Балалыктан башталган адам жашоосу, “суфизм” жашоодогу адамдын тагдыры бул үчилтикте эстетикалык ойдун өнүгүү контекстинде жазылгандыгын байкоого болот.

Жеңижок үчилтигинин автору Элүүбай Отунчиевдин Жеңижоктун Эсенаман, Нурмолдо менен айтышын сүрөттөөдөгү жогорку сүрөткердик чеберчилиги, чыгарманын гениалдуулугунан кабар берет [2, 193-б].

Жеңижоктун чыгармаларынын поэтикасы - бул көркөм түзүмү, ар бир компонетин изилдеп чыгуу жана Жеңижоктун контексттик сөздүгүн түзүү маселеси да турат.

Элүүбай Отунчиевдин чыгармачылыгындагы жаралган синергетика, дагы жаңы изилдөөлөргө жол ачат. Ал Жеңижоктун поэтикасын изилдөө жагынан алдыңкы сапка чыкты, чыгарманын мазмунун, идея-эстетикалык баалуулугун изилдеп, чоң эмгекти жараткан. Акындын ыр казынасы азыркы күндө толук ачылып бүтө элек. Аны өз убагында жыйнап, сарамжалдап кала албадык.

«Арманга толгон муң калды,

Аз кыргызым окууга,

Ак куржун толгон ыр калды», - деп өзү айтып кеткен ак куржун толо ырларын изилдеп, иликтөө бүгүнкү күндөгү ыйык милдеттерибиздин бири. Залкар ырчылардын айткандары -муундан муунга өтүп, адам жүрөгүнүн эңсөө кумарын, асыл обон азыктандырып турган керемет, табылгыс казына.

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МАДАНИЙ БАЙЛАНЫШТАР ӨҢҮТҮНӨН БОРБОРДУК АЗИЯДАГЫ ДУНЬХУАН МАДАНИЯТЫНЫН ТАРАЛУУ ЖОЛДОРУН ЖАНА ТААСИРИН ИЗИЛДӨӨ
ИССЛЕДОВАНИЕ ПУТЕЙ ПЕРЕДАЧИ И ВЛИЯНИЯ ДУНЬХУАНСКОЙ КУЛЬТУРЫ В ЦЕНТРАЛЬНОЙ АЗИИ С ТОЧКИ ЗРЕНИЯ КУЛЬТУРНЫХ СВЯЗЕЙ
RESEARCH ON THE TRANSMISSION PATH AND CENTRAL ASIAN INFLUENCE OF DUNHUANG CULTURE FROM THE PERSPECTIVE OF CULTURAL CONNECTIONS

Кыскача мүнөздөмө: Салттуу кытай цивилизациясынын маанилүү символу болгон Дуньхуан маданияты Улуу Жибек жолу аркылуу Борбордук Азияга кеңири тарап, искусство, дин жана архитектура сыяктуу ар кыл чөйрөлөрдү камтыган. Фрескалар жана буддисттик мотивдер Борбордук Азия буддизминин көркөм стилине таасир этсе, кечилдердин жана элчилердин өз ара алмашуусу

маданий жайылууга шарт түзгөн. Дуньхуан маданияты Борбордук Азиядагы маданий интеграцияга жана тилдик өнүгүүгө гана салымын кошпостон, кол өнөрчүлүктүн өнүгүшүнө жана социалдык баалуулуктардын калыптанышына да түрткү берген. Анын көп кырдуу коммуникация каналдары жана туруктуу таасири «Бир алкак, бир жол» демилгесинин алкагындагы маданий алмашуулар үчүн абдан маанилүү тарыхый идеяларды сунуштайт.

Аннотация: Будучи значимым символом традиционной китайской цивилизации, дуньхуанская культура широко распространилась по Центральной Азии через Великий шелковый путь, охватывая различные области, такие как искусство, религия и архитектура. Фрески и буддийские мотивы повлияли на художественный стиль центральноазиатского буддизма, в то время как обмен монахами и посланниками способствовал культурному распространению. Дуньхуанская культура не только способствовала культурной интеграции и лингвистическому развитию в Центральной Азии, но и стимулировала развитие ремесел и формирование социальных ценностей. Ее многогранные каналы коммуникации и устойчивое влияние предлагают жизненно важные исторические идеи для культурных обменов в контексте инициативы «Один пояс, один путь».

