням Андижанского восстания посвящён «Рапорт» [42] В.Н. Троцкого. Автор руководил отрядом, действующим против Андижана, поэтому смог полностью восстановить события: порядок следования колонны, действия офицерского состава, в том числе и руководившего им М.Д. Скобелева, ответные действия восставших, их ожесточенную защиту. По мнению самого автора, такое упорство восставших вызвало разрушение и сожжение некоторых частей Андижана: «продвигаясь вперед, сжигали все, что могло гореть» [42, с. 19], а «ужас, овладевший жителями, был так велик, что даже по уходу русских из города, не многие решались тушить пожары».

О вооружении в Кокандском ханстве писал А. Литвинов. Он отмечал, что особенность этого похода заключалась в том, что он был «назначен в считанные часы». Сравнивая вооружение в Хивинском и Кокандском ханствах он предпочтение отдавал Коканду, «оружие было намного лучшего качества, но все-таки надо сказать, что и эта амуниция содержится крайне небрежно». А. Литвинов полагал, что военные поражения ханств от России заключались в том числе и в том, что в них совершенно отсутствовала «полевая артиллерия в полном смысле этого слова».

Завоевав почти все пространство, занимаемое узбекскими ханствами, для Российской империи оставался открытым лишь один вопрос – покорение туркменских племен. В русском туркестановедении данная проблема представлена наиболее полно [43-45]. Первая ахалтекинская экспедиция 1879 года по покорению туркменских племен нашла своё, хоть и неполное отражение в российской историографии. Стоит упомянуть о работе В.А. Туган-Мирзы-Барановского «Русские в Ахал-теке», написанной по прошествии полутора лет после похода. Поражение первой Ахал-Текинской экспедиции он сводил к численному превосходству туркменской конницы. С другой стороны, вполне вероятно, русское командование, ослеплённое первыми удачами, не ожидало встретить в туркменских племенах серьезных противников.

Второй Ахал-текинской экспедиции посвящено значительно больше сочинений [46]. Особо выделяется четырехтомный труд известного военного историка Н.И. Гродекова «Война в Туркмении», который можно рассматривать как историческое сочинение, с характерной подачей материала и его анализом [47].

Н.И. Гродековым отмечалась особая храбрость и ожесточенность туркменского народа в военных действиях с русскими войсками, описывая ее как борьбу за свою свободу и независимость. В подтверждении этих слов им приводилось мнение Александра II, что «никаким неприятелем не следует пренебрегать. Среднеазиатский неприятель вовсе не так ничтожен, как некоторые полагают, а текинцы очень воинственный и смелый народ» [47, т. 4, с. 180].

Составной частью туркестановедческого дискурса 80 – 90-х гг. XIX в. являлась тема деятельности М.Д. Скобелева в деле покорения туркменских племён [48-53]. Общей тенденцией этих работ являлось восхваление военного таланта генерала, исключительной роли в составлении плана похода и его осуществлении. Это объясняется тем, что для России того времени М.Д. Скобелев являлся легендарной и неординарной фигурой, героем-освободителем народов Балканского полуострова от османского ига.

Заключение

Большинство русских офицеров, писавших о войне, признавали её губительность не только для покоренных народов, но и для самих себя. В этой связи уместно привести одно из метких высказываний первого туркестанского генерал-губернатора К.П. фон Кауфмана о том, что «Никогда не стоит забывать, что война есть зло большое. Если она подчас необходима, то только как средство к достижению более прочного мира. Если можно достигнуть его другим путем, то всегда следует использовать этот, другой, путь к миру». В воспоминаниях одного туркестанца можно прочитать следующее: «…Не дай Вам Бог, читатель, быть на войне; скверно, очень скверно сознаешь это сам. Посмотришь повнимательнее на представителей разных слоев общества, проведешь параллель между нашими людьми, с которыми жили тревожною походною жизнью целый год и невыразимое чувство омерзения вскипает в душе, и так тянет в степь с её песком, 50° жарой…там лучше…нет никакой прочей гадости». Другой автор, прошедший военную кампанию 1866 года отмечал, что «это еще одна сторона войны – авантюрьерской, где одним из рычагов, поднимающим храбрость солдат, служит надежда на обогащение».

Анализируя работы этих авторов можно сделать вывод, что почти для всех них война стала образом жизни, так как «на войне легче показать себя на разрушении нежели на созидании и тот, кому непременно доказать надо эту силу, тому остается только держаться бесчеловечной логики войны».

Обращает на себя внимание тот факт, что все, писавшие о завоевании, отмечали его уникальность, отсутствие аналога в военной истории других европейских держав. В связи с этим, большинство исследователей сходились в двух основных мнениях по общему ходу завоевания: во-первых, «В Средней Азии ни в коем случае нельзя отступать, иначе это рассматривалось как поражение, доказательство слабости европейского государства» (А.Н. Куропаткин, Н.И. Гродеков, К.К. Абаза и др.); во-вторых, исключительная сложность природных условий, «когда, даже при самых гениальных военных и других способностях, невозможно, недоступно составить верного соображения о какой бы то ни было военной операции в степи» (В.Н. Троцкий, Н.И. Гродеков, М.А. Терентьев).

Таким образом, можно утверждать, что по истории завоевания Россией Средней Азии русским туркестановедением был накоплен обширный, неоднозначный материал. Процесс написания трудов, освещающих историю завоевания, происходил под воздействием общих тенденций и методологических закономерностей, которыми была обусловлена история русского востоковедения как науки в целом.

