



VALUES OF TRADITIONAL KAZAKH CULTURE

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Abstract. Eastern (including Kazakh-Turkic) philosophy differs from classical Western philosophy in that it does not make a major distinction between the universals of culture and philosophy. For Kazakh traditional society, philosophizing is characteristic of a non-abstract, extremely generalized, figuratively complete form of reflection. For the most part, philosophical categories and concepts are reflected and enshrined in artistic and religious texts. Therefore, the study of Kazakh philosophers should be conducted in a broader socio-cultural context.

A holistic conceptual understanding of the worldview universals of a nomadic civilization is one of the most urgent tasks of modern Kazakh philosophy. To accomplish this task, we have at our disposal a huge amount of material from the monuments of the Orkhon-Yenisei runic writings, to priceless samples of oral folk art in the form of folk legends, heroic epics, proverbs, and sayings, the poetical and musical heritage of the zhyrau-akyns, etc.

Traditional Kazakh culture is the quintessence and reflection of a special nomadic type of economy. Nomadic civilization is an example of a favorable coexistence between nature and man. An eco-friendly lifestyle was a reflection of the internal attitude towards maintaining harmony between man and nature. At the same time, the Kazakhs managed to create a special socrionormative culture based on deep spiritual traditions that widely regulated social relations. The genus origin was the fundamental principle of the individual's self-identification and linked him by inseparable blood ties with the community and the territory of residence as a continuation of his social and natural existence.

A nomadic collective was a hierarchically designed social organism, where human life was strictly regulated. Every action in everyday life had not only practical, but also spiritual meaning, value. Sacralization of actions took place through the ritual. Almost every single thing in everyday life was endowed with symbolic meaning.

Having mastered the methods, principles and categorical apparatus of Western philosophy, modern Kazakh philosophy has become capable of deeply analyzing and actualizing the past examples of the spiritual culture of the Kazakh people. At the same time, it opens itself up to other cultures and thus new opportunities for intercivilizational dialogue appear.

Keywords: general concepts, hermeneutics, values, traditions, culture, traditional culture, nomadic culture, traditional Kazakh culture.

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Introduction

The self-consciousness of the people forms their philosophy. It is inappropriate to apply to various national philosophies one formula of Western classical philosophy: systematic, evidentiary, science-like. “Such philosophical style really prevailed in the Western tradition and gradually began to be perceived as an example of genuine, true philosophy” (Nysanbayev 250). All other philosophical concepts of man and the world are usually taken outside the framework of philosophy as not corresponding to the true philosophical style of thinking, “as not ‘reaching’ the heights of reasonableness and rationality” (A. N. Nysanbayev). Meanwhile the experience in the development of world philosophical thought in the 20th and 21st centuries showed an upward tendency of its exit to areas bordering with art, science and religion, going beyond the limits of the former academism. Entering into an alliance with mythology, poetry, music, religion, literature, psychology, philosophy manifests itself more and more clearly in the context of everyday life. In Kazakh philosophy, there is both a poetic metaphor and a rational concept. In the aitys (an impromptu competition between two poets) of the zhyrau (folk poet and singer in Kazakh poetry), the muslim mysticism of Yasawi, the philosophical reflections of Abai and Shakarim, we find confirmation of this.

In the philosophical dictionaries of the Soviet period, Kazakh philosophy was not designated as a special national type of philosophical thinking, unlike, for example, Chinese, ancient or German philosophy. In relation to Kazakh philosophy, the phrase “social thought” was used. As noted by doctor of philosophical sciences, Farabi scholar, professor Zh. A. Altayev in modern literature there is still a tendency to identify the history of Kazakh philosophy with the history of the development of social thought. This is due to an inadequate understanding of the nature of philosophy.

“In this way, the peculiarities of the history of philosophy have been erased and reduced to historical and political ideas” (Altayev 12).

From the point of view of academic philosophy in the spirit of Hegel, Kazakh philosophy lacks systematicity, scientific quality, and evidence. However, today Eastern philosophy (Kazakh-Turkish including) against the background of ongoing transformations in the most Western tradition imperiously declares its special status. Modern Western philosophy, from Kierkegaard and Nietzsche to today's postmodernists, rethinking the ontology of culture, comes to an understanding of the need for a productive synthesis of Western and Eastern traditions. There is an idea of the Western man, tired of civilization and technical innovations, who, in search of spirituality, looks with hope to the East.

