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Section 1. Economics

THE EFFECT OF NON-FINANCIAL INCENTIVES ON EMPLOYEE ENGAGEMENT AND EMPLOYEE RETENTION

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Abstract

This study examines the influence of non-financial initiatives on employee engagement and retention. Through surveys of 285 employees across diverse departments, identified key factors beyond compensation that drive engagement, such as clearly defined roles, strong leadership perception, opportunities for professional development, and a positive, supportive work environment with open communication and recognition programs. These findings reveal the potential for organizations to implement cost-effective strategies that enhance employee engagement, minimize turnover, and ultimately, strengthen their organizational effectiveness and competitiveness. Ultimately, the study underscores the crucial role of non-financial initiatives in building a culture of engagement, which serves as the cornerstone of successful employee retention strategies.

Keywords: *employee engagement, employee retention, non-financial incentives, human resources*

Introduction

Today's HR management requirements make it important to understand how employee engagement affects employee retention. Employee retention is critical for businesses, as losing talented employees can lead to lower productivity, higher recruitment costs and lower competitiveness. Many companies now recognise the importance of employee engagement and are taking steps to improve it, such as improving the working environment, providing training and development opportunities, and creating opportunities for professional growth and career development.

Throughout this investigation, a well-established enterprise specializing in subsea equipment restoration and leasing, which is a division of the Azneft Production Association, has encountered significant challenges in preserving its workforce. This situation has begun to have a negative impact on the business of the company, especially in the area of continuity of the production process. Disruption of the

production process due to employee turnover can result in missed opportunities and additional costs to find and train new employees. In addition, instability in the workplace can discourage potential candidates from joining the company, making it even more difficult to retain talent. Based on this, it has become necessary to take measures to retain employees. In the process of conducting the annual survey, it was discovered that employee engagement was at a low level. Indeed, low levels of employee engagement can be one of the causes of employee turnover. In this regard, options related to increasing the level of employee engagement in the company can be considered to prevent employees from leaving.

According to prior investigations conducted by Seema and Sandeep, non-financial incentives play a crucial role in influencing employee engagement and retention. These incentives include providing non-monetary rewards, creating a positive work environment, offering training and development opportunities, and implementing employee-friendly practices (Seema & Sandeep, 2023). Engaged employees experience positive emotions, better health, and enhanced competence, which in turn leads to talent retention. Non-financial benefits such as recognition, work-life balance, job enrichment, and employment stability contribute to employee motivation and satisfaction. Organizations need to adapt employee-friendly practices and retention strategies to attract and retain top talent. Training and development programs play a crucial role in employee growth and development, leading to increased engagement and performance levels (Emmy et al., 2022). Overall, non-financial initiatives are essential for fostering employee engagement and improving employee retention in organizations.

The importance of employee engagement in employee retention cannot be overstated, especially when considering the significant impact it can have on an organization's overall success. In today's competitive business landscape, companies are increasingly recognizing that fostering a culture of engagement among their employees is crucial for retaining top talent and driving productivity. By creating a supportive work environment, offering opportunities for growth and development, and providing avenues for professional advancement,

businesses can effectively enhance employee engagement and subsequently improve talent retention. Moreover, organizations must also address any underlying factors contributing to low levels of engagement, as this can directly influence employee turnover rates and ultimately affect the company's bottom line (Dyke-Ebrika & Amah, 2022).

Employee engagement

Employee engagement is a widely researched topic in the field of organisational behaviour and management and there is an extensive literature on the subject. In his study, Kahn first introduced the concept of personal work engagement and identified three psychological conditions that contribute to it: meaningfulness, safety and availability. The study also highlights the importance of personal involvement in achieving positive employee outcomes such as job satisfaction and commitment to the organisation (Kahn, 1990).

William H. Macey and Benjamin Schneider are known for their research in the field of employee engagement. They defined this concept in terms of three aspects: psychological, emotional and behavioural, which are directly relevant to the work of HR professionals (Macey & Benjamin, 2008).

Psychological engagement refers to the intrinsic personality traits that make a person prone to engagement, such as natural curiosity, willingness to participate in decision-making, and interest in problem solving. These traits can be considered in recruitment and hiring. In contrast, emotional engagement depends on workplace conditions and practices, such as having a variety of tasks and opportunities to participate in decision making, which can be enhanced by management through horizontal and vertical expansion of the range and composition of tasks. Behavioural engagement is expressed in terms of the amount of effort employees put into their work, resulting in better performance and higher productivity than their less engaged colleagues. Behavioural engagement can occur when both psychological and emotional components are present.

A study by Schuck and Reyo examined the relationship between employee engagement and employee wellbeing using survey

data from 528 employees across a variety of industries. The study found that employee engagement has a positive impact on employee wellbeing, and the relationship is governed by social support and work-life balance. Researchers believe that organisations should take a holistic approach to fostering employee engagement, addressing both work and non-work factors that contribute to well-being (Shuck & Reio, 2014).

Another study conducted by Sachs examines the antecedents and consequences of employee engagement using data from over 6,000 employees in various industries. The study found that work resources (such as autonomy and social support) and personal resources (such as self-efficacy and optimism) were important predictors of engagement. In addition, employee engagement was positively related to job performance, job satisfaction and commitment to the organisation (Saks, 2018).

Employee engagement can also be described as a way of maximising the potential of employees by creating a mutually beneficial relationship in which employees feel that the employer hears them and values their work, and provides a suitable environment for them to fulfil their potential (SHRM: People, 2021).

Overall, employee engagement is a critical factor in the success of an organisation and research has identified several key factors that can influence it. By taking a comprehensive and integrated approach to employee engagement, organisations can create a positive work environment that attracts, retains and motivates talented employees.

Employee retention

Employees are known to be a valuable asset of an organisation and management makes efforts to retain key performers. The concept of employee retention can be interpreted differently depending on the context.

According to Gallup research, organisations with high employee engagement have 59% lower employee turnover than those with low employee engagement. This emphasises the importance of Human Resource Management (HRM) in ensuring employee retention. Hence, employee engagement has a significant impact on employee retention. Engaged employees are more likely to stay with their organisation while unengaged employees are more likely to leave. Below are some key ways in which employee engagement can affect employee retention:

1. Improved job satisfaction: engaged employees are more satisfied with their jobs because they feel a sense of purpose and meaning in their work. This can lead to higher levels of job satisfaction and a greater likelihood of staying with the organisation.

2. Stronger commitment to the organisation: engaged employees are more committed to their organisation because they feel connected to its goals and values. This can lead to a greater desire to stay with the organisation, even in the face of challenges or opportunities to leave.

3. Increased productivity: Engaged employees are more productive because they are motivated to contribute to the success of the organisation. This can lead to higher levels of productivity and a greater sense of accomplishment, which in turn can contribute to higher levels of job satisfaction and commitment.

4. Positive work culture: engaged employees contribute to a positive work culture as they are more likely to support and co-operate with their colleagues. This can lead to a more supportive and cohesive working environment, which can contribute to employee retention by creating a sense of community and belonging.

5. Recognition and feedback: engaged employees are more likely to receive recognition and feedback for their work because they are more visible and valued in the organisation. This can contribute to higher levels of job satisfaction and commitment, and a greater sense of loyalty to the organisation.

Human resource management plays a crucial role in employee engagement and retention. In today's world, employees expect not only a good salary, but also a broader set of benefits from their employer. HRM helps companies create an environment that attracts and retains the best candidates.

Zeytinoglu and Denton conducted a study on the effect of work environment on job satisfaction, stress levels and quit intentions among health care workers. They found that a positive work environment was associated with higher job satisfaction, lower stress levels, and higher employee retention. Specifically, they identified several key factors that contribute to a positive work environment, including management

support, teamwork and collaboration, professional development opportunities, fair compensation and benefits, and a safe and healthy work environment. They also found that a positive work environment can help mitigate the negative effects of stressful job demands and increase employee resilience and job satisfaction (Zeytinoglu & Denton, 2005).

According to a study conducted by Mohsen and Sharif, employee involvement in management can improve the quality of decision making and contribute to more effective organisational performance (Mohsen & Sharif, 2020). This study analysed 128 employees' responses to 28 questions and found that organisations that actively involve their employees in decision making are statistically more successful in the market. In a study on the impact of transformational leadership on employee engagement, it was found that organisational leaders who demonstrate transformational leadership can increase employee engagement and improve employee retention in the organisation (Fransiska, Ayi Ahadiat & Hayati, 2021). Transformational leaders encourage employee participation in decision making, provide feedback, and support the development of their employees.

In the study "Employee Retention: A Review of Literature", the authors found that career development influences employee retention by increasing employee job satisfaction. They also found that job satisfaction is a key mediator between career development and employee retention (Das & Baruah, 2013).

In general, research confirms that the human resource management department can influence employee engagement and retention through a variety of activities and practices. Such activities and practices include creating a supportive work environment, organising feedback systems, providing opportunities for professional development and improving corporate culture.

Research Methodology

The study area is a pilot subsea equipment repair and leasing company with 285 employees spread across 21 departments.

Data was collected from employees through an employee engagement and retention questionnaire. All major departments of the company were covered in the study. This study used quantitative research method which is descriptive in nature. Both primary and secondary data were used for the study. Primary data was collected through questionnaires and secondary data was obtained from internal reporting system.

Various methods were used to analyse the data, including statistical analysis, correlation analysis, multiple regression analysis, etc. Standard questionnaires for measuring engagement and job satisfaction, as well as additional questionnaires created specifically for this study, were also used.

Overall, the methodology of the study was based on the analysis of data obtained from the survey, as well as literature review and analysis of company practices used to improve employee engagement and retention in the organisation.

Based on the literature review and discussion with senior management, 10 factors influencing engagement were identified. Next, a survey was conducted among employees asking them to select the most influential determinants for them. Out of the 10 factors such as belief in leadership, pay and benefits, professional growth and development opportunities, work environment and culture of the organisation, level of autonomy and freedom at work, relationships between colleagues, job security, work-life balance, clarity of employee goals and objectives, relationship with management, only 6 most influential non-financial determinants were selected for further analysis. In order to improve employee engagement and performance, a comprehensive performance improvement action plan was developed and successfully implemented. This plan includes:

– Organisation of regular group and individual meetings with the presence of the director, where production issues can be discussed and employees' opinions on current projects and tasks can be sought.

– The use of pulse surveys, which are conducted regularly to assess the level of employee satisfaction and engagement. They allow receiving feedback from employees and identifying problematic moments in the work of the team that need to be solved immediately. It is planned to conduct such surveys on a monthly basis at this enterprise.

– Organising events to increase team spirit: sports events, various games and

tasks, corporate evenings, team building events, etc. Such events will help employees get to know each other better and create a more friendly atmosphere in the workplace.

– Implementing an open door policy. It allows employees to meet with supervisors and senior management on any issues. At a subsea equipment repair and rental facility, the management decided to receive employees every Monday and Friday from 16:00–18:00.

– Implementing a system of non-material bonuses. Such a system can help incentivise employees to work more efficiently and increase their engagement in the workplace. This system involves the creation of an honour board, as well as nominations such as "Employee of the Year", "Discovery of the Year", etc.

– Creating team projects. Creating team projects where employees work together on a common task can help build team spirit and increase engagement. It is important to choose projects that will be of interest to all team members and will focus on achieving specific results.

– Providing opportunities for training and development. Training and development of employees is an important factor that will help to increase their motivation and engagement.

– Organisation of an employee onboarding system to speed up the process of integrating new employees into the team and better understand the company's expectations, which in turn can increase their level of motivation and engagement. The onboarding programme for this company is designed according to a structured 30–60–90 system and includes the following aspects: orientation day, introduction to the company and the team, information and reference materials, assignment of a mentor, setting goals and training objectives

by the end of the 30–60–90 day, and a system for tracking the progress of the plan.

Hyphoteses:

Two null hypotheses were formulated:

H1 – implementation of planned measures aimed at non-financial factors has no significant effect on the level of employee engagement;

H2 – increasing the level of engagement does not lead to a significant improvement in employee retention.

Data collection

Once both questionnaires had been collected, the data was analysed to determine a baseline level of engagement and retention. An action plan was then developed to increase engagement factors that did not require a direct financial outlay. Hypotheses were formulated for the study and engagement and retention levels were assessed after 6 months by completing a questionnaire. The results were compared to the baseline data and the hypotheses were tested.

Despite the availability of various methods for measuring retention, they are not adapted to measure this indicator for a company with this specificity. Since the central idea of this study is to examine employee retention through the lens of engagement, the first step is to design a questionnaire with the right questions to measure engagement. As the drivers of engagement have been identified as clarity of goals and objectives, belief in leadership, opportunity for professional growth and development, work environment and culture of the organisation, job security and meaningfulness of work, it is important that the questions are about assessing these factors. The final list of questions to assess employee engagement is presented in Table 1.

Table 1. *Employee engagement survey questions, translation from Azerbaijani*

Question	Determinant
I know what is expected of me in my work	Clarity of goals and objectives
My supervisor is a great role model for employees	Belief in leadership
This is a great company for me to contribute team development	Opportunity for professional growth development
There is a caring atmosphere at my workplace	Working atmosphere and organisational culture

Question	Determinant
My workplace is safe and secure	Safe operation
The work I do in the company has purpose and meaning	Significance of the work

In order to assess the level of employee retention in a given company, a questionnaire methodology is used to measure employees' intentions to leave the company. The exit intention questionnaire contains a series of questions that help determine how likely an employee is to leave the company in the near future. This questionnaire is based on a five- point Likert scale that measures both high and low dimensions of all variables (from 1 = strongly disagree to 5 = strongly agree) and contains the following questions:

– How true is the statement, "I am thinking of quitting this organisation"?

– How likely is it that you will start actively looking for a new job in the next few months?

– How willing would you be to consider taking another job if the opportunity arose?

– How would you rate your intentions to stay with the company in the next 6– –12 months?

Reliability test

The reliability test that was carried out on the questionnaire has provided confirmation that there exists a significant level of internal consistency between the various items that were given, which in turn serves as an indication of the reliability of the questionnaire as well as the accuracy of the results that were obtained from it.

Analysis and Result

The data collected is statistically analysed and then the results are analysed and discussed.

H1: implementation of planned activities targeting non-financial factors has no significant impact on the level of employee engagement.

To evaluate the effectiveness of the action plan, paired t-test was applied on the same sample before and after implementation of the changes. From the paired t-test conducted, a t- statistic value of -15.523 was obtained at a significance level of $p<0.001$ (Table 3). This indicates that the differences between the mean values before and after implementation of the action plan are statistically significant. The mean number of observations increased by 17 units from 49.8456 to 66.7063 (t= -15.523, $p<0.001$) (Table 2). The lower and upper limits of the 95% confidence interval are as follows -18.9962 and -14.7253 respectively, which also indicates a significant improvement (Table 3). However, it should be kept in mind that the standard deviation is high and may indicate significant variability in the data. Thus, it can be concluded that the implementation of the action plan by the enterprise resulted in a statistically significant increase in the level of engagement and hence the null hypothesis is rejected.

H2 – increased engagement does not significantly improve employee retention.

A regression model was constructed to analyse the relationship between the level of engagement and the employee's intention to leave. In this case, the employee's intention to leave was chosen as the dependent variable and the level of engagement as the independent variable. The purpose of constructing the regression model is to determine how well the level of employee engagement can predict their exit intentions. Based on Table 4, the following conclusion can be drawn:

Table 2. *Paired sample statistics*

	n	Average	Mean squaredeviation	Standart Error
LevelBowlDo	395	49.8456	20.0626	1.0095
LevelAfter	395	66.7063	23.9192	1.2035

Source: *Calculated by the author on the basis of data from questionnaires using the SPSS program*

Table 3. *Paired sample test*

			Pairwise differences				
			Confidence interval (95%)		t-test	df	Signifi-cance
Average	Mean square deviation	Standart error	Lower	Upper			
−16.86076	21.5873	1.0862	−18.9962	−14.7253	−15.523	364	.000

Source: *Calculated by the author on the basis of data from questionnaires using the SPSS program*

The level of employee engagement is significantly related to their intentions to leave. The value of correlation coefficient (R) is 0.844, which indicates a strong direct relationship between the independent variable (engagement level) and the dependent variable (exit intentions). The coefficient of determination (R-Squared) is 0.713, which means that 71.3% of the variation in exit intentions can be explained by the level of employee engagement. Beta coefficient (beta coefficient) is −0.844, which indicates that when the level of engagement increases by one unit, the intention to leave decreases by 0.844 units. The negative sign of the coefficient indicates that there is an inverse relationship between the independent and dependent variables: the higher the level of engagement, the lower the intentions to leave. The t-statistic (t) value is −31.251, at p<0.05, indicating that the differences between the mean values of the two groups (high and low involvement) are statistically significant and unlikely to be random. Thus, we can reject the null hypothesis and accept the alternative hypothesis: the higher the level of employee engagement, the less likely it is that the employee will leave.

Table 4. *Coefficients of the regression model*

R	R²	Standard estimation error	Non-standardised coefficient		Standrdised coefficient	t	Meaning
			B	Std.error	Beta		
0.844	0.713	2.17787	−0.143	0.005	−0.844	−31.251	.000

Source: *Calculated by the author on the basis of data from questionnaires using the SPSS program.*

Conclusion

This study was conducted during a period of high employee turnover in a subsea equipment repair and rental pilot facility to determine how to improve employee retention by increasing employee engagement. The study provided statistical evidence that it is possible to improve employee retention without the use of financial resources by addressing non-financial engagement factors such as clarity of goals and objectives, belief in leadership, opportunities for professional growth and development, work environment and culture of the organisation, job security and job meaningfulness. The implications of these findings extend beyond the immediate context of the study, serving as a solid foundation for further exploration and investigation or even the potential implementation of similar methodologies within other manufacturing businesses that are seeking a cost-effective approach to employee retention.

