

- technologies of teaching in a team.

Hence, after graduating from the university, students must acquire the ability:

- to apply scientific, mathematical and engineering knowledge;
- to plan and carry out an experiment;
- to design a system and its components;
- to define and solve problems;
- to perceive professional and ethical duties;
- to communicate effectively;
- to demonstrate a wide-ranging erudition;
- to demonstrate deep knowledge and understanding of ecological consequences of their engineering activity.

Taking all the aforesaid into consideration we should note that current engineering programs are developed to train global specialists who are able to join theory and practice; work in an international team; speak a foreign language in their professional sphere; generate new ideas and learn them life long.

## **The Shamanist Tradition of the Buryats (Siberia)**

N.A.Kobzeva, V. M. Semenchuk

[nadiatom@mail.ru](mailto:nadiatom@mail.ru)

(Tomsk, Russia)

Beliefs and traditions are a very important part of every nation culture and reflect a deep understanding and respect for nature. The stories, dances, songs, art and spiritual rituals have a great deal of meaning and symbolism for everyone in the nations.

The objective of this paper is to describe the shamanist tradition of the Buryats.

At the beginning we must say a few words about Buryatia and Buryats. The republic of Buryatia is located in the heart of Siberia along the eastern shore of Lake Baikal. Most of its territory is covered with rivers, forests, the green shores and clear waters of Baikal, the world's deepest freshwater lake. The beautiful landscapes leave visitors

delighted. The local population finds inspiration in local spirits, prayers and rituals.

The Buryat people have a long and complex process of evolution. The area around Lake Baikal has traditionally been the territory of ethnic Buryatia, which was at the centre of various ethnic and political events in the region. Many of the traditions of the Buryat people have been based on Mongolian traditions: a vertical ancient Mongolian script, a nomadic lifestyle, an economy based on cattle breeding, hunting and fishing, and spiritual culture. Even the name of the Republic was originally Buryat-Mongolia. The Republic of Buryatia is home of the Buryats, a people of Northern Mongols.

The original word shaman came from the Ural Mountains in Russia. It applied to people who acted in several 'non-ordinary' capacities for their tribes. Shamans may be defined as man or a woman who through their ability to enter a trance state in any given moment can influence the course of events, find lost or stolen items and identify the criminal when a crime takes place. Thus in a sense shamanism is the practicing of these mechanisms in trying to make sense of the world.

Shamanism in Buryatia and in Mongolia dates back to Stone Age hunters and Bronze Age horsemen. Mongolian and Southern Siberia shamanism is based on the worship of the Eternal Heaven (Munkh Tenger), Mother Earth (Gazar Eej) and ancestral and nature spirits.

In Shamanism, the shamans themselves are not revered, but are respected because of their special relationship with the spirits. Part of a shaman's work is to interact with other worlds, universes and contact spirits. Everyday religious practices do not require a shaman, rather a shaman's assistance is used to restore balance or heal illness. This form of shamanism found in Buryatia has often been called Tengerism.

As a religion, Shamanism prevailed among the Buryats. Gifted people, who were able to see connections in Nature and remember the regularity of phenomena, stood out against the background. Such people were trusted they and led the general population. These "shamans" appeared with the disintegration of the community. The shaman attributes included a ritual costume, a drum, a crook, and images of spirits (ongohns). Pendants and bells on the Shaman costume were considered a receptacle of spirits and were supposed to call them down or to scare them away. The drum symbolized the Universe. While the shaman was passing into a trance the drum played the part of the

Supreme Beast. It also called spirits down and removed enemies. Shamans were the first doctors who, tried to heal the body through healing its soul. They were also actors, prophets and propagandists.

Nowadays, awareness among Buryats on environmental traditions of their ethnos is higher among elder generation people and those directly related to nature through their activity. The representatives of mostly adapted to new situation groups (farmers, pro-hunters) are optimists regarding the restoration of lost traditions of this kind, while pessimists are elder-aged groups. A lot of people think that the restoration of environmental traditions should be combined with the industrial development of the region.

In conclusion, it should be noted, that the study of shamanism with its recent glorification is rapidly expanding. It is beginning to encompass areas that it never permeated for this reason; perhaps it is time that a new discipline is created. One that in its own way will combine the best of humanities with certain aspects of anthropology, medicine and the physical sciences. “Perhaps it is time for a shamanology”[Flaherty, 1992].

### **Reference**

1. Flaherty, Gloria. Shamanism In The Eighteen Century. Princeton: Princeton University Press, 1992.

## **Kazakh Traditions**

N.A. Kobzeva, A.N. Shachek  
nadiatom@mail.ru  
(Tomsk, Russia)

Traditions and customs are an important part of any nation culture in the world. They reflect the mentality, outlook and attitude of all the people around. The purpose of this work is to consider the basic Kazakhs customs and traditions.

Kazakhstan is located in the heart of Eurasia. Kazakhstan has always been a major trading center world culture center. Naturally, Kazakhs absorbed the best world traditions and customs, but retained their own original and unique culture.