The worldview picture of the world of the Kazakh people was formed on the basis of myths, legends and folk poetic tales, which eventually turned into a treasury of his philosophical knowledge. They might not fit the European standards of philosophization, but they constituted a certain type of Eastern philosophy. Philosophical reflections, expressed in the form of folk wisdom, enshrined and transmitted from generation to generation through folklore, constitute the unique heritage of the Kazakh people. Currently, philosophical science has accumulated a lot of experience in the study of general theoretical issues, methodological approaches, research methods for describing the characteristics and specifics of national philosophies. Reducing all the diversity of national philosophies to German classical philosophy, taken as a standard, is like depleting the treasury of world philosophical thought.

Methods

Dialectical method with its system-structural approach, in particular

the principle of integrity and historicism, hermeneutic interpretation and philosophical comparative studies were chosen to study the general concepts of traditional Kazakh culture. The application of the principle of integrity and historicism makes it possible to characterize a national tradition as an expression of the unique spiritual development of a particular nation. Hermeneutic interpretation orients us towards understanding philosophical concepts through the prism of value priorities. Philosophical comparative studies by means of analogies and parallels, dialogue and polylogue consider the problem comprehensively and objectively. The indicated philosophical and general scientific methods are used in a complex and systemic way in the analysis of the research problem.

Results

The Kazakh people were formed in the 14th–15th centuries on the basis of the Turkic tribal associations that have lived on the territory of modern Kazakhstan since ancient times. “The culture of the newborn ethnic group did not inherit from one ancestor, whose name he took, but from all ethnic substrates integrated into the new ethnic system” (Gumilyov 679). Kazakh philosophy, originating in the mythological pre-philosophy of the Protokazakhs, goes back to even more distant times, in the I–II millennium BC. The rich history of the Kazakh people is a methodological key in comprehending the progressive development of their philosophical thought. The lack of a holistic and developed concept of the history of national philosophy leaves a negative imprint on all other forms of public knowledge. To understand what exactly is the specificity of the national philosophy, to identify only its inherent features, to determine what niche it occupies in world philosophical thought, its further deep, comprehensive study is required.

The history of the national philosophy can be divided into three periods. The first period, which by A. N. Chanyshv and M. S. Orynbekov was called pre-philosophy (Altayev 12) dates from ancient times to the 9th century. This is the period of the reign of ancient myths, beliefs and cults. Over time, the myth is transformed through the epic into a more or less ordered worldview system of views. According to Zh. A. Altayev “The desire to explain the unknown world from an even more unknown is one of the features of the myth”. Folklore as a source of ideas about nature, society and the structure of the world as a whole vividly conveys this feature of the mythological type of thinking. “There is every reason to believe that this was a historically necessary and inevitable period of thinking of the ancient nomad, when the myth not only fully absorbed the functions of explaining and assimilating the reality surrounding a person, but also the functions of regulating people in the composition and structure of a particular ethnic group in a community, clan, tribe” (Segizbayev 31).

The second period can be called properly philosophical. It began in the 9th century and continued until the end of the 19th century. The formation of consciousness is taking place on a completely different level. The widespread use of philosophical categories and concepts is associated with the name of the Turkic thinker al-Farabi. This period can be characterized as the most difficult, contradictory, but at the same time rich in philosophical concepts and teachings, differing in form, content and style of philosophizing.

The third period includes a time period from the beginning of the 20th century to the present day. This period is distinguished by the desire to “take on arms” the rich theoretical and methodological baggage accumulated in the development of world philosophical thought, to use it for the development, enrichment

and rethinking of national philosophy. Currently, development is in line with the search for the origins of national philosophy, its research tools, the definition of nature and its inherent appearance of philosophizing. The philosophical consciousness of the people bears the distinct stamp of its historical fate. The interaction of internally determined development trends with external factors as a result of the involvement of Kazakhstani society in world processes sets the trajectory for further research for Kazakh philosophy.

Traditional Kazakh culture is the quintessence and reflection of a special nomadic type of management. For a nomad, nature is the source of his life. He did not relate to nature from a position of superiority, while not ceasing to be an active subject of activity. A well-thought-out and effective system of nomadic pastoralism made it possible to survive in the harsh, sharply continental climate of the Great Steppe. In order not to deplete the soil, the time and place of grazing were strictly defined. In winter, cattle were kept in the lower reaches of rivers, where lush green grass was preserved under the snow, in summer they were driven to the sun-drenched mountain regions. For the nomad, land, water, forest and mountains were spiritualized. In his daily routine, he listened attentively to the breath of nature, unraveled its secrets, deciphered the signs that it gave. "Nature and man, life and death were subjects of the highest wonder and were always filled with inexhaustible mystery" (Ualikhanov 50).