Значительная часть русских туркестановедов придерживалась того мнения, что русская власть принесла местным народам мирную жизнь, развитие экономики, отмену позорного рабства (А.Я. Мак-Гахан, В.Н. Зайцев, В.Н. Троцкий, Н.И. Гродеков, М.И. Венюков), но лишь небольшая часть исследователей ратовала за разумную организацию управления покоренными народами (А.Я. Мак-Гахан, А.Н. Маслов, А. Мейер, М.А. Терентьев, Д.И. Романовский, Бекчурин).

Все авторы, писавшие об истории завоевательных походов в Среднюю Азию подчеркивали необыкновенную храбрость местного населения, его ожесточенное сопротивление российским войскам, а были и такие, которые поддерживали и оправдывали героическую борьбу.

Первые работы, появившиеся в 60-е – 80-е годы XIX в. по данной тематике, как правило, были мемуарного характера и являлись описанием личных переживаний авторов во время прошедшей военной кампании в Средней Азии (М. Лыко, Е. Воронец, Н. Кольдевин, М.И. Иванин, Л. Костенко, Колокольцев, Шепелев, М. Алиханов-Аварский, А. Хорошхин и др.).

В середине 80-х г. XIX в. были созданы работы по общей истории завоевания, некоторые из них приурочивались к конкретной юбилейной дате завоевания (Е. Недзвецкий, И.Н. Захарьин, Б.Л. Тагеев и др.) или к юбилею формирования того или иного воинского подразделения (А. Боттл, В.Н. Зайцев).

Среди исследований этой группы особняком стоит трехтомное сочинение М.А. Терентьева, которое можно рассматривать как первый опыт написания полной комплексной истории военной кампании Российской империи в Средней Азии.

Немаловажное значение в создании дискурса по истории завоевания имели приводимые некоторыми авторами образцы устного народного творчества не только русских солдат, но и представителей местных народов.

Проведённый анализ данного блока сочинений позволяет констатировать, что исследователи четко трактовали процесс вхождения государств Средней Азии в состав России как «завоевание». Однако при этом они вполне объективно оценивали не только позитивные, но и негативные последствия этого процесса для народов Туркестанского края.

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SECTION 32. Jurisprudence.

INSTITUTIONALIZATION OF STATEHOOD IN MODERN UZBEKISTAN

Abstract: *This article describes the issue of the institutionalization of statehood in modern Uzbekistan. Since statehood is a special institutional system that includes the state mechanism, the whole system of government bodies and public institutions. The number of basic institutions of statehood should include the entire palette of institutions operating in society and the state. Based on this, the issue of institutionalization of state bodies and public institutions in the modern Republic of Uzbekistan is one of the topical issues for consideration from the point of view of the theory of state and law.*

Key words: *institutionalization, statehood, state power, sovereignty.*
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ИНСТИТУЦИОНАЛИЗАЦИЯ ГОСУДАРСТВЕННОСТИ В СОВРЕМЕННОМ УЗБЕКИСТАНЕ

Аннотация: *В данной статье рассматривается вопрос институционализации государственности в современном Узбекистане. Так как государственность является особой институциональной системой, включающей в себя государственный механизм, всю систему органов государственной власти и общественных институтов. К числу основополагающих институтов государственности следует отнести всю палитру институтов, функционирующих в обществе и государстве. Исходя из этого вопрос институционализации государственных органов и общественных институтов в современной Республике Узбекистан является одной из актуальных тем для рассмотрения с точки зрения теории государства и права.*

Ключевые слова: *институционализация, государственность, государственная власть, суверенитет.*

Введение.

В контексте предмета нашего исследования национальную государственность можно представить собой совокупность системообразующих свойств государства и общества, определяющих ее качественную специфику как государственно-правового феномена и получающих соответствующую институционализацию. Эта государственность есть проявление государственно-правовой действительности, которая формируется и функционирует в результате деятельностного взаимодействия общества и публичной власти. Значит, необходимо рассмотреть вопросы формирования институтов национальной государственности.

С точки зрения исторического подхода можно указать, что государственность институционализируется под воздействием различных социальных, политических, национальных и иных факторов. Влияние указанных факторов сводится к тому, что вначале формируются отдельные элементы государственности, а затем, собственно государство. Так, такая тенденция наблюдается при восстановлении утраченной или формировании новой государственности, когда сначала создаются отдельные государственные органы, а уже затем на их основе формируются другие элементы государственности.

Государственность является институциональной системой, включающей систему органов государственной власти и общественных институтов. К числу основополагающих институтов государственности следует отнести всю палитру институтов, функционирующих в обществе и государстве. Говоря иначе, можно сформулировать это следующим образом: государственность представляет собой синтез элементов, феноменов, институтов публичной власти и других явлений, способствующих осуществлению государственной власти, реализации ее задач и функций.

Как справедливо заметила Л.А. Морозова, «рассмотрение государственности в динамике как исторического процесса последовательной смены состояний, форм, институтов и т.д. подводит к проблеме исторической преемственности государственности» [1, с.32]. Формирование и совершенствование государственности определенной страны, как уникального государственно-правового явления, происходит на перманентной основе, это процесс определения сущности, формы, устройства и функционирования государств, системы элементов и структур государственности.

Национальная государственность характеризует страну как структурно-функциональное, целостное образование. Поэтому исследование процесса институционализации государственности в условиях уточнения парадигмы современного развития страны является одной из актуальных задач, стоящих перед юридической наукой. Сегодня трудно переоценить значение изменений, наблюдаемых в развитии государственности. Мы видим совершенно новые идеи и представления о путях дальнейшего развития государственности, реформировании институтов государства и общества.