Abstract: As a significant emblem of traditional Chinese civilization, Dunhuang culture was extensively disseminated across Central Asia via the Silk Road, encompassing various domains such as art, religion, and architecture. The murals and Buddhist motifs influenced the artistic style of Central Asian Buddhism, while the exchange of monks and envoys facilitated cultural diffusion. Dunhuang culture not only fostered cultural integration and linguistic development in Central Asia but also propelled the advancement of handicrafts and the formation of social values. Its multifaceted communication channels and enduring impact offer vital historical insights for cultural exchanges in the context of the "Belt and Road" initiative.

Негизгисөздөр: Дуньхуан маданияты; Таралуу; Борбордук Азия; Таасир.
Ключевые слова: Дуньхуанская культура; Распространение; Центральная Азия; влияние
Keywords: Dunhuang culture; Dissemination; Central Asia; influence

Dunhuang culture is the crystallization of the integration of multiple civilizations, carrying ancient art, religion, and historical information, especially the Mogao Grottoes murals and Buddhist literature, which are the most valuable. Central Asia is located at the hub of the Silk Road and serves as an important channel for cultural exchange between the East and the West, promoting trade and religious dissemination[8]. Studying the communication of Dunhuang culture in Central Asia will not only help reveal the interaction mechanism of the Silk Road culture, enrich the vision of related disciplines, but also have practical significance for the protection of cultural heritage, the construction of the "the Belt and Road" and the communication between Chinese and foreign people.

I. The dissemination and expression of Dunhuang culture in Central Asia

1. Dissemination of art forms

Dunhuang art forms are rich and diverse, especially the spread and influence of murals and sculptures in Central Asia. The murals in Mogao Grottoes cover Buddhist stories, sutra paintings, and portraits of worshippers, with a unique style and exquisite craftsmanship. In Central Asia, similar artistic expressions can also be seen in some Buddhist grottoes. For example, the murals at the Afrasab site in Uzbekistan exhibit certain similarities in color usage and character design with Dunhuang murals. Both prefer bright colors such as red, blue, and green to create a sense of solemnity and mystery; The character images often exhibit formulaic features, with coordinated proportions and elegant postures.

Dunhuang colored sculptures have also had a significant impact on Central Asian sculpture art. Its exquisite craftsmanship and unique style are widely seen in the shaping of Buddha statues. Although the Bamiyan Giant Buddha in Afghanistan has been destroyed, its artistic commonality with Dunhuang sculptures can still be identified from the remaining relics. Both emphasize the portrayal of characters' expressions and postures, striving to convey their inner spiritual temperament. The Bamiyan Giant Buddha is magnificent and

solemn, with a strong religious atmosphere. Its creative philosophy is highly consistent with the shaping of large Buddha statues in Dunhuang, reflecting the profound historical foundation of artistic exchanges between the two places.

2. Religious and cultural dissemination

As an important component of Dunhuang culture, Buddhism's spread in Central Asia is a key manifestation of Dunhuang culture's outward radiation. Dunhuang, located at the hub of the Silk Road, was an important transit point in the process of Buddhism spreading eastward. With the prosperity and development of Buddhism in the Dunhuang region, Dunhuang Buddhist culture gradually spread outward, affecting the Central Asian region. This influence is not only reflected in religious ideology, but also in religious architectural art. Archaeological data shows that the architectural styles of temples and pagodas in many Buddhist sites in Central Asia are clearly influenced by Dunhuang Buddhist architecture. For example, the multi-layered pagoda style structure popular in Dunhuang can also be seen in some Buddhist sites in Central Asia[6]. In terms of structural design, number of floors, and decorative elements, Central Asian Buddhist pagodas can be seen as borrowing and absorbing the style of Dunhuang Buddhist pagodas.

