

Problems of Psychology and Ethnic Psychology of Nomads -Kazakhs in the Works of Abay Qunanbaev

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ABSTRACT

The relevance of the presented problem in this paper is conditioned by the fact that the study of the psychological heritage of Abay Qunanbaev contributes to the formation of psychological competence of future psychologists and allows the hoisting of the national model of education in line with Bologna process. The purpose of this article is to gain an understanding of the psychological characteristics of nomads - the Kazakhs from the standpoint of scientific psychology. One of the important tasks is to attract undergraduates to the writing of a thesis on this topic and replenish materials for a monograph on this basis. The main research methods are theoretical-methodological, comparative analysis and a hermeneutic way of interpreting of the psychology of the nomads. Understanding of the psychology of the nomads in the work of Abay Qunanbaev "Words of edification" from the perspective of scientific psychology enriches psychological science of Kazakhstan, increases psychological competence of psychologists, readers and contributes to the development of the Bologna process at the national level. The proposed research method allows exploring of the other unexplored fields of the cultural heritage of nomads.

KEYWORDS

Psychological competence; nomads; hermeneutics; comparative analysis

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Introduction

In comparison with other peoples the nomads of Kazakhstan within one century had been subjected to such psychological shocks that didn't see the Chinese, Japanese and Americans, who lived about 300 years on a single Constitution. In the early twentieth century, the nomads from the feudal system, bypassing capitalism, jumped into socialism. And in the late twentieth and early twenty-first centuries, the nomads returned to the wild market "capitalism". All these

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destructive things were reflected in consciousness, in psychology of new nomads in one family, were representatives of two eras lived: of the feudal and the socialist system (Beckman & Heckhausen, 2008). The older generation became accustomed over time to new rules, orders, and a new generation was formed in isolation from its roots. Russian language was imposed as the state language and the native language began to go out of use in science, government. The new type of nomads appeared, who was cut off from native roots, without knowledge of their native language, customs and traditions of its people.

Works of Abay Qunanbaev (1992) in psychology were not studied, the lack of national psychology with ethno-psychological bias was not seen anywhere except Abay. Abay is not only an expert of the human soul, but also a poet, a thinker and his psychological portraits of nomads and other members of ethnic groups differ by imagery, accuracy of descriptions. The flaw in the psychology of Abay is a lack of psychological theories, terminology inherent to modern science, but the content and logic is consistent with this science.

Currently, these psychological upheavals are associated with globalization. One of the most powerful destroyers of national identity, psychology of nomads is the world wide web, the availability of mass culture alien to the culture of nomads (Asankulova & Kalymbetova, 2014; Rozieva & Oldfield, 2015)). All these advanced technologies, especially in education, have a negative impact on mental processes in the educational process of students. Under the guise of reforms the trilingual, entry tests to universities are introduced, all students are weaned from logical thinking, logical from a competent oral presentation. All this on a subconscious level destroys the mental development of the nomads, has a permanent effect on the genes of the nomad. Such nomads can't be identified with their native people because they do not know their native language, cannot play folk instruments, do not know the customs and traditions of their people.

One of the projects of globalization in education is the Bologna Declaration, which aims to standardize European higher education. This deeply scientific, democratic project allows "in line with the Bologna process to develop a national systems of education."

The nomads of Kazakhstan have an outstanding representative of the enlightenment, poet, thinker, philosopher, teacher – Abay Qunanbaev (1845-1904). The 150th anniversary was marked by UNESCO in an international scale in 1995.

The problem is that in the educational process, valuable folk-psychological heritage of nomads hardly used, in particular the work of Abay.

Methodological Framework

The peculiarity of the psychological legacy of Abay is that he wrote using the language of poetry that is common to all nomads. Every nomad in the soul is a poet and what he thinks, sees, hears, tries to express in the form of poem, verse, sayings and proverbs. In these verses there are all the nuances of the psychology of nomads, but there are no special terms of psychology as a science. Therefore, in this article we will try to show a comparative analysis of the psychology of nomads from the perspective of modern psychological science. In Abay's verse psychology is hidden in poetry, Professor Garifolla Esim (2013) at Almaty national pedagogical University named after Abay proposes a method of hermeneutics.