However, a limitation of this study is the lack of detailed analysis of the impact of each factor individually, instead a holistic approach was used. To expand our knowledge in this area, future research could be conducted in two directions: firstly, to determine the impact of non-financial factors individually on employee engagement and retention, and secondly, to include the financial factors of employee engagement and conduct a detailed analysis of the impact of engagement factors on employee retention.

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Section 2. Journalism

RELIGIOUS CONFLICTS AND MEDIA RELATIONS

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Abstract

Religious conflicts and media relations face special challenges in the age of modern information technology. Religious beliefs often hold a sacred and central place in the lives of individuals; they shape their identity, values, and purpose. Consequently, when freedom of expression touches on religious sensitivities, conflicts can arise.

A religious crisis is often created by intentional or unintentional statements that question or offend deeply held religious beliefs. Therefore, the role of the media in regulating this process is very important, and it plays a key role in the world political and religious field.

While freedom of expression is a fundamental right, it also carries with it a responsibility to balance individual freedoms among different communities.

Keywords: *religion, media landscape, conflicts, narrative, discussions, interventions, freedom of expression, sensitive*

> *"I hold that it is the duty of every cultured man or woman to read sympathetically the scriptures of the world. If we are to respect others' religions as we would have them to respect our own, a friendly study of the world's religions is a sacred duty."*
> — ***Mahatma Gandhi***

Introduction

Our **field of study** is the media and its role in the process of covering religious conflicts, specifically examining how religious conflicts are portrayed in the media and the tangible outcomes it generates for the parties involved in the conflict. To ensure the depth and interest of our research, we employed a qualitative research method, utilizing a historical and comparative approach. This approach enables us to make logical and objective assessments. Our **primary objective** is to scrutinize the coverage of religious crises and explore the media's role in the resolution of these conflicts.

Based on the materials we studied, we **concluded** that the media wield significant influence over the processes of religious

conflicts. However, our research has also revealed that the media landscape is not always free from bias, and certain outlets may exhibit prejudice against specific religious groups. A comprehensive study of religious conflicts must begin with an examination of historical contexts and an investigation into the causes of religious tensions.

In our paper, we outlined the features of modern forms of religion in the global information society and **concluded** that religion and religiosity have not lost their relevance today. On the contrary, they have experienced a rebirth and are confronting new opportunities and challenges. Consequently, the media has also encountered new challenges, necessitating the delivery of balanced, stereotype-free, and objective facts to the audience when covering religious crises and conflicts.

Our research has shown that achieving a delicate balance between freedom of expression and religious sensitivities demands a nuanced approach. Governments, civil society, and religious institutions play pivotal roles in fostering an environment where both rights can coexist harmoniously. The rapid development of information technology leads to the transformation of religious systems. Despite the theory of secularization, religion and religiosity do not lose their changes over time, and the means of delivering religious messages are also evolving. The emergence of new religious movements is observed, accompanied by the growth of religious fundamentalism and terrorism. In the context of new information technologies, religious conflicts are instantly reflected anywhere in the world. Evidently, the rapid development of information technology has logically influenced global religious processes as well. The theory of the German philosopher Jürgen Habermas (1929) has become even more relevant today, with his assertion that "religious traditions and religious communities have acquired a new, previously unexpected political significance. The importance of religion for political purposes has increased throughout the world" (Jürgen Habermas, Zeit der Übergänge (2001), p. 174 f). Religion and religiosity received new impulses with the advent of the information age. Conclusions drawn about the classical theory of secularization turned out to be hasty. The increased

influence of Islam has become noticeable, and conservative, traditional Orthodox movements have also grown globally in the religious arena. Religious concepts and values, adapted to the mass culture created on the basis of mass telecommunications, have become commodities with profitable sales.

In the era of global information, human religious consciousness has become syncretic and eclectic, encompassing various religious elements from all eras and peoples, including legends, fairy tales, myths, films, etc.

Based on the research and the study of the features of modern forms of religion in the global information society, we can conclude that today religion and religiosity have not lost their relevance; on the contrary, they have been reborn and are facing new opportunities and challenges.

Freedom of expression is a fundamental human right, serving as a cornerstone of democratic societies. It enables people to express their thoughts, ideas, and beliefs without fear of censorship or repression. While this right is crucial for open dialogue and building a harmonious society, it becomes increasingly difficult and complex when it intersects with religious beliefs. Religious conflict, often arising from the clash between freedom of expression and pure religious principles, poses a significant challenge to society, with individuals attempting to strike a delicate balance between individual freedom and religious sensibility. Freedom of expression, rooted in democratic values and human dignity, empowers people to engage in robust public discourse, question authority, challenge prevailing norms, and contribute to the collective search for truth. This freedom encompasses not only spoken and written words but also artistic expression, dissent, and the right to hold and convey dissenting opinions. Protecting freedom of expression is critical for creativity, innovation, and the advancement of society through the exchange of ideas and the exploration of new perspectives.

The media plays a crucial role in informing the public, with news outlets not only disseminating information but also participating in shaping particular narratives and discourses. This role becomes especially important during conflicts, including religious

conflicts, as narratives about the conflict can play a decisive role in how people perceive the conflict, its causes, and consequences (Wolfsfeld, G. "Media and the Path to Peace," Cambridge University Press, 2014 – https://doi.org/10.1017/CBO9780511489105).

The media exhibits diversity in its coverage of religious conflicts. During religious crises, some media outlets aim to contain tensions and promote religious tolerance, while others spread provocative statements. Instances of disseminating unconfirmed information are also frequent, leading to serious confusion and even violence.

Achieving the delicate balance between freedom of expression and religious sensitivities requires a nuanced approach. Governments, civil society, and religious institutions play essential roles in fostering an environment where both rights can coexist harmoniously.

Freedom of expression stands as a cornerstone of democratic societies, allowing individuals to express their opinions and views without fear of censorship or reprisal. In Western democracies, this right is enshrined as a fundamental principle that promotes open discourse, critical thinking, and societal progress. However, insulting religious sentiments in the name of freedom can create tension and call into question the essence of multicultural coexistence.

Covering religious conflicts poses risks and dangers for journalists. In many cases, they disseminate useful information but may also propagate the perspective of only one side, leading to professional and moral pressures (Boudana, S. (2015). 'Le spectateur engagé': French war correspondents' conceptions of detachment and commitment. Journal of European Studies, 45(2): 137–151). Indeed, journalists covering religious conflicts, especially if they are members of one of the conflicting parties, face professional and moral dilemmas. In times of conflict, willingly or unwittingly, they become part of the conflict and must grapple with conflicting values (Zandberg, E., Neiger, M. (2005). Between the nation and the profession: Journalists as members of contradicting communities. Media, Culture & Society, 27(1): 131–141). On one hand, their professional role demands maintaining autonomy and neutrality, while on the other hand, their community attachment makes it difficult to remain impartial to the conflict (Nygren, G., et al. (2018). Journalism in the crossfire: Media coverage of the war in Ukraine in 2014. Journalism Studies, 19(7): 1059–1078). In other words, journalists find themselves "in the crossfire" as they attempt to balance professional autonomy with political pressures and public expectations.

In times of religious conflicts, journalists' sentiments may often override professional objectivity, leading them to align with their religious community. This tendency is widespread, especially when a particular religion or denomination gains dominance, making it challenging for individual journalists to detach from prevailing attitudes within their community. Societies affected by religious conflict subject journalists to various external and internal pressures, both overt and hidden, compelling them to resort to self-censorship. This pressure hinders them from covering certain events or prompts them to cover them cautiously to avoid harm to themselves and others (Jungblut, M., Hoxha, A., (2017). Conceptualizing journalistic self-censorship in post-conflict societies: A qualitative perspective on the journalistic perception of news production in Serbia, Kosovo, and Macedonia. Media, War & Conflict, 10(2): 222–238).

Various pressures, whether from the government, media owners, or other actors, continue to limit journalists' autonomy even in post-conflict situations when violence subsides. Censorship or self-censorship persists, and journalists find themselves under ongoing influence (Nygren, G., et al. (2018). Journalism in the crossfire: Media coverage of the war in Ukraine in 2014. Journalism Studies, 19(7): 1059–1078). It's essential to hold the media accountable for spreading false stories about specific religious groups.

Media coverage of religious conflicts often involves biases. The term "extremist" is frequently associated with Muslims, while Christian extremists are largely silent. Additionally, the media tends to portray a narrative of the "good Christian" and the "bad Muslim." In stories about Muslims, terrorists' religion or ethnicity is frequently highlighted, whereas, in the case of Christians, this information is omitted. For instance, the Norwegian mass murderer Anders Breivik is not typically characterized as a Christian terrorist by the me-

dia, despite identifying himself as a Christian. Most articles refer to Breivik simply as a "mass killer" (Norway's far-right mass killer Breivik sues state over prison isolation – https://www.aljazeera.com/news/2023/8/19/norways-far-right-mass-killer-breivik-sues-state-over-prison-isolation), contributing to the formation of a public opinion that tends to associate terrorism predominantly with Muslims.

Several articles characterize Anders Behring Breivik as a Christian terrorist (Hannah Strømmen. "Christian Terror in Europe? The Bible in Anders Behring Breivik's Manifesto," Journal of the Bible and its Reception. https://doi.org/10.1515/jbr-2017–2006). However, to counter this perspective, the American scientist and religious scholar Stephen Prothero argued that Christians condemned Breivik, explaining his actions as political rather than religious. It's important to note that terrorism is often employed to achieve political goals.

As an illustration of media biases, the 1995 Srebrenica massacre can be cited (Smith R. J. "Srebrenica massacre – https://www.britannica.com/event/Srebrenica-massacre). The media widely describes the event as the killing of 8,000 "Muslim" men and boys by "Serbs," without referring to the Serbian military and political leaders accused of war crimes as Christian terrorists.

In considering the delicate balance between freedom of expression and social responsibility, it is crucial for European nations to protect both freedom of speech and religious rights. Collaborative efforts can significantly contribute to achieving a more balanced approach, promoting harmonious coexistence among different religious communities.

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MEDIA COVERAGE OF THE ISRAELI-PALESTINIAN CONFLICT – CHALLENGES AND PROBLEMS

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Abstract

Another wave of the Israeli and Palestinian conflict has claimed the lives of many people already; There are also civilians among them. With the advent of each active phase of this century-old conflict, a two-way discussion layer emerges in the media — human rights problems and moral issues of war become relevant. The role of the media is undoubtedly important; He is responsible for helping to overcome the conflict between Israel and Aphrodisiac on the one hand, and on the other hand, to provide the world with real information on the processes.

The 2023 processes also caused a big wave in the information sphere. Now the review of issues and the coverage of conflict processes in the media are becoming even more careful.

Keywords: *Israel, Palestine, stories, Zionism, extremism, violence, hatred, mosque*

Introduction

Our research area is the processes of covering the Israeli and Palestinian conflict in the media; Consequences and problems.

In the paper, we used the historical and comparative approach of qualitative research.

Our goal is to examine the role the media played in the emergence of the current Israeli-Palestinian conflict.

Based on the materials we have studied, we have come to the conclusion that the information spread in the media significantly strained the situation between Israel and Palestine. As a result, we came to the conclusion that the contribution of information media in the process of inciting conflicts is undoubtedly great and requires caution.

Religiosity in the global information age includes the following elements:

- **Religion and religiosity in the global information society do not lose their significance and acquire a new quality;**
- **We observe processes of religious secularization and the sacralization of secularization;**
- **Traditional religions have acquired new sociocultural meanings;**
- **Religious organizations base their activities on market laws;**
- **There is a deterritorialization of religious communities;**
- **New religious movements are emerging;**

- **Growing interest in non-traditional manifestations of religion, mysticism, occultism, and esotericism;**
- **The threats of religious extremism and terrorism are increasing;**
- **The role of religion in the political and economic life of society is increasing;**

Coverage of religious conflicts in the media becomes particularly relevant, as there is constant tension among people of different religions worldwide. The aim of our research is to determine the role of the media in covering religious conflicts. In particular, how religious conflicts are portrayed in the media and what specific outcomes exist for the parties involved in the conflict.

In considering the delicate balance between freedom of expression and social responsibility, it is crucial for European nations to protect both freedom of speech and religious rights. Collaborative efforts can significantly contribute to achieving a more balanced approach, promoting harmonious coexistence among different religious communities.

It is impossible to avoid covering the Israeli-Palestinian conflict from a religious perspective.

The Israeli-Palestinian conflict is caused by several factors: ethnic, national, historical, and religious. However, we will focus solely on the religious dimension. It is intriguing to explore the extent to which religion influences the identity, politics, and perspectives of participants in this conflict.

First, several religious factors related to Islam and Judaism are significant. The extreme religious Zionists in Israel adhere strictly to their beliefs and are resistant to making concessions to the Arabs. Conversely, Islamist groups in Palestine and the wider Islamic world advocate for the liberation of "holy" areas and sites for religious reasons, often promoting violence and animosity towards Israel and the Jewish people. Tensions are further exacerbated by religiously motivated narratives circulating in extremist media outlets, which propagate mistrust and suspicion of the other side's hidden religious agendas.

The situation has become highly tense, fueled by widespread rumors of a "Jewish plan" to destroy the Al-Aqsa Mosque and erect a Jewish temple in its place.

An article published in 2021 is interesting, where the journalist quotes the words of one of the Jews: "I have no such intention, because God will do it." "God will destroy Al-Aqsa Mosque and build a third temple on earth instead." "Everything, including Al-Aqsa, belongs to the Jews, because God created the world only for His holy people, the Jews" Mosque? — (https://www.aa.com.tr/en/middle-east/do-israeli-jews-really-seek-to-demolish-al-aqsa-mosque/2171703 [source]). Other articles on the mentioned issue are no less provocative and irritating; The article published in April 2023 (Israeli attack on Al Aqsa Mosque: Latest move to demolish the masjid and built Solomon's Temple — [source](https://muslimmirror.com/eng/israeli-attack-on-al-aqsa-mosque-latest-move-to-demolish-the-masjid-and-built-solomons-temple/), which talks about the desecration of the Aqsa Mosque and the plan to demolish it. The journalist clearly represents the side, he does not simply tell the story, but aggravates the facts with such words as "ruthless", "cruel", etc.— "The Israeli police broke the doors and windows to enter al-Aqsa and mercilessly attacked worshipers." After that, he reminds the reader that: "Al-Aqsa Mosque is an Islamic site where for decades, according to long-standing international agreements, unwanted visits by non-Muslims, prayers and rituals." However, Palestinians are only allowed into Al-Aqsa Mosque for a limited time, which is feared to be the basis for dividing the mosque between Muslims and Jews, just as the Ibrahimi Mosque in Hebron was divided in the 1990s. However, Israel's control of East Jerusalem, including the Old City, violates several principles of international law, which stipulate that an occupying power has no sovereignty over the territory it occupies and cannot make any permanent changes there. Israeli soldiers used batons and rifles to smash Palestinian worshipers inside the al-Qibli prayer hall of al-Aqsa Mosque during Ramadan, sparking outrage around the world. The author ends the article with the following words: "In the face of Jewish barbarism, Palestinians remain the most oppressed and brave fighters in the history of

mankind" (Israeli attack on Al Aqsa Mosque: Latest move to demolish the masjid and built Solomon's Temple — [source](https://muslimmirror.com/eng/israeli-attack-on-al-aqsa-mosque-latest-move-to-demolish-the-masjid-and-built-solomons-temple). With these words, the author seems to call the Palestinians to fight. It can be said that this kind of provocative talk in the media really achieves its goal, because Palestine and Israel are in a state of war today; One of the main motives of the conflict is religious.

According to Hamas, the "Al-Aqsa storm" has commenced — an attack on Israel aimed at protecting the holy site. Their targets were hundreds of soldiers and civilians. Interestingly, only Muslims are allowed to pray in the building under the status quo agreement reached more than a century ago (source: [Why the Al-Aqsa mosque continues to be a flashpoint of tensions](https://edition.cnn.com/middleeast/live-news/al-aqsa-storm-militants-infiltrate-israel-after-gaza-rockets-10–07-intl-hnk/h_39194feb91b8fd11e-64aecd8eb17d5f7).

Many in the Muslim world fear that the exclusive right to pilgrimage has been violated and that the mosque itself is in danger. The deterioration of the socio-economic situation in the Arab and Islamic world contributes to the growth of religious radicalism; All this pushes a large part of the youth towards fanaticism and politics inspired by religion.

Religious beliefs often hold a sacred and central place in the lives of individuals, shaping their identity, values, and purpose. However, when freedom of expression intersects with religious sensitivities, conflicts can arise. Conflict often emerges when statements, whether intentional or unintentional, challenge or offend deeply held religious beliefs.

The Charlie Hebdo incident in 2015 serves as a stark example of the tension between freedom of expression and religious sensitivities. The publication of a caricature of the Prophet Muhammad in a satirical magazine sparked outrage in the Muslim world, resulting in tragic consequences. This incident underscored the necessity for societies to uphold respect for religious beliefs while safeguarding the right to freedom of expression.

Achieving the delicate balance between freedom of expression and religious sensi-

tivities necessitates a nuanced approach. Governments, civil society, and religious institutions play pivotal roles in fostering an environment where both rights can coexist harmoniously.

Incidents in Copenhagen and Stockholm, where far-right groups and individuals publicly burned Islam's holy book, the Quran, ignited a global debate on the fragile equilibrium between freedom of expression and religious sensitivities.

The tragic attacks on the offices of the French satirical magazine Charlie Hebdo in 2015 sparked a global debate about the delicate balance between freedom of expression and social responsibility. The editor's decision to publish caricatures of Muhammad became the subject of judgment. Although the editorial board claimed their actions were in line with European standards of freedom of speech, the fact posed potential existential threats.

The publication of caricatures of Muhammad in "Charlie Hebdo" incited indignation within the global Muslim community. A portion of society argued that these caricatures insulted a significant segment of the population for whom Muhammad is a revered figure. The conflict between the magazine's right to freedom of expression and the perceived disrespect for religious beliefs underscored the challenge of navigating various cultural and religious sensitivities within democratic values.