In addition, Buddhist teachings and philosophical ideas were also introduced to Central Asia through Dunhuang. The Dunhuang scripture cave has produced a large number of Buddhist documents, covering various forms such as scriptures, laws, treatises, annotations, and lecture records, forming a systematic and rich system of Buddhist scriptures. The Buddhist ideas carried by these documents have had a profound impact on the development of Buddhism in Central Asia. Especially the widespread dissemination of the Yogacara school (Yogacara school) ideology in the Dunhuang region further promoted the development process of Buddhist philosophy in Central Asia. Central Asian Buddhist monks have deepened their understanding and interpretation of Buddhist theory by studying Buddhist scriptures from Dunhuang, promoting the construction and improvement of the local Buddhist ideological system.

3. Dissemination of Folk Culture

The folk culture of Dunhuang region has also had a certain degree of influence on Central Asia. The traditional festivals and folk customs of Dunhuang contain unique regional cultural connotations. Through long-term commercial and cultural exchanges, these folk elements gradually spread to Central Asia. The customs of Dunhuang Spring Festival, such as pasting couplets, setting off firecrackers, and gathering for banquets, are reflected in the festival celebrations in some parts of Central Asia. Although there are differences in the specific forms of festival customs between the two places, there are cultural similarities in emphasizing the creation of festival atmosphere and family reunion.

At the same time, the folk crafts and techniques of Dunhuang have also left traces of dissemination in Central Asia. Dunhuang traditional handicrafts, represented by Paper Cuttings and embroidery, have influenced the development of handicrafts in Central Asia with their exquisite techniques and unique aesthetic style. In some embroidery works in Central Asia, reference can be seen to the design of Dunhuang embroidery patterns and needlework techniques. Traditional Dunhuang patterns such as lotus and peony, which have auspicious meanings, have also been integrated into Central Asian folk crafts, reflecting the depth and breadth of regional folk cultural interaction.

4. Language and Writing Communication

Dunhuang has used multiple languages and scripts throughout its history, including Chinese, Tibetan, and Uyghur. These texts have had a certain influence in Central Asia with the spread of Dunhuang culture. Among them, Chinese, as the main writing language of Dunhuang culture, expanded to some parts of Central Asia through trade and cultural exchanges along the Silk Road[7]. The discovery of Chinese inscriptions and document fragments in places such as the Suiye City site in Kyrgyzstan is a historical witness to the dissemination of Chinese language in Central Asia.

In addition, there are also a large number of ethnic scripts such as Tubo and Uyghur in the Dunhuang region, which have entered Central Asia with cultural exchanges. Especially the Uyghur language, which is still used and inherited in the areas where Uyghur descendants reside in Central Asia. In cross-cultural communication, the writing system and grammar rules of the Uyghur language have played a certain role in

promoting the development of other ethnic scripts in Central Asia. The dissemination of this language and script not only promotes cultural communication between various regions in Central Asia, but also injects new vitality into the integration and evolution of diverse cultures in the region.

II. The transmission path of Dunhuang culture in Central Asia

1. Silk Road trade drives dissemination

The Silk Road, as an important trade route connecting the East and the West in ancient times, played a fundamental role in the dissemination of Dunhuang culture to Central Asia. Business travel is not only a carrier of commodity exchange, but also a key medium for cultural dissemination. Since Zhang Qian's visit to the Western Regions and the opening of the Silk Road in the Han Dynasty, silk, porcelain, tea and other materials from the Central Plains have been continuously transported to Central Asia through Dunhuang, while spices, jewelry, and medicinal herbs from Central Asia have also been introduced to the Central Plains through this route. Sogdian merchants were active along the Silk Road, frequently traveling between Dunhuang and various parts of Central Asia. They not only promoted the prosperity of commerce, but also brought Buddhist art, painting styles, and architectural techniques from Dunhuang to Central Asia. The murals in the Mogao Caves preserve a large number of scenes depicting the Silk Road trade, vividly showcasing the prosperity of trade activities at that time. In the archaeological remains discovered in Central Asia, fabrics and ceramic artifacts with obvious Dunhuang style have also been unearthed, and research shows that these cultural relics are likely to have been introduced from Dunhuang through trade channels. Commercial exchanges have enabled Dunhuang culture to gain recognition and acceptance in Central Asia, laying the foundation for its further dissemination.

