



PAK Publishing Group
Growing Knowledge for Future

Proceedings Book of ICBSSS, 2014, Malaysia
Handbook on Business Strategy and Social Sciences
ISBN: 978-969-9952-00-5

Cultural Continuity and Creativity in Kazakhstan's Society

Zatov Kayrat Aitbekuly¹ -- Omyrbekova Aliya Omirbekovna² --
Kantarbayeva Zhanna Urynbasarova³ -- GabitovTursyn Khaphizovich⁴

¹Associate professor of the chair of Religious Studies and Cultural Sciences of al-Farabi Kazakh National University, Doctor of Philosophy

²Associate professor of the chair of Religious Studies and Cultural Sciences of al-Farabi Kazakh National University, Candidate of Philosophy

³Senior Lecturer of the chair of Religious Studies and Cultural Sciences of al-Farabi Kazakh National University, Candidate of Philosophy. E-mail: kantarbaevaz@mail.ru

⁴Doctor of philosophy science, professor of the chair of Religion Studies and Cultural Science of al-Farabi Kazakh National University

ABSTRACT

The article analyses features of Kazakh culture and its archetype structures which represents its civilizational feature and their cultural educational values. Surveying social-philosophical, cultural anthropological aspects of nomadism phenomenon which is considered as the beginning of Kazakh culture, it has been analyzed the process of establishment of social structure of nomadic society. During the analysis of interrelation between natural and social factors of establishment of cultural unity authors paid attention to the importance of idea of civilization. Civilizational idea comes over the biological adaptation to environment conditions and forms subject of history which actively participates in general human processes.

The article investigates rules of formation of government institution in nomadic society, its aims and functions. In evaluation of place and role of the nomadic statehood in commune it had been taken into consideration disadvantages of views and concepts of Western scholars.

Progressive development of society is based on its long-term spiritual experience and it identifies society's creative power and potentials. Authors prove the idea that Kazakhstan's culture linking tradition and innovation takes its place in the world association and will become the country with all potentials to contribute to the development of human culture and civilization.

Keywords: Nomadic Society, Culture, Civilization, State, Ethnos, Ethno Culture, Tradition, Tolerance

Gaining independence of the Republic of Kazakhstan and existence in sovereignty had raised numerous issues in social life of a country. Reconsidering values identified necessity of complexed reconstructions in all spheres of social life. In order to go further and extensively develop it is required renaissance and rethinking of previous experiences of social consciousness. Hence "analysis of samples of sovereign Kazakhstan's social economic development and finding out specific way of civilizational development for Kazakhstan made to investigate Kazakh traditional legislative philosophy and traditional political philosophy" (Formirovanie Tolerantnogo Soznania v Sovremennom Kazakhstanskom Obshestve, 2009).

Nomadic society had established its own peculiar complexed political system and social structure. In the Soviet historical and social humanitarian science it was accepted to title nomadic society as "military democratic" society. This concept takes its roots from classical Marxian scientists. According to that concept basis of nomadic society i.e. economic relations does not experience acute changes. This

condition is the pre-condition for constant repetition of social political system. This concept does not take into account internal dynamics of nomadic society. After gaining independence and removal of strict ideological constraints it started publications of numerous researches aiming to fulfill understanding and correct misunderstandings of qualitative features and social political structure of nomadic society. These researches aimed to reveal systematic and constructive features of Kazakh civilization. E. Omarov wrote: "Kazakh civilization system includes in it steppe, nomadic, urban, water, agricultural, military democratic civilizations which take its roots from Scythian civilization" (Omarov, 2005). There is no doubt that mentioned elements of civilization are significant elements of proto-Kazakh civilization, but it would not be historical truth to consider them as individual civilizations. This is due to the fact that above mentioned elements all together evolve in one civilization extent and intersect with each other simultaneously fulfilling each other. Interrelation of central and periphery regions peculiar to sedentary style of life was different in nomadic way of life. In the sedentary type of civilization periphery regions save their cultural and economic independence, whereas in nomadic society it is peculiar horizontal and vertical structure of social and political organization. These structures are thoroughly investigated in works of A.I. Orazbayeva. For those structures it is peculiar integrity, so they are easily formed. At first "the objective of vertical social mobile institutions of Eurasian nomadic civilization was not reigning (*compel Z.K*), but protection of interests of nomadic society and unity of whole ethnos"(Orazbayev, 2005). It is worth to mention that in nomadic society each individual's property was legally protected, because each individual was a member of definite social group and he could count on support and protection of this group. Social system of nomads can be identified as circles cycle (individual, nuclear family, extended family, ru, tribe). Support and defense of an individual by small or large society placed high responsibility on an individual. Because his wrong deed could leave him without defense of his ru and tribe. Sometimes even humanistic moral prosecution was much stricter than official prosecution. This type of regulation of a man's activity was inculcated to a man from his early childhood and had great significance in socializing process of an individual. Law and justice not based on moral and humanity is not effective. One of the features of traditional law system, including nomadic society, is that principles of regulation of rules of law and social relations are based on humanity and moral.

