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## **NATIONAL MENTALITY OF KAZAKHSTAN: TRADITIONS AND MODERNITY**

The article is devoted to an actual scientific problem – the study of the mentality of an ethnic group. Analysis of mentality today is carried out in different directions, using a variety of techniques. The nature of the mentality, the features of its formation and functioning are investigated, the dominant features of the mentality of the people are revealed. The article highlights the most common features of the Kazakh mentality. In this article, the authors conduct research on the national mentality of Kazakhstan on the basis of Kazakh philosophy, forms of culture, as well as the features of its manifestation. The purpose of this article is to determine the factors in the formation of the national mentality and the connection with the national identity of citizens. Definition of basic categories needed for further research. An important aspect is the study of not only the Kazakh mentality, but Kazakhstani in general. The main factors of influence are the historical aspect, traditions, language, informational metabolism. One of the main aspects is the study of nomadism as the basis of the existence of the Kazakh people. Which in turn are the main values of modern society. The authors of the article classify the formation of the Kazakh society, which served as the formation of the national mentality. Folklore reflects the everyday worldview of the people in different eras, being a source of non-theoretical wisdom. It is characterized by a focus on understanding the existence of a person in the world, which is the connection with philosophy.

**Key words:** mentality, national mentality, national identity, existence, Kazakh philosophy, culture.

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### **Қазақстанның ұлттық менталитеті: дәстүрлер және қазіргі заман**

Мақала өзекті ғылыми мәселе – этникалық топтың менталитетін зерттеуге арналған. Менталитет талдауы бүгінгі таңда әртүрлі әдістерді қолдана отырып, әртүрлі бағытта жүзеге асырылады. Мақалада менталитеттің табиғаты, оның қалыптасу және қызмет ету ерекшеліктері зерттеледі, халық менталитетінің басым белгілері ашылады. Мақалада қазақ менталитетінің белгілі ерекшеліктері көрсетілген. Авторлар қазақ философиясы негізінде Қазақстанның ұлттық менталитетін, мәдениет формаларын, сондай-ақ оның ерекшеліктерін зерттейді. Мақаланың мақсаты – ұлттық менталитеттің қалыптасу факторларын және азаматтардың ұлттық болмысымен байланысын анықтау, зерттеуге қажетті негізгі категорияларды айқындау. Маңызды аспект – қазақ менталитеті ғана емес, жалпы қазақстандық зерттеулер. Әсер етудің негізгі факторлары – тарихи аспект, дәстүр, тіл, ақпараттық алмасу. Негізгі аспектілердің бірі – көшпелілікті қазақ халқының болмысының негізі ретінде зерттеу. Бұл – өз кезегінде қазіргі қоғамның басты құндылығы. Мақала авторлары ұлттық менталитеттің қалыптасуына қызмет еткен қазақ қоғамының қалыптасуын жіктейді. Фольклор теориялық емес даналықтың қайнар көзі бола отырып, әр дәуірдегі халықтың тұрмыстық дүниетанымын көрсетеді. Бұл философиямен байланыс адамның дүниедегі бар болмысын түсінуге бағытталғанымен сипатталады.

**Түйін сөздер:** менталитет, ұлттық менталитет, ұлттық айдентика, болмыс, қазақ философиясы, мәдениет.

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### Национальный менталитет Казахстана: традиции и современность

Статья посвящена актуальной научной проблеме – изучению менталитета этноса. Анализ ментальности сегодня проводится в разных направлениях, с помощью разнообразных методик. Исследуются природа менталитета, особенности его формирования и функционирования, выявляются доминантные особенности менталитета народа. Выделены наиболее общие черты казахского менталитета. В данной статье авторы проводят исследования национального менталитета Казахстана на основе казахской философии, формах культуры а также особенностях ее проявления. Целью данной статьи является определение факторов формирования национального менталитета и связи с национальной идентичностью граждан, а также базовых категорий, необходимых для дальнейших исследований. Важным аспектом является исследование не только казахского менталитета, а казахстанского в целом. Основные факторы влияния – это исторический аспект, традиции, язык, информационный метаболизм. Одним из главных аспектов является исследование нomaдизма как основания бытия казахского народа, являющегося, в свою очередь, основной ценностью современного общества. Авторы статьи классифицируют становление казахского общества, которое послужило формированию национального менталитета. Фольклор отражает обыденное мировоззрение народа в различные эпохи, являясь источником нетеоретической мудрости. Для него характерна направленность на осознание бытия человека в мире, в чем и заключается связь с философией.

