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The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

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Осылайша Зайсан қаласы Ресей мен Қытай сауда қатынасында, географиялық ерекшелігіне бола маңызды нүктелердің біріне айналған соң, XIX ғасырдың екінші жартысында жаңадан іргесі қаланған қала тез арада гүлденіп үлгерді.

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DAILY LIFE AS A SOCIAL PHENOMENA

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Everyday life is a specific subject of study in microsociology, intricately linked with the concepts of practice, interaction, and the socio-cultural organization of individuals' daily lives. The keen interest in the study of everyday life within the social sciences and humanities emerged in the

mid-20th century. In macrosociology, everyday life became a focal point within Marxism, structural functionalism, and postmodernism. In microsociology, it was examined through the lenses of existentialism, phenomenology, ethnomethodology, the sociology of constructivism, symbolic interactionism, and others.

From an existentialist perspective, everyday life was analyzed by M. Heidegger, A. Camus, J. Ortega y Gasset, J.-P. Sartre, K. Jaspers. In phenomenology, everyday life became a special subject of study in the works of E. Husserl, A. Schutz, B. Waldenfels, and in ethnomethodology by H. Garfinkel, A. Cicourel, E. Goffman, among others; in the sociology of constructivism by P. Berger and T. Luckmann; within structural functionalism by R. Merton, R. Barthes; in Marxism, everyday life was explored in the context of social formations in the works of H. Lefebvre, K. Kosik, T. Leithäuser, and A. Heller; in postmodernism by J.F. Lyotard, J. Baudrillard, G. Bataille. It is worth noting the study of daily life within the framework of "archival" research by M. Foucault and in linguistics by L. Wittgenstein and J.L. Austin.

In defining everyday life, researchers typically encounter a number of problems. The first is related to the all-pervasive nature of the concept under consideration, which results in it appearing blurred and indistinct. The second problem lies in the apparent simplicity and comprehensibility of the term, which leads to it not being examined in detail. Finally, the third and perhaps most common mistake in defining everyday life, according to V.V. Kornev, lies in the inherently negative connotations of the term, which predisposes one to view the mundane world as an "erosion," "diminishment," even a "fall from grace" of true human reality. In this situation, "everyday life" is conceived on a residual principle: from everything original in cultural and social life to the most unoriginal, from everything elevated to the lowly [11, p. 19]. In this light, everyday life itself is seen as stagnation and routine. In this context, it is appropriate to mention the opinion of Max Weber, who believed that the process of "routinization" is identical to the decline and degradation of high culture, and that the everyday sphere is a rationalized and formal sphere that can be "dull" and "oppressive" [5, p. 331].

Categories closely associated with everyday life include ordinariness, experience, lifeworld, lifestyle, and common sense. Let's examine them in more detail.

The concept of "ordinariness" is used to describe the domestic, everyday life of people, primarily concerned with ensuring their physical existence and can be considered synonymous with existence as a certain habitual way of life. It should be noted that established traditions in the study of the phenomenon of everyday life originated from the opposition of the ordinary and the extraordinary. Subsequently, another tradition emerged, dividing life into private (everyday) and public (social).

Everyday life is reflected in and simultaneously enriches and shapes human experience—labor, family, communicative, etc. In this connection, A. Schutz defined everyday life as one of the spheres of human experience, characterized by a special form of perception and understanding of the world, arising on the basis of labor activity. As such, everyday life is considered the "ultimate reality," serving as the foundation on which all other worlds of experience are formed [20, pp. 129-137].

Lifestyle is the manner, forms, and conditions of individual and collective human activities (labor, domestic, socio-political, and cultural), typical for specific historical socio-economic relations [15].

Thus, everyday life encompasses the mundane practices of private individuals, for whom accumulated life experience and established lifestyle are of determining significance. These practices are primarily connected with the home, domestic life, family, immediate surroundings, leisure, and routine daily activities.

All these practices are subordinate to the satisfaction of needs, which is the main function of everyday life. Here, common sense undoubtedly comes to the forefront, guiding even the most ordinary tasks in the process of satisfying individual needs. Common sense is necessary for interpreting subjective reality by individuals. In this regard, according to P. Berger and T.

Luckmann, everyday life is perceived as a reality that is interpreted by people and has subjective significance for them as a coherent world [3, p. 37].

