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## National Mentality of Kazakhs in the Context of Ecology Culture: Tradition and Innovation

Kaupenbaeva Samal<sup>a</sup> \*, Zhanabaeva Dinara<sup>b</sup>, Gabitov Tursun<sup>c</sup> Saule Ibekeeva

<sup>a</sup> *Al-Farabi str., 71, Almaty City, 050040, Kazakhstan*

<sup>b</sup> *Kurmangazy str. 29, Almaty City, 050010, Kazakhstan*

<sup>c</sup> *Al-Farabi str., 71, Almaty City, 050040, Kazakhstan*

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### Abstract

Kazakhstan needs new innovative ideas and new identification of mentality. Hence, today Kazakh national idea should be transformed into general Kazakhstan's, Eurasian idea carrying universal and general character. It should reject blind following to globalizational standards and worshipping market as panacea from all disasters. As form of self-consciousness of own cultural originality, national idea differs from concepts such as mentality, national spirit and character. National mentality, as sacred system of spiritual world outlook principles, is not focused on the fixation of cultural psychological peculiarities of nation. Above-mentioned concepts may be united into one term 'ecology' of culture or its archetype. Term introduced by K. Jung for identification of 'collective unconsciousness', which defines general moments of images of thinking and behavior of definite type of culture. Mental peculiarities of Kazakh culture were thoroughly described (as noticed by scientists it is better to describe mentality, rather than define, since it has virtual character) in works of Kazakhstan's authors, which were used as source base for this article.

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### 1. Introduction

The most valuable and significant for contemporary Kazakhstan is elaboration of general Kazakhstan's idea on the basis of identification of mental peculiarities of Kazakhstan's people as unifying power of poly-ethnic country. There are some main concepts peculiar for Kazakh mentality. In contemporary literature term 'national' is notable with its polysemy. There are two interpretations static and general civilizational. Civilizational definition is commonly aware with civic issues rather than ethnical issues. N. Amrekulov & N. Masanov (1977, p. 87) explain nationality as state-civic unity based on human rights. Zh. Abylkhozhin writes: 'National identification is general civic mentality characterized by its consciousness and evaluation of a person with his belonging to one civic society, country'.

As more typological phenomenon, mentality, unlike rational discursive education, is closer to concept 'originality of culture'. Mentality is that common, which is peculiar for behavior of all members of that cultural historical type.

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\* Corresponding author: Kaupenbaeva Samal Tel.: +87714143031  
E-mail address: [dinara.jan@bk.ru](mailto:dinara.jan@bk.ru)

Hence we cannot say ‘Kazakh way of thinking’ but it is allowable to say about mentality of Kazakhs. Turn to spiritual and mental features is initiated with aspiration of a contemporary man to strengthen social cultural basis of its essence. In the foreground of this is brought cultural modality of an individual’s perception of ecological parameters of life conditions and complimentary character of ethnic surroundings. Essence of a man in the culture is not perceived as pure rational aim (*homo sapiens*). It is experienced by man as a natural belonging to his cultural world. It is reflected through its feeling of deep-rootedness to home culture, essence on this universe amongst that people, place, plants, animals and other phenomena. These are roots and basis of national mentality and character. Attitude to them is not abstracted and theorized by philosophical thinking. These are culturally conditioned cases of preservation and strengthening of cultural landscape and cultural roots (Akatai, 1998).

## **II. Main body**

‘Soul of people’ is not speculative concept. It is basis of its mentality. It expresses significant field of man’s spiritual identity. Characterization of peculiarities of nation is evaluated differently in different civilizational systems. Love of freedom and aspiration to liberty is identified with ethnos of ‘Kazakh’ (free man). As mentioned in Balatabev’s (1997) work this fact was considered either by Russian researchers of Kazakh culture (indeed, with scornful irony): ...they evaluate wild freedom more than any other welfare... It is peculiar for them habit and eternal aspiration to liberty... roughness and self-will... one word census can make alarm... let us mention about Kirgiz Kazakhs who are sure that very soon they have to lose their freedom as they will settle into houses’(A. I. Levshin). Deep images of national character of Kazakhs were given in ‘edification words’ of Abai.