**Ключевые слова:** менталитет, национальный менталитет, национальная идентичность, бытие, казахская философия, культура.

#### Introduction

To study the national mentality of Kazakhstan, it is necessary to return to the depths of centuries, to the origins, to the nomadic way of life. The nomadic way of life has introduced certain values, which must be taken into account when analyzing the national mentality in general. The next stage in the formation of the national mentality is the period after the collapse of the Soviet Union, with independence. Kazakhstan faced new challenges and problems associated with the forming of a new geopolitical identity, which could take into account the previous Soviet government's mistakes and meet the requirements of modern realities. This article explores the problems of identity in a multi-ethnic state through the prism of social factors, as well as the current stage of development of Independent Kazakhstan, the prospects and challenges of national identity, and threats to the national mentality. A lot of controversies give rise to the commitment to tradition, which many researchers strive for. The question arises: does a return to tradition contribute to harmonious modernization? And can we even talk about the modernization of the consciousness of society based on the traditional approach?

The study provides an analysis of the national mentality of the Republic of Kazakhstan. To solve

problems both on macro and micro levels. The country's mentality at the macro level makes it possible to carry out effective modernization. On a personal level, this model can be useful for a comfortable stay in the country and updating yourself more effectively.

The formation of the Kazakh nationality as such falls to the end of the 14th century. It was at this time that the formation/building of language, writing, folklore, and artistic culture began. But, as the studies of historians, ethnologists, philosophers, cultural anthropologists irrefutably prove, the origins of ethnogenesis and the cultural history of the Kazakhs extend far into the millennia – to the ancient Turkic nomadic societies and to the mysterious, legends shrouded in tribes of the Huns. The works of researchers on different stages and events of this story provide both valuable ideological and theoretical and methodological guidelines, as well as rich cultural and historical material for further research on the complex of problems of ethnic and cultural genesis of Kazakhs as heirs and successors of the culture of Eurasian nomads.

#### Used research models

Iordanskiy V.B. considers ethnicity and nationality as a contradiction [1]. According to his concept,

every nation is in a constant struggle for existence. I think this statement is relevant if ethnic groups are stressed. With harmonious development and without negative interference from the outside, this struggle will take place in a positive way through interaction and mutual enrichment.

The “ethnos” model proposed by researcher Iordanskiy is relevant to our study of national identity. Firstly, the author pays special attention to the culture of the ethnos, in particular its manifestation in the language, which determines many aspects (in our case, national identity). Peaceful existence occurs where there is a bilingual example when ethnic groups have an alternative to communication and interaction which in turn changes the whole nature of relations between ethnic groups. Since the transition of the Kazakh language from the Arabic alphabet to Cyrillic in the Kazakh society, the phenomenon of bilingualism began. Which continued in the era of the Soviet Union and already in Independent Kazakhstan. The Kazakh language is the language of the titular nation, and Russian is the language of interethnic communication. Not just communication, but active interaction and living. Legislation and all aspects of life are conducted in two languages. Kazakh knowledge of the Russian language is a sign of a high level of knowledge, education and upbringing. The second aspect that affects the scientist is the perception of space and time. It should be noted that the author writes that it is through the language that the perception of time and space occurs. The space is perceived through two key points: through the small homeland, that is, from the specific region of the place where you were born, and the Great Homeland, with which the feeling of true patriotism and love for the homeland is connected. But it should also be emphasized that these two points should intersect with a positive perception of the homeland. Time is divided into ordinary perception and sacred. Sacred is meant represented in epics and heroic personalities in the history of the people. The same sacralization, that is, mythologization occurs with the concept of time. The detailed exposition according to the model will be made through the concept of the domestic scientist Burbaev T.K.