Seasonal migrations presupposed an active lifestyle. "Constant movement for the nomad was not only an economic undertaking, but also life. During migrations, people were born, achieved perfection, matured, got married, celebrated, rested, learned the world, died... Not moving on time was considered the result of a flawed economy, a sign of the poverty of the clan. Lagging behind the migration was seen as a great social

evil, comparable to hunger and devastation" (Akataj 25). This circumstance, in turn, formed the nomad's easy-going, mobile, not fastidious and hardy character. A. Toynbee wrote: "A nomad-shepherd, in order to survive and prosper, had to constantly improve his skills, form and develop new skills, as well as special moral and intellectual qualities... Nomads could not have won a victory over the steppe, survive in such a harsh natural environment, if not developed intuition, self-control, physical and moral endurance" (Toynbee 192). Despite the fact that the nomadic way of life on the territory of Kazakhstan was abolished during the time of total collectivization in 1936, according to the preserved traditions and customs, we can reconstruct the features of the nomadic character of our ancestors.

A nomadic civilization is an example of the harmonious coexistence of nature and man. Breeding livestock on a large scale required perfect physical fitness as well as a deep knowledge of the environment and animal biology. Livestock as the only source of wealth providing all material needs of people from food and clothing to items of daily use and shelter. A rich spiritual culture was hidden under the seemingly uncomplicated way of life. Harmony presupposes orderliness. That is why the whole life of a nomad was strictly regulated, subordinated to the laws of universal harmony, "he is dissolved in the rhythms of the Cosmos, in a repetitive cycle, where everything is correct, the change of states, age and season is natural" (Sarsenbayeva 157). Life alone with nature is distinguished by monotony, sameness, external without events, but full of internal, continuous communication with the world. This is manifested in deep involvement at the emotional level of a person in relations with the outside world. The fertile predictability of a nomad's life, peace, stability in these conditions

is perceived as a priceless blessing. Everyday life filled with daily worries and joys is desirable and blessed. To live in a single rhythm with the Cosmos means not to disturb the course of ordinary life, when “both the grasses turn green and the stars continue to shine, that is, a person accepts them, is not distracted from the beauty of the world and life by any cataclysms” (Nurlanova 11).

In life, nomads strove for proportionality, harmony with nature. An eco-friendly lifestyle was a reflection of the internal attitude towards maintaining harmony between man and nature. At the same time, they managed to create a special socionormative culture based on deep spiritual traditions, widely regulating social relations. The clan origin was the fundamental principle of the individual's self-identification and linked him by inseparable blood ties with the community and the territory of residence as a continuation of his social and natural existence. In this regard, serving the family had a sacred meaning. “A nomadic society reproduces only the generic consciousness, it cannot reproduce any other consciousness. And the tribal consciousness is necessarily heroic, for it can manifest itself only in the cult of its heroes. Therefore, nomads manifest themselves not in a mythological set, but in legends and traditions grouped around a certain personality” (*Cultural contexts of Kazakhstan: history and modernity* 69). Belief in the Aruakhs, the spirits of their deceased ancestors, was widespread among the Kazakhs. Life success was regarded as a consequence of the patronage of the Aruach for righteous behavior. The poem *Kyz-Zhibek* shows an example of what misfortunes a person can undergo if he is not guarded by aruakhs. The main character Tolegen, having not received his father's blessing, sets out on a journey for his bride, but misfortunes overtake him, and he dies at the lake Kosoba. In the epic *Alpamys* when

“the Jungars saw that the batyr (warrior) came alone and decided, without wasting energy, to stitch him with arrows” and “... at once they pulled their bows” (Nysanbayev 258) then thousands of arrows flying to Alpamys bounced off his body, leaving not a single scratch. Before the battle, he asked the spirit of the patron saint of warriors (Aiyp Eren Kyryk Shilten) for help, and he, turning into a cloud, covered the batyr.