If issues of mentality and national character are objects of study of ethnic psychology, as priority of cultural analysis must become national idea. As it was mentioned above, there have been made only initial steps toward study of given social cultural phenomenon. In the book of Balatabeva (1997) national idea is derived from synthesis of traditional art culture of Kazakhstan, contemporary art culture of Kazakhstan and world art culture. She states: ‘Hence strategic direction in scientific research in cultural studies field must be whole covering synthesis and comprehension of historical ethnic and cultural heritage, preservation of traditional genres and forms of aesthetic world perception, succession of content and structure of cultural activity of people both in linear (historical) aspect and in concrete social forma (as set of its components) (p. 69).

Although Kazakhs were not mainly interested with idea of messianism, they could worthy resist them in peculiar form of ‘Kazakh idea’ in different testing of history. Academician Nysanbayev (1999) draws attention on following character of Kazakhs: ‘people could preserve, regardless of any testing of destiny, devotion to Kazakh idea, which is reflected through patient, steady and philosophical character with violent rebellious and heroic spirit, ‘Mysterious Kazakh soul’, national feature of thinking and character. It became apparent in times of harsh misfortunes when all borrowed, fortuitous and momentary were thrown away’ (p. 130-136).

Considering issues of determination of human’s mentality we may point to two forms of determination: determination of human essence, consciousness, introvert and extravert thinking, i.e. self-determination. If self determination is identified with individuals, with their responsibility for their actions, consciousness, thinking, for their prehistory and after history, then extravert determination means conditionality of consciousness, behavior of a man according to fatal inevitable ‘cosmic poles’ such as social, economic, historical system, form of activity, communication, division of labor. In order to survive a man must join and adapt to these ready-to-use, powerful poles of impact. His mind and will must become part of general steady wholeness of culture. Internal determination relates with physical, genetic and subconscious and prejudice characters of an individual. Mechanism of introvert and extravert determination was revealed in typology of K.G. Jung and in socionics of Aušra Augustinavičiūtė. He stated that term socionics is science about society, social structure of society and social nature of a man, about different types of social exchange and different form of interrelation amongst them (Abylkhozhin, 1977, p. 43). Socionics is widely spread in Russia media market as science for explanation of consumer’s psychology. To some extent it can be compared with critical semiotics, which is also concerned with sign systems operation in societies.

K.G. Jung considered that in interaction with his environment a man shows four basic psychological functions. They are invariants, constants of psychic activity in different situations: thinking, feeling, sensation and intuition. Since these functions can be extravert (directed to outer side) and introvert (directed to inner side), Jungian typology of an individual includes eight psychological types.

Thinking of K. G. Jung reflects such aspect of informative stream of substance which has two types: extravert business logics (information about character of objects) and introvert structure, system logics or logic of relation (information about interrelation of objects); ethics (feeling of K.G. Jung) correlates with energy and either has two hypostases: extravert ethics of emotion (information about energetic condition) and introvert ethics of relation (information about interrelation of conditions); sense accords to space and can be extravert, resolute (information about character of space) and introvert sense (information about space interrelations); intuition is connected with the first realia of time and can be in extravert form of intuition (information about characters of changes) and introvert intuition of time (information about condition of changes) (Eermak, 2003, p. 119; 7, p. 45-48).

Man perceives the world according to his way of perception and processing of information. It means world perception of a man is related with his social type and type of informational metabolism. 'Social type is combination of definite psychological functions of a man (ethics, logics, sensation, intuition) of extraversions introversion and rationality with irrationality (Rumiantseva, 2002, p. 55).