Говоря о процессах институционализации государственности, отдельные специалисты выделяют базовых институты (именуемых инвариантными константами), которые обеспечивают воспроизводство государственности на различных этапах исторического развития. Так, М.В. Ильин пишет, что для комплексного осмысления эволюции государства необходимо использовать категорию государственности - жестко закрепленную институциональную основу политической системы, обеспечивающую структурное единство и целостность несравненно более широкой разнообразной и подвижной политики [2, с.187].

Основная часть.

Существенной является трансформация государственности, осуществляемая в современном Узбекистане. Направления и модель указанной трансформации учитывают вызовы и условия окружающей действительности, требования общественно-государственного развития. Развитие национальной государственности определяется единством нормативно-ценностного порядка узбекского народа, духовными основами национального единства, а институционализация государственности базируется на историческом сознании и менталитете народа.

В свое время Первый Президент страны в своей работе «Основные принципы общественно-политического и экономического развития Узбекистана» обозначил теоретические и методологические подходы к анализу важнейших проблем формирования государственности Узбекистан. В частности, И. Каримов обосновал новый концептуальный подход, основанный на современном понимании сути государственности: «Государство, которое мы строим, должно быть основано на менталитете нашего народа, для которого характерна высокая духовность, стремление к просвещенности, образованности, справедливости» [3, с.6].

В 4-х томном издании «Правовое государство, независимость, политика, экономика, идеология» проведен анализ проблем реализации идеи национального возрождения, формирования обновленной государственности, раскрыта сущность идеологии суверенного национального развития. Особое внимание уделено процессам становления и практической деятельности современных политических институтов национальной государственности [4, с.38].

С первых дней провозглашения государственного суверенитета Узбекистана чрезвычайно актуальным стал вопрос формирования национальной государственности формы самобытного национально-государственного строительства. Решение этой задачи базировалось на глубоком осмыслении сути идеи независимости, ее обогащения в многовековой борьбе народа за право самому определять свою судьбу.

Сущностной характер доктрины национальной государственности вытекает из того, что национальная консолидация рассматривается здесь в качестве объективного процесса, способствующего внутреннему сплочению всего народа, социальных групп вокруг общих интересов, задач и исторического прошлого.

Изложенное актуализирует необходимость поиска и выявления базовых сущностных институтов государственности. Здесь следует отметить, что проблема поиска таких базовых институтов, именуемых иногда инвариантными константами, не является прерогативной только правоведов. Сегодня во всем мире ученые различных гуманитарных наук (политологической, экономической, социологической, исторической и иных), ломают головы над выявлением закономерностей трансформации общественных и государственных институтов, факторов и условий, влияющих государственно-правовое развитие разных стран, при наличии их особенностей и уникальных свойств.

В данном контексте представляется заслуживающим интереса выработанная на основе междисциплинарного подхода концепция институциональных матриц С.Г. Кирдиной. Базируясь на принципах системного анализа, она выработала понятийно-категориальный аппарат и методологию, направленную на выявление закономерностей социального развития.

Оперируя такими категориями, как "институт" и "институциональная матрица", она пришла к выводу о том, что если раньше институты, в зависимости от подхода и направленности исследования, определялись «либо как юридические установления, либо как непосредственно наблюдаемые формы социального поведения, социальные роли или как типы организаций, то теперь они рассматриваются как явления и более общие, и более высокого порядка, а именно - как глубинные регуляторы общественных явлений» [5, с.14].

При этом под институтами понимаются «глубинные, исторически устойчивые основы социальной практики, обеспечивающие воспроизводство социальной структуры в разных типах обществ. Базовые институты представляют собой исторические инварианты, позволяющие обществу выживать, развиваться и сохранять самодостаточность и целостность в ходе исторической эволюции независимо от воли и желания конкретных социальных субъектов» [5, с.18].

Исходные инварианты, сложившиеся в конкретных обществах и обладающие способностью к воспроизводству, обеспечивают устойчивость государственности. Все последующие институты воспроизводят, развивают и обогащают эту "первичную модель", сущность которой, тем не менее, сохраняется. «Институциональная матрица - это устойчивая, исторически сложившаяся система базовых институтов, регулирующих экономическую, политическую и идеологическую подсистемы общества. ...Такая матрица лежит в основе меняющихся состояний конкретного общества и постоянно воспроизводится", она исторически устойчива, инвариантна по отношению к внешним и внутренним воздействиям и определяет "исторический коридор" эволюции конкретных обществ, общее направление социальных изменений".

Применяя данную концепцию при рассмотрении эволюции государственности, можно проследить ее действие. Тогда государственность выступает как системообразующий феномен, в котором проявляется развитие и целостное состояние государства и общества, сопровождаемое их исторической преемственностью, многовековым сохранением и воспроизводством базовых институтов (констант, институциональных матриц, ценностей), основывающихся на традициях, культуре и менталитете народа.

Заключение.

С учетом изложенного, можно прийти к выводу о том, что сущность государственности определяют определенные базовые институты, которые сохраняются при всей изменчивости внешних факторов. Поэтому особый интерес представляет исследование эволюции институтов отечественной государственности, основанной на сохранении самобытности, базовых ценностей государственно-правового развития Узбекистан.

Узбекистан - это суверенное государство. Суверенность власти означает с одной стороны, её верховенство и независимость внутри страны, а с другой - верховенство, самостоятельность и независимость этой власти во внешнеполитической сфере, во взаимоотношениях с другими государствами. Содержание внутреннего аспекта государственного суверенитета раскрывается в положении, предусмотренном статьёй 1 Конституции: «Узбекистан - суверенная демократическая республика» [6]. Государство обладает верховным правом в отношении своей территории и национальных богатств. В соответствии со статьёй 3 - «Государственная граница и территория Узбекистана неприкосновенны и неделимы». Республика Узбекистан самостоятельно определяет своё национально-государственное и административно-территориальное устройство, систему органов государственной власти и управления, проводит свою внутреннюю и внешнюю политику, принимает Конституцию и законы, которые господствуют на её территории.

