

KAZAKH CULTURE AS A PART OF WORLD CIVILIZATION

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Abstract: *Kazakh culture is a complex organizational structure with “organizational plasticity”, the flexible nature of the connections of its complexes, the simplicity and speed of the regrouping of elements. These qualities indicate a high level of organizational system of nomads. Now, as never before, the priority is the research of Kazakh culture with all responsibility and meticulousness. There is a need to establish the status of Kazakh culture and find its place in the hierarchy of world cultures. This is necessary, first of all, to increase the self-awareness of the Kazakh people, to strengthen their position and sovereignty.*

Keywords: *Kazakh culture, world, civilization, education, upbringing*

Introduction

The world of the nomadic civilization of the Kazakhs is as holistic, balanced, closed in its own way as the world of any other civilization. It is both one and diverse. In addition, he, like the world of other cultures, needs to keep the memory of humankind gradually changing and largely disappearing in its appearance.

Kazakh culture suffered difficult periods in its formation, development and survived due to the complexity and uniqueness of its system. As the modern theory of the system demonstrates, in extreme situations only a complex organized system can survive. Both ancient scholars and modern scholars recognized the complexity of the organization of Kazakh culture. Only a well is developed, refined system of managing the conquered vast territories could lead to the creation and consolidation of them into the largest state associations for those times.

This organizational management system is distinguished by scientists as determining the level of development of a particular culture. She was the basis of the creation of large empires. The historical works of ancient Greek historians speak of many such state associations created by the nomadic tribes of Eurasia. So, one of the examples of the most ancient political macrostructures is the state of the Hānthārites, which, according to the testimony of Herodotus, Ptolemy and other ancient historians, formed in the 5th century. BC. "The great state of Argu" [1]. The nomads gave the world the idea of creating a world power.

Knowing the specifics of system organizations has helped nomads apply their knowledge in many sectors of their culture. The amazing quality of the ancient Kazakhs was manifested in the ability to combine various phenomena into one whole. The ability to systematize the diverse phenomena of material and spiritual culture on the same structural grounds cemented all aspects of the life of Kazakh culture. In this, in our opinion, the secret of her amazing survival is hidden.

One such striking example of the organizational structure of nomads is the principle of organization according to the model of the World Tree. It can be defined as a mythological method. It underlies the organization of management of three zhuzes in the khan state. In addition, the principle of the trinity of the World Tree can be easily found in the compositional structure of artistic material. It also manifests itself in the design of hats of the bride, ruler, etc. As you can see, a variety of material could be built according to the same laws.

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Thus, we can talk about the conceptual basis of Kazakh culture. The conceptual approach to various aspects of their life and their unification into a single integral canvas of nomadic culture was largely affected by the geophysical conditions in which the Eurasian nomadic culture was formed. The breadth of the steppe, the swift running of amblers, the height of mountain ranges, the flight speed of falcons, the deep blue of the sky fostered the originality of the mythological views of the Kazakh people.

In the mythological views of the nomad, a large place is given to Heaven and Earth as a manifestation of male and female principles. They dragged into their orbit the entire field of activity of the people, all of their ideas about the world. The physically felt proximity of heaven nurtured a desire for excellence in all manifestations of culture in Kazakh culture, and influenced the establishment of the artistic taste of the ancient nomads.

The mythological perception of the earth as a feminine manifested itself in relation to a woman. Her position, her role in society are also one of the parameters for measuring the level of civilization. The nomad Turks have strong traditions of respect for a woman, mother. Therefore, according to ancient customs, the son, entering the yurt, bowed first to his mother, and only then to his father. According to ancient laws, abuse of a woman was equated with treason to the Motherland, put on a par with treason at home, and was punishable by death. The woman traditionally actively participated in public life and had broad rights. It is enough to say that she had the right to participate in Kurultai and even took part in resolving military issues. Moreover, in the history of the Kazakh clan there are examples when whole clans were called by the names of women. In the honor of women, entire cities and cultural complexes were called in the ancient nomadic society.

The recognized monuments of world culture "Avesta", which is considered a national treasure of the ancient Iranians, captures the experience of the nomads' worldview in establishing three provisions that protect the human soul: **good deed, good word and good thought**.

These three truths were and remain the basis, of the aesthetic and ethical behavior, of the Kazakhs.

One of the achievements of the Kazakh people is the creation of a number of highly artistic works of culture and literature. These are the Behest inscription, which fixes knowledge of the Sac ethnic culture, the "Book of Signs", which describes the solution of various life situations, the Big and Small inscriptions of Cultigen, as well as the "Book of my grandfather Korkut" and other steppe monuments. They can rightfully, be considered the first works on ethno psychology.