Classical sociotics created by Augustinavičiūtėis being developed toward differentiation of type of informational metabolism (Meged V., Ovcharov A.) and toward integration of type of informational metabolism (V.D. Ermak, N. Prilepskaia). In first case from 16 form of 256 types are informational metabolisms. In second case, as one type of informational metabolism, it is considered such mono-groups as ethnos, states, countries, social institutions, social layers and etc. As result of conducted researches there were found following individual types of informational metabolism of people and countries: Russia (Esenin), the USA (Jack London), England (Stierlitz), France (Hugo), Italy (Napoleon), India (Balzac), Ukraine (Draiser) (Prolepskaia, 2003 p. 216-219).

Kazakhs mentality accords to sensor ethical extravert. In American typology it accords to ethnic-sensor-irrationality. Its philosophical credo is principle 'Life is given only once'. Its activity philosophy is 'One should work in joy'.

Negative intuition of time characterizes events, global forecasts connected with it, anticipation of results, foresight of dangers and catastrophes, irradiation in insurance from misfortunes, count of mistakes of the past. Arsenal of the given function includes imagination and fantasy. Hence folklore can be significant of this phenomenon. In following chapters will be analyzed Kazakh ethnical essence according to folklore analysis. Since the only authentic product of informational metabolism is presented through quotations, let us turn to Kazakh proverbs. In proverbs of Kazakhs are fixed both eternity and either unsteadiness of nature. The Earth never gets old; Nothing changes on the Moon; There will not come Summer, till gulls arrival; If raven begins to caw there will be cold wind, if ducks begin to wail, there will come Summer (Adambayev, 1997, p. 53).

Fairy tales can also show ethnical peculiarity. In fairy-tale 'Er-tostik' father of the youngest daughter-in-law Kenzhekei asks Ernazar (father of Er-Tostik) not to stop caravan at night near tract Sorkuduk in order to escape great misfortune for Kenzhekei. Because of arrogance, Ernazar did not follow warnings and was caught by old hag Zhalmauz Kempir. He could be killed and he agreed to give his favourite son Er-Tostik in order to be saved. She-wolf warned son-in-law dzhigit not to touch clothes of his wife earlier than 40 days passed, in order to escape misfortune. Dzhigit did not keep his promise and burnt wolf's skin and nearly could lose his wife and his life ('Wolf and dzhigit').

Only god's people Baksy-Shamans could foresee and forecast future and be mediator between the God Tengri and people. They could raise competitive spirit of military, actively meddled in military actions causing misfortunes, natural cataclysms on enemies. Baksys communicate with supernatural essences, the other world. They foresaw future by telling fortunes on constellation of cancer (Jauza), on sheep's shoulder, by color of fire and fat, on beans. They cured ill people, could insinuate spirits of woods, mountains, steppes, earth, and water and could be friend with them. They were able to win unclean spirits (Orynbekov, 2005, p. 23-37).

Time of nomad is oriented on future. 12 years cycle of time accords to life of a horse. It is reflected through oriental calendar. Nomad lives both in the time of external cosmos (year and seasons of the earth), and either in the internal time of cosmos (inside of animals, cycle of conception and birth of animals) (Gachayev, 2007, p. 80-83). Positive business logics orients on values, norms and evaluation of close surroundings: work must be organized economically, effectively, rationally and enterprisingly. Horse, as 'tank' of nomadic civilization, friend and partner

of warrior, supplied nomad with steppe drink kumiss and meat for winter sogym. Tools for riding (bits, stirrups, and saddles) and equipment of a saddler with trousers, boots, heel, folding bow, arrows with metallic point had improved with beginning of iron melting. At this time was formed artistic tradition of ‘art of animal style’. Important attitude to horse was reflected in proverbs: Good horse is a companion of a man; Horse is a king of domestic animals; Shepherd on foot is like dead man, when he wakes up everything is eaten, shepherd on camel is sleepy, shepherd on a horse is the most dangerous shepherd (Adambayev, 1997 p. 25). All working hours of people were connected with needs for cattle-breeding. Cattle were the main mean of production and criterion of wealth, food, cloth, draft-cattle, and drug: Wealthy with sheep is wealthy with everything; Pain for cattle is pain of soul. Fairy tales delivers thinking. Wealth of Ernazar was identified with owning of such cattle like sheep, camels, and horses (‘Er-Tostyk’). In order to cure daughter of wealthy man it was required to cut heart of variegated sheep and rub with it body of a girl (‘Good and Evil’).

