

Ecological Culture of Kazakhs: Ethnopsychological Aspect

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Abstract. In this article the ecological culture of Kazakhs from a position of ethnopsychological aspect is proved. The ecological culture of Kazakhs as the specific direction ethnopsychological researches in the context of ecological science is identified. Legitimacy of Kazakhs ecological culture model existence as interdisciplinary category is proved. It is shown that complication of ideas of the Kazakh ethnos as to ecological-social system of interactions demands the corresponding correction of conceptual bases of its ethnoecological and ethnopsychological research. The Model of Kazakhs' ecological culture as a complex of household, ceremonial, natural and ecological elements of activity of the Kazakh ethnos is proved. Enters into structure of Model of Kazakhs' ecological culture, concept about ecological culture of Kazakhs, the ethnopsychological procedural mechanism of Kazakhs' ecological culture, everyday household life of Kazakhs, ceremonial life of Kazakhs, ecological harmony and ecological equilibrium of Kazakhs with the nature.

Keywords: ecology, ethnoecology, ethnopsychology, ecological culture, ecological culture of Kazakhs, Model of Kazakhs' ecological culture.

1.Introduction. Scientific researches on ethnic ecology cover a wide range of problems of ethnoses interaction with the nature and the social environment, questions of adaptation and life support of ethnoses, preservations of the ethnocultural environment. Within these researches the priority is given to ecology of resettlement groups, sociocultural ecology of country people, creation of unique ethnic cards etc. Researchers published many considerable works in which the detailed analysis of a subject field of ethnic ecology with emphasis on ethnoecological crises and problems of an ethnic survival of the small people, questions of acculturation and loss of ethnic values, a stressful condition of ethnic consciousness etc. (McMichael, A.J. [1, p.107], Royce, A. P. [2, p.33], Zhumabaeva, Z.E., Kenenbaeva, M.A., Asenova, N.S., Sakenov, D. Zh. [3, p.1222], Schermerhorn, R. A. [4, p.85], Scott, M.M. [5, p.295], Gokalp, Z. [6, p.47], Vessuri, H. [7, p.135], Van den Berghe, P. L. [8, p.254], Hunt, G. [9, p.29], Mast, R. [10, p.65], Christy, M., Moroye and Benjamin, C., Ingman [11, p.588], Edward Shils [12, p.257], Kenenbaeva, M.A., Asenova, N.S., Zhumabaeva, Z.E., Sakenov, D. Zh. [13, p.1217], Sakenov, D.Zh. [14, p.1217]).

There are noticeable works of authors in the field of ecology (McMichael, A.J. [1, p.107], Royce, A. P. [2, p.33], Zhumabaeva, Z.E., Kenenbaeva, M.A., Asenova, N.S., Sakenov, D. Zh. [3, p.1222], Schermerhorn, R. A. [4, p.85], Scott, M.M. [5, p.295], Gokalp, Z. [6, p.47], Vessuri, H. [7, p.135], Van den Berghe, P. L. [8, p.254], Hunt, G. [9, p.29], Mast, R. [10, p.65], Christy, M., Moroye and Benjamin, C., Ingman [11, p.588], Edward Shils [12, p.257], Kenenbaeva, M.A., Asenova, N.S., Zhumabaeva, Z.E., Sakenov, D. Zh. [13, p.1217], Sakenov, D.Zh. [14, p.1217]) in

which the questions of ethnic ecology, formation of ethnoses and ethnicity are in a varying degree raised.

That circumstance that practically all authors (McMichael, A.J. [1, p.107], Royce, A. P. [2, p.33], Zhumabaeva, Z.E., Kenenbaeva, M.A., Asenova, N.S., Sakenov, D. Zh. [3, p.1222], Schermerhorn, R. A. [4, p.85], Scott, M.M. [5, p.295], Gokalp, Z. [6, p.47], Vessuri, H. [7, p.135], Van den Berghe, P. L. [8, p.254], Hunt, G. [9, p.29], Mast, R. [10, p.65], Christy, M., Moroye and Benjamin, C., Ingman [11, p.588], Edward Shils [12, p.257], Kenenbaeva, M.A., Asenova, N.S., Zhumabaeva, Z.E., Sakenov, D. Zh. [13, p.1217], Sakenov, D.Zh. [14, p.1217]) on ethnic ecology represent ethnology, ethnography and sociology, is more rare - ecology and philosophy while the ethnopsychological method of research remains less demanded. Ethnopsychological approach to judgment of ethnic ecology problems is exposed to undeserved criticism.