A nomadic collective is a hierarchically structured social mechanism in which each of its members was endowed with certain duties and rights. The provisions of the customary law of Kazakhs, enshrined in the Code of Tauke Khan *Zhety Zargy of Tauke Khan* and *Code of Yesim Khan*, testify in favor of this statement. The laws contained a list of the individual's obligations to the family and clan, as well as his right to receive assistance, often gratuitous, from relatives in cases of livestock death or urgent seasonal work. Even the location of yurts (nomad's dwelling) in the Kazakh aul had its own symbolism. The yurts were set up in circles: in the very center were the white yurts of the elders, then “young yurts” of married sons, followed by the yurts of the closest relatives and other members of the community, the closing circle was set aside for outbuildings. In the matter of enforcing the rule of law, the strength of public opinion made the use of repressive and punitive measures unnecessary. Being imprisoned was not as scary as losing face in front of the whole family. Shame, as a cultural and psychological mechanism, performed the function of forming a sense of responsibility towards society. As al-Farabi wrote moral relations between people “are possible only in the case when each person practices real reason in his life and strives to ensure that each person also practices rational attitudes with other people” (Altayev et al 92). Shame is a manifestation of human rationality and intelligence. It is shame that

distinguishes man from the animal and makes him a social being.

The khan's power personified the unity, the solidity of the nomadic collective. The institution of power by itself did not provide authority. The ruler was required to have extraordinary personal qualities necessary to protect the interests of the families under his control. Therefore, in the steppe, along with the principle of aristocracy, the principle of meritocracy acted (literally “power of the worthy”, from Latin *meritus* “decent” and Greek *κράτος* “power, government”). The tribal leaders and foremen possessed great power, who, in case of dissatisfaction with the decisions of the khans, could simply migrate with the whole family and join another khan or sultan. The solution of general issues was carried out at the Kurultays (general meeting or congress among the Turkic peoples). The khan's duties included ensuring the military protection of nomadic lands, determining the ways of migration. In the traditional land law of the nomadic Turks, land was considered as a common property, there were no forms of personal land ownership. Land law norms were respected strictly. “They die for her in battle, since neither Tengri nor Aruakhi will patronize the expelled people, which means they will not be happy” (Sarsenbayeva 166). To encroach on the lands of a clan is like endangering the well-being of its members. Each clan had its own generic tamgas (symbols), banners, battle cries, holy places.

The syncretism of the world-view of the nomads was formed as a reaction to the dynamically changing reality of the nomadic way of life. However, there is an opinion that nomadism never existed autonomously from a sedentary economy. According to the famous philosopher M. Orynbekov, it is wrong to deduce the Kazakh culture exclusively from the nomadic way of life. Such proto-Kazakh formations as Saki, Huns, Usuns, Kangly initially differed from each other

in the type of economic activity, “the Huns were nomads, the Kangly-farmers of the Syr Darya, and the Saks and Usuns combined pastoralism and settling in the Seven Rivers region” (Orynbekov 13). Perhaps the syncretism of the world-view was born from the ratio of life guidelines of nomads (Huns), pastoralists-farmers (Usuns) and sedentary tribes (Kangly). This circumstance predetermines “the situational and sporadic nature of nomadic cultural genesis and the multicomponentness of its composition, in which only an outbreak of some kind of mental synthesis is possible” (Kodar 2). The nomad's mentality is based on the desire for diversity, endless renewal, and vigorous activity. Such a worldview contributed to the formation of spiritual openness and generosity in him.

The Kazakhs attributed special power to certain elements, for example, fire, animals, birds and various objects that are beneficial in their nomadic life. Various kinds of rituals were associated with these beliefs. Sh. Walikhanov wrote, “...if an animal has any peculiarity, then it is called awliye and is revered as an expression of happiness; horses with nests on their manes and tails, which make, according to (Kazakhs) concepts, evil spirits – shaitans, are also revered for happiness, such animals are not given to anyone”. “Accordingly, the main sphere of activity of the ancient Turks – cattle-breeding practice was sacralized, whether it was the appearance of young animals, driving herds to pasture, the appearance of the first milk, branding, castration or sale of animals” (Sarsenbayeva 167). Nomads created a special zoomorphic style in art. Animals were viewed here through the prism of value relationships with humans, and therefore their image was often personified and idealized. The horse was a symbol of wisdom, the upper world and the world of ancestors. It is no coincidence that the Kazakhs sacrificed not a ram, but a white mare

as a sacrifice to the Aruakhs. There are more than 50 names for the designation of the color of horses in the Kazakh language.

