

## The Role of Outstanding Personalities in the Kazakh Society: Comparative Analysis of the Kazakh Traditional Social Culture

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**ABSTRACT** The personal relationship between people, ability to feel the morality of all social instances, and its reflection in the behaviors of certain individuals and their authorities are like boundless blood circulation that promotes the preservation of social integrity of life unity. Closeness of people, mutual acquaintances, sense of respect, an ability to accept everyone as an inseparable part of a given society and the presence of moral values are some of the factors that maintain inflexible unity and stability of the social entity. Customs serve as sources of support for conventions. The majority of nations maintain stability of principles of customs and conventions to such an extent that, in reality, there is no necessity to adopt other norms. Conventions and prohibited norms have their own peculiarities. They are relative, and with the appearance of new circumstances, they might disappear, recommence and take another shape. There are several requirements regarding the realization of specific objects in order to maintain conventions and traditions. Customs and symbols or symbolic forms are believed to be examples of such objects. The social status of people, including khan, sultan, bek, tarkhan, patriarch, lord, biy and feudalist, who separated themselves from nomadic communities, was established by the activities they performed in the society along with spiritual and cultural factors. Respectively, this was supplemented by legendary properties.

### INTRODUCTION

Overall, the research objective is to explore widely debated issues in different cultures regarding the origin of individualism and collectivism and their evolving peculiarities in the context of the Kazakh social culture.

Specific objectives are as follows:

- To analyze the standard cultural self-identities in the Kazakh civilization.
- To find out the roots of Kazakh cultural self-identity principles and analyze their current innovative tendencies in globalization.
- To explore the individual tendencies that emerged from cultural self-identity, the negotiation process, and analyzing and revealing their forecast outcomes from the positive and negative effects to the national culture.

A person's sociocultural reflection depends on his/her "ego". As the decency of a person always accompanies them throughout their

lifespan, the cultural degree of human relations is considered to be the main feature. It necessarily puts forward an issue of "I", "you" and "he/she". Abai managed to grasp this understanding in the 19<sup>th</sup> century.

*Nature might die, humans will live,  
But it would not return, and share its happiness.  
Remaining the "Me" and "Mine" to the  
fate's leave,*

*Having thought of lost by the misleading  
consciousness (Kunanbayev 2005).*

Here, "Me" is neither about the smoothness of one's body, nor the purity of one's spirit, rather, it is about exclusive unity of named things. It is pertinent to consciously differentiate between "me" and an individual. In a broad sense of the concept, this is not only about a person, this is also about properties that are captured by "mine" (body, soul, spirit, house, spouse, children and friends). One is ready to put in all efforts to show his courage or support for their "Me". In the humanitarian sciences, more attention is focused

on the issue of “me”, consisting of soul and body. The person belonging to three elements of physical, social, spiritual is mentioned. The person’s physical area does not only include the body, but also includes the clothes worn by him and everyday things. However, the concept “individual” deals directly with the second and the third degrees of grouping, which has already been mentioned above. In the Kazakh literature, “individual” is used in a number of senses as the individual, which is a defender of his homeland and country, and he is a person who can take care of others. Thus, not everyone is capable of being the individual, unless he possesses some characteristic features of a well-mannered person. For instance, this is observed in the words of Zhambyl, “*Warrior has failed to be an individual, the country has lost its bravery and unity has been separated into small parts*”, or in the epic poem “Warrior Kambar”, “*You were born of another mother, being accepted as the individual by nation, hence, I restrain you*”. Therefore, if nationality is perceived as a sign of one’s moral and social features, if being a man is considered as a being a part of the whole, then, being an individual requires being different from others and standing on top (Hasenov 1997).