Since ancient times, Kazakh culture created conditions for the interaction of cultures; its influence affects and manifests itself in many elements of different cultures. Scientists of the East and West have long noted this feature. But traces of the influence of Kazakh culture were interpreted as its proximity to other cultures. Therefore, in the works of Abu Nasr Al-Farabi, a characterization of the stereotypes of behavior and the nature of the customs of the Turks, Arabs and other peoples of the Arab Caliphate is given. The great scientist believes that the similarity of stereotypes is explained by the proximity of cultural foundations. In his other studies, he concludes that the Slavic and Turkic peoples are close. Analyzing this situation in the writings of the great scientist, the modern Kazakh psychologist K.B. Zharikbayev corrects the position of Al-Farabi not without reason: "Probably, he had in mind the relationship between the peoples of the Kypchak Children and the Slavs, especially with the Russians, established in those distant times". [2]

Discussion

Separate modern Kazakhstani political scientists and historians note the complexity of the relationship between peoples living on the territory of the republic, and explain this phenomenon by the peculiarities of climatic conditions, the constant settlement of the territory of Kazakhstan by peoples with different cultural backgrounds. "Local features of natural and climatic conditions in different geographical zones, stable economic and cultural traditions of ethnic groups inhabiting Kazakhstan and the presence of certain cultural, civilizational and religious is worldview differences between them contributed to their significant differentiation. All this led to the complex and ambiguous nature of their cultural interaction" [3].

However, in our opinion, this is the definition of the complexity of the nature of the relationship of ethnic cultures in Kazakhstan, given by N.E. Masanov, G.S. Baratova and I.V. Erofeeva, does not find confirmation in the modern situation of the country, which has become, according to the same researchers, "one of the most multiethnic and multicultural regions of Eurasia." Naturally, such a high multiethnic heterogeneity (in religious beliefs, cultural attitudes, customs, traditions, worldview, etc.) that exists in the republic inevitably leads to the emergence of complex organizational structures, but is not a condition of sociopolitical ambiguity and tension. In addition, it should be noted that the authors do not provide evidence or examples of the "complexity of the cultural interaction of ethnic groups" in Kazakhstan.

Our contemporary, poet, scientist Olzhas Suleimenov, very faithfully revealed the nature of the relationship between the Russian and Kazakh peoples who came up with the idea of the need to create and study a unified science

in all humanitarian universities is Turkic studies. In his book *Türks in Prehistory*, he writes: "For more than a century, Slavic and Turkic languages were studied in isolation from each other. Today we are beginning to understand that this was contrary to the nature of the interconnected development of ethnic groups that had known long bilingualism over the past millennia" [4].

This phrase testifies to the role that nomadism played in the history of Eurasia in general and the history of Russia in particular. Thus, the little knowledge of the culture of the Kazakh people is not in doubt. Interestingly, the low degree of knowledge of a particular nation or its culture usually creates an opinion about a low level of culture. In this regard, the statements of scientists about the Huns are very revealing. Therefore, according to the recognition of the English researcher Patrick Howard, the ancient Huns were one of the most slandered and least studied peoples [5].

A similar situation is created in the relations of nomadic culture. Therefore, in commemoration of the 2500th anniversary of the Iranian state, a special issue of the *Courier* magazine was published, which contains an article by Peter Avery "Iran-2500 years of the history of culture". A brilliant scientist and Iranian specialist, speaking about the importance of Iranian culture in the development of world civilization, writes: "What did the Arabs who came from the desert or nomads, children of Asian steppes, bring with them? Only an influx of fresh energy and a passionate desire to join the life of a civilized state" [6]. As they say, comments are superfluous.

However, an objective study of the relationship of Kazakhs with representatives of other cultures speaks of their beneficial influence on each other. Moreover, the impact of Kazakh culture was wide, right up to the natural occurrence of a huge number of elements of the ancient Turkic language in the lexical structure of Europeans and Slavs.

The problem of relationships and mutual influences is an important problem in cultural studies. She was the object of close attention of scientists in many periods of the history of humankind. Thus, according to the opinion of the leading culturologist of the last century O. Spengler, cultures have an internal integrity and do not hear each other. Therefore, they cannot interact with each other. As an example, he cites ancient antiquity when the ancient man did not learn the lessons of the Babylonian and Egyptian cultures. According to Spengler, one can perceive other people's material achievements, but not spiritual ones [7].