Political system of nomads had also democratic feature. Democracy does not mean the division of gained plunder after battle as it was accepted by representatives' of concept "military democracy". In nomads unlike from other "civilized" countries the power of kahan and khan was not absolute. Significant state problems had been solved in regular people's meeting – kuryltai. Kuryltai consisted of well-known heroes, bi (traditional judge) and poet-zhiraus. They made decisions which could protect interests of all people. Power of kahan and khan was legitimate, i.e. acceptance of the principle of the right to reign. However, if the law and solutions he proved does not accord to expectations of people, and contradicts to interests and rights of people, then he loses his legitimate power and his reign cannot be continued. Analyzing khan's power and bis' judgment professor D.S. Rayev made following conclusions: "If to compare and analyze khan's power and bis power, then usually the last one had much power and authority than the previous. Bi is a consulter of khan, his spiritual support and teacher.

Aims of bi's political words are to say the wrong and right sides of rulers, support right actions, criticize the wrong deeds, to analyze ruler's words' and deeds accordance, to solve the problem considering the interests of people, to direct the society to the right direction, to appeal to do good deeds. Aims of bi-sheshens (orator) are to subordinate service of governmental power to people's interests and to control social political actions to be conducted in the sake of people"(Rayev, 2000). This conclusion of the author proves that government system of nomadic civilization had its own peculiarities. Establishing division of ruling branches in nomadic society it had, long before European civilization, created specific mechanisms of gaining equilibrium in ruling system.

Relative's relationship had high significance in nomadic society. Family or representatives of ru who suffered from others or experienced difficulties in society could rely on their relatives, whereas from those relatives' side it was an obligation to help them (in case if they did not commit crime). During zhut, natural disaster and other difficulties nomads relied on commune's help. For Kazakhs it was peculiar to present place to live, to divide property, and provide with everyday life equipment each other. Even today it is wide-spread methods of economic support forms such as giving house, giving cattle, giving assistance for transport. Such social types of integrity and support of each other in Kazakh society have been regulated with these kinds of unwritten laws. Analyzing social economic relations in nomadic Kazakh society K. Omarkhanov concluded: "Amongst tightly established legal tradition of nomadic style of life tradition of cattle giving and giving assistance for transport had significant role. Those traditions have great importance for improvement of economic life conditions of Kazakh style of life which is

adapted to cattle-breeding household. According to contract milk, butter, kurt and wool of milked cow are not given to the owner of the cow. But the person who is taking the cattle from its owner has to give it back to the owner in agreed time. Since Kazakh people used to change their places in four seasons of the year in seasonal movement time they usually relied on transportation help from relatives and neighbours. Payment for transport assistant is agreed between receiver and giver. It means that by solving each other's needs they could solve difficulties in group with relatives and that region's people" (Omarkhanov, 2003). Such economic assistance of each other had influenced on preservation of unity and survival of nation.

However the significance of the issue does not end only with this. The most important is that social relations of nomadic Kazakh society could establish civilized economic legislative basis and could provide with it the society. If in sedentary civilizations economic legislative basis served for oppression of people by ruling group, in nomadic society it was directed on ensuring of social companionship and collective responsibility.

In formation of civilization idea of civilization or composition of ideas (i.e. reasons for formation of that civilization and idea or complex of ideas based on cultural social unity which give beginning for the civilization) is really significant. Hence environmental conditions (geographical environment) and economic type is necessary for establishment of civilization, but not enough pre-condition.

In spite the fact that civilization idea appears in the initial consciousness of people it evolves in the result of spiritual culture and search of an answer for questions concerning society and significance of an individual essence. Civilizational idea provides ethnos to go over its own space and to join world historical stream. Due to that civilization establishment can be divided into three types. The first is proto-civilizational period. In this period above mentioned factors such as geographical condition and economic type have importance. The second is evolved or developed civilizational period. In this period civilizational idea covers all spheres of historically founded civilization and gets feature of unity and systematic. The third is the period of crisis. This is identified with the end of civilization's mobility and organizational ability. This period is identified with decay of civilization or joining to other (new) civilization stream. In Kazakh civilization this period is called as "zar zaman" which means age of crisis.