Achieving the delicate balance between freedom of expression and religious sensitivities requires a nuanced approach. Governments, civil society, and religious institutions play important roles in fostering an environment where both rights can coexist harmoniously.

Incidents in Copenhagen and Stockholm, where far-right groups and individuals demonstratively burned Islam's holy book, the Quran, sparked a global debate on the delicate balance between freedom of expression and religious sensitivities.

An Iraqi Christian refugee living in Sweden burned a copy of the Quran outside the Central Mosque in Stockholm. This act caused such an uproar that it necessitated the evacuation of embassy staff after protesters stormed the building.

Two far-right activists destroyed a copy of the Quran in front of the Iraqi embassy in

Copenhagen. Following these incidents, Denmark and Sweden began considering banning religious protests involving the burning of the Quran or any other religious text.

The Danish Ministry of Foreign Affairs emphasized the importance of protecting freedom of expression, but also noted that such protests benefit extremists and pose a threat to general security and well-being.

These incidents sparked a debate about the balance between freedom of speech and respect for religious minorities. Both countries are seeking legal remedies to intervene in some circumstances, particularly protests at embassies. However, it has been emphasized that any changes should be made within the framework of freedom of expression protected by the Constitution.

The debate elicited strong reactions throughout the Islamic world, including diplomatic protests and condemnation of the decisions. Conflicting opinions also exist around the granting of permits for demonstrations of a religious nature.

Freedom of expression is a cornerstone of democratic societies, allowing people to express their opinions and views without fear of censorship or reprisal. In Western democracies, this right is enshrined as a fundamental principle that promotes open discourse, critical thinking, and societal progress. However, insulting religious sentiments in the name of freedom creates tension and calls into question the essence of multicultural coexistence.

Burning religious texts, especially a holy book like the Quran, is clearly a highly provocative act and is likely to have dire consequences.

The incident in Copenhagen and Stockholm was followed by large protests and demonstrations in Islamic countries. They believed that accepting the fact of burning the Quran in itself implies the government's implicit support for this event and contributes to the strengthening of Islamophobia.

The geopolitical consequences of Quran-burning demonstrations turned out to be profound, as reflected in Turkey's response — President Erdoğan decided not to discuss Sweden's accession to NATO precisely because of the encouragement of Islamophobia. Therefore, religious conflicts may have serious consequences for international relations as well. These incidents have shown us that religious conflicts affect diplomatic alliances and global cooperation.

While freedom of expression is a fundamental right, it also carries with it a responsibility to balance individual freedoms among different communities. When granting permission for demonstrations that offend religious symbols, the expected consequences should be taken into account, considering both the national and international scales. Governments must evaluate both the right to expression and the potential harm it may cause, taking into account the worst consequences of provocative demonstrations.

Officials in Sweden and Denmark consider the Quran-burning demonstrations to be legal, arguing that freedom of expression gave the protesters the right to do so.

This fundamental democratic principle allows people to express their views, even if they are controversial or offensive to some. The Nordic perspective emphasizes the importance of protecting this right and clarifies that actions do not necessarily reflect the government's position. However, the challenge lies in reconciling the legal right to express opinions with the potential consequences that can arise from provocative actions ("Media Critique," 2023). The Prime Minister of Sweden, Ulf Kristerson, acknowledges that the decision made by the Stockholm police to allow the Quran-burning rally is legal. However, he considers it prudent to weigh the potential risks of such demonstrations in the future.

The Prime Minister's statement reveals that numerous applications for such actions have been received, indicating a growing trend that could pose serious risks to the country. Despite expressing concern, Christerson has no concrete strategies in place to prevent these threats, and there has been no review of the strategy for issuing permits for such activities ("Media Critique," 2023).

The High Commissioner for Foreign Affairs of the European Union, Joseph Borrell, also addresses the issue, condemning the Quran-burning demonstrations as a clear provocation and deeming religious hatred and intolerance unacceptable for the European Union. Borrell emphasizes the EU's commitment to supporting freedom of speech while acknowledging ethical considerations

("Media Critique," 2023). In considering the delicate balance between freedom of expression and social responsibility, it is crucial that European nations take care to protect both freedom of speech and religious rights. Joint efforts can greatly enhance the balance, promoting harmonious coexistence among different religious communities.

It is a fact that the media landscape is not always free from bias, and some media outlets may exhibit prejudice against particular religious groups. A comprehensive study of religious conflicts must commence by examining historical contexts and investigating the causes of religious tensions. The media can play a vital role in identifying issues that fuel conflicts. A historical perspective allows journalists to understand how religious narratives, political events, and socioeconomic factors have converged to shape the current landscape of religious conflict.

Therefore, the media plays a crucial role in shaping public perception of religious conflicts. Priority should be given to analyzing media coverage without potential bias. Researching how different media outlets portray religious conflicts can shed light on the impact of journalistic choices on public opinion and contribute to media literacy efforts.

Ultimately, the study confirms that the main way to solve the problem is through independent media. Therefore, political freedom of the media is the cornerstone of a democratic society. Independence is critical to maintaining media credibility and public trust. When covering religious conflicts, political freedom allows the media to objectively present the facts — free of political agendas and biases. Independent media should be a reliable source of information for the public, thereby facilitating informed discussions and debates.

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Section 3. Literature

SHERWOOD ANDERSON'S INNOVATION TO THE AMERICAN LITERATURE. BASED ON MATERIALS OF THE COLLECTION OF SHORT STORIES "WINESBURG, OHIO"

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Abstract

This article provides information about the brightest representative of American literature of the 20s-30s of the XX century, short story master, Sherwood Anderson and his invaluable contribution to the development of the novella genre in the US literature. The given article is based on the short stories from the collection "Winesburg, Ohio".

Keywords: *novel, folklore, novelistics, plot, content, realism, social injustice, average American, characters, image, town, play, narration, plot, composition, realistic novel, grotesque, innovation, dialogue, monologue*

Introduction

Sherwood Anderson played a defining role in the formation of that period of US literature that is called "The New Renaissance", the most brilliant period in the "short story" development. He is considered to be one of the significant and undervalued representatives of critical realism in the USA, the writer, whose creative work by many of its sides has prepared the magnificent art of Hemingway, Faulkner, Caldwell, Wolfe, Saroyan and others.

Back in the 19th century the novel genre has a very special place in the American literature. The novels of Washington Irwing, Edgar Poe, Bret Harte, Mark Twain, Jack London, O'Henry and others literally made this genre a national one. Among historical facts underlying this phenomenon are distinctive features of the American realism of the last century, ethnographic diversity of population, the diversity of cultural makeups, fast pace of life. All this could not better reflect the novel – surprisingly flexible and sensitive genre. The culture of oral storytelling was of great importance. A particular role in the dissemination of the novella genre was played by the system of journalism: for purely financial reasons, magazine owners preferred works of the small genre.

Short stories of the 20s are characterized by a discard of standard intrigue. Sherwood Anderson, being the novelist-reformer, along

with T. Dreiser led a campaign against a standard magazine novel with a sophisticated story. But the controversy about the plot that started in the 20s is not just an aesthetic debate. They are based on deep social background: the struggle to broaden and deepen the subject matter, the battle against the officially established optimistic outlook on life, against the tradition of "gentle realism". So the struggle for a new form was a struggle for a new content.

Literature review

By the early 20s "industrial" problem in its various aspects comes to the fore in the American literature. This topic was especially relevant in the era of the 30s. The global economic crisis has exposed the fundamental contradictions of industrial development and turned out to be the most powerful stimulus to radicalism which deeply reflected in art. At this time, a working novel flourishes, presented by such significant works as "Tobacco Road" (1932) by Erskine Caldwell, "Beyond Desire" (1932) by Sherwood Anderson, "Dubious Battle" (1936) by John Steinbeck. The meaning of the novel "The Disinherited" (1933) by Jack Conroy was determined primarily by the fact that using Larry as an example, the writer showed, without simplifying and straightening, the path of an ordinary American to the awareness of the social position and the ideals of the working class. Anderson set himself a similar task in his novel "Beyond Desire" (1932). His heroes, coming from the middle class, painfully try to overcome their duality and go over to the side of workers. An average American is one of the frequent characters of the American literature. An outstanding American critic Van Wyck Brooks wrote in his book "The Confident Years" that attention to the image of an ordinary man is a distinctive feature of American literature, its characteristic national feature. According to Brooks, a typical man, not burdened by ranks and titles, always was "a favorite of the American imagination", and this for a long period of time fundamentally distinguished American writers from their European colleagues who as Brooks stated, more frequently gave preference to "an officer and a noble man".

Research Methodology

One of the main trends of the American short story of the 20th century becomes psychologism. The basic genre features of a psychological novel are deep revelation of the inner drama of characters and events caused by the cruelty and inhumanity of the capitalist existence, along with the concentration of action around one tense psychological situation. The founder of this very novel in the American literature is considered Theodore Dreiser, who as W. Faulkner expressed figuratively, is "Sherwood Anderson's older brother".

A deeply conscious approach to the issues of innovation distinguishes Sh. Anderson from formalist experimentation. And this approach became one of the most important causes of the writer's creative achievements. Sherwood Anderson sees his task in an honest depiction of reality, "tragedy and comedy of life" (p. 15), in the sincere protest against social injustice (p. 13), in the deep and all-around cognition and comprehension of the reality. The writer strives "to maximize his ability to feel, see, hear, smell", "be free, proud, courageous, to perceive the land, people, streets, houses, towns", absorb and digest as much as possible" (7, 173).

Analysis and results

The author was able to fulfill these creative principles more deeply for the first time in his collection "Winesburg, Ohio". Anderson's merit as a realist writer lies primarily in his depiction of the grey, joyless life of the American provincial outback. He was one of the first in the American literature who depicted the results of the pernicious influence of reality on the little man of the province – a little clerk, intellectual, farm worker. Most of the novella characters are crippled by this reality.

The life of Wing Biddlebaum ("Hands") is tragic and hopeless. The author skillfully introduces the social background that is the cause of Wing's tragedy. The stupidity of moral squalor and the emptiness of the town's inhabitants, who were not only to appreciate but even to understand the extraordinary poetry and tenderness of Wing's nature, have become a source of tragic conflict in the story. As a result, Wing suffer from a moral shock, a disease, an alienation from people.

- For twenty years Adolph Myers had lived alone in Winesburg. He was but forty but looked sixty-five. The name Biddlebaum he got from a box

of goods seen at a freigt station as he hurried through an eastern Ohio town... He had been ill for a year after the experience in Pennsylvania, and after his recovery worked, as a day laborer in the fields.

Many other inhabitants of Winesburg and its surroundings also live their gloomy lives. With astonishing psychological prowess, the author shows their eternal dissatisfaction and search for truth, loneliness and confusion, lost love and the desire for understanding. Unable to adapt to reality the heroes cannot resolve their doubts, find the right path in life. Under the pressure of living conditions, the heroes reach a religious fanaticism (Jesse Bentley – "Godliness") and misogyny (Wash Williams – "Respectability"):

- Wash Williams was a man of courage. A thing had happened to him had made him hate life, and he hated it whole-heartedly, with the abandon of a poet. First of all, he hated women.

Languishing in aimless waiting and searching for lost love (Alisa Hindman – "Adventure", Kate Swift – The Teacher"):

- Behind a cold exterior the most extraordinary events transpired in her mind. The people of the town thought of her as a confirmed old maid. In reality she was the most eagerly passionate soul among them, and more than once, in the five years since she had come back from her travels to settle in Winesburg and become a school teacher, had been compelled to go out of the house and walk half through the night fighting out some battle raging within.

Become dark loners (Enoch Robinson – "Loneliness" and madmen (Elmer Cowley – "Queer"), incurable alcoholic (a stranger – "Tandy").

They are all somewhat eccentric and morbid, and the author calls them grotesques. In many stories there is a noticeable contrast between George Willard and the main characters, who are trying to get close to a young newspaper reporter. G. Willard, as the unity of the scene (the town of Winesburg), is the link that unites the stories in the collection. It is no coincidence that the characters are drawn to George: they open their souls to him, they talk about their troubles and sorrows. George has not yet been dragged into the mud of bourgeois life of Winesburg, and has not been spoiled by it. Feeling his purity and spontaneity, Wing Biddlebaum, Kate Swift and some others want to save the young man from the inertia and vulgarity of Winesburg and teach him to live. Wing Biddlebaum warns him against imitating and trying "to become like everyone else in the town". In the story "Mother", George becomes the cause of a conflict between his father, who, in the name of prosperity, wants to stifle his youthful dreams, and his mother, who seeks to develop in her son those healthy shoots that were destroyed in her by bourgeois respectability. An important place belongs to the story "The Teacher", in which Kate Swift, caring for a young journalist, patiently and passionately explains to him how to understand life correctly, how to portray it truthfully and honestly.

- "You will have to know life," she declared, and her voice trembled with earnestness. She took hold of George Willard's shoulders and turned him about so that she could look into his eyes. A passer-by might have thought them about to embrace. "If you are to become a writer you'll have to stop fooling with words," she explained. "It would be better to give up the notion of writing until you are better prepared. Now it's time to be living. I don't want to frighten you, but I would like to make you understand the import of what you think of attempting. You must not become a mere peddler of words. The thing to learn is to know what people are thinking about, not what they say."

Of course, these words also revealed the author's attitude to the tasks of literature.

But the significance of the image of George Willard is not limited to the fact that it connects the stories in the collection. This is a completely independent image given in development, in knowledge and study of the secrets of life.

The writer shows his spiritual and physical maturation and final liberation from the stuffy atmosphere of Winesburg ("Departure"). And besides, this is not an escape. A

deeply receptive nature, he moves from simple curiosity and a limited understanding of life to the desire to actively participate in the events of the town, to understand life deeply and widely. Therefore, his role varies from story to story. In the first stories, at the beginning of the collection, he is given a small place: he listens, observes and receives advice more, but acts little and is often passive ("Hands", "The Philosopher", "Mother"). George Willard gradually begins to take a more active interest in events ("Respectability"), realizing that one can only write about what he himself has seen and experienced ("The Thinker"), tries to write stories, staying in the editorial office of "the Winesburg Eagle" late at night ("The Strength Of God"). The young and strives to learn something and knows how to comprehend life. The author shows that the young journalist's path to learning about life is not simple and straightforward. And he had days when he felt unhappy, vague aspirations and secret inexplicable desires took possession of him, too. Getting acquainted with the ordinary workers, George comes to express deep sympathy and extraordinary affection for them ("Drink").

The life of the workers like the fate of many other heroes of Anderson's stories, is difficult and sometimes tragic; the author's attitude towards them is always deeply sympathetic. Anderson's great advantage as a realist writer is that in his stories he revealed the social reasons causing the suffering of a "little man". Masterfully using artistic detail, the writer very expressively, although sparingly, depicts a significant group of owners, the culprits of the joyless and unpromising life of "little people". They are bankers, rich farmers, shop and tavern owners, newspaper publishers, agents of various companies.

Skillfully drawing parallels between the 20th century and the last third of the nineteenth century in the life of the United States, in a number of stories the writer shows how the uncontrollable passion for acquisitiveness arose in America, how in the process of capitalist development some families rose and others went bankrupt ("Sophistication", "Thinker"). Anderson in the collection "Winesburg, Ohio" acts as an innovator in the development of the American psychological short story. Here for the first his multifaceted

art of storytelling was clearly demonstrated. The author's psychological characterization occupies a prominent place in the stories; external actions are subordinated to the disclosure of the inner world of the characters. Usually the story begins with a brief description of the scene and a portrait of the hero, with the external portrait being closely subordinate to the internal. The external features of the portrait of the characters are given as if in passing, but much attention is paid to the main internal features of the heroes of the stories. Describing the agricultural worker Ray Pearson, the author emphasizes in him the qualities caused by the plight of a large family and the hard physical labour of the worker:

- "Ray was a quiet, rather nervous man of perhaps fifty with a brown beard and shoulders rounded by too much and too hard labor. In his nature he was always serious."

In a number of stories, any external detail that most clearly catches the eye and represents the most significant feature of the hero's appearance becomes the leitmotif of the entire narrative (hands of Wing Biddlebaum – "Hands", paper balls of Dr. Reefy – "Paper Pills").

Wing Biddlebaum talked much with his hands. The slender expressive fingers, forever active, forever striving to conceal themselves in his pockets or behind his back, came forth and became the piston rods of his machinery of expression. The story of Wing Biddlebaum is a story of hands. Their restless activity, like unto the beating of wings of an imprisoned bird, had given him his name.

This technique serves as a vivid psychological characteristic of images. The psychological portrait is dominated by features that show the unusual behavior and character of the of the hero shaken by some blow or crisis. Thanks to this Sherwood Anderson was able to embody the most essential features of a little man during that period in the United States, showing the uncertainty of his position, complexity of quests and contradictory feelings.

An important role in the creation of psychologically complex images in stories belongs to dialogues and especially monologues. A Dialogue in stories is natural and accurate and, being one of the means of recreating the inner world of the characters,

reflects their everyday experiences, the illusory nature of happiness and the ugliness of the existing social reality.

Conclusions

With the help of an internal monologue, the writer penetrates into the most secret corners of the characters' inner world, revealing the complexity of their psychological development depending on the outside world. In the story "Loneliness" with the help of an internal monologue, the author shows how Enoch Robinson's gradually growing break with life leads him to complete loneliness. The final monologue reinforces the tragedy of the old man's loneliness:

- "I'm alone here, I'm quite alone,– the voice told.– It was warm in my room, I had friends there, but I have no one here, I'm alone".

Loneliness

Skillfully using a variety of artistic techniques, Anderson created unique psychological images, showing their dialectical dependence on the phenomena of social reality. The collection of stories "Winesburg, Ohio became a bright page in Anderson's creative activity, a true work of critical realism in American literature.