Modern interpretation of Abay's psychology is impossible without comparisons with the scientific psychology of foreign and Russian psychologists. A feature of the psychology of Abay is that it describes mental processes as a condition of the human soul and he knows very well the psychology of the Russian, Uzbek, Tatar and gives it in the poetic sketches in comparison with the psychology of the nomads, their relatives. He often denounces the negative psychological traits of his relatives on the background of the positive traits of Russians, Tatars, Uzbeks and other peoples. In the second Word Abay compares the psychology of neighboring Nations and its characteristics has not lost relevance in the present time: "Now I know there is no such plant that Sart would not grow (Uzbek - Kazakh), there is no such place, which Sart – merchant would not have been, there's no such thing, which they would not have fashioned. People live in harmony without hostility. While there was no Russian merchants, the Sarts delivered Kazakhs clothes for the living, shrouds for the dead, bought herds of cattle, which a father and his son could not divide. Now, with the Russians, Sarts were the first to adopt innovations, And noble landowners, and mullahs educated, and craftsmanship, and luxury, and courtesy – all Sarts have." Here is the essence of psychology of Uzbeks, their hard work as a national trait of character, their ability to trade and sell locally grown labor. Here Abay characterizes hardworking Uzbeks, the market people from nature.

Similarly, he characterizes the Nogais (Tatars): "Looking at Nogais, I see that they can be soldiers, to endure hardship, humbly meet death, cherish school, revere religion, can work and amass wealth, to dress up and have fun."

"We, the Kazakhs work on their bais (rich man) for a measly living. Our bais they are being driven out of his house: "Hey, Kazakh, the floors below you is not for your dirty boots to be trampled on." One can feel problems of interethnic tolerance in each line, when the the country of nomads was dominated by religious intolerance of another's religion, another's language. (Konkina & Yessimkhanova, 2014)

Ethno psychology of every nation in the psychological portraits is given through the results of work, so he considered productive labor to be a powerful means of educating of people. He writes: "their strength is that they constantly study the craft, work and do not spend their time in humiliating strife between them. The enlightened and noble Russian is out of the question. We can't compare with their servants." In these lines humanism of psychological heritage of Abay is manifested, through the recognition of the shortcomings of nomads he specifies the path to enlightenment (Geller, 2015; Gold, 2016).

In the era of globalization Abay's idea of ethno-psychology extends its boundaries, the descendants of nomads adopt the culture of the world, with the first class they learn three languages, many science subjects are taught in three languages: Kazakh, Russian and English. Knowledge of language, cognition of world culture is a complex mental process and any result is the product of a complex mental process.

Some descriptions of psychological concepts in the works of Abay are more modern, more scientific, than in the works of the Soviet psychologists, but not contrary to scientific psychology. It is appropriate to talk about the scientific value, credibility of Abay's judgments. Words of Abay sound more heartfelt,

soulful, didactic than dry scientific terms. This is the power of Abay's psychology.

Abay is the founder of the ethnic psychology of the Kazakh people, he clearly criticized the shortcomings of his ethnic group, called to enlightenment, to follow the example of other Nations that have made progress in life.

Abay Qunanbaev (1992) can be called a poetical psychologist of the Kazakh people. Those who are familiar with psychological science can confirm this to be the case. His works can be called the psychology written by the language of poetry. Scientists psychologists write based on scientific psychological terms. Abay's whole palette of psychology of the Kazakh people and the peculiarity lies in the simplicity of the description without technical terms, but they sound more precise, easier for common reader.

We are impressed by the description of human nature given by Abay in 32 Word: "the vessel that holds the mind and knowledge - the nature of man," of course, the accuracy of the translation is not observed, it affects the understanding of the reader. In fact, Abay in the Kazakh text of these lines writes about the "chain armor" keeping the body of a warrior. Chain armor as we know protects the body from arrows, pique, swords. Abay says about the protection of the mind, attention from all sorts of useless information that just clog up the brains of a person. This is the position put forward by the Abay in the late 19th and early 20th centuries is relevant today in the age of the world wide web. Abay clearly indicates that one need to show character to keep in the memory what was read that is knowledge and science. Not a secret now everywhere, young people don't read, don't memorize, and hope to pass credit exams using smartphones, the Internet. Possession of knowledge and the mind in the context of cultural-historical approach in psychology and education is the highest mental function of the brain.

Abay holds the idea of the formation of human character through doing science, through the acquisition of knowledge. Through doing science Abay indicates the importance of creating a strong memory. This idea of Abay is confirmed by the theory of A.N. Leontyev (2002) "Parallelogram of memory development," where exercises are a tool for the development of memory and memorizing.