“Man” is one of the cultural oppositions to the “individual”. Usually, this concept is used in a religious sense. Generally speaking, the “man” means “being part of majority” and “the result of creation”. He sins much and expresses human weakness. Man is a living being, who lives as a part of majority in this life and who obeys God. When talking about “round and ordinary beings”, one means those who live their lives among people being a part of them. Having taken into account the prevalence of man’s “mediocre” and “moderate” characteristics, the researchers are eager to state that the word “nationality”, which is used to describe a person “being convicted as guilty” or “jailed”, does not correspond to the concept of “man”. Instead, the researchers offer “the subservient”, which is accurate and is a corresponding variant of the notion. However, “human weakness” should be comprehended as an understanding, where the degree of sin cannot be measured during the trial when a person makes a deliberate and conscious mistake and breaks the pacification and where he has evil intentions toward others.

## METHODOLOGY

The semiotic method based on the theoretical and methodological analysis is used in this research paper. This method is known as a summarizing system and therefore all techniques, such as information gathering, specifying, describing, comparing and contrasting, classifying, analyzing and methods of synthesis are widely used during the research process.

The empirical basis of this study focused on the research materials of culturologists and anthropologists from various sources, museum collections, data record resources, educational materials, methodological guidelines, visual materials, also the works of archeologists and ethnologists, the historians, experts in ethno psychology and history of art and their achievements concerning this research play an important role in reaching stated target.

This research paper intended to reach a decision by analyzing the semantic and typological characteristics of the Kazakh sociocultural traditional system and a special attention was paid to the architectonic unity and the genesis of the individualism beginnings created on the basis of historical analysis in the Kazakh culture. During the research process, the Central Asian and Siberian existing ancient historical materials were studied and compared to the modern researchers findings and such works had a positive impact on this study.

The methods, such as hermeneutic, classification, comparative, logical and historical, structural and functional and others existing in XX century cultural philosophy and anthropology are used in the study.

## OBSERVATIONS AND DISCUSSION

### The Formation of Cultural Subjects

The formation of individual cultural figures in the traditional Kazakh community undergoes three stages.

The morality has appeared at a certain stage of community or pretension of a private person that are phylogeny and ontogeny. Morality has to do with the stages of the regulation of human relations.

- a) *The stage of worship* means the extension from man’s “we” phenomenon to the universal unity, its inherence with the

world and other people, and the solidarity of human ideology with others.

- b) *The cultural stage* means the selection of cultural objects in case of the diversity of man's activities and human features. At this stage, natural norms of relations between people known as morality are formed, and basic moral values, such as liberty, goodness, badness and justice appear. The cultural stage ends up with emergence of civilization.
- c) *At the social stage*, values such as goodness, badness and liberty are replaced by social concepts, and being socialized in a certain community turn to social and legal norms.

According to the ethnographer, Tursynov who penetrated deeply into the consideration of this issue, he stated, "the second mythologizing resulted in the separation process of patriarchs from the community". The relationships of people, where no splits are observed in social connections, are regulated by the boundless domination of traditions, rituals and influence of mythology over community. In the first phratria (totem clans that have set restrictions for sexual intercourses), traditional rituals were carried out by each member of a community (Tursynov 2001). Later, when social life of dual phratria reached the extent of more complexities, the influential representatives of the community were gifted privileged functions to take part in different competitions as a leader on behalf of the entire clan.

Tursynov pointed out that "at this stage, the disputable relations of both parts of dual communities shifted to the rituals, and peculiar illustrations of dual mythology were shown during the common ceremony arranged for the whole dual communities, the purposes of which were to fix a subject matter of mythology and the tradition itself. Consequently, this led to the emergence of the ritual traditions where one struggles with self and to appearance of verbal skirmishes where every phratry imitated the contention of the patriarch. One of those heroes was shown to have intellectual and dexterous features and the second was shown to be an incompetent admirer of the first in mythology. The phratry, which defeated others in the ritual contest was honored to be the patriarch" (Tursynov 2001).