Закрепленный Конституцией государственный суверенитет предполагает необходимость полного и безоговорочного сосредоточения всех без исключения публично-властных полномочий только и единственно в конституционно сформированных и действующих государственных институтах. В этом смысле логичным представляется статья 10, которая гласит: «От имени народа Узбекистана могут выступать только избранные им Олий Мажлис и Президент республики»[6]. Предусматривается также, что государственная власть в Узбекистане осуществляется исключительно органами, уполномоченными на то Конституцией и законами Республики Узбекистан. Согласно статье 7, присвоение полномочий государственной власти, приостановление или прекращение деятельности органов власти в не предусмотренном Конституцией порядке, создание новых и параллельных структур власти являются антиконституционными и влекут ответственность по закону.

В своей совокупности государственные органы Республики Узбекистан образуют единую систему. Единство системы государственных органов базируется на целостности и суверенности государственной власти, а также на единстве государственной воли. Система государственной власти, – гласит ст.11 Конституции, – основывается на принципе разделения властей на законодательную, исполнительную и судебную.

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SECTION 13. Geography. History. Oceanology. Meteorology.

THE REPRESSION AGAINST THE INTELLECTS OF SAMARKAND BY THE SOVIET GOVERNMENT

***Abstract**: In the article it is said about the educated people who worked in Higher Educational Establishments, Technical secondary schools, schools and other establishments of Samarkand and how they were faced the political repression of totalitarian regime in the 30 th of XX century.*

In the article it is also given information that the repression influenced negatively on not only the teacher staff of Uzbek State University, but also it had a baneful influence on the students and postgraduate students studying at that University.

***Key words**: the policy of the repression, the victims of repression, municipal control commission, anti-revolutionary group, public enemy, "Group of three","Anjumanimaorif (An assembly of enlightenment), NKVD (Public Commissariat of Internal Affairs).*

***Language**: Russian*

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РЕПРЕССИЯ ИНТЕЛЛИГЕНЦИИ В САМАРКАНДЕ СО СТОРОНЫ СОВЕТСКОГО ПРАВИТЕЛЬСТВА

***Аннотация**: В статье приведены сведения о представителях интеллигенции, работавших в высших учебных заведениях, техникумах, школах и других организациях г.Самарканда, которые стали жертвами политической репрессии тоталитарного режима.*

В статье приводятся сведения о том, что политика репрессий против профессорско-преподавательского состава Узбекского Государственного университета не обошла также аспирантов и студентов, обучавшихся в университете.

***Ключевые слова**: Политическая репрессия, жертвы репрессии, городскаяконтрольная комиссия, антиреволюционная группа, враг народа, НКВД, "Тройка", "Анжуманимаориф" ("Собрание просвещённых").*

Introduction

Первый Президент Республики Узбекистан Ислам Каримов в своей речи 31 августа 2008 года в музее Памяти жертв репрессий отметил - "Такой героизм могут проявить только люди духовно стойкие, мужественные. История свидетельствует, что они не жалели себя во имя справедливости и истины, совершали добрые дела на благо Родины. Благородные дела не забываются. У народа, не осознавшего своей самобытности, не знающего свою историю, нет будущего. Поэтому необходимо глубоко и объективно изучать нашу историю, и вместе с тем как зеницу ока беречь независимость, укреплять её, воспитывать молодёжь в духе верности Родине, народу. Они должны уметь отличать правду от лжи, добро от зла. И мало лишь гордиться своими предками, надо быть достойными их потомками".

Materials and Methods

Эту политику репрессий царское правительство в полной мере проводило в Туркестане, а в бывшем советскомгосударстве эта ужасная политика и практика репрессий применялась широко и долго. Репрессии наряду совсеми народами бывшего Советского Союза коснулись и народыТуркестана, Узбекистана, нанеся немыслимо тяжелые бедствия.При подавлении джадидизма, Туркистанской автономии, национального движения, названного “басмачеством”, при проведении земельно-водной реформы, в период коллективизации в большой мере применялись репрессии. Под маской борьбы против “Правых”, “Национального союза”, “Восемьнадцати”, “Бадриддиновцев”,“Касымовцев”,“Иногамовцев” в Узбекистане репрессии применялись против различных слоёв населения, национальных деятелей, сотрудников[1, с.5].

Политика репрессий,проводимая советами начиная с осуществлённого большевиками Октябрьского переворота, не оставила в стороне и самаркандскую интеллигенцию.

Начиная с 30-годов XX века на собраниях городского актива, партийных пленумах среди вопросов повестки дня обсуждались вопросы о грубых нарушениях национальной политики в высших учебных заведениях, техникумах, школах и некоторых предприятиях Самарканда.Например, 8-9 августа 1933 года на совместном пленуме Самаркандского городского партийного комитета УзКП(б) и актива городской контрольной комиссии профессора Узбекского Государственного университета С.Юшкови ПулатСолиев были обвинены в том, что прививали студентам буржуазный национализм и антиреволюционные теории. Ставилось в вину, что ПулатСолиевв своём учебнике “История народов Средней Азии” восхвалял методику феодального правления и амирство[2].

