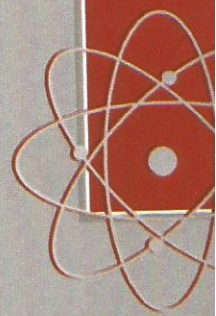


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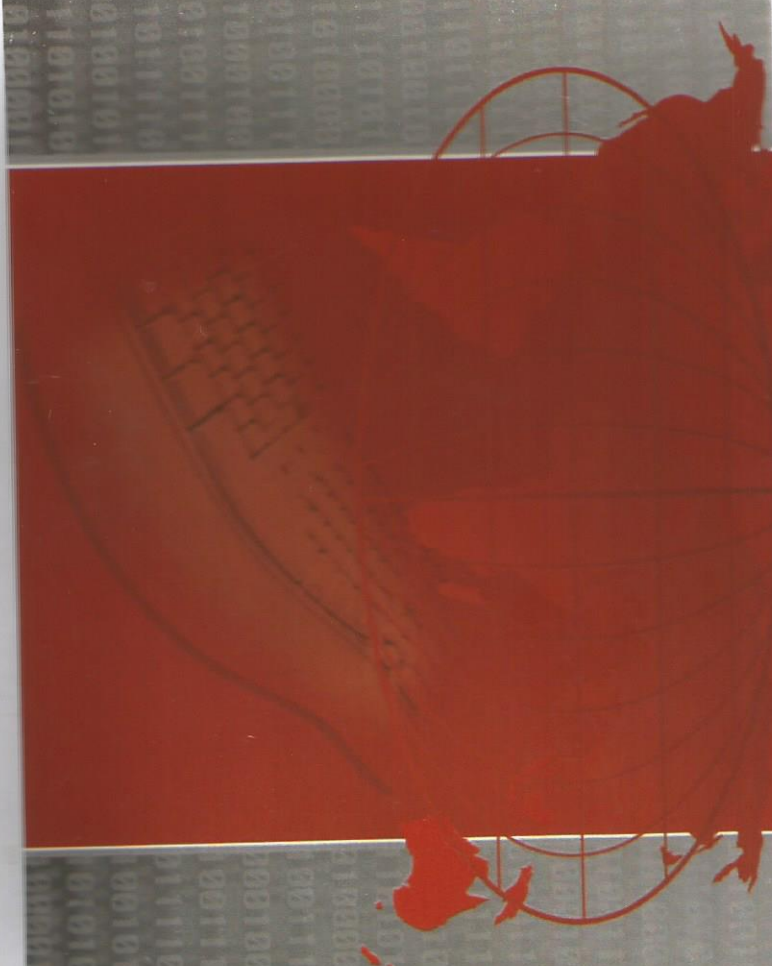


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PSYCHOLOGISM IN THE PROSE OF SHERKHAN MURTAZA

Sherkhan Murtaza appeared in Kazakh literature as a writer with unrepeatable style and peculiarity. The writer having devoted his entire adult life to the press and creativity made a great contribution to the Kazakh spirituality. The nickname "Journalist appeared from Checkman Sherkhan" appeared in the Kazakh press. A fair assessment was given to the work of this person in journalism. During Soviet times, he educated the journalists speaking in the native language and rationalized the national press. Having mastered both journalism and writing Sherkhan made an immeasurable contribution to the prosperity of Kazakh literature. Having declared that "Consciousness is a ray of the brain. The writer emits light to this brain" the great writer devoted most of his life to learning about the human and society well-being, assessing history, upholding the honor of the literature, and, most importantly, protecting the national interests. He enriched the literature of Kazakh people in substantial writings. The valuable writings published such as "Ai men Aisha" ("Moon and Aisha"), "Zhurekke zhim tuspeldi" ("The Heart does not Become Elder"), "Kyzyl Zhebe" ("Red Arrow"), "Amanat" ("Order"), "Sol bir kuz" ("That Autumn"), "Bir ken duniye" ("One Drawback of Well-Being") are the people's treasure house. The writer showed the psychology and the well-being of the nation in these writings. Sherkhan Murtaza in his writings describes the character of a man very beautiful comparing it with the beauty of nature and shows the sole breath of a man and nature obtaining further insight into the thoughts of each hero. Churning among the writings was "Kyzyl Zhebe" ("Red Arrow") epopeia. Piece of writing including five books is three-volume writing about Turar Ryskulov - the outstanding son of the Kazakh people. Sherkhan

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THE IMPORTANCE OF RESEARCHING OF CROSS-CULTURAL FEATURES FROM EXPERIMENTAL ASPECT IN ETHNO-PSYCHOLOGY

The basis of providing international unity in RK is tolerance of Kazakh people which is tend to Kazakh mentality. This characteristic was formed in one day. All features which describe national character, national world view and mental principles have been processing for thousands of centuries.