2. Religious exchange promotes dissemination

Religious factors played an important role in the dissemination of Dunhuang culture to Central Asia, with Buddhism as a typical representative. Dunhuang is located at the hub of the spread of Buddhism to the east, where numerous eminent monks translate scriptures and teach, forming a unique Dunhuang Buddhist culture. With the spread of Buddhism in Central Asia, Dunhuang Buddhist culture also spread. During the Eastern Jin Dynasty, Faxian traveled westward to obtain Buddhist scriptures and passed through Dunhuang to Central Asia. He recorded in detail what he saw and heard in his "Record of Buddhist Kingdoms", and also spread Dunhuang's advanced Buddhist concepts and practices to Central Asia. At the same time, Central Asian monks often went to Dunhuang to study Buddhism, imitate murals, learn sculpture art in temples, and bring the gains back to their homeland[5]. The Buddhist grotto art in Qiuci area was significantly influenced by the Mogao Grottoes of Dunhuang, and its mural style and theme are mostly similar to those in Dunhuang. Statistics show that a considerable number of artistic expressions in the existing Buddhist caves in Kucha are highly consistent with those in Dunhuang, fully confirming the role of religious exchanges in promoting the dissemination of Dunhuang culture.

3. Diplomatic exchanges promote dissemination

The diplomatic exchanges between ancient countries were also an important way for Dunhuang culture to spread to Central Asia. The Central Plains Dynasty often sent envoys abroad to strengthen political ties with Central Asian countries. The envoy carried cultural items such as books, paintings, and exquisite crafts as gifts to the rulers of Central Asia, and introduced the Central Plains system and culture[3]. After Xuanzang's return from his western journey, Emperor Taizong of Tang highly valued the development of Buddhism and sent envoys to Central Asian countries to promote Tang culture and Buddhist thought. When envoys talk about Central Plains culture, they inevitably mention Dunhuang, a Buddhist holy land, in order to expand its influence in Central Asia. On the other hand, Central Asian countries also sent envoys to pay tribute to the Tang Dynasty. During their stopover in Dunhuang, they often visit cultural sites such as the Mogao Caves to gain a deeper understanding of the local cultural landscape. According to historical records, many Central Asian countries sent envoys to the Tang Dynasty multiple times, many of which passed through Dunhuang. After returning home, the envoys told their own people about the religious, artistic, and cultural achievements of Dunhuang, which enabled Dunhuang culture to be widely spread in Central Asia.

4. Immigration migration helps spread

Population mobility is also one of the important driving forces for the introduction of Dunhuang culture into Central Asia. In history, due to wars or natural disasters, some residents of Dunhuang migrated to Central Asia. They bring their own way of life and cultural traditions to their new home. After the An Lushan Rebellion, the situation in the Hexi Corridor was turbulent, and some Dunhuang people fled to Central Asia to establish new settlements and continue their original cultural customs, including architectural forms and sacrificial ceremonies. At the same time, some Central Asian ethnic groups also migrated to Dunhuang. They absorbed the essence of Dunhuang culture through long-term contact with local residents and brought it back to their homeland. The Uyghur people once had a branch that migrated to Dunhuang, where they studied Buddhist doctrine and art. Later, they spread related cultural elements to other regions of Central Asia along with the ethnic migration. Research shows that some of the Buddhist temples built by the Uyghur people in Central Asia integrated the cultural characteristics of Dunhuang Buddhism, demonstrating the positive contribution of immigrants to cultural dissemination.

III. The Realistic Influence of Dunhuang Culture's Spread in Central Asia

1. Impact on cultural exchange

The dissemination of Dunhuang culture in Central Asia greatly promoted the interaction and integration between different civilizations. In the field of art, the Buddhist art elements contained in Dunhuang murals, such as flying images and Buddhist story paintings, blended and learned from local art styles after spreading to Central Asia[3]. For example, in some Buddhist grottoes in Central Asia, there are examples of combining the smooth lines and colorful artistic features of Dunhuang murals with traditional geometric patterns and abstract shapes in Central Asia. This cross-cultural artistic fusion not only enriches the artistic language of both parties, but also provides an important source of inspiration for future artistic creation.