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Section 4. Pedagogy

IMPROVING THE METHODOLOGICAL PREPAREDNESS OF FUTURE FOREIGN LANGUAGE TEACHERS IN THE CONTEXT OF DIGITAL EDUCATION

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Abstract

The article investigates the center strategies of moving forward the proficient preparing of instructors of the long run within the advanced change of instruction. The point of the article is to distinguish exercises that are aiming to guarantee the quality preparing of instructors of long-term within the computerized change of instruction. It is proposed to develop the human asset potential of future instructors who are prepared to carry out educational exercises in a computerized environment. The steps are taken to make the conditions for the professional preparing of the educator of long term in terms of the improvement of modern instructive programs and the incorporation in existing instructive programs of modern subjects related to the arrangement of the computerized competences of the educator, Modernizing the substance of instructive subjects, presenting unused models of instructing, and coordination mass open online courses (MOOC) into instructive programs. Extraordinary consideration is paid to the computerized change of the college, the advanced change of the educator, the idiosyncrasies of the understudies of the unused era – era "Z", the have to be present the teach "Digital didactics" into the substance of instructive programs, Institutionalization of the mentoring framework as an imperative asset for the improvement of the polished skill of teachers, the improvement of modern essential and complementary instructive programs pointed at preparing teachers of the future and filling proficient shortfalls. Abilities have been distinguished inside the system of the advanced competence of the instructor, which are proposed to be developed during the implementation of unused instructive programs.

Keywords: *digital transformation of education, digital transformation of the teacher, digital competence, digital literacy, new generation, professional skills*

Introduction

The foremost imperative portion of the educational handle may be an educator with key and proficient competences, who has information of current instructive advances and is included within the dynamic handle of

keeping up the working and advancement of the method. The exercises of the teacher involve a large number of work capacities, which in turn are given by a set of competencies encapsulated within the information, abilities, abilities and individual involvement of the instructor, which makes it conceivable to decide the common level of polished skill of the educator. Among numerous competencies that decide the execution of the instructor, those that most reflect both patterns of present day instruction and society as a entirety comes to the fore. With the computerized change of instruction, the challenge for instructors is to procure unused competencies to guarantee the compelling organization of instruction utilizing computerized advances. The comes about of the study appear a distinction within the ICT competencies of school and college instructors. School teachers are more likely to associated with colleagues from other schools through advanced communication to share data, to move forward their proficient abilities through online communication preparing, taking more noteworthy duty for the security of the utilize of information innovation in instructive exercises. College instructors, in turn, are superior prepared to make computerized instructing materials, adjust existing ones, and alter existing computerized educating materials and assets. They are moreover more likely to organize understudies into working bunches to attempt venture exercises through computerized administrations that permit, for case, collaborative altering of reports based on cloud administrations. The results of the extraordinary extend appeared which ICT competences have to be created in teachers to begin with. Among these competencies were the taking after:

– Advanced communication with understudies and colleagues;

– Trade and creation of materials with individual teachers in cloud frameworks;

– Utilize of computers to make modern preparing materials and adapt existingones;

– Made strides information of ways to secure data;

– Evaluating the unwavering quality of data and distinguishing wrong or one-sided information;

– Secure and mindful utilize of digital technologies;

– Imaginative utilize of digital innovation for instructive purposes;

– Utilize of computerized advances in the educational prepare and the observing of students' onlinemovement;

– Utilize of advanced devices to degree and track understudy advance and the requireforextrabolster.

Taking under consideration the comes about of the NAFI consider (2019), we believe that at the show time the profitable integration of instructors into the advanced change of instruction is prevented by an word related deficiency. The creation of viable instruments for filling proficient shortfalls is one of the vital errands of the government extend "Teacher of the Future" of the national venture "Education". The filling of proficient deficits, as well as the arrangement of ICT – the competence of teachers of end of, the who are able to organize and carry out educational exercises in a advanced instructive environment, requires certain exercises to create the human capital of the advanced teacher.

Problem Statement

The computerized approach, which covers the field of instruction empowers the educator to memorize approximately the foremost significant innovative instruments and strategies for executing the instructive prepare. The instructing, administration and specialized staff of instructive organizations are mindful for integrating technologies and taking advantage of advanced openings within the instructive space. Comes about of the comparative investigation of the computerized environment of the driving colleges of the world and Uzbek methodologists empowered the analysts to distinguish the key issues of the digitilization of Uzbek institutions, among which the issues of the online-reading backup of candidates; Advanced instruction, de-personalization of instruction; Situation of instructive cases; Destitute interaction of online learning back. We accept that the human assets of future instructors who are prepared to actualize the instructive handle in a advanced environment must be built up among genuine understudies. The arrangement to this issue, in our see, is the modernization of the instructive handle itself at the college, including the development

of person ponder ways and the recognizable proof of the leading ways for digital interaction among members within the instructive prepare, Advancement of a international id of computerized competences of the teacher of long-standing time, creation of individual data and instruction environment of instructors and understudies, selection of compelling pedagogical technologies, directions, and ways of ponder within the advanced environment, the advancement of advanced didactics as a department of pedagogy. It is within the digital angle that the arrangement of both "hard" abilities (difficult abilities) and "flexible" (delicate abilities) ought to moreover take put.

As of now in higher instruction, understudies – future instructors – must secure a number of competencies that will empower them to proceed their instruction in a advanced instructive environment, and to that conclusion, they must gotten to be dynamic members within the instructive handle in a advanced environment, and the advanced environment of the college ought to be spoken to by the world community. Pogrebnikov et al. (2019) distinguished a relationship between students' utilize of a individual instructive environment and their scholarly execution: students who effectively utilize rebellious of a individual instructive environment have a better normal score and are more successful take assessments.

Research Questions

Beneath this article, we are going see at ways and possibilities to progress human capital within the advanced change of instruction. We should highlight measures for the advancement of the preparing of the educator of long-term in terms of the advancement of modern instructive programs and the incorporation in existing instructive programs of unused subjects related to the arrangement of the advanced competences of the instructor, modernizing the substance of instructive subjects, presenting unused models of instructing, and coordination mass open online courses (MOOC) into instructive programs.

Purpose of the Study

The purpose of the article is to define the activities which are intended to ensure the quality training of teachers of the future in the digital transformation of education.

Research Methods

The planning of the hypothetical premise of the think about took under consideration such strategies of logical information as the examination, comparison, and amalgamation of the comes about of modern inquire about and distributions accessible in science related to the study and introduction of encounters within the advanced change of instruction. The viable portion of the article is executed on the premise of experimental strategies of information: perception, comparison, modeling. The conclusions are determined from the deductive strategy.

Findings

The proficient capacities of the best instructors within the advanced age, the specifics of their interaction with the modern era of understudies, the development of a modern worldview of higher instruction and the paths of communication within the advanced the environment are as of now being effectively considered by scientists from distinctive nations, which is reflected within the comes about of their investigate (Cabellon & Junco, 2015; Hashim, 2018; Saykili, 2019; Schejbal, 2012).

The digital change of instruction is considered by Shutaleva et al. (2019) within the context of humanization. Kolesnikova (2019) notes that the creation of viable strategies of learning and selfeducation within the computerized age is possible as it were on the off chance that the fundamental instructional categories and ideas are re-imagined and re-evaluated on a transdisciplinary premise, taking under consideration the educational encounter of the analog time and protecting coherence compassionate values and implications (p. 67). Our errand is to carry out the advanced change of the instructive prepare within the most saving way in connection to past logical information, whereas protecting coherence, since the arrangements of the elemental sciences are the premise of the conventional educating materials.

The advanced change of the college is careful and day by day work, particularly of instructors. For illustration, models of blended education:

– the turn demonstrate (turn of stations, research facilities, "inverted class", person turn), the "flexible" show, the "choice" show, the expanded virtual show, ought to be actualized as of now in the university, in the event that we need future instructors to come to school after graduation and apply advanced educational procedures with confidence and proficiency in hone. It is the college instructors who must organize the instructive handle concurring to the requirements of the economy and society. The interpretation of conventional addresses into the computerized quality arrange and their rendering into free work moreover requires teachers to have certain competences, and from the university a present day material and specialized base.

University participants – imminent understudies that have different levels of advanced proficiency and a common data culture at the start of their ponders. The primary assignment – for the college, talking almost the fruitful digital transformation of instruction – is to equalize the start-up ICT competence essential for the comfortable begin of instruction within the computerized college. We too consider it critical to dispatch advanced adjustment measures for first-year understudies to ponder in a computerized environment, counting the groups of undergrad ponders.

A definitive part within the securing by future instructors of the fundamental competences for the organization of the instructive prepare within the advanced environment is doled out to the presentation of "Digital Pedagogy" into the substance of educational programs. Hilltdinova (2019) legitimize the have to be incorporate the concept of "digital pedagogy" within the logical device of cutting edge instructional method as a wonder reflecting a new field within the advancement of conceptual bases of present day instruction. When it comes to move forward the preparing of teachers of the longer, term it is incomprehensible not to pay due consideration to the part of inspiration in making strides the proficient competences of current instructors. Analyzing the impact of a teacher's inspiration on his proficient behavior and understudy inspiration, Kalyar et al. (2018) note a coordinate positive relationship between the teacher's and student's in-spiration, as well as the backhanded impact of the inspiration of the educator through instructive hones, taking into consideration the interface of the understudies and the control of the viability of the learning fabric of each of them. Bykova (2019), characterizing the conditions for propelling understudies to enhance at the arrange of higher pedagogical instruction notes the significance of making an air of bolster from instructors and organization. As a result of investigate into the interaction of students of higher instruction with the instructive substance in the data instructive environment of Belyakova and Zakharova (2019) It is famous that students rate their action and execution in propelling interaction with instructive substance much way better than their instructors. Mentoring as a resource for the improvement of teachers' proficient competencies is of specific significance in finding successful ways to prepare future teachers. The require for an regulation framework of mentoring in Uzbek schools, based on the sociological ponder of Margolis et al. (2019), is no less imperative, in our see, for higher instruction educate, In any case, the mentoring vector for computerized instruction is coordinated from teachers with a tall level of advanced competence, ordinarily more youthful in age. Instructors who ought to be more persuaded within the utilize of digital technologies within the instructive prepare and within the advancement of proficient competencies.

We accept that mass open online courses play a extraordinary part within the advancement of proficient pedagogical skills. Questions of integration of MOOC into the instructive prepare, as well as their organizing and formats of instructive substance, points of interest, impediments, related educational dangers are tended to within the thinks about of Starodubtsev et al. (2019), Zakharova and Tanasenko (2019); Bozkurt et al. (2016), Evans and Myrick (2015); Gil-Jaurena and Domínguez (2018). We consider the advancement of fundamental and extra educational programs giving for the improvement of unused academic competencies to be one of the foremost significant steps within the improvement of the potential of both instructors and understudies in academic areas, The instructive handle required within the com-

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puterized transformation of instruction. The substance of these programs must take into consideration the needs of teachers within the improvement of computerized competences, within the arrangement of thoughts and abilities on the creation of computerized instructive substance for representatives of the unused era of students, which are doled out to the "digital generation" (Z-generation). Considering psychological peculiarities of instructive and cognitive movement of the era "Z" and peculiarities of academic work with them, Petrunev et al. (2019) note the alter of instruments of cognitive forms and the arrangement of unused behavioral sorts, which requires the application of inventive, reasonable strategies of teaching and instruction.

The advanced era of clients of instructive substance – the era of "Z" – is characterized by a number of highlights of the world view, dictated by the digitization of distinctive angles of society's life:

– small duration of the concentration of consideration, multitasking, which demonstrates the capacity to perform different assignments at the same time in a brief time, tall speed of visual data recognition;

– individualization, clear prioritization. As of today's school children and students have changed, unused educating aids must be created with a modern sort of discernment in intellect.

Taking into account the depiction of the present day client of instructive substance, the advanced transformation of teachers, which involves:

– Dynamic utilize of the information and instructive environment of the college;

– Making individual data and instructive environment;

– Creation of advanced instructive substance pointed at the current era of understudies;

– Utilize of intelligently, blended learning models;

– Regular interaction with understudies in a advanced environment.

At present, digital change issues, for example, an instructor as a foreign dialect, related to the definition of the substance of the data culture of the teacher of the RCT, the level of arrangement of its components within the professional action of Deryabina and

D'yakova (2018; 2019a; 2019b), by clarifying the content of the data and communication innovation competence of Mitrofanova and Zherebtsova (2019), the proficient culture in the globalizing world of Shaklein and Mamontov (2019), is effectively investigated, and the comes about are interpreted into the content of the educational program of the modern instructive programs. Hence, in line with the goal of moving forward the preparing of teachers of the future in the advanced change of instruction, Namangan State institute named after Is'hokkxon has been running a master's degree program since 2022 for teachers of the future in the setting of the computerized transformation of instruction EAR. The point is to prepare exceedingly qualified instructors of Uzbekistan as a outside dialect for instructing both in Uzbekistan and abroad. The training of pedagogical personnel within the Uzbek League compares to the assignments of coordination Uzbekistan into the universal political, financial and educational sphere.

The point of the training isn't as it were to secure hypothetical information of the instructing of the Uzbek dialect in a outside group of onlookers, but too to prepare future teachers in the utilize of digital and electronic educating devices for educating Uzbek as a remote dialect, interactive technologies in claim academic hone, preparing abilities utilizing Web 2.0 devices:

– Internet communication, web stages, online stages for developing instructive materials and testing information, cloud administrations, inaccessible frameworks, as well as selfcreating computerized instructive content based on online administrations, utilizing the phonetic potential of Internet assets, organizing effective online instruction.

Conclusion

We accept that, in arrange to prepare instructors for long haul, higher instruction educate ought to create a common technique to progress professional preparing within the context of the advanced change of instruction.

Inside the system of this ponder, we might recognize chosen exercises pointed at making strides the proficient preparing of instructors of the long run within the setting of the computerized change of instruction,

as well as at filling the proficient deficiency of instructing staff. We accept that the improvement of the proficient competences of teachers fundamental for the execution of the instructive prepare in a computerized environment is served not as it were by the development of new essential and extra instructive programs, but moreover by such measures as:

– Improvement and execution of refresher courses, internships, the presentation of a framework of working in pair, mentoring situated towards the computerized change of instructors, creation of computerized instructive space for instructors of end of;

– Computerized didactics – a department of instructional method, a logical teach on the organization of the instructive handle within the computerized environment of open life is included within the list of think about subjects;

– Execution of the instructive prepare in higher instruction, taking advantage of the computerized instructive environment;

– Dynamic execution of mixed learning models.

The dynamic part of colleges in digital change ought to, in our see, take under consideration the dangers included and anticipate the formalization and imitation of education. It ought to not be overlooked that the center of the instructive the prepare is the learner, and the point is to form the conditions for the arrangement of a fruitful, competent, imaginative, profoundly moral individual who is mindful of the obligation to society for the display and future of his nation. The essential values of educational movement proceed to be the humanistic culture of the instructor, a tall level of instruction, proficient competence, the ethical introduction of the identity of the educator and participation between.

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Section 5. Philosophy

THE CARNAP-HEIDEGGER DEBATE: SEEKING PRECISION, NOT "AN ATTITUDE TOWARDS LIFE"

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Abstract

This research paper explores the debate between Martin Heidegger and Rudolf Carnap starting from their meeting in Davos in 1929, epitomizing two contradictory views on the essence of philosophy, which lie at the heart of the split between Continental and Analytic philosophy. This seemingly inconsequential intellectual disputation ultimately served as a significant turning point in history, with influence extending far beyond the philosophical world into the way people think in many areas of life, including changes in fields such as literature, education, and finance.

Keywords: *philosophy, Heidegger, Carnap, analytic, continental*

Introduction

German philosophers Martin Heidegger and Rudolf Carnap met each other on March 30th, 1929, in Davos, Switzerland. At the time, Heidegger was 39, an accomplished and experienced philosopher, having published one of his most famous works, *Being and Time*, two years prior; Carnap, one and a half year his junior, had also published a few books and played a key role in the Vienna Circle, an informal, yet highly consequential intellectual society. During Heidegger and Carnap's short stroll in Davos, they agreed that understanding existence, or developing the most fundamental of metaphysics, was urgent. However, their approaches were radically different – Carnap and his Vienna Circle were known for being the first leading supporters of the view that logical analysis is the only way to achieve certainty in the problem of existence, whereas Heidegger sought to examine the fundamental truths of being alive by exploring the awe of being human. Their divergence regarding the metaphysical question of existence, therefore, was in essence a disagreement about methodologies and what it means to do philosophy.

The debate between Martin Heidegger and Rudolf Carnap starting from their meeting in Davos in 1929 epitomizes two contradictory views on the essence of philosophy, which lie at the heart of the split between

Continental and Analytic philosophy. Yet, what might seem an inconsequential intellectual disputation ultimately served as a significant turning point in history, with influence extending far beyond the philosophical world into the way people think in many areas of life, leading to changes in fields as disparate as literature, education, and finance.

Heidegger and the Human Experience

A little less than one hundred years ago, "care" was defined by German philosopher Martin Heidegger. Almost instantly after publication, his definition almost became infamous for its dense and bewildering phrasing: "ahead-of-itself-already-being-in a world as Being-alongside entities encountered within-the-world" (Heidegger, 1927). Such seemingly impossible-to-read-or-write prose was produced by Martin Heidegger, the author of *Being and Time,* in which he showed what "being as such" means without the necessary involvement of logic. With his pride and spiritual profundity, Heidegger considered the human experience of existence as the real object of metaphysics and the foundation of the entire philosophical world. One student, after attending his lecture on his understanding of metaphysics, said, "I felt as though for a moment I had gazed at the foundations of the world" (Dresser, 2020). This was precisely what Heidegger was looking for by giving lectures – to instill astonishment by enquiring into the most basic.