Sacral power of a patriarch had been extended by means of making a fetish of their roles in

society and totem beliefs were proper to the community that had a common background. The predecessors (totem) belong to a magical power that unites not only social phratry, but also the whole nation. Starting from the New Stone Age, the patriarchs began separating from other communities, which can be explained by their ritual mediatory service. Usually, patriarchs mastering deeply the content of traditional rituals became sacred among people who were of the same blood. Meanwhile, the military democracy had an impact on the separation of warriors, where anthropomorphic acts upon the first predecessor were complicated cultural functions of patriarchs. This stage was crucial to the formation of the songs, which chant about legends and heroic acts of ancestors, the ethnology, which tells about the creation of the humanity and the earth, and the genealogy, which explicates the historical development of clans and tribes. Scientists note that in a grouping of community, the substitution of the common totem by an individual sacred defender (nagual) played a significant role. Scientists call this tendency "the second mythologization". The nagual patriarchs were believed to be the most powerful of all. Later, it led to the formation of such understanding as "gentility". A gentle person is defined as a man who had a lot of famous ancestors in the past. Of course, the first mythological ancestors had not been abandoned at once. Usually, they were in a syncretic appearance with newly historic characters.

The power of patriarchs (gerontocracy) over nomadic communities can be related to the sociocultural basis of the separation of patriarchs from the communities. It gave its reflection when communal properties of the social formation started to crack, and were replaced by individual properties at the time of survival (cattle breeding). The substitution of the matriarchy by the patriarchy resulted in putting the roles of man on the first place, and the patriarch, fogleman, chieftain, and so on were picked among them. Actually, the social inheritance could be realized only on the basis of paternal right (Gabitov and Zholdubayeva 2012). The researchers mentioned again Fromm's opinion, "a maternal community was the center of society and a paternal community was the first in history to initiate the process of individualization". Patriarchal relations were maintained by gerontocracy and the influence of ancestors. The ethnographer, Sternberg put forward the following considerations concerning

this issue, “Genuine cult ancestors in a sense that these ancestors are people, who have the influence on the entire life of a man, and therefore, are regularly bowed in one form or another. This is notable, exclusively, in a highly developed culture. We find it namely there, where we notice the existence of the patriarchal formation, where the head of a family is praised to have a special prestige among his children, where the heads of families are the personalities with the great authority and possess the priority to kill or save lives of their children or other members of the family. It brings the feeling of subordination and fear, which chases them even after the patriarch’s death” (Ghabitov 1998).

Worshipping an ancestor’s spirit is closely related with the belief that predecessors had magic power. This was even proved by Shokan Valikhanov. In his opinion, sacred people were able to call “fire downpour” by means of common stones. The cult of ancestors could use belief to fetish for their personal needs. One of the examples of Turkic tribes worshipping fetish are seen in ancestors making an image of doll from silk, felt and wood to bow him. In accordance with scripts written by an Arab historian, Abu-Duleph, who lived in the X century, “Karluks believed that spirit of ancestors does not die, they protect us, and life is continued by death. Therefore, in 576 AD, when Kaghan Istemi passed away, captives were killed and buried together with him along with food and armor” (Omiraliev 1985).

The researchers see that in the legends mentioned above, personal power over communities is established with a help of sacral, traditional and ritual cognition. Of course, the ancestors can support their descendants in different complex situations. However, if one fails to express proper attitudes toward them, they might turn devil with a black power. That’s why acts of community, which were directed to a grouping of cult of ancestors, were a primary factor to preserve unanimity.

The next stage of individual formation has closely to do with a phase named by the Western culture researchers known as “vandal” stage. If one puts aside discriminative position while considering this understanding, one can figure out the following factors as regards this cultural phenomenon.

Shift of community from dual construction to sociocultural relations led to the emergence of a protesting community.

Mediums (chanter of epic poem, secret alliance of men, oracular, predictor, shaman) who were able to bind worlds of superior (God), middle (man) and inferior (ancestors), started to come to life.

Furthermore, chieftains and warriors who belonged to the “epoch of heroes”, separated from patriarchs. Social figures (feudalist, bek, khan, biy, tolengut, slave and plebs) that had to do with composition of material inequality appeared in that period.