In the 32 Word Abay writes: "Hard to memorize something that is new to you, then there will be the desire to seek, love of learning, memory will learn and engrave what you have seen and heard" . Thus the concept of human nature is not a single definition, but a whole process, mental process, mental state of a person. The formation of human nature involves a chain of appearance, development and formation of mental phenomena which logically maturing transform the man to form his own character. Character is a whole range of activities, this is a state of higher mental functions of the brain. The nature of man by Abay has a moral aspect. For example, he writes: "by gaining knowledge, don't set ourselves the task to obtain through them some benefit". Very relevant point when students beg for a good rating. Abay gives these students an accurate methodical recommendation of moral character. To the moral side of character formation Abay pays more attention: "if your thoughts wander, and you're looking for science because of a thirst for hoarding your knowledge is the same as the attitude of stepmother to stepson". This moral aspect of human nature is interpreted loosely in psychology, but the nature of

man first of all is characterized by a moral side, whether you're a scientist, a statesman, a religious figure. The greatness of Abay that he considers the character in the context of moral values, it is valuable only from the standpoint of morality. For example Abay writes: "by studying science, put clear and supportive goals, not strive to acquire knowledge in order to be able to argue with others." Abay criticizes the rhetoric, arrogance, argument for argument's sake, where demagogues would compete in eloquence. It is a bad sign, it is a bad manifestation of human nature.

The goals of man should be noble, to be benefit to people from your activities as a scientist.

Abay does not exclude a scientific argument, opposing with other scientists to establish the truth. And not only controversial helps to establish the truth, but also form a person's character and qualities such as toughness, belief. "Reasonable disputes help to regain firmness in the belief of the correctness of one's own positions." Thus, the character according to Abay is in belief, and this is a very important factor in nature. School, the University forms a belief through the acquisition of knowledge and it is a complex mental process. The student knowing the truth through the ready truth has to memorize, to believe and convert to his own belief. This process is the algorithm of acquiring new knowledge, this is the way in science. This problem has become urgent in recent times, when there is a devaluation of education as a manifestation of the world crisis in education.

Abay in a person's character above all puts faith and belief "if you reached the truth, do not back down from it even under pain of death. If your knowledge is not able to convince you, don't think someone else will appreciate them. If you did not appreciate Your knowledge, how to expect recognition?" (Abay, 1992). The acquisition of knowledge requires all human power, it is a fusion of knowledge with the soul of a person, it is a particular mental state and the formation of a new mentality, a new vision of the world, unknown to others. Example is scientific feat of Rikhman, Giordano Bruno whose confidence of their own scientific vision of the world was above their own life. This is the belief and faith in the truth that is in science, writes about it the Abay. Man himself must prove through his actions faith in his beliefs, the content of which is science itself. If a person does not believe in his own strength, not convinced how can he convince others in something? This is the practical manifestation of human character. The character according to Abay should be based on the belief that is *iman*. Abay maintains in the Iman of the two positions: the first is faith in science, knowledge; the second is the belief in the customs and traditions of his people. Priority Abay gives to science and knowledge. According to Abay the Truth is synonymous with the word Science. In thirty-eight Word about it is told accurately: "to Seek the Truth (science) can only people devoted to their faith who have reached the peaks of science with the strength of the power, with rare courage, spiritual steadfastness" (Abay, 1992). Abay proclaims science a new kind of Iman (faith) that comes only through the character and activities. He encourages develop character through the understanding of the causes of all phenomena. But the cause of all the phenomena according to Abay depends on the Creator and he is not knowable without knowledge of God. Therefore, the next component of nature is the love of God. Many Western scientists have come to believe about the existence of the Creator (Maslow, 1954; Maslow, 2014).

Abay pays great attention to the improvement of human character through education and research. It is activity is an instrument for character formation. This does not contradict the theory of activity of a major Soviet psychologist A.N. Leontyev (2000). After all, man is a product of his own activities. Abay writes: "there are two arms that contribute to the enhancement of knowledge. One of them is *mulakhaza* (Arabic. the subtle art of controversy), and the other *mukhaphaza* (Arabic. firmness in defending its position). These skills must be continually improved. Without reinforcing their confidence is impossible to increase knowledge." (Abay, 1992).

In order to lead a delicate, scientific controversy you need to know the special terminology in a particular field of knowledge, which implies extensive academic knowledge. And only from a position of such knowledge it is possible skillfully, knowledgeable defend their scientific position. Here Abay denotes on constant self-improvement and replenishment of one's knowledge. He warns about the disastrous shortcomings of human nature like laziness, carelessness, idleness of the mind. And again, purposeful human activity, according to Abay creates real character. Therefore, the formation of the character by Abay has activity, moral, philosophical, ethical character. We in this problem research fully confirm the scientific position of Abay Qunanbaev (1992) thinker, scholar, poet, citizen of the nation.