In terms of religious culture, Dunhuang, as an important hub for the spread of Buddhism to the East, has had a profound impact on the belief system and architectural forms in Central Asia. In terms of space layout and decoration style, Buddhist temples in Central Asia have obviously borrowed from the cave shape and niche setting of the Mogao Grottoes of Dunhuang. At the same time, the translation and interpretation of Buddhist scriptures in Dunhuang also influenced the understanding and practice of doctrine in Central Asia through cultural dissemination. The two-way exchange of this religious culture has promoted the widespread dissemination of Buddhism in Central Asia, enhancing the connections and interactions among Buddhist believers in various regions.

Language and writing are important carriers of cultural exchange. Dunhuang documents preserve various written materials such as Chinese, Sanskrit, and Uyghur, and their dissemination in Central Asia has promoted multilingual learning and research[7]. Central Asian scholars have deepened their understanding of the language and culture of the Central Plains through studying Dunhuang documents, while also spreading local language knowledge to Dunhuang, forming a two-way interaction. This linguistic communication lays a solid foundation for deeper cultural integration.

2. Impact on economic development

The dissemination of Dunhuang culture to Central Asia has injected new vitality into regional economic development. The tourism industry has become one of the direct beneficiary areas. With the increasing popularity of Dunhuang culture in Central Asia, more and more tourists from Central Asia are visiting Dunhuang for sightseeing. Data shows that the number of Central Asian tourists visiting Dunhuang has continued to increase in recent years[1]. This not only drives the growth of local tourism revenue, but also activates the development of related industries such as catering, accommodation, and transportation. At the same time, Dunhuang can also learn from the tourism management experience in Central Asia to improve its service level and operational efficiency.

In terms of trade, the dissemination of Dunhuang culture has promoted the circulation of regional commodities. Silk, porcelain, handicrafts and other characteristic products from Dunhuang region enter the Central Asian market through cultural exchange channels, while rare materials such as spices and gemstones from Central Asia are also imported into the Central Plains through Dunhuang. This trade not only enriches market supply, but also promotes commercial prosperity. In addition, cultural ties also provide opportunities

for cooperation between enterprises, and both sides can deepen cooperation in cultural tourism, investment and other fields, helping to promote the coordinated development of regional economy.

The cultural industry also benefits from the spillover effects of Dunhuang culture. Taking cultural and creative products as an example, artistic elements such as Dunhuang murals and sculptures have been developed into stationery, accessories, souvenirs, and other derivative products, which are popular in the Central Asian market and bring considerable economic benefits. Central Asian cultural enterprises can also draw creative inspiration from it to create products with local characteristics and promote the common prosperity of regional cultural industries[5].

3. Impact on social development

In the field of education, the dissemination of Dunhuang culture has expanded the space for sharing educational resources between Central Asia and Dunhuang. The historical, philosophical, literary, and other contents contained in Dunhuang documents provide new materials for teaching content in Central Asia. Central Asian universities can offer courses on Dunhuang culture to guide students in understanding diverse civilizations; Educational institutions in Dunhuang can also introduce Central Asian cultural courses to broaden students' international perspectives. This educational interaction helps cultivate talents with cross-cultural literacy and enhance the overall talent quality of the region.

In terms of social concepts, the inclusive, harmonious, and innovative ideas carried by Dunhuang culture have had a positive impact on local social values after spreading in Central Asia. This cultural spirit helps promote understanding and coexistence among multi-ethnic and multi religious groups in Central Asia, and alleviate social tensions. At the same time, the concept of "innovation" has stimulated the exploration enthusiasm of Central Asian societies in fields such as technology and culture, injecting endogenous power into social development.

At the level of folk exchanges, the dissemination of Dunhuang culture has enhanced the emotional connection between the people of the two places. By organizing cultural exhibitions, art performances, academic forums, and other activities, the Central Asian public has gained a deeper understanding of Dunhuang culture, and Dunhuang people have also been able to learn more about Central Asian cultural traditions[2]. This multi-level and normalized folk interaction effectively eliminates cultural barriers, creates a friendly and trusting social atmosphere, and provides strong support for regional sustainable development.