Civilization idea is tightly related with concept of statehood. Statehood is one of the signs of civilization. When we speak about nomads we have to consider that nomadic people in the history are known as people who constructed their own country. In their world conception statehood idea is pre-condition for existence of ethnos and its development.

Kazakh history and literature show that statehood had high importance in the life of common people. Well-developed, tightly established state had always sacred place in the system of values of nomad, shepherd and warrior. Governmental power was associated with individuals who had will and determination, heroism and intellect. However idea of statehood of each nomad man was not related with social activity but with his inner world too. Organized political life gives full description of a nomad's essence. Only for those who could not understand inner content of nomadism can judge about it as unsystematic set of actions based on environmental pre-conditions. But nomadism differs from initial uncivilized life with its socially organized feature. As in any other human groups collective form of existence is also peculiar for nomads. Therefore statehood is a social phenomenon based on necessity of a human's essence. Hence it is difficult to agree with the statement that "amongst nomads state was not necessary to solve internal problems. Centralized organization of power amongst nomads had been created in order to solve external issues, to gain agricultural and art productions by external oppression activities or to resist to oppression of agricultural civilizations. This is the principal difference of nomadic political structure from sedentary agricultural society's statehood" (Kradin, 2007).

In spite the fact that description of state is tightly related with peoples' style of life its role and meaning is universal. Establishment of a state is a natural stage of society's development and it is based on necessity of ensuring of regulation and ruling of different relations in society and to provide their stability and safety. It would be wrong to think that aggressive external policy is peculiar only to nomads and that establishment of nomad's state was only reasoned with the necessity of outer expansion. There is no doubt that this would lead to misunderstanding of state's role and place in nomadic society. We think that Kliashtorny could reveal the role of state in the nomadic society. He wrote: sensing the three unity of "people-state-law" and understanding of its further significance became new form of essence in the ancient Turkic scripts which manifest kahan's political ideology" (Kliashstorny, 2006).

Author thinks that society had experienced enormous changes during formation of state in Turkic society. First of all social structure of Turkic society changed. It had been established empire aristocracy which united statehood and military power together. Secondly formation of Kahanate had significantly influenced on cultural condition of Turkic people. Establishing relation with Central Asia, Iran, and

Byzantium Turks could form new type of civilization in the short period of time. In the result of intensive cultural development in 6th century it had been established Turkic civilization. Thirdly ethnical genetic processes after the first kahanate started development in new direction. Genealogic myths of Turks revealed relative relation with Kyrgyz people who were settled in upper Yenisei, Kipchaks in Russ and Oghuz people in the west. As result beginning from the 6th century for neighbouring Persian, Arabic and Byzantine countries ethnonym Turk meant united whole state with common language and traditions.

According to matrix of perception and familiarization of world Turks related establishment of their statehood condition with Tangrism belief. Hence ideas of Tangrism and Turkic country in 5-12th centuries became civilizational idea of powerful nomadic empire who settled in Eurasian space. Turks believed that Tangri had made Turks as a state and hence they are one of the ethnos which can execute Tangri's will in the earth. In other words Tangrism and idea of Turkic statehood were pro-symbol of Turkic civilization. Solidarity of these two ideas covered all spheres of Turkic culture and civilization and reflected in social consciousness forms.

Hence while analyzing specific features of nomadic civilization and its regularity, it is necessary to identify the functional value and content of "civilizational idea" and comprehend thoroughly meaning of this concept. Without this analysis of civilization would not be of full value. In civilizational idea it is combined concepts of nation's past, present and future and identified perspectives for its development. Content of civilizational idea is changed according to objectives put to nation in historical age. However it avoids nation to move away from its spiritual beginnings and roots.

Concluding above said we can say that for establishment of nomadic civilization there were several pre-conditions. At first it is geographic natural environment and climate. Secondly it is economic type. Thirdly it is social cultural and spiritual system. Civilization is an integral structure. Even though these three pre-conditions are tightly interrelated, if to consider them individually, none of them can establish separately civilization, because civilization is not just combination or unity of them. Establishment of civilization is related with identification of some beginning. For nomads this beginning is the unity of mastering the space and its organization. Unconscious attempt of a nomad to subordinate the space turned the life in movement into the aim of his essence. Only restless movement of an essence can lead to go over borders of space (border is understood as horizon). Hence attempt to subordinate the space for nomad is associated with felling of freedom. Space of steppe is the space of freedom and freewill for a nomad. Freedom is the meaning of existence. Therefore it is impossible to explain the appearance, formation and evolution of civilization only with rational measures. Civilization is the integral unity of rational and irrational, consciousness and unconsciousness, naturalness and socialness.