Nowadays cross-cultural psychology is in its development process. As Kazakhstan's population is poly-national, we have different representatives of different nations.

Ethnos is formed in the unity of self-cognition; it admits similarities and differences of other nations, and also the unity of language, territory and culture. In researching ethnos and intercultural communication, many scientists such as S.A.Arutyunov, Ye.A.Bagramov, Yu.V.Bromley, L.N.Gumilev, T.Yu.Burmistrova, N.N.Gasanov and others explained international relations and defined main characteristics of that process.also the concept of ethnos is tightly connected with the concept of culture. For this reason the concept of psychology of ethno-cultural relationship is connected with the terms "culture" and "ethnos". The concept of culture is phenomena with poly aspects, so it is one of the complex sciences. One aspect of culture is directly dependent on a given society. The system of evaluation is connected with the aim and achievements of society. Culture is significant sphere of

categorization of things and event happening around the world. And the world is formed through people's cognition, ideas, and things. Also the concept of culture is explained in works of L.Levy-Bruhl, F. Boas, R. Linton, R. Benedict, C.Levi-Strauss, A. Kroeber, T. Parsons, and others [1, 2, 3, 4, 5].

Nowadays representatives of other nationalities are developing their culture and traditions nearby Kazakh national Assembly. This assembly plays an important role in Kazakh society. Nowadays there are 820 cultural centers of social institute in our country. These facts make us understand the importance and significance of tolerant society.

Aspects of tolerance have been studied in works of Kazakh scientists: G.K.Ilskakova, M.A.Kucherova, P.I.Mamedova, B.A.Turgynaeva, Zh.Naurzbay K.Suinova, K.Kozhahmetova, K.Boleev and others studied general issue of forming of tolerance, and A.S.Amirgazin studied tolerance of religions. G.A.Uzmanov studied theoretical basis of pedagogy of international relations [5, 6].

Well-known historian and ethnographer I.Gunnilev defines: "ethnos is a group of people who have common living place, traditions, work, character, language and cultural heritage" [7, 12].

A scientist T.Sarsenbaev in his book "National consciousness and national dignity" says: "national consciousness is one of the most important aspects human's mental life, human's consciousness and actions, international characteristics is not formed by only the effect of social ideology, it is also formed by the effects of social environment, its rules and principles, and interrelation with close people. It is important to know about your own micro environment, and the state of your working place. Also a person should be aware of his role as a member of that society" [8].

In general the concepts "cross-cultural" and "tradition" are similar to each other. Ethnos should realize the traditions, and tradition is understood as a complex of cultural paradigms. Cross – culture will last only in case when it is unseparated part of activities and process of humanity, for example ability to behave, culture of clothing, culture of speech, culture of communication and others. Tradition is a form of knowledge and character of a nation which is given from generation to generation [9, 32]. Through acquiring cross-cultural principles a human is able to acquire cultural value and humanity measures of any ethnic environment. For this reason, human's level of perception his ethnical culture is seen through in what level is his

understanding of that ethnos, and his place in that ethnic society. The main reason of formation of marginalization lies here, sense of indifference towards ethnic features, ethnic mentality (folklore, culture, religion, myth, language, mental heritage) and ethnic stereotype (humanity, intelligence, physiological features).

E.Aronson identified two main aims of cross-culture. First is explaining and ordering of functions of all humanity's psyche because of common psychological phenomena and process. This type of research is for finding common things despite of differences of all people's culture, upbringing, social status, and geographic location.

The second aim of research is examination of effects of psychological phenomena and process on culture, finding out the differences of people with different cultural backgrounds [9, 71-72].

Separation of those two aims which consist of differences and similarities at the same time is emerged as methodological image in two conceptual scientific procedures. This procedure firstly was explained by American linguist K.L.Pike, who defined them as etic and emic [10, 253-254]. The differences of two emic and etic methods were found out by Canadian psychologist J.Berry. Analysis of etic method is aimed to investigate universal features of human's psyche. And analysis of emic method is aimed to compare psychological features of human, and to find cross-cultural differences. He organized a strategy for achieving the reality in cross-cultural research. According to him it is necessary to create a program and generalize in the sphere of etic research [10, 3].