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КЫРГЫЗСТАНДАГЫ ТЕЛЕКӨРСӨТҮҮЛӨРДҮ САНАРИПТЕШТИРҮҮ: КӨЙГӨЙЛӨР ЖАНА МҮМКҮНЧҮЛҮКТӨР
ЦИФРОВИЗАЦИЯ ТЕЛЕВЕЩАНИЯ В КЫРГЫЗСТАНЕ: ПРОБЛЕМЫ И ВОЗМОЖНОСТИ
DIGITALIZATION OF TELEVISION BROADCASTING IN KYRGYZSTAN: CHALLENGES AND OPPORTUNITIES

Кыскача мүнөздөмө: Макалада Кыргызстандагы телекөрсөтүү тармагынын санариптик форматка өтүү процесси, анын өнүгүү этаптары жана маалыматтык мейкиндикке тийгизген таасири талдоого алынат. Санариптик технологияларды киргизүүнүн өзгөчөлүктөрү, DVB-T2 стандартынын колдонулушу, телерадиоберүү системасын модернизациялоо аракеттери жана алардын коомдук коммуникацияга тийгизген ролу каралат. Ошондой эле санариптик телеберүүгө өтүүнүн маалыматтык коопсуздукту камсыздоодогу, калктын маалымат алуу мүмкүнчүлүгүн кеңейтүүдөгү жана телекөрсөтүүнүн сапатын жогорулатуудагы мааниси көрсөтүлгөн. Изилдөөдө Кыргызстандагы санариптик телеберүүнүн калыптануу өзгөчөлүктөрү мисалдар жана фактылык материалдардын негизинде бааланат.

Аннотация: В статье рассматриваются процесс перехода телевизионной отрасли Кыргызстана к цифровому формату, этапы её развития и влияние на информационное пространство. Анализируются особенности внедрения цифровых технологий, применение стандарта DVB-T2, меры по модернизации системы телерадиовещания и их роль в общественной коммуникации. Особое внимание уделяется значению цифрового телевещания в обеспечении информационной безопасности, расширении доступа населения к информации и повышении качества телевизионного контента. На основе фактических материалов и примеров оцениваются особенности становления цифрового телевещания в Кыргызстане.

Abstract: The article examines the process of transition of Kyrgyzstan’s television industry to a digital format, the stages of its development, and its impact on the information space. The study analyzes the features of implementing digital technologies, the application of the DVB-T2 standard, and measures aimed at modernizing the broadcasting system and their role in public communication. Particular attention is paid to the importance of digital broadcasting in ensuring information security, expanding public access to information, and improving the quality of television content. Based on factual materials and examples, the article evaluates the specific features of the development of digital television broadcasting in Kyrgyzstan.

Негизги сөздөр: интернет; телеканал; санарип; коммуникация; технология; сайт; стратегия.
Ключевые слова: интернет; телеканал; цифровизация; коммуникация; технология; сайт; стратегия.
Keywords: internet; TV channel; digitalization; communication; technology; website; strategy.

Санарип телеканалдардын пайда болуу жана өнүгүү тарыхын бир нече этапка бөлүп кароого болот. Ар бир этапта илимий-изилдөө иштери жана тажрыйбалар жасалып, эксперименталдык шаймандар жана системалар пайдаланылып, тиешелүү уюмдардын колдоосуна алына турган эл аралык

стандарттар колдонулган. Ушуга көңүл бурсак, азыркы санартиптик берүүлөр учурунда үч стандарт менен ишке ашкан. Алар: Японияда – ISDB, Америкада – ATSC, Европада – DVB. Стандарттардын негизинде тыгыздоонун MPEG-2 технологиясы жатат. Азыр MPEG-4 технологиясы кеңири колдонулууда. Стандарттардын бардык түрү жыштыктарды колдонуу диапазону, модуляциялоо жана сигнализациялоо методдору менен айырмаланат.

Санариптик берүүлөрдүн жаңы стандарттарын ишке киргизүүнүн аракеттери 1990-жылдары Европа, АКШ жана Японияда башталган. Өнүккөн мамлекеттер аналогдук телевидениеден баш тартып, телевидение жана алардын колдонуучулары үчүн кызыктуу болгон “санарип” форматына өтүү маселеси жанданган. Россияда 2004-жылы санариптик телеберүүнүн европалык DVB стандартына өткөрүү максаттуу экени аныкталып, өкмөт “Распоряжение номер 706-р” деген токтомду чыгарган. Ошондон тарта видеосигнал жана үндү берүү жаңы форматка өткөн [1].