We can notice from given analysis that only in case if each composite part of cultural civilizational unity serve in harmony and are able to cooperate in creativity it can preserve its existence. Otherwise social system will experience crisis, lose its viability and will be apt to separation.

Current development of Kazakhstan is related with acceptance of new reforms by people and their sense of feeling necessity for them. In a word it can be said that it should be identified value feature of reformations in considering questions such as value of social reformations, their forthcoming results, their influence on society's present and future. Thereby we think that the statement of academician A.N. Nysanbayev is to the point to our sentences: "In intensive globalization process condition the constructive dialogue of traditional values of Kazakhstan's nationalities and values of liberal democratic society is highly required. There is need of laws which could provide regulations of complicated relations in the sphere of culture in transitional society and which could provide our culture's specific features" (Nysanbayev, 2006). Preservation of culture's own features, preservation of social and state unity depends on nation's inner spiritual and creative potentials. In formation of a nation along with historical memory common interests and ideas also play significant role. Hence there is no doubt that condition of current Kazakhstan and state's future is related with viability of such interests and ideas and their integral potentials. It is mainly referred to Kazakh nation which makes historical substantial basis of Kazakhstan state and society. Many problems' solutions depend on how capable are current Kazakh scientists elites and political elites to produce such common interests and ideas and to conduct them. B. Seksenbayev analyzed this current objective of Kazakhstan's society in following sentences: "Kazakhstan's historical objective is not included only in "gaining its place amongst relative nations" or becoming a "connecting bridge" between countries, people and cultures, but also it includes making efforts to create principally new individual life methods which could accord to contemporary level of human's natural development. Only such step can be regarded as our achievement. Each Kazakhstan's citizen owns new qualities according to his mental spiritual development, health condition and well-being. The result of these combinations

compound the content of historical phenomenon which can be titled as “*contemporary Kazakhstan’s culture*” (Seksenbayev, 2006).

Republic of Kazakhstan is a common dwelling for more than 130 nationalities. Peoples’ wisdom established through ages and political farsightedness helped to prevent social, religious and ethnical conflicts in country. Today “nations of Kazakhstan” became one of integral part of country’s political social life. If in the first years of independence percentage of people who doubted about future of country was higher (according to statistics those years quantity of people who moved to other countries were more than million), then now this index has diminished and the number of arriving people to country is increasing intensively. Achievements of Kazakhstan after gaining independence, establishment of state and social ruling system, conduction of economic political formation in Kazakhstan show that cultural civilizational potentials of country is high. We can say that nowadays it has been established all pre-conditions for improvement of life condition in Kazakhstan. It is gladly that in spite of intensiveness of globalization process there is still high potential of Kazakhstan’s society to prevent problematic conditions. According to social survey of citizens the hierarchy of values of Kazakhstanis is following: having family – 48,9 %, to do good – 42,2 %, health – 39,5 %, good job – 26,5 % show highest positions, whereas the least score has entertainment showing only – 3,1 % (Telebayev *et al.*, 2002; Derbisaly, 2008).

One of the main values of Kazakhstan’s Republic is ensuring citizen’s freedom and rights. Independence of Kazakhstan gives to each citizen an opportunity to develop creativity abilities. Release from “cage” made possible for citizens to become familiar with foreign countries and influenced on extension of intellectual freedom and consciousness.

Kazakhstanis understand that solution of problems only in civilizational way, which means to solve them in social agreement and understanding, can be guarantee of progressive development. This forms pre-conditions to avoid ethnical, confessional conflicts. Even though strengthening agreement between ethnoses and confessions, development of tolerance and dialogue are the main directions of Republic of Kazakhstan’s internal policy. Conflicts occurred in the end of the 20th century and beginning of 21st century showed that without ensuring society’s inner stability and understanding of each other it is impossible to develop. President of the Republic of Kazakhstan N.A. Nazarbayev always state the fact that social agreement and stability has high value for each citizen. No one has doubt that continuation of transparency, tradition, tolerance and democratic processes are the main advantages for country’s development. Kazakhstan’s society is always open to progressive ideas and opinions, but those ideas must be in accordance to Kazakhstan’s nationalities mentality. Hence only in case if any innovative changes accords to our social spiritual values, they can give positive results. It means one of the pre-conditions of innovations is their accordance to society’s expectations.