According to the concept of Burbaev T.K. mentality is 1. a complex phenomenon of social philosophy. He modifies in accordance with the changes in social relations taking place in the historical process. 2. The internal structure of the mentality has a psychological, social, cultural historical, and philosophical aspects. 3. Mentality is syncretic, a characteristic oriented towards spiritual unity, behavioral

and mental characteristics. mentality contains a unity of worldview, perception, conscious and unconscious, logic and spiritual mind. The mentality is a national spiritual being, especially the perception of values by a person, by social groups. The peculiarity of the perception of values is closely related to culture, customs and traditions, religion and philosophy, geographical and social environment. 4. Mentality studies are possible only from the position of a single, integral phenomenon. A socio-philosophical analysis is required [2].

Burbaev T.K. distinguishes between the concepts of national mentality, as well as national consciousness. Two interconnected concepts in which national consciousness is unique: a system of concepts, internal characteristics of a people, life activity, contemplation of the world, knowledge of the world, relationships of people, understanding and perception of values. This is the core of the national mentality. The author adheres to the concept of Sharip Amantai [3] which divides the formation of national self-consciousness into four periods: 1. The status of a nomadic society during the formation and formation of the Kazakh Khanate (poetry zhyrau). 2 national ideas of unity during the invasion of the Dzungars and the peak of colonization of the Russian empire (personality Bukharzhyrau). 3. The period of life of the Kazakh People under the influence of the Russian Empire is a gradual confrontation that spread to the regions of the country. 3.1. agitation against the colonial nature of government (poetry of national liberation uprisings – Makhambet and others). 3.2. era of great famine (personalities Dulat, Shortanbai, Murat, Alban, Asan). 3.3. self-preservation of the nation (Abay and the authors of the enlightenment). 3.4. twentieth century priority in the political struggle and the idea of Alash (Akhmet Baitursynov, Mirzhakyp Dulatov and many others). 3.5. genocide, cultural expansion and the policy of assimilation carried out in the era of the Soviet Union.

In the study of the conscious and unconscious in the national mentality, the author notes the role of language. Language is a reflection of popular thought and life in general. Without language, the existence of national identity is not possible. The development of the language takes place in accordance with the historical-social, cultural environment. He describes the needs and needs of society. The basic concepts of national identity are space and time. Understanding and perception of space and time occur according to the cultural, social environment and characteristics. From the period of the nomadic way

of life, the concepts of perception of these categories have been preserved to this day in the Kazakh people. For example, the specificity of perception is its integrity, that is, the combined perception of time and space. That is, the words for describing time and space are the same, for example, the word “Uzak”. And also the perception of time and space through his sensory sensation or through action. With a single perception of these concepts and is a union in the national mentality. Thanks to the special perception of time and space, an ecological culture of the people takes place in the harmonious use of resources. What green housing “Kiiz uy” testifies to and much more.

A special place in the perception of the Other and the views of the Other. An unexpected guest “where the horse” – a guest whom God sent. His special role is not just a person who came from nowhere, this is helping the guest, with hospitality being the main factor in the relationship. A guest is a news bulletin, a person who will tell others about your material and spiritual condition, and about others about you. To be not hospitable means not to be a Kazakh. Not accepting a guest was the cruellest and most ignorant in Kazakh society. And true friendship turned the bonds of friendship into bonds of kinship.

When analyzing and determining the mentality of the country, using the sociogenic model, it is necessary to conduct a study covering a huge and unique cultural layer. Each people has their own centuries-old, and even millennia-old optimal way of life, traditions and customs, foundations. This in turn implies a feature of the spiritual culture and thinking of national psychology and the identity of both the whole society, and an individual person in the system of this society. Moreover, the country, according to its mental characteristics, pursues its domestic and foreign policies.

Myamesheva G.H. applies the sociogenic model in the study of national mentality [4]. The sociogenic model was developed by A. Augustinavichute based on the typology of C. G. Jung. In sociogenics there are 16 types, called the types of informational metabolism of the psyche. The informational metabolism of the psyche is a mechanism of interaction between the human psyche and the environment, a set of processes of information exchange (information and rhythmic signals) in order to build the psyche, maintain its functioning, as well as fill information. A person perceives the world in accordance with his own way of perceiving and processing information – a sociotype or type of informational metabolism [5].