Today it is necessary not only to put theoretical problems, but also to carry out the applied development demanded by life within adaptive approach when the culture is perceived as ethnopsychological adaptation system, from this point of view ethnos adaptations to the natural and welfare environment of the dwelling. Today studying of the principles and regularities of purposeful interaction of ethnoses with the natural and social environment is necessary. Such approach has the purpose harmonization of this interaction in interests of the real and future generations of concrete ethnos.

The purpose of the real research is justification of ecological culture of Kazakhs from a position of ethnopsychological aspect, introduction to a conceptual field of ethnic ecology of Kazakhs' ecological culture category and justification of its methodological value for the analysis of ethnosocial development of Kazakhstan, and also quality standard of ecological and ethnopsychological factors of life support of ethnos in a certain natural situation from this point of view of their sustainable development.

2. Methods.

Carrying out integration approach to identification and the characteristic of separate structural elements of Kazakhs' ecological culture, in work we relied on general-theoretical researches in ecology, philosophy, psychology, geography, ethnology, cultural science, history, ethnography, ethnopsychology and other sciences. Specifics of research are based on various ecological, ethnopsychological, geographical, ethnological, culturological methods, including modeling, system, comparative-historical, ethnopsychological, structural-semantic, ethnocultural, complex, structurally functional, and also integration and acculturation.

3. Main part.

Ecological culture – part of universal culture, system of the social relations, public and individual ethical standards, views, installations and values concerning relationship of the person and the nature; harmony of human society coexistence and surrounding environment; the complete adaptive mechanism of the person and the nature which is realized through the relation of human society to surrounding environment and to environmental problems in general. The ecological culture of Kazakhs is a harmony of Kazakhs' coexistence and surrounding environment in the places of residence, existence at Kazakhs of a rich set of the ethical standards concerning relationship of the person and the nature, that is existence of high natural ecological culture at Kazakhs, equally as well as at other ethnoses.

In Kazakhs' ecological culture a peculiar ethnopsychological procedural mechanism is found:

1. External manifestation of ethnic traditions of ecological culture of Kazakhs.
2. Imitation and assimilation by younger generation of ethnic traditions of Kazakhs' ecological culture.
3. Integration and harmonization of ethnic traditions of Kazakhs' ecological culture in the conditions of ecological and ethnopsychological factors of life support in interests of the real and future generations of ethnos.

All this ethnic mechanism which we will conditionally call Model of Kazakhs' ecological culture is realized in:

- a) everyday household life of Kazakhs and
- b) ceremonial life of Kazakhs.

A) Everyday household life of Kazakhs kept on traditional norms of ecological behavior in life in the conditions of ecological and ethnopsychological factors of life support (an environment condition, ethnopsychology of the relations):

1. This and ecological division of labor.
 - 1.1. As man's works were considered:
 - care of numerous cattle, preservation of pastures;
 - furrier's works;
 - carpenter's works;
 - military science;
 - communal affairs, protection of the nature;
 - functions of the head of the family in the direction of harmonization with the social and ecological environment;
 - material security;
 - protection of a family and environment of life support;
 - protection of interests of a sort in harmony with the nature etc.
 - 1.2. Female types of works:
 - milking of numerous sheep, cows, mares, female camels;
 - oil beating;
 - preparation of various dairy products;
 - daily baking of bread;
 - millet beating;
 - manual grinding of grain;
 - collecting and delivery of fuel;
 - wool painting;
 - spinning, knitting;
 - embroidery;
 - rug weaving;
 - production of chii;
 - tailoring;
 - cooking from environmentally friendly products;
 - cleaning of a yurta;
 - washing;
 - education and care of children in harmony with the nature;
2. This and status situation, and ecological behavior of the man and woman in a family and society:

2.1 Man's ecological status:

- the husband – the head of the family;

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- he makes decisions on the main questions of a family and its harmonization with the nature;
- represents a family in a community;
- for it traditional norm of man's behavior is:
 - courage;
 - fearlessness;
 - backbone;
 - determination;
 - ability to behave;
 - restraint in everything;
 - not verbosity;
 - tranquillity;
 - readiness for a feat and protection of a family and nature.