The life of a person of traditional culture was not accidentally strictly regulated. “The traditional world existed and was cognized through action” (Sarsenbayeva 185). Every action in everyday life had not only practical, but also spiritual meaning, value. Sacralization of actions took place through the ritual. The everyday life of the people was filled with symbolic meaning. Every thing in everyday life was included in the chain of value relationships, carried information about the character, worldview of its creator. The construction of the yurt carries a deep semantic meaning, reflecting the religious and mythological ideas of the nomads about the world. The prototype of the yurt is an ancient Turkic portable dwelling of a hemispherical shape, invented around the middle of the 1st millennium AD. Much attention was paid to the choice of the place and time for the construction of the dwelling. Construction stages were also strictly regulated. The inner space of the yurt was divided into zones: the owner's place was called “tiger”, the hostess’ – “hare” as the personification of power and obedience, respectively. The youth settled in a place called the “bird”. The hearth was central as the center of attraction for the whole family. The residents showed a particularly reverent attitude towards the hearth. It was impossible to stir the ash in the hearth, spill water into it, carry out the fire lit from the hearth outside. Only older, respected people could sit on the place of honor on the elevation.

A complex system of interpersonal relations was built in accordance with gender, age, social and family status. For example, the rules of etiquette during meals included: the order of seating guests during a meal, methods of cutting meat dishes, etc. Mention should be made of the institution of “age classes” that

functioned in nomadic society.

The peak of vitality and vigor was in middle age. Elderly people were treated with respect for their proximity to the world the spirits of ancestors, i.e. to the world of the Aruachs. By dress it was possible to determine the family and social status of a person. Women's jewelry symbolized the involvement of their bearers in the generative forces of nature – flowering, fertility, etc. In traditional society, gender determined the norms of social behavior. The central role was assigned to the man, but the role of the woman was no less weighty and significant. The maturity of a man was largely determined by his attitude towards a woman. “Becoming human” meant starting a family. Raising children was the prerogative of a woman as a mother and homemaker. Therefore, marriage was considered a sacred act and one of the most significant events in a person's life. Traditional society is built on a blood-related relations, which is an effective mechanism for human adaptation to the social environment. “The genus, being integrity in joints and unity in parts, forms a kind of community with a special” mythological biography” (Nysanbayev 257). Traditional culture, with its complex complex of ritual actions and normative prescriptions, regulated the attitudes and behavior of people to the smallest detail. “A characteristic direction of the Kazakh traditional ritual culture is that it not only initially, from the moment of inception, inseparably ‘connects’ a person with the Universe, but also constantly increases the depth, versatility and inexhaustibility of these relations. For example, the ritual ‘tusau keser’ – ‘cutting the fetters’ – means that life has accepted him and the world has accepted him. He is now in the middle world of man and is freely connected with the blue world of heaven and with the color of life of the earth, and this will always inspire and support him” (Sarsenbayeva 190).

The worldview universals of traditional Kazakh culture contain much from the religious ideas of the ancient Turks. It is about Tengrianism – the ancient religion of the Turkic-Mongolian nomads of the Eurasian steppes. The famous scientist-Turkologist N. G. Ayupov saw in Tengrianism that common spiritual and moral foundation on which the entire Turkic culture is based. “Historically, the Turkic peoples developed as a single organism”, the scientist wrote, “genetically united Turkic-speaking peoples together created a self-sufficient cultural array, which at all times played a significant role in the formation and development of human civilization” (Ayupov 94). The merit in the amazing ability of the Turkic culture to absorb the achievements of other cultures and to process them in its own special way belongs to Tengrianism as its general ideological basis. N. G. Ayupov Tengrianism characterized it as an open worldview, which determined the “internal possibilities for adaptation and transformation” of the Turkic culture.

Honoring the memory of ancestors is one of the fundamental features of the Kazakh mentality. The spirit of the ancestor, once in heaven, turned into an aruach i. e. patron spirit. Aruachs are able to influence the life of the living, help, protect or, on the contrary, punish in the event of an offense. The polysemantic nature of the concept of “soul” among the Türks is connected with the same ideas: the soul is material and incorporeal (i. e., it has physical properties and is able to leave the body), zoomorphic and anthropomorphic (that is, it contains the features of animals and humans) at the same time. A special form of religiosity is associated with the belief in the existence of two souls in a person: the first is “Rukh Rauan” (that is, a soul wandering during sleep), the second is “Rukh sakshy” (a soul that does not leave the body until death). The famous writer A. Kodar wrote: “Indifference

to the divine consisted in the fact that the appeal to God was situational, as problems arose that required resolution. If in developed monotheistic religions a person tries to become like God, then in Turkic mythology God and Turk are as alienated from each other as possible” (42). Such alienation was rather the result of not an indifferent attitude of man to God, but, on the contrary, of a highly respectful one, demonstrating, under aloofness, the observance of subordination in relation to the creator. Otherwise, alienation would mean the final loss of connection with God as the supreme being of the guiding person on his life path.