Famous American psychologist D.Matsumoto considers the idea of etic and emic method as two opposite pole of humanity: the first is universalism and the second is cultural unity. Observing people's behavior he tries to categorize them into emic and etic. He gives following example: "let's consider that you are discussing with representative of another culture. You notice that he always tries to escape eye contact during conversation. When your eyes meet he immediately looks at another direction. You think that this person does not want to continue discussion with you, because it means the same in your culture. You feel uncomfortable and try to stop the conversation. But this aspect may be understood as disrespect towards another person in his culture, and that is why he always tries to escape direct eye contact" [11, 41].

The issues of research on psychological feature appeared as a result of desire of people to know about the traditions and character of that nation which they have economic, social, and cultural relationship.

H.Triandis studies universality of human's cognition in 3 spheres: people understand similarities of associative forms of social example (support, praise, and agree) and its difference from disassociate (escape, aggression); all people with different cultural background can distinguish authorities (command, critics) from subordinate (realize orders, consortium); people can distinguish formality (upbringing, social behavior) and informal relations (revelation) [12, 23].

R.Rohner noticed that people with different cultural background think that in the process of upbringing of a child not only parents take part, but also so do other adult people (relatives, friends) [12, 46].

Cross-cultural and ethnical psychology is defined by gathering different issues, demands and research directions. D.Matsumoto suggests 2 directions of research.

First direction is ethnographic research which needs long time to observe one culture. This research is held by anthropologists who live among another cultural sphere. These researches are for deep investigation of traditions, religion, and way of living of that given culture. The comparison with other cultures will be done on the basis of previous knowledge and experience. This method is similar to researching definite situation, but culture is taken as an indicator of analysis [13, 10]. Ethnical psychology is tightly connected with ethnographic method. Because the basis of each them is psychological features of people common to one culture.

The second direction is cross-cultural comparison of psychological features of individuals from two and more cultural background. According to D.Matsumoto cross-cultural research will be in 3 forms. First of all these experiments are held in order to check the hypothesis about cultural determination.

2 groups have been chosen for experiment. As it is cross-cultural research and Kazakh people have been chosen. Each group consists of 30 people, so the overall is 60 from 2 groups.

In order to do a psycho-diagnostic research of ethnical tolerance and cross-cultural features of communication the following 4 methodologies are chosen: "Test of cultural values", on the basis of the theory of F.Clohan, L.G.Pochebut and

F.Strodbeck; express questionnaire "Index of Tolerance"; "Methodology for defining indicators of individualism and collectivism" by L.G.Pochebut on the basis of G.Triandis' syndrome; "Components and types of tolerance and intolerance" methodology by G.I.Bardier.

First is "Test of cultural values", on the basis of the theory of F.Clohan, L.G.Pochebut and F.Strodbeck. This test is for defining primitive process of forming culture to be researched. Test consists of 5 reasoning. Each of them consists of 3 variants. F.Clohan and F.Strodbeck consider a person as the unity of programming of value. These values are formed in child in the stage adapting to a society. According to their researches determinations of cultural value and determinations of personal value considered to be similar [14, 176].

All answers of participants are counted in percentage. According to this test, tree types of culture are defined. 1. *Traditional culture (TC)* - people of this culture always interested in their traditional principles and national history. They consider nature as something magic. They are dependent on social environment. Also they pay a huge attention to family relations, family culture and religious issues. There is no place for person's intrinsic freedom, because they are always under the society's observation. Solving problems is always collective process, and the last conclusion is made by the oldest member of that society. 2. *Modern culture (MC)* - people of this kind of culture are adapted to a modern society. They are interested in natural issues; try to value them, and always in harmony with nature. The value of this culture is for personal rights, self-development and self-cognition. The communication between people is in formal way, each person has his place and role in a society. They always try to get moral compensation (honor, status, praise) as a result of their activity. 3. *Culture in dynamic development (CDD)* - people of this type of culture try to achieve more result in less time. They try to reach success setting long term goals. "Time is money" - their credo. The nature is not magic, and it should be dependent on them, because life demands from people solutions in short time. They try to control the nature and its phenomena. People pay more attention to individual interests and values.

As the second methodology we have chosen express-questionnaire "Index of tolerance". It was constructed by G.U.Soldatova, O.A.Kravtsova, O.E.Khuhlayeva and L.A.Shaygerova. It is aimed on defining common level of tolerance. It is based on practical researches of Russian and foreign scientists. Questions are not done only

about the attitude towards surrounding world and other people, but also about interrelation between society where tolerance and intolerance are obviously seen. Also questions are about the attitude of a person towards different societies and solution of conflicts in constructive way. A huge regard paid to ethical tolerance and intolerance. Questionnaire consists of 3 scales: 1. Low rate: 22~60 points. This shows the high level of intolerance. 2. Medium rate: 61-99 points. It shows the equal level of tolerance and intolerance. 3. High rate: 100~132 points. It shows high level of tolerance.