Another category that allows us to get closer to the essence of everyday life is the concept of "lifeworld." From the perspective of phenomenological sociology, the "lifeworld" is ordinary life, an intersubjective world that exists for those living within it as a world of common meanings and values, perceived by them as self-evident, beyond doubt, and constituted by the consciousness of its members [16]. Edmund Husserl understood the lifeworld as a world of everyday knowledge and activity. In turn, Husserl interpreted everyday life as the dynamic lifeworld of a person, which is constructed and recreated by each individual personality [see: 7-8].

Developing the doctrine of the lifeworld, the Austrian sociologist and philosopher Alfred Schutz transferred the concept of "lifeworld" to the study of everyday existence, highlighting its intersubjective character. According to the observation of K.G. Barbakova and V.A. Mansurov, this fixation on intersubjectivity was adopted as one of the main methodological positions of the sociology of everyday life [1].

Everyday life appears to the subject as an organized, objectified reality. Moreover, it is inherently organized by socio-cultural norms that have developed in society, within which each individual is forced to construct their private life. Acquiring knowledge about the surrounding reality, the individual learns to see it in the typicality of features, perceived as unquestionable and obvious, and to construct typical constructs in accordance with the system of values and interests of the "we-group," which may include lifestyle, the way of interacting with the environment.

According to P. Berger and T. Luckmann, the total amount of typifications and the repetitive patterns of interaction created with their help are engraved in the social structure. As such, the social structure is an essential element of the reality of everyday life. The social reality of everyday life can be understood in a continuum of typifications, the anonymity of which increases as they move away in time and space. At one end of the continuum are the others with whom I frequently and intensively interact in face-to-face situations. This is, so to speak, "my circle." At the other end are highly anonymous abstractions that, by their very nature, can never become accessible to face-to-face interaction [3, p. 60].

For the typification of the everyday world, the principles of selection are fundamental, based on which certain actions are taken and various attitudes, decisions, and commitments are adopted (Alfred Schutz refers to these principles of selection as relevance). A person chooses a certain course of action, which differs from that chosen by another person depending on what is considered relevant (appropriate) to their beliefs and interests.

To Alfred Schutz, everydayness appears as a universe of meaning, a collection of values that we must interpret in order to find our footing in this world, to come to terms with it. This collection of values arose and continues to be shaped by human actions: our own and those of other people, contemporaries and predecessors. All objects of culture (tools, symbols, language systems, works of art, social institutions, etc.) by their very meaning and origin point to the activity of human subjects [19].

The repetition of "the same" action implies typification, deeply rooted in everyday life, which Edmund Husserl called the idealization of "I-can-do-it-again," meaning, "in typically similar circumstances I can act in a typically similar way to achieve a typically similar result" [17, p. 16]. Thanks to the typifications contained in the reality of everyday life, understanding, communication, and interaction in society are possible.

Typification schemes are mutual. In this context, constructivists pointed out that the other also perceives me in a certain typicality – as a "man," "American," "merchant," "one of the guys," etc. The typifications of the other are subject to intervention on my part, just as mine are subject to intervention on their part. Thus, most of my encounters with others in everyday life are typical in a double sense – I perceive the other as a type and interact with them in a situation that is itself typical. The farther the typifications of social interaction are from face-to-face situations, the more anonymous they become [3, p. 56-57].

According to Peter Berger and Thomas Luckmann, the typification schemes necessary for most mundane affairs of everyday life – not only typifications of other people but also typifications of any kind of events and experiences, both social and natural, are provided by the social stock of knowledge. Thanks to this, "my world is organized in terms of the usual questions about the weather, hay fever, etc. 'I know what to do' in relation to all these other people and all these other events within my everyday life" [3, p. 75-76]. The reality of everyday life always turns out to be a well-understood zone, but beyond its limits lies the "dark background." The authors write: "Although the social stock of knowledge presents the everyday world as integrated, the individual parts of which are differentiated according to zones that are familiar and remote, overall, this world remains opaque" [3, p. 76-77].

The typifying instrument through which social meaning is conveyed is everyday language. Through language, individuals assign the same meanings and significance to social reality. The dialect of everyday life is predominantly a language of names, things, and events. And any name implies typification and generalization in light of the system of relevances prevailing in the linguistic "we-group," which deems the thing significant enough to warrant a special term. Pre-scientific dialect is a treasure trove of ready-made, socially derived typical characteristics carrying an open horizon of yet-to-be-discovered contents [20, p. 132].