Discussion

The philosopher A. Nysanbayev considers the integral conceptual understanding of the worldview universals of the nomadic civilization, as well as the study of the general features of the eastern type of philosophizing, to the most urgent tasks of modern Kazakh philosophy. Comprehension of our own culture from the standpoint of hermeneutics takes us into the world of its secret and explicit signs, symbols, codes, values and primary meanings, behind which not only the past, but also the future of the people is hidden. The task of philosophy is to formulate Spengler in order to “comprehend the physiognomy of great cultures”. Modern Kazakh philosophy acts as a means of deciphering the complex ideological complex underlying the traditional nomadic culture. To accomplish this task, we have at our disposal a huge amount of material from the monuments of the Orkhon-Yenisei runic writing, on inscriptions embossed on steles in honor of the ancient Turkic historical figures Kul-Tegin, Bilge-Kagan, Tonikok, Moyun-Churu and Kuli-Churu, to priceless examples of oral folk art in the form of folk legends, heroic epics, proverbs and sayings, poetical and musical heritage of zhyrau-akyns, etc.

Eastern (including Kazakh-Turkic) philosophy differs from classical Western philosophy in that it does not make a big difference between the universals of culture and philosophy. The Western philosophical tradition is immersed in the “element of pure thinking” independent of empiricism. Here ample opportunities open up for the design of new artificial worlds of ideal objects. In such an ontological structure, man and the world are initially separated from each other. “Eastern philosophy moves not in a truncated ‘subject-object’ scheme generated by the fundamental principle of domination that defines Western discourse, but in the field of meaning-forming concepts ‘man and the world’, where nature reveals itself not as an object of actions, but as a living divine environment” (Nysanbayev 253). The ontological attitude towards the unity of man and the world gives rise to the existentiality of such philosophical categories as “subject and object”, “essence and phenomenon”, “internal and external”, etc. This does not mean complete identity of philosophical categories and cultural universals. Philosophy is the spiritual quintessence of culture, its comprehension. Philosophy reflects on the ultimate foundations of human existence, otherwise referred to as worldview universals. Human activity, which means culture, is formed by worldview universals developed by philosophy.

For the Kazakh traditional society, philosophizing in non-philosophical forms is characteristic. “This method is characteristic of the East, because there was no university type of philosophizing that originated in the Middle Ages and became a form of professionalism, just as there were no other types of rationalistic philosophizing” M. Orynbekov adds (12). In the East, an extremely generalized, complete, figurative form of thinking is customary. The reasoning here is not based on philosophical categories

and concepts. Therefore, for the most part, they are reflected and enshrined in artistic and religious texts. The study of Kazakh philosophers should be conducted in a broad, socio-cultural context.

Conclusion

The hermeneutic interpretation of Kazakh culture, understood as a single text with internal integrity, is a task at the present stage is still not solved. This promising direction outlines the future of Kazakh philosophy, sets the trajectory for new scientific research. The world of traditionally Kazakh culture is an encrypted text that has yet to be studied.

Integral philosophy of the future will combine the philosophical traditions of the West and the East. A. N. Nysanbayev expresses the hope that this tendency in sovereign Kazakhstan will only intensify over time: “... in the new century, Kazakh philosophy and research on its history will develop in a new form and at a new level” (266). Having mastered the methods, principles and categorical apparatus of Western philosophy, modern Kazakh philosophy has become capable of deeply analyzing and actualizing the past examples of the spiritual culture of the Kazakh people. At the same time, it opens its palaces to other cultures and thus promotes intercivilizational dialogue. The historical path of following from the past to the future is more likely not yet accomplished in Kazakh philosophy, but a task for the future.

The nomadic way of life formed its own specific worldview, its aesthetics and artistic taste. The creativity of akyns and zhyrau was highly valued among the people, since they did not seek to benefit from their gift. Creativity in traditional society is not a craft, but a way of life. The akyns and zhyrau were entrusted with the mission of preserving and transmitting the spiritual values of the people.