The establishment of positive relationships between the ancient Kazakh people and other ethnic groups, the exchange of spiritual values are not uncommon in the history of relations between Kazakhs and other peoples. As noted, largely this was facilitated by the geo-location of the nomads. Crossroads are a very convenient observation point from where you can see the life of various cultures of Europe and Asia. It was this location that probably contributed to the development of contemplation among the nomadic Kazakhs and made them thinkers, excellent spectators, scientists, developed a special attitude towards thought activity, intellectual work, and wisdom from them.

The territory of Kazakhstan was native to many tribes. The explanation of the reasons for their unification into one whole for quite a long time boiled down to the opinion that they were all united by a common ethnic principle. However, as the Kazakhstani scientist, historian Yu. P. Zuev showed in his work, the peoples in our territory were most likely united by a stronger incentive is the principle of a single ideology [8]. In the light of the theory of Y. Zuev, the idea of Turkic studies proposed by O. Suleimenov appears to be an opportunity to gain experience in creating a new identity, new forms of cooperation between the peoples of Kazakhstan. It can become the basis for establishing both a new scientific discipline and a new interethnic policy in the country.

A new approach to the relations of peoples living in Kazakhstan, no doubt, was built at all times on the recognition of the primacy of territorial conditions, the priority of the world outlook. This position finds quite good reason, having precedents in the history of world culture. Therefore, since the time of the ancient conquerors is the Babylonians, Assyrians, Romans is the victors were defeated. This reflected the wise law of the preservation of cultures as single phenomena. The same result is observed in Kazakhstan. Our culture, as shown by the results of sociological research, has become so close, it has so deeply entered the consciousness of its foreign ethnic inhabitants that many former migrants returned from their historical homeland, could not overcome the complex of kinship with the land that nurtured them with its breadth, eccentricity, scope.

The influence of some cultures on others is recorded in many historical evidence. An example of one of them is the history of one of the Kazakh tribes, when the assimilation of the Kereite clan among the Mongols occurred. The Kereits adopted the language and customs of the winners, but at the same time, as M.S. Further, the researcher comes to an unambiguous conclusion: "Only this can explain the historical fact of great importance is the assertion in the Kalmyk Khanate of the Torgout dynasty, which originates from the Van Khan of Kereit" [9].

The problem of relations between different peoples is closely related to another, no less important issue of awareness of the content of the historical process. Denying the interaction of different cultures, O. Spengler in the book "Sunset of Europe" also denies a single global historical basis: "There is no doubt that world history did not exist for primitive man, but also for man of some higher cultures" [7]. It is the denial of this idea, in contrast to the

opinion of the German enlightener Herder, who justifies the idea of "world history" [10], which makes it possible for Spengler to find an explanation for the identity of modern culture.

The consideration of this concept of history in the theory of O. Spengler is indicative of a comparative characteristic with the realities of Kazakh culture. According to Spengler, world history is only an illusion created by rationalism. Cultures perish without transmitting anything to each other. However, Kazakh culture is that powerful argument that clearly refutes the thesis of the great scientist, confirming the humane essence of culture. When applied to Kazakh culture, historicism is almost a genetic feature of the character of the people. The history is so alive and bodily in the view of the Kazakh people that the countdown is not by dates, but by the names of prominent people or events.

"Revitalizing" the time, the nomads created their epic tales, heroic songs. After all, all the heroes of epic works are none other than real historical figures. Therefore, the son of Bug Kerey batyr became the ancestor of the Kerei clan, and Wack gave rise to the clan of the same name. In Kazakh culture, it is no exception when proper names, names of deceased ancestors became uranium (war cries) of genera. Therefore, for example, the cry of the same Kerei was the uranium "Mistake", and the Uakov is "Zhaubasar". Such a perception of history testifies to the sensation of a lively connection of times, historical events.

Thus, Kazakh culture has the ability to deeply penetrate the very essence of human intercommunication, existence, the very essence of national relations. However, unfortunately, Kazakh culture is still little studied and little described, both from the standpoint of its organization, and from the standpoint of interaction with other cultures, and from the standpoint of the uniqueness of art.

Currently, the moment has come to assess achievements, determine the level of one's national culture and search for one's place in the hierarchical system of world civilization. The need to describe the culture, the discovery of its mechanism becomes a real need of the time.

Purposefulness and expediency are those fundamental essential properties of nomadic culture, which allow distinguishing the Kazakh culture from other civilization systems. Kazakh culture is not individual facts, phenomena, properties and forms of social life, but a single organism, social integrity.

An important property of culture as a system is its "organizational plasticity", which means the mobile, flexible nature of the complex's connections, the simplicity and speed of regrouping of its elements. These qualities are one of the distinctive properties of the Kazakh culture, and they indicate a high level of the organizational system of nomads.