Heidegger and Carnap on Metaphysics

"Event philosophy" played an integral part in Heidegger's metaphysics. Event philosophy is the style of thinking that through contemplating about an event usually too trivial to be noticed, one can experience a moment of metaphysical wonder, thereby evoking a sense of astonishment and reaching an epiphany of the fundamental properties of being alive (Heidegger, 1999). While arguing for his event philosophy, Heidegger never actually "argued"; he valued the importance of disclosing the truth. Heidegger's discussion on "nothing" embodies his views on metaphysics: What does it really mean when we say something like "these are the only things we investigate, and nothing more"? What is this "nothing"? Is "nothing"

something? It seems implausible to answer, because when one tries to explain by saying "nothing is …", it would be logically contradictory in itself as "nothing" is not anything by definition. Heidegger tried to answer these questions by observing humans' daily conversations, the "events." People use the word "nothing" because they already have a definition of it without having to theorize with logic. Understanding the pre-theoretical, Heidegger wrote, was the ultimate goal of philosophy; this path cannot be hindered by scientific logic, which is not sufficient for all metaphysical truths. "If science is right," Heidegger said, "then one thing stands firm: science wishes to know nothing of Nothing" (Heidegger, 1929). According to Heidegger, a philosopher ought not to hold the same view as scientists – that is, "the thoughtless endorsement of the theoretical attitude" – since "nothing" represents something in human lives, and the experiences of humans are precisely the subject of philosophical discussions (Dresser, 2020).

Carnap, on the contrary, pointed out that Heidegger's writings were filled with what he called "pseudostatements" – statements that are semantically meaningless. In fact, he considered most metaphysical works products of pseudostatements. Carnap was not alone in thinking this – David Hume, a Scottish philosopher who lived two centuries earlier, thought that all metaphysical works end up becoming "pseudostatements." However, Hume did not see a problem in this; Carnap did. Carnap claimed that some metaphysical problems only appeared to be problems because of the lack of logic in the philosophers' writings; once their abuse of language is cleaned up by logic, many dilemmas in philosophical history would be solved. Carnap and his Vienna Circle published *Principle of Verification*, a first attempt to draw a borderline between different types of pseudostatements and thus avoiding them. He did not deny, however, the existence or necessity of "illogical" writings; he admits that the longing for the astonishment at existence has always been a common theme in the lives of humankind. Non-philosophers, such as the Czech author Vaclav Havel, wrote, "I seemed to rise above the coordinates of my momentary existence in the world into a kind of state

outside time in which all the beautiful things I had ever seen and experienced existed in a total 'co-present'" while observing the leaves from the window in prison (Vaclav, 1986). Even Russell, another devout believer of logical analysis, found such an astonishment inspirational: "There is, first, the belief in the insight as against discursive Analytic knowledge: the belief in a way of wisdom, sudden, penetrating, coercive, which is contrasted by the slow and fallible study of outward appearance by a science relying wholly upon the senses ... Mysticism is to be commended as an attitude towards life" (Russell, 1914). Carnap did find such transcendental experiences harmful or improper; his point, in actuality, is that philosophy should not pretend to be poetry, visual art, or anything else that expresses the attitudes toward human experiences. Carnap wanted philosophy to be a realm of certainty and pure logical analysis.

There existed a few perceivable problems in both Heidegger's Continental Philosophy and Carnap's Analytic Philosophy. If philosophy only lives for the awe-inspiring moments chased by Continental Philosophers, then can every claim not be justifiable? Can we trust philosophy to bring us to the truth? What is the meaning or value of philosophy if there are no logical regulations to protect us from nonsense? Analytic philosophy is problematic in its own ways. Analytic Philosophy seems to keep picking up on the logical flaws and theorizing about concepts, with constant refinements and no final success guaranteed. In *Tractatus*, Austrian Analytic philosopher Ludwig Wittgenstein "complained" that the value of solving all of the major problems in Analytic Philosophy is to eventually find out that not much new was accomplished after working tirelessly (Wittgenstein, 1921). Could this logically rigorous Analytic Philosophy ever shed light on the truly important questions about human existence?

Carnap and Heidegger's Personal Views

Carnap and Heidegger's disagreements on political matters and other aspects of life were not decisive factors in their philosophical debates. Admittedly, there were potential reasons for them to have a debate about politics – Heidegger devoted a considerable part of his life to Nazism and showed his support for the Nazis openly, as opposed to Carnap who declared himself a believer of Socialism. Additionally, Heidegger was known as being uninteresting, self-important, and obstinate. Be that as it may, Carnap already started criticizing Heidegger's views in 1932, when he famously referred to the latter as "musician without musical ability" (Carnap, 1932); Heidegger only converted to Nazism in 1933. Besides, regarding Heidegger's personal characteristics, Carnap, as shown by his own diary, actually held a quite different view than most people – he considered him very "attractive" (Dresser, 2020). For these reasons, it was very unlikely that the debate was caused by anything other than their different views on metaphysics (the question of existence) and the methodology of philosophy. Aware of this, it is comprehensible why this debate is so crucial to the development of philosophy on a larger scale – without the involvement of personal conflicts, two philosophers can already represent a split (most splits in the history of philosophy, such as Rationalism vs. Empiricism and Schopenhauer vs. Hegel, are either the process of two groups of philosophers of similar importance to the split thinking differently or disputations between two specific views that only last shortly), the result of which we are still experiencing today.

Legacy: Analytic Philosophy and Effective Altruism

Analytic philosophy has won the disputation in most English-speaking countries, including the US. Continental philosophy, on the other hand, is generally resigned to literature scholars these days.

Before the "parting of the ways", many philosophers were novelists or artists at the same time. Albert Camus, a French playwright, novelist, and journalist, for example, made remarkable contributions to philosophical ethics through his books such as *The Myth of Sisyphus* and *The Stranger* although he never considered himself a professional philosopher. Simone de Beauvoir, also French, is known for her quote in her book *The Second Sex* which writes, "One is not born, but rather becomes, a woman." For this reason, she is often remembered by the public, or the

non-philosophers, as a feminist activist, but less is known about her career as a preeminent philosopher. Indeed, influenced by Sartre, Nietzsche, and Kierkegaard, she played a crucial role in maintaining "the belief in absolute freedom of choice and the consequent responsibility" (Mussett). In the present-day world, few novelists are philosophers. This is primarily because of the difference in nature between Continental and Analytic philosophy: as explained in the earlier section, Continental Philosophers and artists share a similar interest of expressing their attitudes toward experiences, whereas Analytic philosophers are more "serious" and logical. The latter is closer to science and mathematics.

Another impact the split had had on the field of philosophy has more to do with the value of Analytic Philosophy, instead of its logical nature. In the past, philosophy was more accessible to the non-philosophers. In Sartre's paper "Existentialism is a Humanism," he wrote, "I have lately been told of a lady who, whenever she lets slip a vulgar expression in a moment of nervousness, excuses herself by exclaiming, 'I believe I am becoming an existentialist.'... it is strange to see how much we scandalise and horrify them" (Sartre, 1946). Although Sartre was indicating that Existentialism was being misunderstood by the public here, it at least shows that philosophical ideas were widely known among the common people. Heidegger's books, dense as they may be, were still very popular among the better-educated. By comparison, the Analytic philosophers in the English-speaking countries are more dedicated to pursuing rigor and precision. They value professionalism and are relatively passive in writing philosophy in a manner understandable by the less philosophically trained; consequently, philosophical ideas tend to get filtered down through less academic resources and affect people when they are unaware.

The Case of Sam Bankman-Fried

Beyond the philosophical world, countless are impacted by or relate closely to the single dominance of Analytic Philosophy that resulted from this pivotal debate. In November 2023, taking 8 billion dollars from his customers' funds and using them for personal investment purposes, MIT-graduate entrepreneur Sam Bankman-Fried (SBF) claimed that he was only going to "do more good" with the money, to a greater number of people. Despite being convicted of seven crimes including conspiracy and fraud, Sam Bankman-Fried seemed to have not seen anything wrong with what he did. "Good is good however it comes," he said, "my goal is just to figure out how I can have the most impact on the world whatever that means" (Castillo, 2021). This reflects his firm and even radical belief in "Effective Altruism," a view that aims to create an impact as great as possible in benefiting the broader world, the way of which can be determined by logical reasoning.

Bankman-Fried argued that he didn't "take" the money, but instead did financial transactions to benefit more people and therefore should be legally innocent. According to him, he was just taking actions to realize the visions of Effective Altruism, the idea of which he was first introduced to in William McAskill's philosophy lecture in MIT. McAskill himself became an Effective Altruist after reading Australian philosopher Peter Singer's paper "Famine, Affluence, and Morality." In this paper, Singer wrote, "if it is in our power to prevent something bad from happening, without thereby sacrificing anything of comparable moral importance, we ought, morally, do it ... I mean without causing anything else comparably bad to happen, or doing something that is wrong in itself" (Singer, 1972); Nevertheless, when applying this principle to the real world, it requires a very high level of morality and considerations to judge if something meets the standard of "comparable moral importance." In Bankman-Fried's case, he did not make the proper judgments, at least by today's legal standards. This was not completely contingent, however; neither was it solely SBF's personal problem. The problem occurs partly when Singer urges philosophers to take actions while his main focus is actually to explain why the wealthy are morally obligated to give money. Failing to fill in the gap between theorizing and knowing how to take actions, Singer's paper is a typical example of the problem modern Analytic philosophers face when attempting to apply their theories to the outside world. With a little bit of

a contingency, perhaps, a follower of Effective Altruism who took this theory distortedly (Bankman-Fried) was convicted of a fraud crime involving eight billion dollars.

Although Sam Bankman-Fried and Martin Heidegger have drastically different values and goals, they are connected by the Continental-Analytic divide and the cause-effect chain involved in it. Without the Carnap-Heidegger debate, there would have been less of an emphasis on logical precision and theorization and more of a tendency to express the nature of being; as a result, there would not have been a chance of cryptocurrency being utilized to realize the goal of Effective Altruism when philosophy is not about creating benefit at all, nor would Bankman-Fried, led astray by the gap from theo-

rization to actions, have committed the fraud crime. The case of Bankman-Fried epitomizes how the influence of this divide has expanded into many seemingly unrelated fields including finance.

Conclusion

An intellectual discussion on metaphysics whose destiny may have seemed forever hidden in the ivory tower has not only changed the value and purpose of modern philosophy, but also shaped our pursuit for rigor and precision and caused the chasm between the theory and the reality of society. By investigating such a special turning point in history, we discover the unexpected weavings of history and consider similar possibilities for the future.

Appendix A

In 1929, Ernst Cassirer (left) and Martin Heidegger (right) in Davos, Switzerland. Cassirer, Heidegger, and Carnap were the representatives of the three major approaches to Kant's philosophy in the twentieth century. Like Carnap, Cassirer also emphasized logic and science (Bilkent Philosophy, 2023).

Appendix B
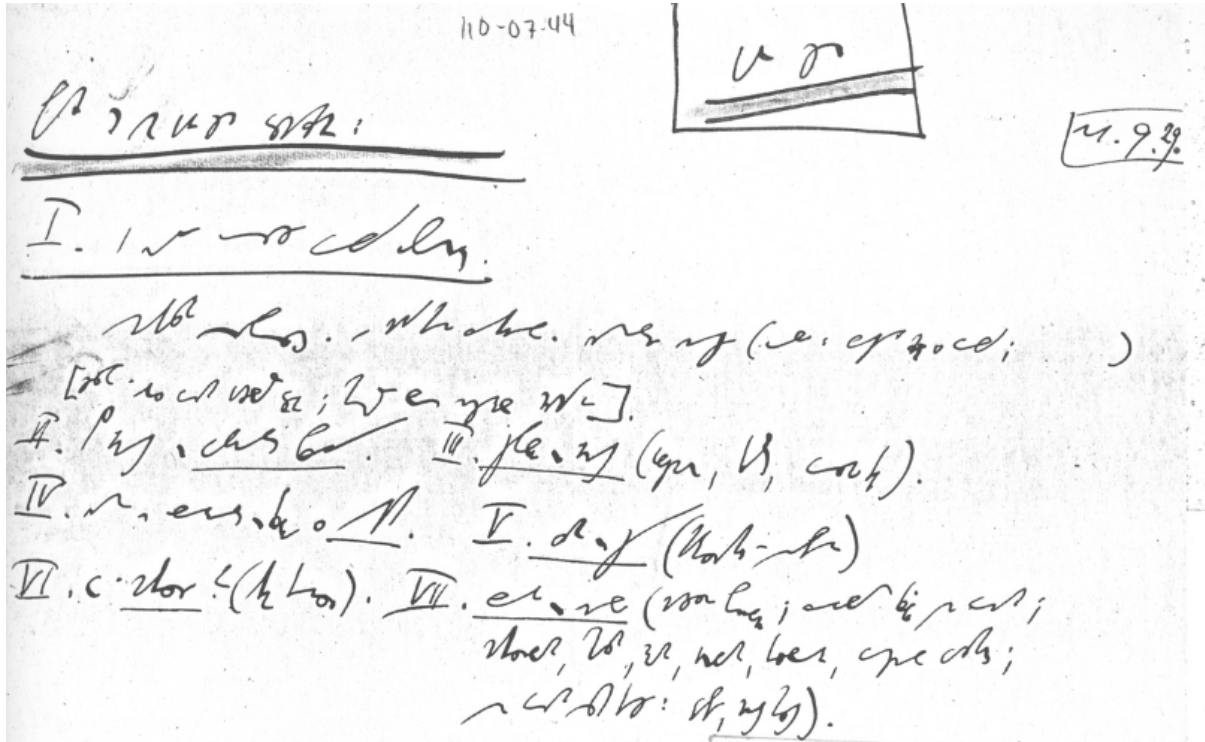
Carnap's handwriting in 1929, taking notes on philosophers and scientists and their books for topics including "the new scientific world view (die neue wissenschaftliche Weltauffassung)" and "meaning of life (Sinn des Lebens)" (University of Konstanz).

Appendix C

In 2021, Sam Bankman-Fried was the second youngest billionaire according to Forbes (Bertrand, 2021).

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ON THE ISSUE OF DEFINING THE CONCEPT OF "NATIONAL IDENTITY": THE HISTORY OF FORMATION

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Abstract

This article aims to analyze the process of national identity formation, which is considered a pivotal concept in contemporary social and humanitarian sciences. The authors explore various dimensions of national identity, ranging from its historical roots to its present-day developmental trends. The focal point of this study revolves around elucidating the determining factors behind the formation and evolution of national identity, as well as its distinctive nature. Consequently, the article not only appeals to researchers but also to a wide readership interested in sociology, history, and cultural studies.

Methods: In this article, we will delve into three distinct approaches to comprehending identity — philosophical, psychological, and sociological. Each of these perspectives brings a different lens to the study of identity, shedding light on its complexities and nuances. Through the use of methods such as systematic review, historical analysis, and literature analysis, the authors have critically examined the views of various scholars on the concept of national identity. By exploring these different approaches, we hope to gain a deeper understanding of the multifaceted nature of identity and how it shapes our sense of self and belonging.

Keywords: *identity, national identity, social identity, psychology*

Introduction

One's identity is what makes them stand out from society. This term is frequently used by modern individuals and appears to have a clear meaning. However, the concept of identity is not as straightforward as it may seem. In today's society, it is challenging to find a concept that is as widely utilized and actively discussed as "identity". It is an integral part of nearly all social and humanitarian sciences. Additionally, in the current context of complex and contradictory globalization processes, identity has become an increasingly relevant and critical issue. Identity is a complex and multifaceted concept that encompasses the distinct characteristics and individuality of each person. It includes various aspects such as nationality, religion, language, culture, gender, age, social status, and others. Moreover, identity plays a crucial role in shaping one's personality and determining their position in society.

In contemporary socio-humanitarian studies, the notion of "identity" is subject to

numerous interpretations and diverse meanings. This poses challenges in defining its essence and encompassing its broad range of semantic content. Additionally, questions and difficulties arise regarding the epistemological and methodological status of identity.

Results Analysis

Despite being formally coined in the field of science in the 19 th century, the origins of the concept of "identity" can be traced back to ancient philosophy. Throughout the years, the understanding of identity has been shaped by philosophical ideas that relate to its metaphysical significance, particularly in relation to distinguishing oneself from others. It was the infusion of mathematical knowledge that propelled the term into widespread recognition within a metaphysical context. Initially, the term "identity" encompassed the idea of "self-identity," which solely held a philosophical connotation when exploring the complexities of identity and differentiation.

Ancient philosophers played a significant role in exploring the concept of personal identity. Socrates emphasized the importance of self-knowledge as the foundation of wisdom. He employed the method of irony and dialogue to encourage individuals to question their beliefs and pursue truth. Building upon Socrates' teachings, his student Plato developed a theory of ideas, postulating the existence of a realm of eternal and unchanging ideas, one aspect of which pertains to identity. On the other hand, Aristotle (1976) delved into the problem of intensional identity, asserting that "the soul is in a certain sense everything". According to him, the interrelation between the soul and the object of knowledge determines our identity.

Gottlob Frege (2009), a renowned German logician and philosopher, explored the concept of identity, referring to it as "identitas." In his analysis, he emphasized that identity exists as a relationship between objects or, more specifically, between each object and itself. By establishing the notion of objects being identical, Frege illuminated their interchangeability in cognitive processes, as well as the potential for attributing them to corresponding concepts.

The well-known French philosopher Paul Ricoeur (1995) explored the issue of identity from a hermeneutic perspective, highlighting the dual nature of this concept. According to Ricoeur, identity entails both sameness with others ("identity") and self-identity over time ("self"). To capture the interplay between identity and self, Ricoeur introduced the concept of "narrative" identity, which he defined as "an identity that can be constructed through the act of storytelling". This specific type of identity allows individuals to weave their past, present, and future experiences together into a cohesive whole. It is not characterized by permanence or absolute self-identity, but rather by a dynamic process of continuous reinterpretation and retelling.