The third methodology was "Methodology for defining indicators of individualism and collectivism" by I.G.Pochebut on the basis of G. Triadis' syndrome. This methodology is for defining individual and collective features. It consists of 30 questions. There are two reasoning in each question. Mathematical conclusion will be done by specific keys. For each right answer is 1 point. The next methodology is "Components and types of tolerance and intolerance" methodology by G.L.Barrier. It gives an opportunity to define the level of tolerance and intolerance. As a result: 1. 50~70 points- high level of tolerance; 30~10 – high level of intolerance; 30~50 – medium rate. Whole version of the methodology can be found in appendix.

Cross-cultural studies are the way of comparative research, which object and subject is culture. First studies have been held by representatives of social and cultural anthropology. They were interested how cultures function in different societies. Also they were interested how some positive behaviors of one culture may be as a rude one of another culture [15, 265].

One of the first scientists who did empirical researches was V.Vundt. During 1900-1920 years he wrote 10-volume book "Psychology of nations".

The significance of cross-cultural studies is similar to comparison of groups [16, 5]. The results of "test of cultural values" methodology are given in graphic form. According to it 74% belongs to Kazakh people. Kazakh people belong to Traditional Culture. People of this culture are always interested in their traditional principles and national history. They consider nature as something magic. They are dependent on social environment. Also they pay a huge attention to family relations, family culture and religious issues. There is no place for person's intrinsic freedom, because they are always under the society's observation. Solving problems is always collective process, and the last conclusion is made by the oldest member of that society. Therefore we can see that Kazakh people still value and respect their traditions.

principles. According to rate, 19% of them belong to Modern Culture, and only 7% to CDD.

The highest rate among Korean people is 53%, which belong to Modern Society. People of this kind of culture are adapted to a modern society. They are interested in natural issues: try to value them, and always in harmony with nature. The value of this culture is for personal rights, self-development and self-cognition. The communication between people is in formal way, each person has his place and role in a society. They always try to get moral compensation (honor, status, praise) as a result of their activity. Remain 30% belongs to Traditional Culture, and 17% to CDD.

According to results of 2 groups, the difference is obviously seen. So Kazakh people belong to Traditional Culture, whereas Korean people to Modern Culture.

There are several ways of using criteria, and several tables appropriate to them. This method defines whether there is a lack of crossing zones between two parallel results. The more cross point is lack the more increase of differences. Sometimes they are called differences between locations of two examinees. U shows how big a zone of similarities is. If U_{emp} is less, then the differences are in a high level.

$$U = \frac{(n_1 \cdot n_2) + \frac{n_x \cdot (n_x + 1)}{2} - T_x}{2}$$

Here, n_1 - number of examinees of the 1st group; n_2 – number of examinees of the 2nd group; T_x – majority of sums of 2 ranks; n_x – the number of examinees which sum is the most.

X	R rank	Y	R rank
73	1	76	4
74	2	77	5,5
75	3	79	9
77	5,5	79	9
79	9	79	9
sum	933,5	sum	896,5

Table 1. the results of experimental research of cross-cultural features

Hypothesis H_0 there will be differences between two groups, if $U_{cc} < U_{emp}$. In other cases H_0 is not used and differences between two groups is summative. We should rank the following table. This allows defining similarities. Ranks should be given in multiplying form. The lowest point is equal to the lowest rank. If rate is the same in both groups, we will divide to 2 its sum of ranks.
 $n = 60$ formation of ranks.

Conclusion. Nowadays cross-cultural psychology is on its development. As Kazakhstan is poly-ethnic country, there can be found representatives of different ethnoses. Therefore, ethnoses is a constant social unity which is formed by people nation through their history. Given research work is written on the sphere of defining cross-cultural features and inter-ethnic tolerance. Korean and Kazakh nation were objects of a given research work.

The main aim of the study was to define inter-ethnic tolerance and cross-cultural features of nations, also to show the psychological importance and structure of intercultural communication. According to the hypothesis of the work, if the psychological importance of ethnical communication is based from methodological aspect, it will be possible to define cross-cultural features of any nation.

there have been chosen 5 methodologies during the experiment. They were aimed at defining tolerance and intolerance, collectivism and individualism, and types of cultures. According to methodological rates of collectivism and individualism, Kazakh people belong to a high level of collectivism, while Korean people have more rate on individualism. The methodology on types of culture distinguished that Kazakh people belong to Traditional Culture, whereas Korean have Modern Culture. According to other results of research it can be said that the hypothesis of the study is proved.

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