According to the results of the investigations of historians, in Central Asia, the social formation and “figures”, which have just been mentioned above, appeared in the epoch of the Huns and kept its existence till the epoch of the medieval Turkic-Mongolian nomads. During the epoch of the last nomads (Kazakhs, Arabs, Turkmens, and so on), the phenomena, on which the researchers previously stopped, varied regularly and they could preserve their particular character. However, the exploration of the epoch that would have given the evidences about the appearance of families and nomadic clans with the same individual roots remains a “vague” issue concerning the social culture of the Kazakh history. Despite the fact that in the Western literature (Bahophen, Morgan, Mid, Boas, Malinovskiy, Tailor, and so on), where the families and tribes are divided into patriarchal and matriarchal stages, the researchers, who bind their interests with the study of the Kazakh cultural history, do not find it necessary to focus on such stages. Therefore, the socio-cultural formation is studied with neither historical processes nor ethnographic contexts. To the researchers’ knowledge, the traditional Kazakh families and clans started to form as a result of the second social grouping. Due to the fact that there was no possibility to continue the generation of beks and warriors, they preserved the custom of the seven descendants. A special method for the investigation of the precise history in reference to the issue is required. After the formation of the patriarchal families, the totems and the naguals passed their souls to the spirits of the brave warriors and successful chieftains by means of worshipping of the latters. There were too many conflicts in nomadic ways of living. Because nomads had no definite territory, they were occupying others’ area. For instance, one who was the first to occupy the untouched territory had a right to announce it as his property. Other com-

munities, once they became stronger, struggled for pastures, which caused frequent battles (Gumilev "Searching for fantastic kingdom"). During such battles, the members of clans used the names of ancestors as a slogan to get their support. The names of the chieftains and clan leaders, which turned slogan, became ethnonyms in many Turkic nations. For instance, Alasha Khan is alash, Ozbek Khan is ozbek, Noghai myrza is noghai, and so on. The separated personalities, particularly in epic poems, are given a versatile depiction in periods of raid.

A warrior belongs to a cultural character with an acknowledged bravery and power that enables him to sever from community. He is able to put a bold front on in cases of raid as well as in the days of invasion and protect his nation, which is exposed to various severe natural disasters. For example, the legend "Manas" says, one Kirghiz warrior Syrghak defeats one-eyed giant Malghun, who is invulnerable against bullet and pike, by stabbing his single eye. In Firdovsi's "Shahname" Rustem hurts a foul giant Isfendiyar with a two edged bow arrow. There were also heroes with extreme power of nature. For example, Alpamys was "bulletproof and invulnerable against the sword" that Manas always failed to kill him. A hero's individual quality is given in a universal character. For instance, one takes from "The Legend of Korkyt Ata" an example that describes the battle of warrior Bisat against Cyclops. Abubakir ad-Dudari put down an epic poem of Oghyz on a letter and handed it as a present to an Egyptian ruler of his time mamluke kypshak Nasyr Kalauyn. The legend about "Tobekoz" was first investigated by a German scientist Dits. He compares Tobekoz with Homer's "Odysseus" Polyphemus, thus Greeks reach a conclusion that this legend originally came from Eastern countries. The Turkic legend says that Bisat's uncle had stroke root of the clan named Kiyat. Archeologists found an image of the single-eyed giant, which was cut out on the stone along Enisey. This shows that such risky places as "Holy Stone" (Tarbaghatai), "Holy Brown" (Shynghystau), "Cave of Kazykurt" (near Shymkent), "Dragon Cave" (Along Atasu), which later became famous for having religious backgrounds, at early ages were likely inhibited by dangerous devil creations and giants (Shu 2000).

This text helps the researchers to come to the following conclusion, that, a hero is a person who first gained independence from the nature.

His strength and courage dominate over natural powers.

Of course, it is worth defining opposite social qualities and destructive actions of the "cultural hero". However, an image of a cultural hero, in the mythological, genealogical and historical recollection of nation, will be equal to God (Shokan Ualikhanov (2015) says, "Every Kazakh becomes a ghost of his own body after death, which is accompanied by brave and peaceable qualities of him in life"). Cultural hero Prometheus presented fire to mankind, Tolaghai brought mountains, and Kabanbai, Nauryzbai and Bogenbai saved their nation from genocide.