In addition to philosophers, psychologists have also extensively explored the concept of identity. Presently, within sociological, ethnological, and political science discourses, identity is understood as a subject category utilized to depict individuals and groups as relatively stable and cohesive wholes. In psychology, dating back to the establishment of psychoanalysis by Z. Freud, identity has been associated with concepts like "I", "ego", and "self". These concepts encompass the distinctive attributes of an individual's psychological development and mental state across different life stages. In this context, identity serves as a framework for studying and analyzing various aspects and connections between individuals and social groups.

The concept of "identity" was originally coined by the American psychologist E. Erikson and later gained popularity in various other academic disciplines. Erikson's theories were heavily influenced by the pioneering works of Z. Freud, making him a devoted follower and relying extensively on the ideas of the father of psychoanalysis. Erikson's theory explores the notions of ego-identity and group identity, where ego-identity pertains to one's individualistic definition of self, synonymous with personal identity, and group identity enables an individual to categorize themselves as a member of a specific group.

In his book "Identities: Youth and Crisis," E. Erikson (1996) analyzes racial segregation in the United States and concludes that many countries with a colonial past are striving for a "more inclusive identity". He observes that there is a current struggle in many nations for a more encompassing identity, which was

historically the driving force behind revolutions, reformation, as well as the establishment of churches and empires. This quest for a broader identity has now evolved into a factor in global rivalries. Revolutionary ideologies offer the youth of these nations the promise of embracing a new worker-peasant consciousness to transcend their tribal, feudal, or colonial histories. Emerging nations are asserting claims over territories and markets, while the concept of world space is expanding to incorporate space as the universal technological identity medium.

However, Erikson also posits that even within a more inclusive identity, individuals tend to perceive others through specific categories such as adult and child, man and woman, employer and employee, leader and follower, majority or minority. Human relationships inherently reflect role distinctions and inherent ambiguities. Therefore, Erikson proposes a reformulation of the golden rule: individuals should conduct themselves in a manner that fosters both their own identity and that of others.

M. Serif, a Turkish-American psychologist, played a pioneering role in studying group and intergroup behavior. Initially, he conducted research focusing on unemployed individuals. Eventually, his investigations delved into the dynamics of group behavior and the impact of intergroup relations on individual lives and activities. From 1949 to 1966, he helmed the Institute of Group Relations at the University of Oklahoma. His studies encompassed various factors, ranging from interactions among schoolchildren to interethnic conflicts. The concept of identity served as a crucial tool in defining group affiliation. According to his theory, intergroup behavior emerges as a psychological phenomenon when individuals from different groups interact, considering their respective group identities, be it through individual or collective factors.

It should be noted that in Sherif's works, social identity is portrayed as the complete opposite of personal identity, holding a subordinate position in relation to it. Notably, through group manipulations, friendships were dismantled and replaced with intragroup relationships. Sherif (1968) strongly believes that by observing a person's inter-

action with members of a specific group, one can gain a deeper understanding of their personal identity. He argues that by examining the significance of an individual's reference groups, their values, and their position within those groups, we can ultimately gain insight into the extent to which their ego is involved in different relationships.

The 1960s witnessed a crucial shift in the history of the development of the concept of identity. Once an abstract philosophical notion, identity became a pivotal concept within the humanities. It expanded as a new notion frequently utilized by researchers delving into multiculturalism, philosophers exploring the individual's place in the contemporary world, and scholars examining nation-building processes amidst the collapse of colonial systems, as well as cultural transformations in the era of globalization. Various approaches emerged in studying this phenomenon, including structuralism, poststructuralism, postmodernism, and constructivism. Over the years, renowned scholars such as Benedict Anderson, Jean Baudrillard, Claude Levi-Strauss, Irving Neumann, and others dedicated their research to comprehending the intricate nature of identity.

Since the early 1990s, there has been a significant transformation in the approaches to studying identity. A pivotal figure in this evolution is the renowned German psychologist Heiner Keupp (2002), who introduced his groundbreaking concept of "patchwork identity" or patchwork, heterogeneous identity. This concept has completely revolutionized the conventional understanding of identity by portraying individuals not as closed and static beings, but rather as adaptable chameleons that can change and conform to the demands of their social environment.

Adhering to the principles of patchwork identity, individuals strive to attain strategically advantageous positions that align with the expectations and success criteria of those around them. This new perspective proposed by Keupp signifies that identity is no longer solely a concern for the younger generation; rather, it becomes an ongoing, biographically open process that spans all stages of life. Such a notion reshapes our perception of identity, emphasizing its continuous development and fluid nature.

The allure of embracing a patchwork identity lies in the transformative and creative energy it bestows upon individuals. It engenders a sense of ingenuity and versatility, urging people to explore different facets of their identity while maneuvering through life's endeavors. This ability to adapt and evolve within an ever-changing world fuels an individual's personal growth and perpetuates a sense of intellectual stimulation.

The concept of identity holds significant importance in the fields of philosophy and psychology. Scholars worldwide agree that identity can be understood in two dimensions — our connection with ourselves and our perception of the world around us.

Initially, psychoanalysis was the primary perspective through which identity was explored. The notion of personality and self-identity was developed within this framework. However, as time passed, identity expanded beyond the realm of psychoanalytic theories. Researchers began examining this phenomenon from interactionist and cognitive perspectives, focusing on the study of personality development mechanisms within society.

The formation of one's identity relies heavily on the influence of society and its members. Scholars contend that the development of an individual's identity is intricately connected to their interactions with the surrounding environment and other individuals. This notion further emphasizes the inextricable link between social identity and personal identity, which can be shaped by external factors such as religious and cultural values, social standing, group associations, and more. Therefore, let us shift the focus of our discourse towards the subject of social identity.

N. Ivanova (2004) defines social identity as "a dynamic, lifetime formed in the course of interaction and active construction of social reality of the system of social constructs of the subject, which affects his value and semantic sphere and behavior". In the author's understanding, identity is an individual category associated with a person's social role, position or status. It is divided into three main levels of self-categorization: basic, medium and broad. The basic level is expressed in self-perceptions and personal identity.

Group self-categorization, or the middle level, is expressed through representations of group membership and social identity. Finally, the broad level of identity is represented by representations of the self as a human being and human identity.

According to its content, social identity can be divided into: ethnic, national, state, cultural, gender, religious, civil, etc. This interconnectedness between the self and others is emphasized by scholars like M. Bakhtin (1979) and S. Žižek (1999), illustrating how humans navigate their identities through comparison and interaction with others. This inherent inclination towards comparison reflects our nature and highlights the importance of understanding oneself in relation to the broader social context.

In the process of self-identification, individuals often engage in a dichotomy of "self-other" as described by Russian sociologist L. Gudkov (2004). This negative identity formation involves defining oneself through opposition to another, manifesting as a rejection of qualities or values associated with the "other." Such a phenomenon encapsulates a self-definition through the negation of characteristics perceived as alien or threatening, underscoring the complexity of identity construction through contrast and distinction.

Sociologists view identification as a socially influenced process that is subject to ongoing evolution. French researcher C. Dubar (1994) introduces the concept of "identification form," suggesting that the development and operation of these forms are shaped by two concurrent mechanisms: individual-biographical mechanisms enabling individuals to construct self-identities and socio-structural mechanisms that legitimize identities attributed by others. This dual mechanism approach underscores the intricate interplay between individual agency and external social forces in shaping identity.

In the contemporary context marked by cultural blending and the emergence of multicultural societies, a thorough examination of national identity stands paramount. It is essential to acknowledge that national identity, like other forms of social identity, is inherently interconnected with various facets of an individual's self-concept. As E. Hobsbawm (1998) aptly noted, it would be erroneous

to presume that national identity, if present, overrides or holds greater significance than other forms of self-identification. In reality, national identity coexists and intertwines with multiple layers of personal identification, illustrating the complex and multifaceted nature of individual identities.

Hobsbawm, a well-known researcher of nationalism, refuses to recognize language and ethnicity as the main characteristics of the nation. According to his point of view, protonationalism, that is, national consciousness, is expressed primarily through religious affiliation, not language. Before the introduction of universal primary education, every nation spoke a multitude of dialects that did not form the basis of its culture and national identity. A single standard language, according to the author, is created artificially on the basis of one of the dialects, the choice of which influences political goals or is determined by prestige. Self-identification through language is characteristic only of the educated class and may be closely related to nationality, spreading from the educated group with the greatest social weight, mainly through printed literature, which gives stability and sustainability. The language of the ruling class or the cultural elite also becomes mass-produced through the system of world education and administrative procedures, that is, at a later time. Therefore, the languages of peoples emerge through the state and not the other way around.

Ernest Gellner's notable work "Nations and Nationalism" (1983) has had a profound impact on the study of national identity. Gellner, considered a modernist, attributes the emergence of nationalism to the societal transformations brought about by the Industrial Revolution. He highlights the fundamental contrasts between agrarian and industrial societies, particularly in their economic and cultural frameworks. Gellner's perspective underscores the critical role of socioeconomic changes in shaping the development of nationalism as societies transitioned into the modern era.

K. Hübner (2001) emphasizes the indivisibility of the nation, asserting that identification with the nation is an identification with its entirety. According to Hübner, a nation cannot be fragmented, much like one's identity cannot exist in pieces. He further delves into aspects of national identity such as collective guilt, the nation's past, and the significance of language. Hübner defines language as the essential medium through which every national spirit operates, underscoring its crucial role in shaping and maintaining the nation's identity.

In the context of national identity, the British historian A. Smith (2009) conceptualizes the nation as an "ideal type" characterized by self-naming and self-determination. According to Smith, a nation is a cohesive human community that nurtures shared memories, symbols, myths, traditions, and values while fostering a sense of attachment to a specific homeland. Additionally, members of the nation create and perpetuate a collective public culture, adhere to common customs, and standardized laws. This comprehensive perspective underscores the multi-faceted elements that contribute to the formation and maintenance of national identity according to E. Smith.

National identity encompasses a broad range of meanings and contents including the solidarity of citizens, respect for the fundamental principles and laws of the state, and loyalty to universally recognized principles. G. Kelman (2001) underscores that national identity is perpetually evolving and serves multiple purposes, such as fostering unity and community spirit, establishing a positive self-image, laying the foundation for cultural and religious development, granting rights to land and resources, and validating the group's demands and grievances. This nuanced understanding highlights the dynamic nature and essential functions of national identity according to Kelman.

The post-Soviet countries, like Kazakhstan, face the complex challenge of constructing a unified national identity from their diverse multi-ethnic and multi-confessional populations shaped by the Soviet legacy (Kadyrjanov, 2014). In Kazakhstan, the distinction between Kazakh and Kazakhstani identities underscores the ongoing struggle to define the essence of the national state. The lack of societal consensus on whether the national identity should lean towards Kazakh or Kazakhstani further complicates the journey towards forging a cohesive national identity.

This dynamic highlights the intricate process of identity formation in countries marked by ethnic diversity and cultural plurality in the aftermath of the Soviet era.

Conclusion

To conclude, the concept of identity holds immense importance in the domains of philosophy, psychology, and social research. Present-day perspectives have underscored its intricate and constantly evolving nature, which is influenced by social, cultural, and individual dynamics. Scholars delve deep into the process of how identities shape and transform within diverse social contexts, while also analyzing their manifestations in different groups and settings. Despite the considerable scholarly work dedicated to exploring various aspects of national identity, it remains a challenging and underexplored matter. This has prompted a pressing need for a more comprehensive and systematic understanding of identity as a fundamental concept in social philosophy.

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Section 6. Political science

UNDERSTANDING THE CONSTITUTIONAL IDEAS OF THE GREAT STEPPE

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Abstract

The current pace of development of Kazakhstan in the context of ongoing reforms gives rise to the need for a deep understanding of the ideas and principles of constitutionalism, the degree of their dissemination and the dynamics of implementation in national legislation. The Constitution, as the main form of embodiment of these legal postulates, is the highest political and legal act regulating fundamental social relations, and its further improvement in accordance with global challenges and the needs of state development, which is necessary and in demand.

Keywords: *'Zhety Zhargy', Khan Tauke, administrative-legal norms, criminal-legal norms, Barlybek Syrtanov, 'Charter "Kazak eli', Country of the Kazakhs, Declaration 'On State Sovereignty of the Kazakh SSR', constitutional Law 'About State Independence of the Republic of Kazakhstan' which is dated December 16, 1991, Constitution of the Republic of Kazakhstan 1993, Constitution of the Republic of Kazakhstan 1995. Constitutional reform of the Republic of Kazakhstan in 2007. Constitutional reform of the Republic of Kazakhstan 2017, republican referendum on June 5, 2022*

Introduction

"Zhety Zhargy" of Tauke Khan is one of the most striking legal monuments in the history of the Kazakh people. Experts recognize that "Zheti Zhargy" is a structured legislative work that includes all spheres of life, aimed at protecting the fundamental rights of any person. Tauke Khan, unlike his predecessors, sought to strengthen his power with the help of representatives of the steppe aristocracy — the biys, people who made up a significant elite social group in the Khanate. Surrounding himself by biys, Tauke, through the 'council of biys,' led the fight against the Chingizid class, who openly opposed the khan's power. Tauke made serious attempts to streamline the activities of the Biysk councils. He established the venues for holding councils and the time for convening the congress of biys. As the most important body of the khan, the council of biys was always held at one or another headquarters of Tauke Khan: in Bitoba, place near the city of

Turkestan or Martoba, place near the city of Sairam (Zimanov S. 3., Userov N., 1975).

Tauke Khan turned the council of biys into an important body, sometimes with advisory functions, while significantly expanding the rights of biys in judicial proceedings. Soon the council of biys became a permanent institution, whose tasks included solving the most important issues of foreign and domestic policy of the Kazakh Khanate.

Khan Tauke began to convene successfully a council of biys, primarily with the participation of the most influential three Kazakh zhuzes. In the Senior Zhuz, the authority of Tole-biy was unshakable, in the Middle — it was Kazybek-biy's authority, in the Younger-it was Aiteke-biy's authority. Their wisdom and determination were aimed at overcoming the difficult trials of the Khanate, in particular, at uniting the forces of the Kazakh people against the Oirat invasion.

According to another legend, Khan Tauke gathered seven biys in the Kul-Tobe tract (Syr Darya region). And these biys combined, as researchers Grodekov in 1889 and Slovokhotov in 1903 reported, the old customs of the khans of Kasym and Ishim into new customs, calling them "Zheti zhargy". Therefore, in the scientific literature, "Zheti Zhargy" is called the "Code", or "Laws" of Khan Tauke.

There is also no consensus on the specific time of compilation of "Zheti Zhargy". Without much argumentation, some researchers attribute it to the second half of the 17th century, others to the beginning of the 18th century. The most acceptable is the first opinion, which was expressed in 1820 by the researcher Spassky. It can even be argued that the creation of "Zheti Zhargy" dates back to the last quarter of the 17th century, since its appearance was the response of Khan Tauke and his entourage to the initiatives of the Oirat (Dzungar) huntaiji Galdan.

In the second half of the 17th century, in the west of the khanate there was a war with the Ashtarkhanids, who wanted to dominate over the Syr Darya cities, in the southeast there was a grueling struggle with the Oirats (Dzungars), who sought to seize the Semirechensk nomads. As a result of these wars, the Kazakhs lost a significant part of their nomads in Semirechye and in the northeast of the Khanate.

The lack of pastures caused internal turmoil and, above all, a struggle for land among the Kazakhs themselves. Civil strife created the preconditions for the violation of traditional customs and law and led to the undermining of public and state life. This, in turn, gave rise to a completely understandable desire for a legislative settlement of shaken social foundations. And only a legislative settlement could fully mobilize internal forces for defence against an external enemy — the Oirats, with whom war was inevitable (Zimanov S. 3., Userov N., 1975).

However, it was not only the military-political situation that contributed to the emergence of "Zheta Zhargy". When creating this code of laws, the desire of the feudal nobility to adapt the existing norms of customary law to the new needs of Kazakh society turned out to be important and even determining its character. And prescribe such legal mechanisms that would correspond to its interests.

Today we can get acquainted with the legal norms of "Zhety Zhargy" thanks to the records of Russian researchers. There are two known editions of this code of laws, differing in text variations and unequal number and order of articles. The first edition is 11 fragments of the "Code" of Khan Tauke, recorded in 1804 from the words of "the elder of the Yappas family, Kubek Shukuraliyev." They were published in 1820 by Spassky on the pages of the Sibirsky Vestnik, which he published.

The second edition of the articles "Zhety Zhargy" is given in the essay of the famous expert on the history and life of the Kazakhs, Levshin. He managed to collect 34 articles. But even they do not represent the entirety of the legal provisions of Khan Tauke in their original form. However, this is understandable, because he examined the legislative document more than a hundred years later its composition, which affected the completeness of the records.

Thus, the analysis of the "Code" of Khan Tauke is difficult, since it has not been preserved in its original form, but only in fragmentary retellings.

Supreme power, according to Zhety Zhargy, was concentrated in the hands of the khan. He judged and punished crimes and misbehaviour, tried lawsuits, issued orders to maintain public order, and also established

taxation procedures. Nevertheless, the supreme overlord, had to share power with the sultans and biys, who concentrated in their hands the power over the inhabitants of the uluses and clan associations. Thus, the management of national affairs was carried out through the combined activities of the dominant group of feudal lords.

For example, one of the clauses of the Code specified the procedure for governing the Khanate by sultans and tribal elders. Article 31 "Zhety Zhargy" obliged the khan, sultans and biys to gather annually in the fall to discuss the affairs of the people. All of them had to come to public meetings with weapons. Anyone who was unarmed at the kurultai was deprived of the right to vote. These people were also subjected to disgrace because juniors in rank and age may not give way them to their place, in violation of all customs.

Separate articles in "Zhety Zhargy" are devoted to the taxation of the combat-ready part of the population in favour of the khan and biys. One of these articles says: "So that everyone who can bear arms, except the sultans, pays the khan and the people's rulers a tax of the 20 th part of their property annually."