2.2 Female ecological status:

- obedience and submission to the husband;
- femininity;
- fidelity to the husband;
- not verbosity;
- restraint.

In what essence of it, so-called subordinate of position of the woman in the past? In Moslem and Christian doctrine understand not a slave state as humility, and something other. To be obedient – means to render reasonable obedience to the one who is put over you the head (the Koran, 4:38); (Bible, 1 Box. 11:3) [14]. This installation was for ecological protection of women and in interests of a consent in a family. This reliable ecological shelter for the woman to whom many troubles and dangers will threaten in life. In our opinion, at such ethnoecological order the wife is an absolute wife, and the husband – the absolute husband. In the world surrounding us the woman is exposed to an environmental risk of physical attack, so, needs protection of the husband. This fact is well-known and is never challenged by any of cultures: it finds reflection in any national legend. In ethnoecology of Kazakhs there is a saying remarkable in this respect: The father – the mountain. Mother – a spring at the foot of the mountain, and the child – a reed at the coast.

In rich ceremonial life of Kazakhs ecological culture were accurately fixed in ceremonial and ritual actions and situations in the conditions of ecological and ethnopsychological factors of life support (an environment condition, ethnopsychology of the relations):

- ban (list of an ethical ban);
- education (list of ethical rules and decencies);
- Nauryz (Great day, New year of Kazakhs);
- Altybakan (national game, entertainment of youth, game has huge value in knowledge of art, the nature, views of youth, their relationship);
- Assar (labor help of a community);
- Anshylyk(hunting);
- kuzem Shai (cattle hairstyle holiday);
- koi bastya (knitting ceremony);
- kymyzmuryndyk (labor ceremony of the first test of kymyz);
- sabanty (crop holiday);
- sayatshylyk (hunting with hunting birds);
- salburyn (a hunting holiday of competition of young Dzhigits) and other ceremonies which substantially entered ecological culture of Kazakhs.
- everyday situations from national ecological culture [14].

In the contents everyday situations from national ecological culture described the short, bright and finished on sense various ecological events, the facts, acts, actions, etc. Thanks to skillful and tactful use of everyday situations from national ecological culture, the senior generation formed at children ecological consciousness, ecological concepts, judgments and belief. During the story of everyday situations from national ecological culture, through an explanation there was an assimilation by younger generation of separate ecological concepts, acts of ecological behavior outdoors.

The structure proved by us to ecological culture of Kazakhs was included into the maintenance of Kazakhs' ecological culture Model which is given in figure 1.