In cultural texts, real heroes are those who unyoke their nation. For example, Karluk Kegmener Ulgeuly, who lived in the 8<sup>th</sup> century, was looking forward to the existence of such figures.

*"No man to defend nation suffering from robbery,*

*No way to escape destruction, my heart is painfully beating.*

*Slaughter, which took lives of many, finally Dear, it is long time my nation lost days of happiness and laughing.*

*No cloth to wear, no provision to be fed, No chance to live, it is coming to end.*

*Today or tomorrow I believe the bright day will come,*

*Will I regenerate to see a man venturing to defend?!"* (Satershinov 2001).

Ybyraiev, who deeply studied epic poems, says, "The life goal of a cultural hero is to be a defender of his nation". Therefore, every representative of his ethno-cultural system protects his personal natural area. "Cultural heroes of Kazakhs and their ancestors aim to defend nomadic communities." This community has not been formed as a source of existence to live in the earth, but became the aim of entire nation and respected heroes to self-forgetfully defend it. In legends, places and rivers, relatives and nations are not comprehended in an isolated way to the nomadic way of living. Everything goes one after another. Once a nation loses places and rivers, it loses chances to live. One needs to take care of that nomadic community to protect the whole nation and the places where they live (Akatay 1998).

The warrior, who conquers the enemy's beautiful cities, bastions with tall belfries, palace with its garden, does not spend the stable life there, at long last they prefer to live as nomads the way

to which they are accustomed. According to the logic of epic poem, it is somewhat difficult to get actions of warriors who stay to live settled life in cities in the cause of a charming girl. Defeating enemies but staying in their cities is equal to betrayal. The warrior has to return to live as a nomad (Ybrayev 1993). Cultural heroes, such as chieftains, beks, khans and sultans along with warriors who were able to serve pretty well for their nations are believed to be parts of military democratic social formation. In ancient Turkic culture, elitist figures were considered saints, and they were gifted honorable places in the trinomial world. For example, there is a belief that Hun's God was created of the Heaven and was shown much favor by shine of the Sun. Later, after the acceptance of Muslim and invasion of Genghis Han, social structure formed of aristocracy (dignitaries, governors) and plebs has come to life reflected in the nomadic culture of Kazakhs.

### **The Power and Person in the Nomadic Community**

Before Turkic communities accepted Islam, social positions of governing classes were under the control of specific traditional and ritual principles. Overwhelmingly, this tradition was directed to set restrictions on the power of khans and beks in the interests of community. Therefore, it is unreasonable to touch upon autarchy and despotism in reference to this cultural integrity. For instance, Chinese historians state that in the Turkic nomadic communities, khans and beks have little privileges to compare with other tribal members. But they are supreme to others in the battlefield (Ybrayev 1993). Researches point that there was a tradition known as "de-throne of khan" among nomadic tribes. This is somewhat similar to the archaic meaning of "slaughter the leader for the goodness' sake", which occurs in the works of Frazed and Frader (2001). The custom has been preserved in Kazakh khanate. For example, there is an argument by Orynbor Governor, Vakonskiy: "Strong patriarchs and group of people as addition to treachery toward khan, makes their property his stock" (Artykbayev 1995). One more argument is that "after Abilkhair reached an agreement with Russia to be a part of it, the general public meeting come to the decision of sentencing Abilkhair Khan to death and sultan Barak realizes this collective capital sentence" (Artykbayev 1995). Also, Ualikhanov puts forward the same evidence. "Khan Abylai was the first till his days to have bound-

less power. He was the first with his wise advices to have restrained strong patriarchs and sultans who were against khan's power, thus he managed to appeal to these authorities, and he got an opportunity to realize capital sentence which had been decided by collective intelligence of community gatherings" (Ualikhanov 2015).