Any dwelling reflects national cosmos. Semiotic analysis of dwelling can reflect national world perception features. Dwelling of nomad is mobile constructed folded equipment which can be easily transported. Jurt, as model of the universe, is neatly constructed in accordance to national chronology and sun (clockwise). According to beginning of year chronology the first place was the place of a mouse. It was honorable part of dwelling ‘tor’ which was for guests and chests of goods. Then it was place of a cow which symbolized prosperity. Then it is place of a host – a tiger’s place. The next was place of gentle and obedient hostess as a rabbit. Storehouse was place of a snail. In the place of a snake there were kept dishes and utensils. Place of a horse which symbolized movement was in entrance. After this was place of ship for poor and younger people. The next was place of wise monkey where were kept guns, horse utensils, wineskins with kumiss. Place of a bird was for youths. Place of a dog was for men guests, symbolizing devotedness. Place of wild boar for the most esteemed guests and the most valuable property. This place formed circle with place of a mouse [(Altayev, 1997). Jurt relates a man with a nature than any other type of dwelling. Jurt does not have windows. It is covered with large felt mat which saves from wind (on each side). Nomads do not have yard as their world is the whole universe. Jurt does not have floor. Ground is covered with felt, carpets, blankets, and pillows which accords to ‘sitting pose of a nomad as riding on the ground’. Jurt has round form as a mirror which is open from all parts of space and steady readiness to repulse of an attack from any side. While attack of enemies all members of a family (either old men, and either children) operate exactly according to their functions. For nomads live body is more important rather than the ground and plants. Hence they are closer to animals. In kiiz ui (dwelling) he feels himself as in the skin of an animal. Along with food, clothes, transport and dwelling, nomads get from animals fuel for fireplace (fat, pressed dung). Nomads mainly use animal foods. Hence they have more features of wild animals; irascibility, jerk, soft cat’s walk and gracious cat’s sit. National food for nomad is specific as part of internal cosmos and mediator between inner and outer environment. Nomads do not have special method of processing of food preparation. Raw food preparation is realized by ‘utilization of natural resources by biological means of production (cattle)’ (N. Masanov, 1988).

Sacred knowledge of codes of Decalogue says: ‘In order to live fully one need to be in action all the time. Only in this case one day will be different from other’. Ester and his friend reveal secret of life of nomads: ‘Nomads do not have the past. They have only present, because of this they are happy’ (Koelie, p. 101-110, 224-227, 145-152).

Love for motherland, to the land of ancestors was sacred for nomads: Place where you were born is valuable; Raise your flag on your motherland; Motherland is a golden cradle; Home tract is his Cairo for him; A man is devoted to his motherland, A dog is devoted to place where it is full (Adambayev, 1997, p. 31). Even Herodotus mentioned that skiffs had zealous and scrupulous attitude toward perception of other’s customs. Because of this reason was murdered Anacharsis. However Tonyukuk who was educated in China was not against of mastering culture of neighbours. He supported an idea of preservation of ‘personality’, uniqueness’ of traditions and values of his nation. Even runic scripts of Orchon-Yenisei inscriptions were adjusted for Turkic pronunciation peculiarities. Insouciant acceptance of other’s experience without taking into consideration mental features can be dangerous for nation (Kasymzhanov, 1998, p. 80).

As a part of national cosmos and inseparable part of nation’s spirit was always considered music. Stringed instruments dombra, sibizgi, kyl-kobyz, which are close to human voice, brightly reflect inner world of a man. Music, as sound vibration with definite height, is fulfilled with overtones. They are numerous barely heard sounds

which are lined in a mathematical order and perceived by a human subconsciousness as a vertical. This very vertical unites upper, middle and lower worlds through mediator baksy with kobyz. This vertical is related with feeling of own body capacity (vertical of spinal column, chakra); it bounds with landscape i.e. genetically programmed sense of space of native nature of ethnoses. Language of Kazakh music is deep sacred. Complexity of space is reflected through narration of narrator's way of ascend and descend from mountain. Overtones make to go deep inside yourself. Vertical structure of musical instruments reflects relation of a man with the world of aruaks (spirits). Transfer in the levels of space is realized by improvisation (sincere feelings of a spirit) and creation of yourself in the structure 'rhythm in rhythm' (box in a box, one through another) (Amanzholov, 1998, p. 253-259).