Another important feature of Kazakh culture is its tolerance, which has been talked about as the most necessary quality of all cultures at the present stage. The ability to be tolerant of the manifestations of other cultures, to be able to perceive them, is now becoming the key to the existence of the entire earthly civilization. And in this regard, the Kazakh people provide an opportunity to see the actual implementation of the principles of tolerant attitude to all the peoples nearby by their own experience. Thus, tolerance, the desire to understand a different culture have always been a hallmark of the Kazakhs.

The true origins of being a nomad are hidden under their attitude to art, its perception. The life of the Kazakh people is simply imbued with art is words, ornament, music, design of a yurt, things, clothes, jewelry. The attitude to artistic and material culture as equivalent phenomena was a consequence of the unity of requirements for their art and life, the manifestation of artistic culture, high artistic taste and artistic potentials of the Kazakh people. This revealed the essence of Kazakh culture, expressed a popular understanding of art as a type of activity, without which the very existence of man is impossible [11].

One of the important issues of studying Kazakh culture is the choice of research methodology. Methodology, as you know, is the basis of any scientific research. Each stage of the history of science chose its own method of cognition. In the twentieth century, the most effective research method was the comparative approach. It was founded in the pre-revolutionary period in writings. A.N. Veselovsky as a comparative literary criticism. In the postSoviet era, the range of issues of comparative studies was significantly narrowed, limited to studying the problems of literary relationships, issues of literary translation. The reasons for this understanding of comparative studies, which is a comparative typological methodology for the study of literature, were quite specific reasons: the absence of truly international relations, the simplification of the essence of interethnic relations, its removal from the university system of education, spiritual isolation from the development of world literary comparative studies.

Conclusion

The principle of the comparative methodology was a comparative is typological approach to cultural phenomena, a comparative analysis of their own traditions with the world. There are various schools of comparative studies that view its goals and objectives in different ways. The comparative method involves compulsory knowledge of foreign languages [12].

The use of comparative studies methods, in our opinion, will give excellent results when studying the national identity of Kazakh culture as nomadic in comparison with settled. This requires knowledge of at least two cultures: one western, and the other, eastern, subject to knowledge of the languages of these cultures. Such experience already has, albeit isolated, precedents in Kazakhstan. Therefore, for example, the appearance of an article by G. Mukhtarova on the comparative typology of Kazakh and Japanese cultures is interesting in this regard [13].

Nomad and sedentary life are two lifestyles, two completely different life experiences. We are used to talking about the difference in cultural manifestations of the East and the West, Europe and Asia. However, they have a common ground is a settled way of life, which unites them, a common desire for constant technicalization, robotization. Nomadic experience gives a completely different understanding of the phenomena of reality. Nomadism divides the two types of settlement is east and west is not only geographically, but worldview, and cultural, psychological, etc. Therefore, we can safely talk about two types of cultures is settled and nomadic and their subtypes - Asian and European, eastern and western. It should be borne in mind that it is the nomadic culture in these ratios that is the most difficult to understand and master.

The East and the West differently interpret the phenomena of reality, but they, in the end, nevertheless come to a common understanding in understanding the strategic positions of existence. The specifics of the nomads, its mentality is completely incomprehensible to either eastern, or, especially, western cultures. At the same time, nomadism has always played the role of a dividing strip between two different manifestations of setlines. It simultaneously connected and disconnected them.

In this role, nomadism was forced to play the rather ungrateful role of a native incomprehensible, low, undeveloped culture. It was a misunderstanding of the essential foundations of nomadic culture that made two poles of setlines attract each other. Nomad carried this cross of rejection and misunderstanding only to preserve human life, in the name of preserving world culture. This was the mission of the nomad. It was supposed to save two disconnected cultures of setlines, forcing them to reach each other through the head of the nomads.

Nomad represented the thinnest line that made it possible to switch from one type of setlines to another. Kazakh culture played the role of a thin membrane separating and at the same time, connecting the two sides of the same way of life is sedentary.

Nomad puts forward many tasks for researchers: unbiased, objective study, without "sugaring" the facts of culture, without enthusiasm, but at the same time without humiliation. In addition, without this arsenal of sensory reflection, Kazakh culture, as a nomad, provides enough space to solve puzzles.

Kazakh culture as a nomadic culture is so specific that it is now a rare phenomenon. Studying the culture of the Kazakh people will help to identify and better understand not only the spiritual, moral and ethical values that have been forming in the nomad for several millennia, not only will help us build our culture in accordance with the people's memory, the memory of our ancestors. Moreover, a detailed study of Kazakh culture will help to find effective ways to solve many pressing problems of our time [11].

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