It is said that kaghans ("ruler" in Turkic tribes) as Bumyn, Estemi, Bilgeh, Kultegin and Tonykok followed "national" principles, and China endangered social integrity of Turkic nations. Behind Chinese spread of silk, ways of living, religion and mentality laid an intention to conquer Turkic nations. That is why there was a necessity to strengthen internal unity.

The contribution of the ruler to form the republic, to preserve it and to put all efforts in order to strengthen it was enthusiastically narrated. "If Elteris had lost heart, if he had not ruled the country, and if he had not been existing altogether, or if Tonykok had not ruled the country and had not been existing at all, Turkic nations would have no country, no people and no leader". But this situation would not be resolved, if the nation and community, beks and people had no well-knit relationships. One legend, which sums up the issue about the moral relations between nation and rulers, says, "If Turkic nations did not separate from their kaghans, from their beks and from their birthplace, they would live a happy life, they would be at their home and they would see no despair and sadness" (Orkhon – Enysey Scripts 2000).

Of course, one is far from exaggerating roles and positions of leaders who are presented as cultural heroes. Insufficiency of power with one focal ruler might aggravate tribal separatism. Humilev stated, "Consequences that led to historical damnation of Turkic nations were clanish clashes" (Gumilev 2001).

Historical events have been mixed with mythological references. Warriors and khans are born and live wonderful lives and are brought up quickly. They can talk to their horses, possess superpowers, are patrons of people, invisible ghosts, ancestors with hair, and they are supported by sacred spiritual preceptor or saint ghosts. It seems like reappearance of past and distant space. Time and place fuzzily tie up with cultural hero. Auevov puts forward the following idea concerning the issue: "Many historic narrations that tell about one particular khan and

princess, or let it be about the wise, are assembled around these characters. Sometimes, historic narrations are assembled as volumes about one great historic era. Historic narrations of Russians touch upon “sunset Vladimir”. Historic narrations and tales of Arabs are mostly about Aron Rashid. Legendary narrations of Kazakhs that occur after Noghai Era are told around epoch of “biy Ormanbet”. Then separation of community from Nogai who called themselves Kazakhs, and formation of Kazakh khanate are reflected in the historic narrations that have been assembled in the epoch of “Khan Zhanibek” (Kul-Muhammed 2000). Historic conversation gets one closer to cultural heroes. Moreover, it makes them alive in one’s fantasy. Therefore, Kobylandy and Alpamys, Edil and Edigeh, Zhanibek and Abylai seem to be the contemporaries. Cultural heroes are characters who give object lessons and teach to make appropriate choice between badness and goodness. This side of the issue requires further analysis: “Vast majority of prominent chanters and poets devoted their attentions to various significant historic events and participants of those cases. Multiple occurrences of the name, Abylai in the legends and narrations of the 18<sup>th</sup> century serve as evidence to suppose so. In an epic poem, he is described as a person who took part in the battles of Central Asia between Kazakhs, Zhongar Republic, China and some other khanates. Hence, he becomes the center of social life. It is known to everyone that there were other great khans who had run their government before Abylai came to power. There is a reason of Abylai not being the central character to all of these legendary narrations. Originally, features of the past heroes, who formed themselves starting as the first ancestors or cultural heroes and later were compared to God, have not been deeply analyzed yet. It seems they tend to be figures with no dependence on others.

In the society of Kazakh nation and their ancestors, it would be misleading to give Marxist “feudalistic” and “operating” characterization to the relationships of social groups and classes. It can be explained by the fact that values of nomadic communities, basing on family relations carried different characteristics. As regards this issue, famous researcher, Murad Adzhi says, “Things are not as much valued as actions and spirituality among nomads. Eastern cultures and ideology had a belief that spirituality must be worshipped much rather than material basis.

Things made of gold make those substances appealing outside. Even a horse was valued much rather than gold. Sword and bow were similarly appreciated”.

“Three desires were considered as sacred for prairie life of nomads. These are to curb a horse, to live on meat and to marry. Psychology of the Eastern person, who masters Eastern culture, formed according to the principle where spirituality is over material things. This is a very important case, and promotes comprehension of many historic events and tragedies of people” (Manassova 2015).