Values are the meaning-forming factor of human consciousness and worldview. Today, values are visualized by means of cinema. Films in their own language are able to convey universal values to the modern viewer, referring to mythological images, symbols – these “building blocks” of the spiritual culture of both modern and archaic society.

Cinema is known to have the magical power of influencing the minds and hearts of people and can act as a tool to promote traditional values. According to R. Isaacs, in modern Kazakhstani cinema such films as *Nomad*, *Myn Bala*, *The Sky of My Childhood* or *Mustafa Shokai*, in addition to the historical discourse, carry codes and symbols of traditional values of Kazakhs – apples, horses, yurts, perspectives of mountains and steppe, Islamic beliefs, myths about the Baiterek tree and the Samruk bird, respect for the elderly, nomadic lifestyle, dombra and playing kokpar (Isaacs 399).

Cinema has a rich arsenal of means of transmitting the necessary information, the director's message. Cinema not only combines the artistic means of other arts, but at the same time it has specific expressive capabilities. Such as changing images, a scene in the frame, close-up, general or distant plan, editing. “These and a lot of other means of expression of cinema help the director to open and inform the viewer about these or those thoughts which express his regard to the system of values” (Khalykov 222).

In the traditional worldview of Kazakhs, there is a unity of material and ideal, natural and supernatural, rational and irrational. The utmost generalization

and consistency of the Kazakhs' views allowed the outstanding orientalist V. V. Radlov back in the 60s of the 19th century to note: “the Kirghiz values in his songs not some wonderful and terrible, fairy-tale world, on the contrary, he sings in them his own life, his own feelings and aspirations, those ideals that live in each individual member of society. It is not the colossal and not the supernatural that delights the listeners, but the natural and truly existing” (Segizbayev 194). Man was presented in the sum of his biological, mental and social characteristics. Therefore, the obviousness, the availability of truth for a nomad vividly demonstrates the features of his mentality. Traditional society was monistic i. e. relied on a stable system of values enshrined in traditions and customs.

Pluralization of opinions and attitudes in modern society is associated with the ideology of individualism, which encourages the spread of opinions, including in matters relating to basic values. Without common values, it is impossible to construct a single reality in which individuals of different social groups, culture, religion, age and lifestyle, prosperity could peacefully coexist and work together for the benefit of the whole society. At turning points in history, what was considered archaic remnants of the past does not fit into modern reality more than once proved its viability and served as a factor in getting out of crisis situations. We hope that the emerging trend of reviving the values of traditional culture in modern Kazakhstani society will not lose its strength in the future.

Авторлардың үлесі

Ж. А. Алтаев – зерттеу бағыттары мен мәселелерін әзірлеу, ғылыми әдебиеттерді талдау, мәтінді сыни талдау және нақтылау, қорытындыны тұжырымдау.

Ж. М. Иманбаева – зерттеу жүргізу әдістерін әзірлеу, ғылыми әдебиеттерді талдау, дереккөздермен жұмыс істеу, мәтіннің зерттеу бөлігін дайындау және пысықтау, жобаны орындаушы.

Вклад авторов

Ж. А. Алтаев – разработка направления и проблем исследования, подбор научной литературы, критический анализ и доработка текста, концептуализация выводов.

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ДӘСТҮРЛІ ҚАЗАҚ МӘДЕНИЕТІНІҢ ҚҰНДЫЛЫҚТАРЫ

Аңдатпа. Шығыс (қазақ-түркі, оның ішінде) философиясы Классикалық Батыс философиясынан мәдениет пен философияның әмбебаптығы арасында үлкен айырмашылық жоқ екендігімен ерекшеленеді. Қазақ дәстүрлі қоғамына философиялық емес, өте жалпыланған, бейнелі түрде аяқталған ойлау түріндегі философия тән. Көптеген философиялық категориялар мен ұғымдар көркем және діни мәтіндерде көрініс табады және бекітіледі. Сондықтан қазақ философтарын зерттеуді неғұрлым кең, әлеуметтік-мәдени контексте жүргізу керек.

Көшпелі өркениеттің дүниетанымдық әмбебаптығын біртұтас тұжырымдамалық пайымдау қазіргі қазақ философиясының ең өзекті міндеттеріне жатады. Бұл міндетті жүзеге асыру үшін Орхон-Енисей руникалық жазба ескерткіштерінен бастап, халық аңыздары, батырлық эпос, мақал-мәтелдер, жырау-ақындардың поэтикалық-музыкалық мұрасы және т. б. түріндегі халық ауыз әдебиетінің баға жетпес үлгілеріне дейін үлкен материал бар.