According to "Zhety Zhargy", all Kazakh tribes, clans and generations had to have their own tamga. As Levshin wrote, these tamgas 'were distributed at the same time with the obligation to apply them to all livestock and property to distinguish what belonged to whom.'

The period of action of "Zhety Zhargy" is unknown for certain. According to researcher Krasovsky, expressed in 1869 and repeated by others, "Zheti Zhargy" had force, 'and even then conditionally binding, only during the life of Khan Tauke (died between 1715–1718).' According to Spassky, expressed in 1820, the "Code" of Khan Tauke remained effective during the reign of Khan Abulkhair, that is, until the middle of the 18 th century.

Soviet scientist Tair Kulteleev wrote in the 50 s of the 20 th century that the 'Code' of Khan Tauke is a record of Kazakh customary law, 'mainly until the beginning of the 19 th century.' There are researchers who believe that "Zheti Zhargy" remained 'the main act of legal regulation of socio-political relations in Kazakh society during the 18 th and 19 th centuries.'

The creation of "Zhety-Zhargy" pursued the goal of adapting the existing norms of customary law to the new needs of Kazakh feudal society. In the 'Code' of Khan Tauke, the social and legal norms of Kazakh society of that time were legally established. "Zhety-Zhargy" contains norms of administrative, criminal, civil law, as well as tax regulations, religious views — it covered all aspects of the life of Kazakh society.

Administrative legal, criminal legal norms. Supreme power, according to Zhety-Zhargy, should be concentrated in the hands of the khan. Judging by individual articles of the laws, the khan was the supreme judge, he judged and punished for crimes and misdemeanors, examined claims, and established taxation procedures (Levshin A., 1948).

As in other legal documents of the Middle Ages, the main place in 'Zhety-Zhargy' was given to criminal law norms. The list of crimes included: murder, mutilation, rape, beatings, insult, failure to comply with the rules of filial piety, theft, adultery and others. 'Zhety-Zhargy' provided for liability for crimes against the person, theft of property relations, for crimes in the field of family and marriage relations and religion, etc.

For committing crimes, the perpetrators were subjected to various punishments. In 'Zhety-Zhargy' the law 'to take revenge for blood with blood, for mutilation with the same mutilation' has been preserved. But punishments could be commuted by sentences of judges or by the consent of the plaintiffs, then the criminal was punished only by the payment established for any crime. The opportunity to buy out, however, was not always provided. In four cases the death penalty was legalized: 1) if a wife kills her husband and his relatives do not forgive her; 2) if 'a woman kills an illegitimate baby out of shame'; 3) if the husband witnesses his wife's adultery; 4) if the fact of blasphemy is established. There were two types of death penalty: hanging and stoning a person to death (for blasphemy).

In addition to the death penalty and ransom, 'Zhety-Zhargy' also provided for other punishments: confiscation of property, ostracism and public disgrace. The first type of punishment was applied to people who accepted the Christian religion; the second — to

pregnant women for killing their husbands, the third — for non-compliance with the rules of filial piety (insulting or beating parents).

Family and marriage law. In the field of family and marriage relations, the right of parents over the lives of their children was asserted, and the unequal position of women was consolidated. 'Parents are not punished in any way for killing their children,' the law said. The wife and children who knew about the crime of their husband or father and did not report him were not subject to any punishment, 'for it is not allowed to report the eldest person in the family.'

Parents are not punished in any way for killing their children; but a woman who kills an illegitimate baby out of shame is put to death. A son who dares to slander or beat his father or mother is placed on a black cow, face to tail, with old felt tied around his neck: this cow is led around the villages and the one sitting on it is beaten with a whip; and the daughter is tied up and handed over to her mother for punishment at her discretion (Levshin A. I., 1932).

Barlybek Syrtanov: 'The Charter of 'Kazak eli' is the first draft of the Kazakh constitution', 1911.

B. Syrtanov's charter contained sections: 'Preamble', 'About the independence of the republic Country of Kazakhs', 'About human rights', 'About the Kazakh land', 'About the court'. The preamble of the document recognized the antiquity of the Kazakh nation, its significant number, the unification of the Kazakh zhuzes for protection from the Kalmyks, the forced subordination of the Kazakhs to the junior zhuz of Russia and its expansion into the Kazakh lands. 'In modern times, peacefully,' the preamble says, 'without shooting and war, without shedding blood, in order to be on our own land a country with our own government and to be in friendship with all other countries [we] are establishing the republic of the Country of Kazakhs. … Just as other self-governing peoples of the world strive to be independent, [we] in order to become an independent country and to lead the people to a happy, equal and free life, propose this Charter.'

The status of the Kazakh Country was assumed to be a dominion of Russia, that is, a virtually independent state that was part of another state and recognized the head of that state. The division of powers into legislative (parliament), executive (government) and judicial power was proclaimed. The National mazhilis, as the highest body, was supposed to elect a president for four years (no more than two terms), approve ministers chosen by the president, select and appoint judges for life. Ministers report to the president and the national mazhilis. The equality of all people, the inadmissibility of discrimination, freedom of expression and association in political parties were proclaimed. Actions of associations, parties and people aimed at enmity between ethnic groups were prohibited. Judges must know the Kazakh language, and representatives of other ethnic groups have the right to speak their language in court. It was recognized that serious criminal offenses were tried with the participation of seven juries. The land of the Kazakhs was determined as their property and was not for sale. Fossil fuels and other minerals, forests, water, lakes and mountains were determined as the property of the government, which allocated land for cattle breeding, agriculture, building houses and returned the land to the state.

I. About the independence of the republic Country of Kazakhs

1. The country of the Kazakhs is a country governed by the people and it has Kazakh characteristics.

2. The country of the Kazakhs has a flag. The flag consists of green, red and yellow transverse stripes. There is a crescent and star design in the top corner. Green is a sign of the country's fidelity to Islam, red is a symbol of the blood spilled in defence of the country, yellow is a symbol of the wide Kazakh steppe and freedom.

3. From now on, the Country of Kazakhs will maintain friendly relations with Russia and has a dominion status.

4. The highest body of the Country of Kazakhs is the National Mazhilis. People who are elected to this body, then elect the head of the Country of Kazakhs (the President) for four years.

5. One President does not have the right to rule the country for more than two terms.

6. The President governs the Country of Kazakhs through ministers. The President chooses ministers independently, but they are subject to approval by vote of the National Mazhilis.

7. Ministers report on their work to the President and the National Mazhilis.

8. The Deputy President of the Kazakh Country is the Vice President. He replaces the President in his absence, but otherwise reports to the President.

9. In the Country of the Kazakhs there will be authorities — legislative (parliament), executive (government) and judicial. The three powers do not **obey each other and will be a symbol of preventing lawlessness.**

II. About human rights

10. In the Country of Kazakhs, all people have equal rights. Discrimination against a person on the basis of religion, blood, social or ethnic origin is not permitted. A person is responsible only before the law and God.

11. In the Country of Kazakhs, people have the right to freedom, equality and a happy life.

12. In the Country of Kazakhs, men and women are equal. Kazakh features do not humiliate women and are carried out with their consent.

13. In the Country of the Kazakhs, a person has the right to freely speak out, associate and join [political] parties.

14. Actions of associations, [political] parties and people aimed at enmity between ethnic groups are prohibited. The perpetrators will be held accountable according to the law.

15. In the Country of Kazakhs, a person cannot be detained or imprisoned without court approval. A court decision must be made regarding detainees within 24 hours, otherwise [the detainee] is released. Those responsible for illegal detention [or arrest] are liable to the court.

16. In the Country of Kazakhs, opening letters and correspondence is not allowed. Permission [for an opening] is within the competence of the court.

17. A person has the right to own any type of property. The possession, use and disposal of property must not cause harm to [another] person. Deprivation of the right to property is carried out on the basis of the law and with [appropriate] material compensation.

III. About the land of the Kazakhs.

18. The land of the Kazakhs is their property.

19. Kazakh land is not for sale, God created it to be used by people.

20. Fossil fuels and other minerals, forests, water, lakes and mountains are in the possession of the Kazakh Country. Cattle breeding, arable farming, building houses, farming, as well as returning land to the state for general benefit is carried out with the permission of the government.

IV. About the court

21. Judicial power is processed independently.

22. Court decisions are based on the law and court rules.

23. Judges, when deciding disputes, are not subordinate to the government or the people and make decisions based on the law and judicial rules. People who [illegally] influence judges are prosecuted.

24. All judges in the Country of Kazakhs are elected by the National Mazhilis for life. Judges who have violated or failed to comply with the law are dismissed from office.

25. The dismissal of [a judge] from office is carried out on the basis of [someone's] complaint and the decision of the Chairman of the Court of the Country of Kazakhs and is approved by a majority vote of the National Mazhilis. The power of a judge is renewed if the conditions that served as the basis for dismissal from office are absent.

26. Judges are required to know the Kazakh language. People of a different [ethnic] origin have the right to speak their own language in court.

27. The jury [judges] has the right to consider criminal cases involving serious crimes. The number of jurors is seven people.

28. Activities of [political] parties are not permitted in judicial institutions. Judges may not be members of [political] parties. If such secret membership is revealed, [the judge] is dismissed from office (Ozbekuly S. Barlybek Syrtanov 1996).

June 13, 1911, St. Petersburg

In general, B. Syrtanov's Charter laid as the foundations for future constitutional documents; many of his ideas were reflected in the program of the Alash party.

The period of creation of the constitutional system in Kazakhstan began with the Declaration "About the State Sovereignty of the Kazakh SSR", adopted by the Supreme Council of the Kazakh SSR on October 25, 1990, in which the indivisibility and inviolability of the territory was first established, the country was defined as a subject of international law, the institution of citizenship was introduced, and also equality of forms of ownership.

It established for the first time three norms:

– about the supremacy of the constitution and laws of the republic on the territory of the Kazakh SSR, 'with the exception of issues voluntarily delegated by it to the Union,' and on the right of the republic 'to suspend on its territory the laws and other acts of the supreme bodies of the Union that violate the sovereign rights and the Constitution of the Republic';

– about the exclusive ownership of the Kazakh SSR, which forms the basis of its sovereignty, "all national wealth available on its territory", and also secured 'the right of the Kazakh SSR to its share in the all-Union property in accordance with the contribution of the Republic, including in diamond, currency funds and gold reserves;'

– about the right of the Kazakh SSR 'to act as an independent subject of international relations, to determine foreign policy in its own interests…'

A significant stage in the political process was the **constitutional Law 'About State Independence of the Republic of Kazakhstan' dated December 16, 1991.** Developing the key ideas of the Declaration of State Sovereignty, the constitutional law stated that the Republic of Kazakhstan builds its relations with all states on the principles of international law, as an independent to the state. For the first time, a single Kazakh citizenship was established. A variety of forms of ownership was established, the state's course towards an independent economic system with its own financial, credit, tax and customs policies were consolidated. To protect the independence and territorial integrity of the Republic of Kazakhstan, the constitutional law provided the creation of its own Armed Forces.

The Constitutional Law 'About State Independence of the Republic of Kazakhstan'

determined the 'united people of Kazakhstan' as the only source of state power. The people of Kazakhstan, together with the Kazakh nation, the law stated, are citizens of the republic of all nationalities, united with it by a common historical destiny. This law became the temporary constitution of independent Kazakhstan at the stage of establishing its de jure sovereignty. The Constitutional Law 'About State Independence of the Republic of Kazakhstan' dated December 16, 1991 was a continuation of the Declaration 'On the State Sovereignty of the Kazakh SSR' dated October 25, 1990. The Declaration marked an act of political intentions, and the constitutional law put the end to the process of socialist construction and outlined the path of another system. Thus, a fundamentally new beginning was laid for new, high-quality processes of its system in Kazakhstan, the independent construction of a new politically and economically independent statehood.

Constitution of the Republic of Kazakhstan, adopted on January 28, 1993. On January 28, 1993, after a two-year search for compromises, the Supreme Council of the twelfth convocation adopted the first post-Soviet Constitution of Kazakhstan, which completed the formation of the de jure sovereignty of the republic and continued the establishment of true constitutionalism. Thus, the republic began the transition to a qualitatively new stage of ensuring national independence, real guarantees of civil rights and freedoms, building a democratic society and the rule of law. The 1993 Constitution opened up space for the positive dynamics of the development of Kazakh society, abandoning one-party political rule, a monopoly economic system, and the ideology of historical violence. At the stage of the transition period to a socially oriented market economy, the Basic Law legitimized the Republic as a new independent state in the world community. The 1993 Constitution declared Kazakhstan as an integral part of modern civilization, Kazakhstan has intentions of good neighborliness, multipolar and mutually beneficial cooperation, and is committed to universal human values.

The Republic of Kazakhstan determined man's life, freedom and inalienable rights as the highest value. The republic assumed a

constitutional obligation to 'carry out its activities in the interests of the citizen and society' (clause 3) (Constitution of the Republic of Kazakhstan. 1993). For the first time, the principle of sovereignty of the people of Kazakhstan was formalized constitutionally. Provision four of the Fundamentals of the Constitutional System established: 'The people of Kazakhstan are the only source of state power of the republic,' which they process directly and through their representatives. Provision six of the Fundamentals stated: 'State power in the Republic of Kazakhstan is based on the principle of its division into legislative, executive and judicial' (clause 6) (Constitution of the Republic of Kazakhstan. 1993). The Constitution of the Republic of Kazakhstan of 1993, unlike previous Soviet constitutions, acquired the highest legal force and direct effect. Constitution 1993 legitimized the republic as a new independent state in the world community.

But the 1993 Constitution could not help but bear the stamp of the past. Work on it was carried out even at the time when the USSR existed, and was finalized at the initial stage of the formation of political independence. It was a kind of compromise between the need for the emerging institution of the presidency and the surviving communist system. The 1993 Constitution did not enshrine universal human rights, but was limited to stating the socialist rights of citizens. The structure of the Supreme Council was preserved in its previous form; the system of 'checks and balances' in the interaction of authorities was not sufficiently refined. The 1993 Constitution did not resolve the issue of a specific form of republican government.

According to the 1993 Constitution, the President of the Republic headed a unified system of executive power and determined the composition of the government, which was responsible to him. All the elements of a presidential republic were there. But there was no executive power that could cope with the decline in production, corruption, and the polarization of society. Also, the 1993 Constitution did not provide a clear understanding of the constitutional definition of the nature of developing statehood; established status of languages; an ambiguous approach to regulating citizenship issues; legal foundations

of the foreign policy of the Republic of Kazakhstan as a new independent state. In the 1993 Constitution, the status and powers of the President changed somewhat: now it is not 'the head of the Republic of Kazakhstan and its executive power,' but 'the head of state and the unified system of executive power — the guarantor of respect for the rights and freedoms of citizens, the Constitution and the laws of the Republic.' Within the limits of constitutional power, the President has the right to speak on behalf of the people of Kazakhstan (Kotov A. K. 1970. p. 64).

The 1993 Constitution made significant adjustments to the legitimate basis of the executive power of Kazakhstan:

– defined the executive branch as an independent branch of government;

– introduced the concept of a unified system of executive power;

– made changes to the procedure for forming the Government. From the norm of Article 78, paragraph 3 of the 1993 Constitution, it follows that the consent of the Supreme Council is now required for the Prime Minister appointed by the President, as well as for key positions in the executive branch – ministers of foreign affairs, defence, finance, internal affairs, Chairman of the Committee national security. The consent of the highest legislative body for the appointment of other posts in the Government is not required;

– significantly changed the provision on the responsibility of the executive branch to the Supreme Council: The Cabinet of Ministers is responsible to the President; before the Supreme Council it is of a limited nature – only on issues of execution of laws (Articles 85, 88) (Kotov A. K. 2000).

Constitution of the Republic of Kazakhstan 1995. A significant milestone in the life of Kazakh society was the Constitution of the Republic of Kazakhstan in 1995, which was approved by 89.14% of the votes from the number of citizens of the republic who participated in the vote (8,091,715 citizens, or 90.58%) in a referendum. The number of those who voted against the new Constitution was 800,839 citizens or 9.90% of the number of Kazakhstanis who took part in the referendum. As a result, the Constitution of 1995 was admited by the people of Kazakhstan, and the Kazakh people themselves became

co-authors of the ideas of this Basic Law together with the President of the Republic of Kazakhstan N. A. Nazarbayev. The draft Constitution of 1995 was developed under the leadership and with the direct participation of N. A. Nazarbayev. More than 3 million 345 thousand Kazakh people took part in the discussion of the project, which took place from June 30 to July 30, 1995, making 31 thousand 886 proposals and comments, which led to changes in 55 articles out of 98 articles the last, fourth project. The adoption of the 1995 Constitution, its spirit and letter, opened up new prospects for the further development and strengthening of an independent state.

The 1995 Constitution defines the foundation of the new independent state of Kazakhstan in Article 1 of Section 1 'General Provisions': 'The Republic of Kazakhstan establishes itself as a democratic, secular, legal and social state, the highest values of which are the person, his life, rights and freedoms' (p. 1). The 1995 Constitution formulates and consolidates the rights, freedoms and responsibilities of man and citizen. Art. 10 clearly states that 'the citizenship of the Republic of Kazakhstan … is uniform.' 'Regardless of the grounds for its acquisition,' the same article of the new Constitution notes, 'citizenship of the Republic of Kazakhstan is equal.' The Kazakh language is also defined as the official language, but with a clarification: in state bodies and local government bodies, the Russian language is officially used along with the state language (Constitution of the Republic of Kazakhstan of August 30, 1995 p. 70).

According to Article 40 of Section 111 of the Constitution of the Republic of Kazakhstan of 1995, the President, being the head of state and its highest official, who determines the main directions of the domestic and foreign policy of the state and represents Kazakhstan within the country and in international relations, serves:

– firstly, a symbol and guarantor of the unity of the people and state power;

– secondly, it ensures the coordinated functioning of all branches of government, as well as the responsibility of its bodies to the people of Kazakhstan;

– in case of a political crisis that can arise as a result of the identification of an insurmountable disagreement between the chambers of Parliament or between Parliament and other branches of government (Article 63);

– The President, on his own initiative, has the right to decide to terminate the power of the Government and dismiss any of its members from office. In this case, the dismissal of the head of the Government entails the resignation of the Government in its entirety (clause 7 of Article 70).