Most of contemporary countries are multinational. It means that many nations live far from their national countries. It is peculiarity of contemporary age. Hence there is no doubt that development of culture of understanding and agreement between representatives of diverse nations and ethnoses is one of the main principles of country. It is known that co-existence in one geographical region and in one country and intensive works aiming to gain common interests form complementarity between nations. It is obvious that in contemporary Kazakhstan such complementarity have been tightly established. This complementarity takes its roots from Kazakh deep world perception and reflected in the words of well-known Kazakh poet Abai “love all people as your brothers”. Also principle known from Turkic ages which state that “God is one, but each one’s way to his is different” avoids separation of people according to religion. Kazakh people evaluate a person not according to his nation, race, or religion; they evaluate him according to his humanistic qualities. This is phenomenon peculiar to region where diverse cultures and religions intersect with each other. Professor A. Derbisali writes: “There was positive conditions for fulfilling and enriching of different religions in cities of Kazakhstan located the Silk way in intersection of the East and West, Europe and Asia. This is proved historically” (Derbisaly, 2008)]. It shows that in the region of Kazakhstan diverse cultures and civilizations co-existed and intersected for long ages. Kazakhstan’s history is witness of Kazakh peoples’ amicability and generosity which could unite other ethnoses near it. It is witness of understanding and agreement of diverse ethnoses and nationalities which co-existed in order to gain common interests.

Certainly, we cannot urge that there are not any threats to destroy stability and agreement in Kazakhstan’s society. Amongst them can be mentioned factors such as corruption, international terrorism, extremism, geopolitical and migrational processes These threats are not dangerous only

for Kazakhstan, but they are common problems for all contemporary international organizations. However if we can connect cultural integrity and contemporary creativity mentioned problems can be solved positively. Solution of these problems require continuation of internal integrity of Kazakhstan's society, understanding, tolerance, transparency and democratic processes.

References

- Derbisaly, A.K., 2008. Shelkovy put i istoria stanovlenia mnogokonfessionalnosti Kazakhstana. Evrazia. Obshestvenno-Politichesky i Literaturno-Khudizhestvenny Zhurnal, 1(40): 68 b.
- Formirovanie Tolerantnogo Soznania v Sovremennom Kazakhstanskom Obshestve, 2009. Almaty. pp:106 s.
- Kliashorny, S.G., 2006. Pamiatniki drevneturkskoi pismennosti i etnokulturnaia istoria Tsentralnoi Azii. SPb: Nauka. pp:437 s.
- Kradin, N.N., 2007. Kochevniki evrazii. Al,aty: Dike-Press. pp: 117 s.
- Nysanbayev, A.N., 2006. Sushnost globalizatsii i ee vlianie na Respubliku Kazakhstan // Kazakhstan v usloviakh globalizatsii: Filosofsko-politologicheskyy analiz. Almaty: Computer Publishing House Centre of the Institute of Philosophy and Political Sciences MES of RK. pp: 92s.
- Omarkhanov, K., 2003. Kazakh elinin dasturli kukigi. Astana: Elorda. pp: 63-64 b.
- Omarov, E., 2005. Kratkaia istoria kazakhskoi tsivilizatsii. Almaty: Arda. pp: 17 s.
- Orazbayev, A.I., 2005. Tsivilizatsia kochevnikov evraziiskikh stepei. Almaty: Dike-Press.
- Rayev, D.S., 2000. Bi-sheshenderdin saiasat turaly kozkarastary// Sayasat, (12): 88-89 b.
- Seksenbayev, B., 2006. Madeni sabaktastiktagi tarikh danalygi // Alemdik madeniettanu oi-sanasy. 10 v. V. 10. Kazakhstannin kazirgi zamangy madeniettanu paradigmalary. – Almaty: Zhazushi. pp: 344 b.
- Telebayev, G.T., A.T. Shaylenova and A.K. Omyrseytova, 2002. I dr.Kazakhstanskaia kultura segodnia: Tsennosti, potrebnosti, instituti. Astana: Elorda. pp: 11 b.

Примечание [11]: In the reference section, provide the missing information (Vol, Issue, Pages, Title of journal, Title of Book, Journal Name, Book Name, Publication place of Book, Conference place and Publication Year etc.) of yellow colored references.