Қазақтың дәстүрлі мәдениеті-квинтэссенция және шаруашылықты жүргізудің ерекше номадтық типінің көрінісі. Көшпелі өркениет табиғат пен адамның қолайлы өмір сүруінің үлгісі. Экологиялық таза өмір салты адам мен табиғат арасындағы үйлесімділікті сақтауға деген ішкі көзқарастың көрінісі болды. Бұл ретте қазақтар терең рухани дәстүрлерге негізделген, қоғамдық қатынастарды кеңінен регламенттейтін ерекше әлеуметтік-этикалық мәдениетті құра алды. Туыстық-рулық принцип жеке адамның өзін-өзі тануының негізгі қағидасы болды және оны әлеуметтік және табиғи өмірінің жалғасы ретінде қоғам мен өмір сүру аумағымен ажырамас қанмен байланыстырды.

Көшпелі ұжым – бұл иерархиялық түрде құрылған әлеуметтік организм, онда адам өмірі қатаң реттелген. Күнделікті өмірдегі әрбір әрекет тек практикалық ғана емес, сонымен бірге рухани мағынаға, құндылыққа ие болды. Рәсім арқылы іс-әрекеттердің сақрализациясы болды. Символикалық көңіл дерлік әр затты тұрмыста мәні болды.

Қазіргі қазақ философиясы Батыс философиясының әдістерін, принциптерін және категориялық аппаратын игере отырып, қазақ халқының рухани мәдениетінің өткен үлгілерін терең талдауға және өзектендіруге қабілетті болды. Сонымен бірге ол басқа мәдениеттер үшін өз залдарын ашады және осылайша өркениетаралық диалог үшін жаңа мүмкіндіктер пайда болады.

Тірек сөздер: әмбебап, герменевтика, құндылықтар, мәдениет, дәстүрлі мәдениет, көшпелі мәдениет, дәстүрлі қазақ мәдениеті.

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ЦЕННОСТИ ТРАДИЦИОННОЙ КАЗАХСКОЙ КУЛЬТУРЫ

Аннотация. Восточная (казахско-тюркская в том числе) философия от классической западной философии отличается тем, что не проводит большого различия между универсалиями культуры и философии. Для казахского традиционного общества характерно философствование в нефилософской, предельно обобщённой, образно законченной форме размышлений. В большинстве своем философские категории и понятия отражены и закреплены в художественных и религиозных текстах. Поэтому изучение казахских философов следует вести в более широком, социокультурном контексте.

Целостное концептуальное осмысление мировоззренческих универсалий кочевой цивилизации относится к наиболее актуальным задачам современной казахской философии. Для осуществления этой задачи имеется в распоряжении огромный материал от памятников орхон-енисейской рунической письменности до бесценных образцов устного народного творчества в виде народных преданий, героического эпоса, пословиц и поговорок, поэтико-музыкального наследия жырау-акынов и пр.

Традиционная казахская культура есть квинтэссенция и отражение особого номадического типа хозяйствования. Кочевая цивилизация – пример благоприятного сосуществования природы и человека. Экологичный образ жизни был отражением внутренней установки на поддержание гармонии между человеком и природой. При этом казахи сумели создать особую, основанную на глубоких духовных традициях, широко регламентировавшую общественные отношения соционормативную культуру. Родственно-родовое начало выступало основополагающим принципом самоидентификации индивида и связывало его неразрывными кровными узами с общиной и территорией проживания как продолжением его социального и природного бытия.

Кочевой коллектив – это иерархически выстроенный социальный организм, где жизнь человека была строго регламентирована. Каждое действие в повседневной жизни имело не только практический, но и духовный смысл, ценностное значение. Посредством ритуала происходила сакрализация действий. Символическим значением была наделена почти каждая вещь в быту.

Современная казахская философия, усвоив методы, принципы и категориальный аппарат западной философии, стала способной глубоко анализировать и актуализировать прошлые образцы духовной культуры казахского народа. Одновременно она открывает свои чертоги для других культур, и, таким образом, появляются новые возможности для межкультурного диалога.

Ключевые слова: универсалии, герменевтика, ценности, традиции, культура, традиционная культура, кочевая культура, традиционная казахская культура.

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