Внёсший большой вклад в изучение истории нашей Родины своими работами “Бухара в период династии мангитов”, “История Бухары”, “Узбекистан и Таджикистан”, “История Средней Азии”, “Распространение ислама в Средней Азии”, “История Узбекистана в XV-I половине XIX веков”,“Индия под игом Англии” и множеством научных статей П.Солиевза деятельность направленную на свободу, автономию, независимость края стал жертвой репрессии.В 1937 году был арестован как “враг народа”, в 1938 году был расстрелян. После достижения независимости он был оправдан, как и многие невинно репрессированные.

В период репрессий ещё несколько человек из профессорско-преподавательского состава Узбекского Государственного университета (нынеСамГУ) как “враги народа” подвергались гонениям, пыткам, были арестованы. Жертвами репрессий стали: Карим Абдуллаев, работавший ректором УзДУ в 1931-1935 годах, Магди Бурнашев - декан биологического факультета университета, Нарзулла Иноятов – до 1936 года декан педагогического факультета, с 1936 года работавший преподавателем Ташкентского вечернего педагогического института, Хикмат Файзуллаев - с 1935 года являвшийся ректором университета.

В годы репрессий Хикмат Файзуллаев с клеймом “враг народа” был осуждён на 10 лет тюрьмы. Он, собрав документы, доказывающие его невиновность, несколько раз обращался с письмом в вышестоящие органы. После того как правоохранительные органы ознакомились с этими документами, он был в 1943 году освобождён [3, с.120].

Вместе с тем репрессии не обошли также студентов и аспирантов, обучавшихся в университете. Подверглась репрессиям группа аспирантов, ведущая научные исследования по направлению биофизика:Х.Курпачаев, М.Тожиев, М.Мухаммадкулов, М.Сотиболдиев, У.Султонов. 9 июня 1938 года согласно приговору коллегии военного суда Самаркандской области были осуждены -Х.Курпачаев на 10 лет, М.Тожиевна 8 лет, М.Сотиболдиев, М.Мухаммадкулов и У.Султонов 5 лет лишения свободы [4, с.31].

В 1937-1938 годах работала “Специальная центральная комиссия по чистке высших учебных заведений”, проверявшая “политическую чистоту” студентов высших учебных заведений. Данная комиссия занималась “выявлением” студентов, не имевших пролетарского происхождения, относящихся к классу имущих, и отчислением их из высших учебных заведений.Отделы специальной комиссии по чистке, работавшие в высших учебных заведениях, проверяли не только социальное происхождение студентов, но и наличие связи у них с “врагами народа”.Если обнаруживались такие студенты, то руководство высших учебных заведений применяло к ним меры.Собранные на них материалы и решения о принятых мерах со стороны высших учебных заведений незамедлительно тайно отправлялись в НКВД.19 октября 1937 года на собрании №10 Самаркандского института народного хозяйства было принято решение об отчислении студента 4-курса факультетатовароведения Азиза Юлдашева за сокрытие социального происхождения (его отец был крупным торговцем) и за то, что его брат (Латиф Юлдашев) и муж сестры были “врагами народа”, а также решение о немедленной отправке собранных сведений и документов в НКВД[5].Из этого института 21 и 29 октября также были отправлены в НКВД сведения о студентах 4-курса факультета товароведения Вали Минсафинаи Фатрахманова [5]. Иногда в высшие учебные заведения поступали секретные письма о близких студенту “врагов народа”, эти письма являлись причиной отчисления студентов и института. 4 ноября 1937 года от руководства завода № 78 г.Челябинска поступило секретное письмо за № 1101 о том , что брат студента 4-курса Самаркандского института народного хозяйства Шокирова Тошмухаммада Хорисовича Ф.Х. Шокиров заключён в тюрьму как член антиреволюционной группы. Руководство института рассматривает вопрос о Т.Шокирове, принимает от него объяснительные записки и отчисляет его как человека близкого к “врагу народа”. Сведения о нём отправляются в НКВД [5].

5 января 1938 года от НКВД г.Корягина Азербайджанской ССР в институт поступает секретное письмо за №1603. В письме сообщалось, что отец студента института Бадалова Андроника Бадалов Аванес заключён в тюрьму как политический заключённый. Рассматривается его вопрос, он отчисляется как сын политического заключённого и собранные документы отправляются в НКВД [5]. Можно привести множество таких примеров.

Представители сферы высшего образования, имена которых приведены выше, не имели ни какой вины перед государством, народом и законом. Они стали жертвой политической идеологии советского тоталитарного режима.

Следует отдельно отметить, что политика репрессий советского тоталитарного режима не обошла и систему народного образования. В годы репрессий Советы при разоблачении “врагов народа” и их сообщников широко использовали средства печати.Например, 6 октября 1937 года в номере газеты “Кизил Узбекистон” (“Красный Узбекистан”) в статье “Вредители в народном образовании” сообщалось, что сотрудники КаттакурганскогоОтдела народного образования Самаркандской области Абдураззаков, Сайидашева, Ибрагимов, Салимов вели работу против советской власти в качестве членов антиреволюционной организации [6].

Обладающий глубокими знаниями, широким мировоззрением, воплотивший в себя высокие духовные качества Саид РизоАлизаде начал свою трудовую деятельность в г.Самаркандев типографии Демирова-Слиянова наборщиком букв.В 1913 году вместе с МахмудходжаБехбуди принял активное участие в издании газеты “Зарафшон” (“Зерафшан”).

Саид РизоАлизадеработал в газете “Шарк” (“Восток”) заведующим отделом, в газете “Мехнаткашлартовуши” (“Голос трудящихся”) ответственным секретарём, переводчиком, с 1923 года редактор газеты “Зарафшон” (“Зерафшан”).