World of nomads is full with good (sary ene) and evil (albasty) spirits. High esteemed were good spirits of ancestors 'aruaks'. Nomads worshipped, offered up a prayer and made sacrifices for aruaks. Military actions, funerals and other significant events began with mentioning their names. Umay was the one who could cope evil spirits. Nomads protected good spirits from evil spirits with sorcery, by making rounds, holding protective talismans as tumar, bones of wolf, feather of eagle, stones, fire etc. (Orynbekov, 2005, p.19-22).

Cunning was considered as prowess. Owing to cunning old man Kanbak was saved from his enemies. He was saved from fox who wanted to steal his fish and from giants who could kill him ('Kanbak shal). Quick wits helped a rabbit to drink got cold boiled water and get generous award from king of the animals a lion (sharp-witted rabbit). Swallow could conceal from snake queen truth about the most tasty blood –, blood of a man, pulling out a tongue of a gadfly ('Why is a man friend with a swallow'). For Kazakh philosophy it is peculiar non-university type, irrational philosophy thinking in non-philosophical form. Spirituality was more significant for nomads than economy and policy.

Life is an eternal struggle where wins the strongest. Being the strongest requires strong will and power. 'War of nomads is not directed to destruction, but it is directed on fulfillment of alive power' (M. Auzeov). Nomad, as brilliant strategist, had to thoroughly elaborate military tactics. They serve as tracing of defense, defense of dwelling. While attacking on line of settled enemy, nomads attack as waves: shoot arrows and scatter aside as radius alike to jurt's sphere. Second wave attacks and extends back, but this time from rear. As such nomads take into 'pockets' their enemies. This strategy which was innovation in Stalingrad battle was traditional practice from the very ancient times for nomads. For vital activity of a nomad high significance has hearing. He has improved circle orientation in space. Information about his surroundings he gets in the jurt. Windowless jurt and sitting pose strengthen hearing by body. Sensor type of individuality is reflected by 'body' which consequently as initial source of bearing reflects the universe. 'Kazakh is battered and meager as a golden eagle on a saddle and his eyes are either sharp-sighted... Kazakh is flexible, dexterous and resourceful' (M. Auezov). Body is rounded, oval, smoothed. Negative ethic of relations characterizes either good, either bad relation: courtesy and cynicism, respect and disparage. For nomads it is peculiar esteem toward graves either own, either enemy's. Each clan has its genealogy book where you can find consecution of generations (M. Auezov). Nomads esteemed old men and their life experience. Youths showed respect to elders. There are well known Kazakh proverbs: Family without grandfather is a family without blessing, family without grandmother is a family without defender; Elder brother is support, younger brother is helper. Oriental hospitality is unquestioning order of tradition. In any time of the year and day it was compulsory to accept guest who was considered as Hizr (kind angel) (Adambayev, 1997, p. 40-45).

### III. Conclusion

Concluding above given examples from Kazakh, nomadic and Turkic folklore, we think that in perspective in this situation must be as such: many cultures one civilization. It would mean that Kazakhstan is developing its unique culture in the sake of civilization which is common to all humankind. Today we should speak about elaboration of unity of people, their movements to each other from their inner world. On this basis there must appear and prosper wealthy multicentricity of cultural creations and cultural differences. In order to solve contradictions between multi culture followers and followers of dominating cultures we should mean 'spirit' of this dominating culture. Consequently we mean this society and culture as whole. Since something dominating will always exist in separate region because of its climate, landscape, peculiarities and natural resources etc.

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