The Republic of Kazakhstan is a young independent country that carries the culture of centuries. We defined the sociotype of the mentality of Kazakhstan as a sensory-ethical extravert. The extrovert mentality of the country is manifested not only in the open foreign policy of the country, but also internal, as interethnic tolerance. Kazakhstan has over 130 ethnic groups. In the politics of Kazakhstan, these ethnic groups show their interests not only in everyday life, but also in the state arena in all spheres of the life of the state. This venue is the Assembly of the People of Kazakhstan, created at the initiative of the First President of the Republic of Kazakhstan Nursultan Nazarbayev. The activity of this organization is a symbol of prosperity and stability for the people of Kazakhstan in the world and harmony.

### Nomadic lifestyle

Gumilev L.N. [6], studying the genesis of the Turkic nomadic tribes, focuses on the proof of the thesis about the authenticity, self-sufficiency and originality of the nomadic culture. It cannot be denied that the material culture of nomads is incomparable with the culture of settled peoples. This fact is explained by the fact that most of the material attributes were not designed for long-term use and did not persist over time. And here we cannot draw a reliable conclusion about the art of craftsmanship. When studying Turkic culture, there is a need to clarify in which direction to study it. We would decide to divide Turkic culture into late and modern. The statement that the Kazakh culture was born from the depths of the Turkic culture is indisputable. The mentioned aspect is the most relevant for us – Kazakhstanis.

Kazakh researchers Kasabek A., Alibekova K. [7] when analyzing the nomadic way of life of Kazakhs, the main “genealogical branch” pays special attention to the 9-15th centuries when, after the collapse of the primitive communal system, the formation of new, feudal social relations ended. Tribes and leaders lived in the territory of modern Kazakhstan, the authors note their strong spirit, which manifested itself not only on the battlefield but their active influence on the formation of worldview ideas.

According to the concept of scientists, the basis of Kazakh philosophy is a myth that was transformed through an epic into national philosophy and subsequently was used in an orderly way. A special role is played by Kazakh folklore, which focuses on the relationship between myth and philosophy. Another feature of the Kazakh people is the “generic”

genetism, which exists to this day. At the present stage, the division into three “zhuzes” is formal in character, as a symbol of respect for the ancestors. Whereas in the past this phenomenon was multifunctional, as a result of which the “white bone” elite – “aksuyek”- was formed. According to mythology, these were divine descendants, or heroic ancestors. Therefore, they have historically entrenched active participation in the public life of society. Researchers subdivide the history of national philosophy into three periods.

The first period of development of Kazakh philosophy is characterized by a specific, synthetic formation of consciousness, a fuzzy understanding of the subjective and objective, contradictions in internal thinking. The authors note the construction of a psychological image on an emotional level, the presence of a syncretic semantic unity, the magic of which is lost when described by modern formal logical means. Therefore, this period is called pre-philosophical.

For the first period of development of Kazakh philosophy, a characteristic weak formation of consciousness, fuzzy understanding of subjective and objective, contradictions in internal thinking. The authors note the construction of a psychological image on an emotional level, the lack of semantic unity. Therefore, this period is called pre-philosophy. The second period is characterized by the formation of Kazakh philosophy. A period that dates from the 9th century when Al-Frabi laid the foundation for the 19th century. This period is the most difficult and contradictory, because it is rich in its content, forms, levels, and philosophizing styles. The third

period is the 20th century to the present. Here, scientists point out a new level of philosophical thought, which concerns both the scale and the problems to be solved, which is social in nature. This is an exit to the world level. At the moment, Kazakh philosophy is looking for its own methods for solving global problems. The authors note 1. The main specific factors in the problem of the methodology of Kazakh philosophy are 1. Relations of the general and the individual, as well as the definition of the features of the individual. 2. non-standart, non-linear paths of social history.

### Conclusion

Research on the phenomenon of national mentality takes place at several levels.

In the process of working on the article, the most similar mentality analysis model was identified. The key categories are language, space and time, historically – the social aspect and the sacralization of these concepts.

The nomadic way of life laid the foundations of the national mentality, and determined its uniqueness. This is a special attitude, the desire for a harmonious existence with nature and the world. The rooting of a sense of openness and hospitality to strangers, a special perception of the “Other” as part of a common “Self,” is mutual support and the introduction of special tolerance for the factors that have destabilized this harmony of life. The customs and traditions that formed the special position of not only in respect for the man, but also in a special role of women.

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