Of course, there are plenty of disadvantages of economic inspiration for the nomads like, stagnancy of labor production and absence of technical innovations. This led nomadic communities to make progress on their own with no influence of the development process of the Western countries, Russian and China.

Specific research results showed cultural solutions for the evolvement of human relations and reduction of social inequality in the nomadic communities. For example, famous for the research of Kazakh history of cultural law, Saken Ozbekuly analyzing principles of Abay’s Shar meeting said, “A person who does not offer livestock for slaughter or dinner party is punished to pay a fine with a sum equal to one camel’s cost or present a shapan (Kazakh national cloth)” (Satershinova 2001) Georgi with sufficient background knowledge about Kazakh steppe, put forward the arguments where they find that Kazakh wealthy people shared their stock with beggars, and they kindly expressed their gratitude by glancing on the stocks of the patron. People were shared some part of the stocks as a sign of God’s kindness by the one whose amount of stock had been increased. If one’s expectations were not realized, people had right not to cover expenses. However, if the stocks ran into total extinction because of any of natural disasters, or if the stocks got lost, or if they were slaughtered, or if there were some other instances which had fatal results, “those people who once had been aided by him/her and were supplied by any provision from his/her side present their own stocks forever” (Artykbayev 1995). It is also worth stating that there are several traditions, such as gratuitous distribution (to sacrifice wealth to disabled people, beggars, sick people or orphans), doing red (to buy a stock dismembered to 12 parts, and give money to the owner) and sincere

kindness (to render aid to a person who has suddenly fallen from riches to rags). Hospitality is the basis of these traditions. This phenomenon is evidenced by so many truthful arguments in the works concerning history of Kazakh culture. The researchers devoted their attention to hospitality, which should be presented as a norm, teaching decency and habit in the mythological and sacral sense. For example, Alash Khan shared his wealth with his three sons and said, "You tend to spend the nomadic ways of life, which creates opportunities for any passer to find shelter in the bazaars and trading places for some money. As you had no such advantages, this puts obstacles for your generations to keep good relations. When you set off on a long journey you do not take stocks and therefore I would like to give you some directions: do not ask for money after offering dinner, be as a guest in the house of a stranger, use your right to have free meal and accommodation; take the fourth part of my wealth, but do not spend it for your own needs; it should be considered as the property remained for heritage of generations" (Kul-Muhammed 2000).

### CONCLUSION

It was stressed in the concluding part of this research paper that the cultural relationship between community and individuals is different in every civilized system. For instance, for the future prosperity of the Kazakh culture it is not needed to be limited either in exclusive Western individualism principles nor the Eastern communal platform.

Of course, social unity in the legends and myths is given as having none of its dark and negative sides and described as a community to which one should strive for. If one devotes one's attention to the consideration of differences between chronicle and mythological cognition of the history, then it is worth mentioning the existence of slaves and people among nomadic communities who do not belong to the "elitist" class. Days of peaceful life were deliberately distorted in the historic cultural texts by presenting existence of people with immoral behaviors and habits, conflicts and disputes between siblings and scenes of brutality or force, clashes and internal conflicts caused by material inequality and limitation of human rights (this is not only Marxist theory, but it is universal characterization).

Two different programs to construct civilized individuals are practiced in modern Kazakhstan,

creative capacity is lower and archaic feeding from mind and its major features are the tribal, clan and lineage, and totalitarian inertia. It is considered that the culture is insignificant and profitless, "inferiority complex" or "national mania", it is afraid of exemplifying civilized comparative research types, hold back the truth, new myths, and laying of the repressive mind or consciousness.

The next program is aimed at constructing the self in compliance with the contemporary world requirements and it is offered as a guided study of the Kazakhstani social culture:

- The central position of the subject.
- Considering a culture as a universal regulating mechanism and socializing.
- Stop being manipulated thus to manipulate individuals' mind.
- The peaceful cultural values of the twentieth century (democracy, human rights, civil society, sustainable development, tolerance, non-violence) need to be constructed in the modern Kazakh society.

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