Бардык кызыккан тараптарды катыштыруу менен “санарипти” киргизүү боюнча жигердүү иш алып барууга тиешелүү мамлекеттик органдар, мамлекеттик уюмдар жана мамлекеттик ишканалар милдеттендирилген [1, 16-б]. Кыргызстандын аймагында санариптик эфирдик телекөрсөтүү атайын тандалып алынган стандарт менен ишке ашкан. Аймактарга санариптик эфирдин көрсөтүүсү DVB-T2 стандартында ишке киргизилген. Санириптин артыкчылыгы сигналдардын керектөөчүгө кошумча чараларсыз жеткирилиши эле. Мында кабель тартуунун жана тутумду жөнгө салуучу адисттерди чакыруунун кажети жок. Модернизацияланган тиркегичтердин орнотулушу менен телекөрсөтүүлөрдү жазууга жана архивдерди колдонууга, тилдерди тандоого жана субтитрлерди колдонууга, жаңы кызматтарды (интерактив жана мультимедиа берүүлөр, санарип Интернет менен айкалышы) ачууга мүмкүндүк түзүлгөн [2].

Кыргызстанда телеканалдарды санарипке өткөрүүдө төмөнкү артыкчылыктар эске алынган:

- видеонун жана үндүн жогорку сапаты;
- санарип жабдыгын колдонуунун жөнөйкөлүгү;
- сигналдын таратуу аймагынын кеңдиги;
- жыштык ресурсунун натыйжалуу колдонулушу;
- ТВ аркылуу электрондук өкмөттү колдонуу мүмкүнчүлүктөрү ж.б;
- калкка жеткиликтүү телеканалдардын санынын кеңейиши;
- санарип түйүнү аркылуу жаңы кызматтарды өнүктүрүү;
- тоскоолдуктардан корголушу [1, 34-35-б].

Мындай жаңылануу Кыргызстандын телеканалдары өз учурунда ээ боло алган. Толук болбосо да санариптик форматка өтүү аракеттери тоолуу аймактарда азыр да улануда. Ыкма менен телеканалдардын саны көбөйүп, үн менен видеонун сапаты жогорулады. Көрүүчүлөрдүн телеканал тандоодо мүмкүнчүлүктөрү кеңейди. Ири жана каржылык жактан туруктуу, же мамлекет тарабынан каржыланган телеканалдар жаңылыктарга болгон суроо-талапты эске алуу менен күнү-түнү иштей турган атайын жаңылыктардын каналын ачууга мүмкүн болгон.

Россиянын жана Казакстандын санарип аракеттерин мисалга ала турган болсок, Россиялык “РТР” каналы “Россия 24” жаңылыктар каналын ачууга жетишсе, мамлекеттер аралык “Мир” телеканалы “Мир 24” каналын түзүп, жаңыча иштөөгө жол ачылган. Ушундай эле канал Казактандын негизги телеканалында пайда болгон. 2016-жылдын 1-сентябрынан тарта телеканалга ребрендинг жүргүзүлүп, ушул мезгилден баштап “Хабар 24” деген аталышта телеканал эфирге чыга баштаган. Казакстанда санариптик технологияны колдонуу менен экономиканы өнүктүрүү жана калктын жашоо-шартын жакшыртууга багытталган мамлекеттик программа иштеп турган [3]. “Россия-24” жаңылыктар телеканалы Россиянын санариптик телевидениесинин биринчи мультиплексине кирген маалымат каражаты. Сынчылар каналдын ишине оң баасын берип, анын кесипкөйлүк деңгээлин жогору баалашкан. Каналдын журналисттери жаңылыктарды бардык жанрлар боюнча даярдап, көрүүчүгө ыкчамдыгы жана тактыгы менен жакын боло алган [4].

Кыргызстан 2015-жылдын 17-июнуна карата телесигналдарды алып берүүнүн санариптик форматтагы системасына өтүүнү ийгиликтүү аяктады. Кыргызстан эл аралык электр байланыш