In accordance with the concept of the Kazakh model of a presidential republic, all elements of the system of government are built, forming a mechanism of 'checks and balances.' According to the 1995 Constitution, the President is effectively and equidistant from both the executive and legislative powers. The presidential system is an institution for ensuring the coordinated functioning of all branches of government and their responsibility to the people (clause 3 of Article 40), and the President of the Republic of Kazakhstan has the constitutional powers of an arbiter in matters of maintaining the balance of powers. Evidence that the President of the Republic of Kazakhstan possesses arbitration functions can also be provided by such state legal institutions as the right to dissolve, in certain cases, both the Parliament and the Government (Article 63).

The main feature of the system of government in the state of Kazakhstan according to the 1995 Constitution is the strengthening of the institution of the presidency. The President of the Republic is the legitimate representative of the Kazakh people. The head of state personifies the unity of the people of Kazakhstan. According to fundamental constitutional norms, he has an unlimited right to speak on behalf of the people and the state. Parliament has the right to speak on behalf of the people "within the limits of its constitutional powers" (Constitution of the Republic of Kazakhstan of August 30, 1995 p. 75).

President of Kazakhstan according to the 1995 Constitution endowed with a dual status: firstly, the head of state, and secondly, the highest official (Constitution of the Republic of Kazakhstan of August 30, 1995 p. 75). When determining the main directions of the state's domestic and foreign policy, the President of the Republic of Kazakhstan does this equally in relation to all branches of the state and acts as the head of state. Ensuring the implemen-

tation of the main directions of the state's domestic and foreign policy, the President of the Republic of Kazakhstan interacts with each of the branches of government. In cases of direct leadership influence of the President on the Government, he acts primarily as a senior official. For example, in relations with the Armed Forces of the Republic, the President acts as the Supreme Commander-in-Chief (Constitution of the Republic of Kazakhstan of August 30, 1995 p. 75).

According to the Constitution, the President of the Republic is the guarantor of the rights and freedoms of man and citizen in Kazakhstan. Under the head of state, the Human Rights Commission has been created and operates as a prototype of the institution of "ombudsman" – the person authorized in the state for human rights. The 1995 Constitution gives the President the right to declare a state of emergency in the country (Clause 16, Article 44). This is the case when: democratic institutions, independence and territorial integrity; political stability and security of citizens; normal functioning of the constitutional bodies of the state are under threat. The 1995 Constitution legally enshrines the presidential form of government, but, according to Kazakh political scientists, we can talk about a non-classical presidential or super-presidential form of government, since the constitutional powers of the head of state are significantly strengthened compared to the period 1991–1995 and classical presidential republics. The 1995 Constitution was the result of N. A. Nazarbayev's consistent and balanced course. It laid the foundation for political stability, a more complete implementation of the principle of separation of powers, and the formation of a modern and professional bicameral Parliament operating on a permanent basis. The 1995 Constitution became the foundation for the systemic modernization of Kazakh society through deep economic and political transformations.

As part of the 1998 amendments, 19 articles were changed and supplemented. Thus, they removed the presidential age limit of 65 years and, at the same time, increased the term of office from five to seven years; the age limit for civil servants of 60 years was removed; divided parliament into two chambers – the Senate and the Mazhilis; distribut-

ed the legislative function of parliament between three institutions – the president, the government and members of parliament; the Supreme Council was abolished; the Constitutional and Arbitration Courts were abolished.

Constitutional reform of the Republic of Kazakhstan in 2007. Nursultan Nazarbayev in May 2007 submitted amendments to the Constitution to the Parliament. The President announced the beginning of a new stage in the democratization of Kazakhstan. The head of the state proposed transforming our republic from a presidential one to a presidential-parliamentary one. This presupposes a serious strengthening of the role of representative power, both in the centre and locally. In addition, the importance of political parties, public associations and the Assembly of Peoples of Kazakhstan will increase, the judicial system will be improved, the death penalty in the republic will actually be abolished, and the term of presidential rule will be reduced from seven to five years. The author of the constitutional reform was President N. A. Nazarbayev. The head of state personally headed the State Commission for the development and specification of the program of democratic reforms and the Working Group for the preparation of amendments and additions to the Constitution. Our leader made this decision for the sake of the future of the country and its flourishing as a democratic state. Specific innovations of the constitutional reform and the ensuing tasks of its legislative support.

In general, constitutional reform means the entry of Kazakhstan into a new historical era. A transition to a more democratic and institutionally stable form is being realized, in which there is a slight shift in the centre of power from the executive branch to the legislative branch. Constitutional changes, can be considered as the next step towards further modernization of the political system of Kazakhstan. President N. A. Nazarbayev became the author of all changes and confirmed his status as an outstanding reformer and statesman. This reform more clearly than ever confirms the large-scale strategic thinking of the Kazakh leader.

During the constitutional reform of 2007, the powers of Parliament were expanded, the role of political parties in the formation

of the legislative body was increased, and the influence of local representative bodies was strengthened.

The Senate of Parliament, in addition to legislative functions, takes a direct part in the personnel policy of the state by giving consent to the appointment by the President of the head of the National Bank, the Prosecutor General, the chairman of the National Security Committee, elects and dismisses the chairman and judges of the Supreme Court, participates in the formation of the Constitutional Council, the Central Election Commission, the Accounting Committee for monitoring the execution of the republican budget. The Senate is vested with the right to issue laws during the temporary absence of the Mazhilis caused by the early termination of its powers. Time has shown the effectiveness of the constitutional reform of 2007.

As part of the 2007 amendments, more than 40 significant amendments were made. The changes and additions were so serious that we can say that almost a new Constitution was created; democratic principles, the same for everyone, were enshrined as the highest values of the people of Kazakhstan; reduced the presidential term from seven to five years; a definition of "First President" appeared, which is not subject to the restriction on being elected more than two times in a row; established a proportional party system; political competition and diversity appeared; the status of parliament was strengthened by introducing a rule on the approval of the prime minister by a parliamentary majority; assigned constitutional status to the Assembly of the People of Kazakhstan and gave it the right to delegate its representatives to the Mazhilis of Parliament, according to the established quota (Law of the Republic of Kazakhstan dated May 21, 2007).

As part of the 2011 amendments, only one amendment was made to the Constitution of the Republic of Kazakhstan; they established a constitutional framework for calling and holding early elections of the country's president, which secured the status of 'Elbasy'.

The constitutional reform proposed by President Nursultan Nazarbayev in **2017** became a fateful moment in the political history of Kazakhstan, as changes to the Constitution had a positive impact on the further trajectory of the development of national statehood. Political reform has become a serious aid in the implementation of the modernization of Kazakhstan. What amendments are introduced by this reform?

Strong President

Kazakhstan remains a republic with a presidential form of government. The Head of State retains the functions of the guarantor of the Constitution and stability, the supreme arbiter between the branches of government, determining the strategy of foreign and domestic policy, ensuring the security and defence capability of the country. Legislatively established powers that ensure the status of the President as the Supreme Commander-in-Chief and the powers of the Head of State in the field of national security, law and order are not subject to transfer.

The head of state will have the right to send an appeal to the Constitutional Council to verify the compliance of laws with the Constitution not only before they are signed, but also after they are put into effect (Law of the Republic of Kazakhstan "About Amendments and Additions to the Constitution of the Republic of Kazakhstan", adopted by Parliament on March 6, 2017).

Strong Parliament

The norms that enable the President to adopt decrees that have the force of law, as well as to delegate legislative powers to the President by Parliament, are excluded from the Constitution. The bill provides for a refusal to declare the consideration of the draft law urgent by the Head of State. The head of state reserves the right to determine the priority for the passage of bills in Parliament.

Based on the results of hearing the report of a member of the Government by a majority of at least two-thirds of the total number of deputies of the chamber, each chamber has the right to adopt an appeal to the President for the release of this official in case of failure to comply with the laws. In this case, the President dismisses a member of the Government from office. The President's right to reject the appeal of chamber deputies for the dismissal of a member of the Government is excluded, that is, the corresponding appeal

of the chamber to the Head of State for the dismissal of a specific member of the Government is subject to acceptance (Law of the Republic of Kazakhstan "About Amendments and Additions to the Constitution of the Republic of Kazakhstan", adopted by Parliament on March 6, 2017).

Strong government

According to the constitutional reform, the Government will bear full responsibility for the state of affairs in the socio-economic sphere. The authority to approve state programs is transferred to the Government in agreement with the President. The executive branch bears the burden of responsibility for the documents it develops and implements. The same applies to the powers to form and abolish bodies that are not part of the Government, and to create state enterprises. The competence of the executive branch of government includes the formation of the Republican Budget Commission, the creation and abolition of special economic zones, the introduction of a special currency regime, approval of the list of holidays, and the establishment of city boundaries.

The constitutional reform will expand the responsibility of the Government and the entire system of the executive branch of government, ensuring their accountability to the Parliament. The Head of Government in the lower house of Parliament must answer questions from party factions about his work on the socio-economic development of the country at least once a quarter.

The role of the Parliament in relation to the executive branch of government has been revised. The government in its activities is now responsible to the President and the Parliament. Now the Prime Minister will make proposals on the structure and composition of the Government after consultations with the Mazhilis. The exception is the ministers of defence and foreign affairs, who will be appointed by the Head of State independently. It is expected that the Government will resign before the newly elected Mazhilis. The procedure for dismissing members of the Government at the request of deputies of Parliament will be simplified.

Important changes concern the legal support of such a key issue as the inviolability of the independence of the state. The stability of the Constitution and the inadmissibility of changing its provisions establishing the independence, unitarity and territorial integrity of the republic, and the form of its government, are determined by the indispensable presence of the conclusion of the Constitutional Council before submitting the relevant amendments to the Basic Law for consideration.

The reform proposed by the Leader of the Nation was a major step towards democratization of the country's political system. The President proceeded from the imperative of further strengthening statehood in the name of the well-being of the citizens of our country.

Giving constitutional status to the Commissioner for Human Rights in the Republic and regulating the procedure for his appointment and dismissal corresponds with the provisions of paragraph 1 of Article 1 and paragraph 2 of Article 12 of the Constitution, according to which the Republic of Kazakhstan asserts itself as a democratic, secular, legal and social state, the highest values of which are people, their lives, rights and freedoms (Law of the Republic of Kazakhstan "About Amendments and Additions to the Constitution of the Republic of Kazakhstan", adopted by Parliament on March 6, 2017).

Provisions on the ombudsman are contained in the constitutions of a number of countries: Albania, Austria, Croatia, Estonia, Finland, Georgia, Hungary, Poland, Romania, Russia, Slovakia, Slovenia, Spain, Sweden, etc.

In the opinion of the Venice Commission on the status of the Commissioner for Human Rights in the Republic of Kazakhstan (2007), it was noted that the institution of the Commissioner for Human Rights should have guarantees at the constitutional level, which would set out the essence of the characteristics and powers of this institution and the basic conditions for its appointment, providing selection of this person by a qualified majority in Parliament.

The law carried out the democratic modernization of the presidential form of government by strengthening the role, independence and responsibility of the Parliament and the Government, and the redistribution of certain powers of the President between the Parliament and the Government.

In accordance with the updated paragraph 1 of Article 49 of the Constitution, Parliament 'is the highest representative body of the Republic, exercising legislative power.' This fundamental provision is supported by the exclusion from the competence of the Head of State of the authority to issue laws, decrees that have the force of laws; on the exercise of legislative powers in the event of their delegation to him by the Parliament, as well as on giving instructions to the Government to submit a bill to the Mazhilis of the Parliament (clause 2 of Article 45, clause 2 of Article 61 of the Constitution, subclause 3) of Article 44 of the Constitution). At the same time, the President of the Republic retains the right of legislative initiative and the right to determine the priority of consideration of bills, meaning that they must be adopted by Parliament as a matter of priority within two months (clause 2 of Article 61 of the Constitution).

The law expanded the role of the Mazhilis of Parliament in the formation of the Government. The Prime Minister, after consultations with the Mazhilis of the Parliament, submits a proposal to the Head of State on the candidacies of members of the Government. An exception is provided for the positions of the Ministers of Foreign Affairs, Defence and Internal Affairs, who are appointed and dismissed by the President independently (new edition of subparagraph 3) of Article 44 of the Constitution).

A fundamental innovation is the norm establishing the resignation by the Government of its powers before the newly elected Mazhilis of the Parliament (amendment to paragraph 1 of Article 70 of the Constitution), which is quite logical when the Government is formed with the active participation of political parties represented in the Mazhilis.

The redistribution of powers between the branches of government, as noted by the Constitutional Council, does not affect the foundations of the presidential form of government and the status of the President as the Head of State, his highest official who determines the main directions of the domestic and foreign policy of the state, the symbol and guarantor of the unity of the people and state power, the inviolability of the Constitution, rights and freedoms of man and citizen, ensuring the coordinated functioning of all branches of government and the responsibility of government bodies to the people.

As part of the 2017 amendments, 31 amendments were made to the Constitution. Thus, the powers of the Parliament of the Republic of Kazakhstan were changed, which affected its constitutional and political status; The President can no longer raise objections to decisions of the Constitutional Council; The Constitutional Council interprets the Constitution, gives conclusions on the correctness of the elections of the president and members of parliament, the republican referendum, and the compliance of laws with the Constitution; The Security Council became the main constitutional body of Kazakhstan; A special legal regime in the financial sector has been established within the capital.

The 2019 amendment made one change – the renaming of the capital Astana to Nur-Sultan.

The head of state in his message 'New Kazakhstan: the path of renewal and modernization' outlined the transition of Kazakhstan from a 'super-presidential' model to a 'presidential' one with a strong Parliament and an accountable Government. In order to implement the message of the Head of State within the framework of the 2022 amendments, 56 amendments to 33 articles were proposed to the Constitution, which the President submitted for public discussion at a referendum on July 5, 2022. Thus, amendments have been proposed to the Constitution to reformat the model of the system of checks and balances.

The draft law 'About amendments and additions to the Constitution of the Republic of Kazakhstan' was submitted to **the republican referendum** with the following wording of the question: 'Do you accept the amendments and additions to the Constitution of the Republic of Kazakhstan set out in the draft Law of the Republic of Kazakhstan "About amendments and additions to the Constitution of the Republic of Kazakhstan', published in the media on May 6, 2022.

According to Tokayev, the constitutional reform is aimed at a comprehensive transformation of the entire state model. 'The amendments are intended to consolidate the final transition from the 'super-presidential' form of government to a presidential republic with an influential Parliament and an accountable

Government. The constitutional reform will significantly strengthen the representative branch of government, strengthen the system of checks and balances, and increase the subjectivity of maslikhats (local authorities)', the president said. The introduction of a mixed majoritarian-proportional model for electing deputies of the Mazhilis and regional maslikhats will make it possible to cover more fully the entire spectrum of views and opinions of voters, the head of state added (Law of the Republic of Kazakhstan "About Amendments and Additions to the Constitution of the Republic of Kazakhstan", submitted to a republican referendum on June 5, 2022).

Amendments to the Constitution are aimed at modernizing the country's political system, ensuring equal conditions for the development of all parties; simplification of legislative procedures; strengthening parliamentary control over the execution of the republican budget; increasing the electoral activity of citizens and their involvement in the process of comprehensive modernization of the country; protection of the rights and freedoms of citizens (Constitutional Court and the Commissioner for Human Rights in the Republic of Kazakhstan).

The main economic amendments include: recognition of the ownership of land, fossil fuels and minerals, and natural resources by the people; the state, that will manage it, is obliged to think of the people as the owner of the country's natural resources; eliminating the monopoly in the economic sphere of close relatives of the President by prohibiting them from holding positions in the quasi-public sector.

The main political changes include, first of all: the democratization of elections to the Mazhilis, the introduction of a mixed electoral system; election of a significant part of deputies not according to party lists, but in single-mandate electoral districts covering all regions of the republic, with the right of voters to recall careless deputies; increasing the role and importance of the Mazhilis, elected by citizens, as the main body making laws (with the ability to bypass the objections of the Senate); eliminating the monopoly of one political party, individuals and groups of individuals by introducing for the first time

the non-partisanship of the President, prohibiting relatives of the President from holding positions as political civil servants and abolishing the previously established excessive privileges of the First President; a step towards a more democratic appointment of akims (heads) of regions and cities of republican significance (selection by a meeting of deputies of all maslikhats of a region or a city of one of two candidates proposed by the President); for the first time, stimulating the activity and increasing the responsibility of the Government in critical situations by giving it the right to adopt resolutions equal in force to laws – before the Parliament makes a decision on this issue.

The main legal and human rights provisions include: the full establishment in the Constitution of the institution of the Commissioner for Human Rights; re-establishment of the Constitutional Court of the Republic of Kazakhstan, liquidated in 1995, with the expansion of its competence in comparison with the currently existing Constitutional Council. For example, from January 2023, citizens, the Commissioner for Human Rights and the Prosecutor General will have the right to appeal to the Constitutional Court and, most importantly, to review the constitutionality of existing laws and other regulatory legal acts. The Constitutional Court is capable of raising the authority of the judicial system and increasing the confidence of citizens in it.

The current pace of development of Kazakhstan in the context of ongoing reforms produce the necessity for a deep understanding of the ideas and principles of constitutionalism, the degree of their dissemination and the dynamics of implementation in national legislation. The Constitution, as the main form of embodiment of these legal postulates, as the highest political and legal act regulating fundamental social relations, and its further improvement in accordance with global challenges and the needs of state development is necessary and in demand. The content of the Basic Law of the state must reflect both universal and national ideals, meet the needs of socio-economic, political, cultural, humanitarian and other spheres of life of society and the state.

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