In "Frame Analysis" and the book "Forms of Talk," E. Goffman developed a scheme for interpreting everyday life. He traced the process of meaning formation in the use of language when its elements seem insignificant. Despite the lack of content in the conversation, its participants somehow understand the messages' meanings because they possess certain speech procedures for typical communicative situations, structuring the perception of the social world. These procedures are of an implicit, taken-for-granted nature.

E. Goffman, being critical of A. Schutz's idea of the social construction of everyday life, assumed the existence of the physical world and society as external constraints on individual representations. These constraints enter the definition of the situation as objective, non-constructible components. Any organization and institution appear as certain types of people's activities in a specific place. Turning people into members of an organization can be described as moving the interaction situation into a specific "organizational frame" – thus, societal structures are reproduced. Similarly, but at a higher, reflexive level of "reframing," intellectual worlds are formed, generating discursive communities and forms of knowledge separate from the routine of everyday life [6, p. 27]. Thus, individual behavior is conceived as derivative from the social order, not as a result of their individual choice.

It is also worth noting the scholar's opinion that acts of everyday life are open to understanding thanks to the underlying system of frames (or multiple systems) that imbue them with meaning [6, p. 86]. The English word "frame" denotes a wide range of concepts related to the structuring of reality, in a broad sense – "form." This procedural knowledge – "know-how" or a sequence of actions – describes either the creative aspect of the subject or its functional aspect. Typically, frames are not conscious to the subject, and attempts at their explication and clarification lead to a disorganization of perception [6, p. 42].

Frame systems are always in the process of their formation. In other words, there is a constant "framing" of reality. E. Goffman talks about "keys" and "keyings" of frames – correlating the perceived event with its ideal semantic model. Although we see certain events, we have grounds ("keys") to say that they actually mean something entirely different: we create an unreal world to understand the real world, and we tune this procedure as one tunes a musical instrument. Our task, thus, consists in the systematic discovery of different semantic layers of the frame. In this context, the scholar proposes only five basic "keys" to the primary frame systems: make-believe, contest, ceremonial, technical redoing, regrounding [6, p. 44].

According to M. Heidegger, everydayness is associated with presence, a kind of "ready-to-hand" condition. Presence as such is "always this," and everyday presence "is always already this way." For example, we open a door using the door handle [18].

The scholar viewed everydayness as being "between" birth and death. Everydayness signifies how, to the measure of which presence "lives the present day," whether in all its actions or only in those prescribed by being-with-one-another. To this belongs further the coziness of habit, even if it compels towards the burdensome and the "repugnant." The tomorrow, anticipated by everyday preoccupation, is the "eternally yesterday." The monotony of everydayness mistakes for change whatever the day presents anew. Everydayness conditions presence even when it hasn't chosen people as its "heroes" [18].

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ИСТОРИЧЕСКАЯ ИНФОРМАТИКА В ИЗУЧЕНИИ ИСТОРИИ ДРЕВНЕГО МИРА

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Одним из приоритетных направлений в исторической науке является историческая информатика.

Основной задачей дисциплины является апробация новых методов для исследования культурного, т.е. прежде всего текстового и археологического пласта. Новейшие методы исследования, основанные на использовании возможностей искусственного интеллекта, способны стать полезным дополнением для труда историка исследователя.

В данной работе нами будет проведён анализ современных и доступных для исследователя-историка методов цифровой информатики, применимых при изучении исторического процесса, и определены их основные эффективные и неэффективные стороны. Будут описаны основные и наиболее распространенные возможности исторической информатики, применения электронно-вычислительных машин (ЭВМ) в исторической науке.

В качестве методологии исследования избран системно-критический подход.

Вопрос применения современных методов исследования с использованием современных технологий, прежде всего - ЭВМ, слабо освещен в науке постсоветского пространства (за исключением России). В казахстанской науке данная проблема затрагивается также крайне мало. В частности, к числу редких исследований в данном направлении относится фундаментальный труд отечественного ученого, доктора исторических наук Жакишевой С.А. «Историческая информатика в Казахстане: теория, историография, методики и технологии», вышедший в 2011 г, в которой автор сделал вывод об отставании исторической информатики от ведущих стран мира и предлагает внедрение исторической информатики как обязательной научной и учебной дисциплины [1, с.248-251].

Основные работы в данном направлении преимущественно выполнены учеными в странах Европы и Соединенных Штатах Америки. В частности, в 2002 году Lawrence