Саид РизоАлизаде вместе с работой корреспондентом и переводчиком в газетах и журналах работает над созданием учебников для новометодных школ, образцов художественного творчества, исторических произведений.Его произведения “Низомнома”, “Рисолатулэттиходия”, “Дин вожиблари” ,призывающие к единству мусульманских народов, “Биринчийилалифбоси” (“Азбука первого года”) на узбекском языке,азбука “Соли нахустин” для таджикских школ, грамматика и синтаксис “Сарфинав” на таджикском языке, книга для чтения “Дабистонитожик” являются тому примером.

Саид РизоАлизаде занимался переводческой деятельностью. Он с большим мастерством перевёл на узбекский и таджикский языки произведения А.С.Пушкина“Капитанская дочь”, “Евгений Онегин”, “Дубровский”, рассказы Л.Толстого, А.Чехова, басни И. Крылова, романы С.Эптона “Сто процентов”, Г.Мопассана “Пышка”, Мольера “Лекарь по неволе”, Войнич “Овод”, М.Шолохова “Поднятая целина”, Гладкова “Цемент”, Островского “Как закалялась сталь”.

Саид Ризо Ализаде, являющийся знатоком мировых и религиозных наук, в 1923-1934 годах опубликовал двухтомник “Маданияти ислом” (“Культура ислама”), “Шаҳодатинабави”, “Саодатасри” (“Век счастья”), переводы по истории Туркестана, Хивы, Бухары, России, Японии, Кореи, Европы, Франции, Англии, Италии, Испании, Португалии, Израиля, Германии. Его сборники “Фазоилми” (“Астрономия”), “Мактублар” (“Письма”) являются примерами научного и художественного творчества.

Учёный просветитель, педагог Саид Ризо Ализаде создал для школ 12 учебников по грамматике узбекского, персидского, арабского языков, арифметике, математике, геометрии, истории, географии, астрономии, алгебре, медицине, физической культуре.

Он внёс большой вклад в развитие печати в Самарканде. В 1933-1937 годах преподавал студентам исторического и филологического факультетов по арабскому, персидскому и таджикскому языкам. Общался на 12 языках. В 1937 году Саид Ризо Ализаде был объявлен шпионом английской разведки и заключён в тюрьму, 24 декабря 1945 года в результате болезни скончался в г.Владимире. Предъявленные ему обвинения были отменены по постановлению коллегии Высшего суда Узбекской ССР[7, с.31-32].

Ещё один из просветителей Самарканда Исматулла Рахматуллаев также стал жертвой репрессий. Он организовал около 30 новометодных школ, был первым директором городского учебного заведения просвещения и государственной книжной палаты Узбекистана (1926-1929), заведующим библиотекой имени Бехбуди(1930-1937). И.Рахматуллаев28 октября 1937 года был обвинён постановлением “тройки ” при народном комиссариате внутренний дел

УзССР. Его обвиняли в членстве антиреволюционных организаций “Миллийиттиход”, “Нашримаориф”, “Анжуманимаориф”, в ведении пропаганды национализма среди населения, в высказываниях против свободы женщин.И.Рахматуллаев был осуждён на 10 лет исправительных работ в трудовых лагерях [8, с.78-80].

Почётная и образцовая деятельность Исматулла Рахматуллаева, создавшего новометодные школы, написавшего ряд учебников и учебных пособий для этих школ, внёсшего большой вклад в развитие национального образования и культуры, не была достойно оценена советским тоталитарным режимом. Наоборот, это трудолюбивый человек испытал тяготы репрессии в течении 18 лет.

А также представители науки и культурыТуракулЗехни и ХикматФайзуллаев, посвятившие свою жизнь воспитанию молодого поколения, распространению просвещения 15 и 7 лет соответственно провели в тюрьме.

К неправильно обвиненным деятелям в годы репрессий можно отнести представителей науки, просвещения и культуры МаъруфаРасули, ОбидаИсмати, истеъдодлипоэта, драматурга, острого публициста Абдулхамида Мажиди, активного участника движения джадидистов, публициста, сатирика, перводчика, всю жизнь посвятившего развитию и свободы нации, Ходжи Муина Шукруллаева.

Ходжи Муинначав свою преподавательскую деятельность в 1901 году в старых школах, наряду с учителями джадистами написал и издал учебники.В 1908 году он написал книги азбуки на персидском языке “Раҳномаисавод”, в соавторстве с И. Рахматуллазодана узбекском языке “Укитувчи”[9, с. 176].

Ҳожи Муинв 1914 году вместе с Кудратуллаугли опубликовал пьесу “Туй” (“Свадьба”), затем написал пьесы “Эскимактаб, янгимактаб” (“Старая школа, новая школа”), “Мазлумахотин” (“Угнетённая женщина”), интермедию “Кукнори” (“Мак”). Также он является автором пьес “Маориф курбонлари” (“Жертвы просвещения”), “Жувонбозлик курбонлари” (“Жертвы педофилии”), “Бой ила хизматкор” (“Бай и слуга”), “Кози ила муаллим” (“Судья и учитель”)[8, с.31-32].

Ходжи Муин был известен своими публицистическими и сатирическими статьями о прессе, публиковался в 1914 году в 33-43 номерах журнала “Ойна” (“Зеркало”), в 1917-1918 годах в газете “Хуррият” (“Хуррият”), остался в истории как организатор и первый редактор газеты “Мехнаткашлартовуши” (“Голос трудящихся”), а также сатиритических журналов “Таёк” (“Палка”), “Машраб”. Его судьба как и судьба его единомышленников была трагической. В репрессиях 1929 года он одним из первых был взят под стражу и до 1932 года нахордился в тюрьме. Ходжи Муин Шукруллаев в январе 1938 года был снова арестован, в 1942 году умер в одном из Соликамских лагерей [9, с.176].