The interpretation of Abay's concept of the character of man differs from the interpretation of official psychology, but the content does not contradict, it complements and develops this concept and placed particular emphasis on the relationship of this concept with the mental state of a person, gives the reader a true landmark for the formation of a private character and important is, in our vision, the moral aspect of human character which is valuable in our crazy era, where the concept of morality in the nature of man is not considered valuable.

Thus from the point of view of Abay's psychology knowledge is a psychophysiological concept, it is the Supreme good, and all the new knowledge bring satisfaction to the human soul, as a special mental state.

The human character is the constant pursuit of activity-knowledge, to know always, everywhere, actions and activities should be directed to the acquisition of new knowledge, a strong will should lead all the actions, thoughts, mind according to the theory of the gradual development of actions (Galperin 1976).

Character is a repository of knowledge. The character of man is compared to a vessel to store knowledge.

A person's character is a moral essence of man and in the activities and in science and in politics.

In conclusion, Abay writes: "in order to achieve the intended purpose and to be faithful to his duty, in the character of a person there must be persistence, determination, strong will, able to preserve the sobriety of mind and purity of conscience" (Abay, 1992).

All outstanding personalities both in politics and in literature, in science, had the character, described in 32 Word of Abay. Because the character according Abay contains activity as a form of existence of the individual, morality as the core of personality, the ethics of the beauty of the character, strong will, without which there will not be a character, a clear mind which ensures the conclusiveness of character.

Discussion

According to the theory of the structure of character according to B.G. Ananiev (1977) Abay's cognition of the character of the peoples has important point - its vital contents, this determines the character of the nomad. As it is shown by Abay in the second Word this differentiates characters of Russian, Kazakh, Uzbek (Sart), Nogay (Tatar) from each other. A person's character is determined by the attitude to reality, the goals and objectives of its activities. If in the works of B.G. Ananiev (1977) and other Soviet psychologists. Soviet psychology develops the problem of character in terms of a historically specific class-based approach, the works of Abay describe it in a specifically historical way of life of nomads, this is the peculiarity of the interpretation of the character by Abay. Abay calls on their relatives to change the way of life on the example of more progressive people and in this psychological ideas of Abay coincide with the position of B.G. Ananiev (1977) and other psychologists that "human relationships, define the integral system of conscious action for the acquisition of knowledge". In formation of the character motivational validity of the action can be traced. Famous psychologist V.G. Aseev (1997) exploring the problem of motives writes: "motivational activities are an essential part of the character of the individual, Abay also tells about the motives of acquisition of knowledge, but not using the term "motive," this speaks to the implicit understanding of the concept of motive. To character-forming components Abay includes: high morality: "don't go into science for profit", in this passage there is a moral evaluation of character, expression of the attitude to science that is relevant today, so the moral component of a person's character plays a leading role in the works of Abay and B.G. Ananiev (1977), commitment: "any case should be done purposefully", conviction, willpower: "if you reached the truth, do not go back down from it even under pain of death. If your knowledge is not able to convince you, don't expect someone else evaluate them. If you did not appreciate your own knowledge, how to expect recognition?".

Human character Abay considers through life maintenance of the nomads. Abay is not satisfied with the living contents of nomads and he criticizes his relatives for it.

The same position belongs to B.G. Ananiev (1977), his "Construction of a character": "From its life content each trait represents a certain attitude of the individual to the environment, to life conditions of its development".

Abay describes nature in relation to knowledge, to science, that is not contrary to the psychological theory of B.G. Ananiev (1977). Only in relation to science, Abay displays the internal structure of the character that coincides with the position of psychologists.

The life and work of scientists and ascetics (Giordano Bruno, Galileo, Copernicus, Satpayev), and many others only acknowledge the truth of Abay's judgments. Hence it can be concluded that vital relationship, different situations, differently reveal the essence of the variety of human characters. For nomads, relatives of Abay the education of the Kazakh people was actual ,

therefore Abay gives the interpretation of the character from the condition of actuality of life's reality.

The value of psychological judgments of Abay is in that he is the first in the era of nomadism in the great Steppe has tried to understand the nature of nomads, his relatives, change them for the better, tried to turn in the direction of advanced human civilization. Therefore, methods of the study of Abay correspond to and reflect the level of nomadic civilization, but not without rational modern science approaches in psychology, and in this there is scientific nature of Abay lines. A new approach of Abay in the interpretation of the concept of character is in that character-building depends on the process of scientific activities, that is, science requires dedication, strength, will, perseverance, faith in the truth of scientific discoveries, conviction. Human consciousness should be protected from useless, distracting information, the mind must submit an armored vessel where do not penetrate anything that interferes with science. This thesis is relevant today, when the youth don't read books – all is replaced by smartphone, Internet. In this respect, in the psychology of Abay the base can be traced on other cultures and the orientation of the nomads on their own self-development, enlightenment. Psychological knowledge of nomads and other Eastern cultures, the bright representative of which is Abay, cannot be fitted into the framework of classical psychology, but heavily cultural-historical approach is traced in the study (Asmolov, 1996).

Conclusion

Abay Qunanbaev (1992) is the founder of comparative ethno psychology of the Great Steppe, his works are turned to the psychology of his relatives-the nomads, whom he wished to enlighten and tried to set them on the path of truth. His psychological sketches are written in the language of poetry, and this is probably an advantage over other scientists.

Every word of Abay can be devoted the whole study, it is tight for his words and spacious for thoughts and everyone reading it can't throw these noble verses. His words are addressed specifically to the reader that is why the "Words of edification" is a reference book for many scholars, and public figures.

Psychology of nomads, his relatives is explored on the example of public-Patriarchal customs of the nomads, some psychological terms are quite modern, for example: a person's character and its description, perception, memorization. A special role Abay gives to the concept of Iman (faith) which is not belief in God (Allah) but belief in yourself, in science, in truth. Iman according to Abay is a synthesis, the result of all human activities. This is a very important aspect of the human psyche for the first time is used by Abay in his psychological writings. Abay uses a new term Iman (faith) that many psychologists do not use for ideological reasons, but specifically describe what kind of Iman and explain that without faith in science can't be a scientist. If the students would believe in knowledge, many of the problems of training and education would be solved. Only Iman (faith) in what You do forms a person's character - the most important conclusion of Abay psychology. This is the strength and the novelty of the psychological heritage of Abay Qunanbaev (1992).

Some psychological descriptions correspond to modern psychological theories of psychologists. For example, in the thirty-first Word, which is dedicated to the memory, perception, memorization a logical scientific explanation is given. He writes, "there are four causes that contribute to the perception and memorization of the heard information:

- first, one need to establish himself spiritually and to be steadfast;
- secondly, one need to listen to the advice of smart people attentively with open hearts, with willingness and desire to understand the meaning;
- thirdly, thoughtfully and repeatedly to repeat these words and fix them in the memory;
- fourthly, one should avoid the harmful properties of the mind, even if he has to be tempted by these powers, not to follow them (Abay, 2000).

The concept of the character is displayed by Abay using the attitude towards science as one component of reality.

This technique is used by the author in the solution of problems in physics, students are forced to read till the students do not understand the meaning of read and not reformulate the condition of the physical problem. Full understanding of the problem is fifty percent of its solution. This is indicated by a famous scientist-psychologist A.N. Leontyev (2000; 2002), Professor of Moscow State University named after Lomonosov when conducting a psychological experiment on the formation of memory and memorization.

Abay accurately described the algorithm of perception and memorization of the read and heard, the student reading out loud hears himself and it is very important for the formation of the psyche of students. Currently, the psyche of students, in the age of computer, information technology, in the age of smartphones is formed from the outside and one can say that the psyche is not formed properly and is not adequate to the content of education and upbringing. It has become psychological, pedagogical and didactic problem of the century of globalization. This can be contrasted by the achievements of modern psychological science, and psychological heritage of the peoples in each country. For not to be destroyed spiritually in an age of rampant mass culture, information technologies one need to rely on his roots of folk culture, for the nomads of the great Steppe, from this point of view, the psychology of Abay and its content is the cornerstone of spiritual self-preservation of nomads. In his works Abay psychological world of nomads, peculiarities of the spiritual experience of the East is trying to reconcile with the enlightened world of other ethnic groups. And it was time for a fresh look at the spiritual world of the East, about this wrote well-known Orientalists, it is no secret that Western psychology is in permanent crisis, moved away from the subject of psychology as a science, and on the contrary Abay brings us back to the origins of psychology, subject of psychology (Asmolov, 1996).

Abay's psychology is closer to its subject of study, more spiritual, closer to the subject of psychology – soul. Classical psychology looks like the world of atoms and molecules, but there is another world – the world of quantum particles, where everything is blurry, not systemically, where the world has a

wave nature as the human soul. The psychology of Abay can be called quantum psychology of the human soul.

Disclosure statement

No potential conflict of interest was reported by the authors.

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