В 30-годах XX века в период усиления политики репрессий наблюдались случаи, когда какой-то руководитель сельского масштаба заключался в тюрьму, то его близкие и знакомые также арестовывались или ссылались и переселялись на другие территории. Например, в 1937 году былзаключён в тюрьму первый секретарь партийного комитета Джамбайского района Самаркандской области ЗиёУлмасбаев. После этого ГПУ Самарканда арестовало работников просвещения Джамбайского районаА.Ашурова, М.Бегматова, Т.Эшонкулова, У. Ёшузокова, Р.Саидовакак членов его “антиреволюционной группы”.К 1940 году вышеназванные работники образования были освобождены [4, с.31].

Conclusion

В каком образе не была советская система, она очерняла людей, считавшихся “врагом”существующего строя, и превращало его в жертву репрессий.

Целью усиления репрессий Советским государством в тот период было уничтожение просвещенного, образованного и интеллигентного слоя населения, ликвидация авторитетных, известных людей, которые могли бы возглавить народ. Это была политика, которую вело государство.

В годы независимости обращается большое внимание изучению истории жертв политических репрессий, увековечению их имён, Ярким примером тому является объявление 12 мая 1999 года постановления Президента Республики Узбекистан и решения Совета Министров Республики Узбекистан от 22 июня “Об увековечении памяти погибших во имя свободы Родины и народа, а также Указ Президента Республики Узбекистан от 1 мая 2001 года “Об установления дня памяти жертв репрессий”. Как сказано в Указе, нынешние и будущие потомки всегда будут чтить память погибших на пути свободы и вольности Родины, при защите достоинства и чести,национальных традиций и обычаев, в борьбе с захватчиками и злымисилами.

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SECTION 13. Geography. History. Oceanology. Meteorology.

PROCESSES LAND RECLAMATION AND IRRIGATION IN CENTRAL FERGANA (1950-1970)

***Abstract**: The article is devoted processes land reclamation and irrigation in Central Fergana in 1950-1970 by the helping archive sources and historical literatures as well.*

***Key words**: Central Fergana, agriculture, process, cotton monopoly, reclamation, irrigation, virgin lands, irrigation square.*

***Language**: English*

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Introduction.

In agriculture system of all countries around the world, as well as in ensuring the success of their economic development, irrigation and reclamation industry has always occupied an important place. In particular, the local agricultural irrigation traditions gradually evolved over the centuries, and the culture of irrigation, peculiar to each country, has obtained its own unique and individual characteristics. After getting Independence in the Republic of Uzbekistan in its irrigation system, as well as in every other sector of the country, huge radical reforms, entailing significant changes were made. Applying and exploring the modern methods and experience in reclamation received much attention, as the aim was to maintain the whole agriculture system through appropriate irrigation. The reason was that "…our agriculture is the irrigated agriculture. Huge channels, irrigation and drainage network in conjunction with irrigated fields form the united complex of the water and the land." This fact alone suggests that the growing interest in history and culture of irrigation, developed by Uzbek people, requires the creation of deep and circumstantial research on their study.

It is known that the 50–70s of the 20th century in Uzbekistan developed agriculture, including the cotton industry. In order to further develop the cultivation and multiplication of cotton in the republic, the Soviet government pays great attention to the territory of the Fergana Valley. Which was considered the most suitable place for irrigated agriculture. In view of this, in the fifth five-year (1951-1955) plan, as well as in the resolutions of the IX Congress of the CP (B) of Uzbekistan (1952), the main task was to further develop cotton growing, also expanding the irrigated land in the Fergana Valley and developing virgin lands.

The development of virgin and fallow lands become widespread, first, in the Fergana Valley. In the central district of Fergana – Buz, from 1950 to 1954, there were 2803 hectares of the land utilized; in 1953 – 1958, there were already 2960 hectares. Totally on the Valley from 1954 to 1960 there were developed 23100 hectares of the land, and from 1960 to 1965, there were more than 17,400 hectares utilized. In the developed areas, there were organized district of Buz, Yazyavan and Zadarya (now Mingbulok) specialized in cotton growing. This has a positive effect on the process of urbanization.

As stated above, the main tasks and in order to execute the orders of the Council of Ministers of the USSR, on September 16, 1952, an expanded resolution was adopted by the Central Committee of the KP (b) Uzbekistan and the government of the republic. It marked the first and second regular land development of the Fergana Valley, as well as practical tasks in the field of irrigation [1]. At the same time, the resolution emphasized the development from 1953 to 1958 of 36,000 hectares of arid desert lands of the Fergana Valley.

During these years, the Soviet government to make many decisions and decrees on the event of the development of new lands and the further development of the irrigation system of the Republic.In particular, since November 16, 1952, on the basis of the decision of the Central Committee of the Communist Party (B) of Uzbekistan and the Council of Ministers of the Uzbek SSR, work was carried out to irrigate new and virgin lands of Central Fergana on 65,000 hectares [2]. By decree, this territory is distributed as follows:

1. Waterless steppes of Yazyavan and Red Tigin - 30,000 hectares;
2. According to the system of the Ulugnar Canal - 6,000 hectares;
3. According to the system named after the Ohunboboev Canal - 14,000 hectares;
4. Virgin and abandoned land with a total area of 15,000 hectares in three (Fergana, Andizhan and Namangan) regions.

The process of developing the territory of Central Fergana on a large scale began in 1953. At that time, its total area was 532.4 thousand hectares, and its net form was 363.7 thousand hectares [3]. From this until January 1, 1953, there was a need to develop 173.2 thousand hectares of land. Its 130.4 thousand hectares belonged to the Fergana region, and 42.8 thousand hectares of the Andizhan region [4].

The thesis points out that to ensure the rapid development of cotton growing the totalitarian government used to issue multiple series of decrees and orders. Naturally, as irrigation works in those decrees and orders received the most serious consideration. Among them, the decree of the USSR Council of Ministers and the CPSU Central Committee "On the further development of cotton production in Uzbek SSR on 1954 - 1958 years" from February 9, 1954, which planned the expansion of irrigated areas (600 thousand hectares, including the cotton fields on 300 ha.), significant land improvement and providing the rational use of water in the state and collective farms. The decision, along with the development of cotton production confirmed the increase of its monoculture policy in comparison with the previous years.

On January 23, 1959, the Central Committee of the CP of the Uz SSR and the Council of Ministers of the Uz SSR adopted a decree "On approval of the plan for construction works on reclamation and irrigation of lands in Central Fergana during 1959". According to it, the growth volume of the irrigated lands in the Central Fergana array was 13,000 hectares, in reality, it was executed at a rate of 10,230 hectares. In the decision, it was noted that during this year for the development and irrigation of Central Fergana land, from the planned for the construction funds of 186 685 thousand sum, it has been allocated and spent the amount of 105 750 thousand soums from indivisible savings accounts of the public enterprises of Fergana, Andizhan and Namangan regions, 55385 thousand soums from the state budget, 23400 thousand soums from the account of "Selhozcredit", and 2150 thousand sums from "Uzbekbirlashuv" fund accounts [5].

At the same time, the Soviet Government has created many artificial canals and pumping stations to provide water for hillside areas where the natural irrigation was not possible. Many activities to improve and maintain their technical condition have been developed. On July 12, 1952 the Ministry of cotton production of the USSR issued a decree "On measures to improve the technical condition of the Big Fergana Canal named after Stalin."[6]

The main objective pointed here was the extensive use of water resources in order to improve the technical condition of the channel, and the development of irrigation of the Fergana Valley. In accordance with this decree, the Minister of Water Resources of the Uz SSR and the Chief Operating Manager of the Big Fergana Canal received the order, in the term of 3 months in cooperation with the local organizations, to optimize the staff of the management, and to provide the controlling and hydro-technical areas with highly skilled professionals. During 1953, it was entrusted to make cleaning of the Big Fergana Canal in the area from the dam of Kuyganyar untill the Asaka siphon, and complete cleaning of the South Fergana Canal.

In 1955-1959, in the Fergana Valley they built 9 pumping stations, providing water for 10 thousand hectares. At the same time, the collector-drainage system’s length has reached 37 thousand km. In order to avoid the disappearance of the filtered water, during seven years (1959-1965) in the areas with water shortage, 545 km of water channels were covered by concrete.

Frequency and long-lasting of irrigation activities in the Fergana valley led to further strengthening the policy of cotton monoculture, and how difficult it was is possible to guess from the slogans made in the spirit of colonization, such as "Development of the Steppe – the Mission for the Braves" to motivate people to do the forced labor. The cultivated area allowed to develop cotton production and to increase the amount of harvest. At the steppes on the developed areas cotton growing districts and state farms were created, residential complexes for the population were built. Housing construction has created favorable conditions for the people previously living in densely populated areas. In connection with the annual increase in the number of state farms, specialized in cotton, cotton production also has grown each year. However, unfortunately, most of the grown cotton was taken away to the Center.

In order to develop virgin steppe lands on the territory of the Fergana, Andizhan and Namangan regions, in 1953 the Ferganavodstroy Special Construction Trust and the Fergana Inter-collective Farm Council were formed. With the assistance of these organizations has done a lot in the field of new land development. In Central Fergana from 1953 to August 1, 1956, the following funds were spent for capital construction works [7].

Table 1.

Consumption of funds for capital construction works in Central Fergana (1953-1956).
(Taking into account thousand rubles).

№	Years	From Collective farm fund	From the state budget
1	1953	16574	17788
2	1954	45330	18062
3	1955	53295	15328
4	1956	21660	4422
Total		136859	55600

On February 26, 1957, the Central Committee of the Communist Party (Bolsheviks) of Uzbekistan and the Council of Ministers of the Uzbek SSR adopted resolution No. 99. According to this resolution, on March 18 of this year, the Ministry of Agriculture, number No. 55, issued an order "On the strengthening of irrigation and land development Central Fergana "[8]. On the basis of this order, the irrigation and development plan for the farms of Central Fergana's land in the period 1956 - 1961 was 80.0 thousand hectares of virgin and fallow lands, including these lands in the oblasts distributed in the following way [9]: in the Fergana region 32.0 thousand hectares, in the Andijan region - 28.0 thousand hectares. and in the Namangan region - 20.0 thousand hectares [10].

Conclusion

In conclusion, it should be noted that in the lands of Central Fergana irrigation and reclamation work has developed at a high level, as well as agriculture, including cotton growing. There were positive aspects, but there were also negative consequences for this. In this place of work on the development of land lasted from 1953 to 1973. During these years, the tasks of the development of virgin and fallow lands, for this purpose, the allocation of funds and the decision of the government in many places were not fulfilled.

In turn, the development of new lands year after year increased the cultivation of cotton. This process has further strengthened cotton autocracy in agriculture. In the expansion of cotton growing, the sense of proportion was not observed, scientific recommendations were not ignored, crop rotation was not disturbed, and so on. As a result, the complexity in the development of new lands was grossly violated, ignoring the multi-sectoral development of the public economy contributed to the forced penetration of cotton monoculture into the economy.

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