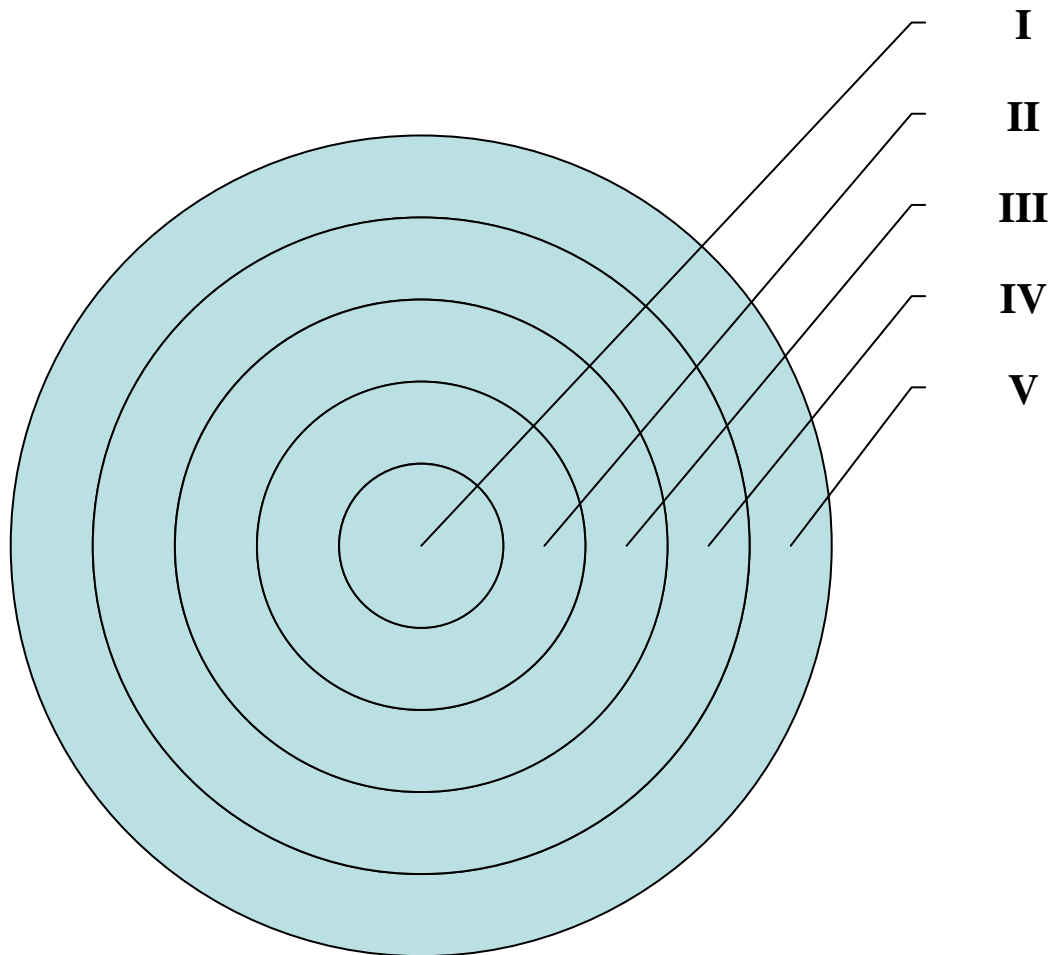


Figure 1. Model of Kazakhs' ecological culture.

The explanation to figure 1. Model of Kazakhs' ecological culture:

I – Ecological culture of Kazakhs.

II – Ethnopsychological procedural mechanism of Kazakhs' ecological culture.

III – The everyday household life of Kazakhs based on traditional norms of ecological behavior in life in the conditions of ecological and ethnopsychological factors of life support (an environment condition, ethnopsychology of the relations).

IV – Ceremonial life of Kazakhs where ecological culture were accurately fixed in ceremonial and ritual actions and situations in the conditions of ecological and ethnopsychological factors of life support (an environment condition, ethnopsychology of the relations).

V – Ecological harmony and ecological equilibrium of Kazakhs with the nature.

Thus, in national ecological culture the youth since the early childhood passed ecology lessons through Model of Kazakhs' ecological culture, through everyday household and ceremonial life and took in ethnic society the ecological place and the status in harmony with the nature. In our opinion, it corresponds to expediency and ecology of two floors. The ecological mission of female and man's floors consists in performance of two ecological functions by them: conservative (preservation of properties of a look) and progressive (acquisition by a type of new properties). The male realizes progressive ecological function, and female – conservative, providing a posterity invariance from generation to generation. The male is the advance ecological party of human population assuming function of collision with new ecological living conditions. If they are rather strong, new genetic tendencies which can be transferred to posterity are formed and promote ecological equilibrium. In ecological culture of Kazakhs proceeded from quite simple ecological truth, to bring up courageous men and womanly women in harmony and balance with the nature.

Thus, the Model of Kazakhs' ecological culture can give invaluable food for future development of modern model of ecological culture, and also enrich the content of ecological education in the direction of maintenance of ecological equilibrium.

4. Conclusion.

Characteristic property and the main function of Kazakhs' ecological culture is preservation of ethnocultural, ethnopsychological, ethnodemographic balance, at the same time, the main property of Kazakhs' ecological culture is an ability to produce ethnocultural identity.

Model of Kazakhs' ecological culture – complexes of household, ceremonial, natural and ecological elements of activity of the Kazakh ethnos.

One of key elements of Kazakhs' ecological culture – life support of ethnos, is equilibrium in character and includes, except food, demographic, spiritual, moral, ecological and other components.

The ecological culture of Kazakhs is directed, first of all, on natural, material and social adaptation of ethnos.

The growing interest of society in ecological culture of Kazakhs and ecological situation in general is caused by sharp violation in the last decades of ethnocultural, ethnopsychological, ethnodemographic and ethnogenetic balance, and similar violation finds quite distinct regional specifics (drying of the Aral Sea, an erosion of soils, desertification).

5. Conclusions.

One of arguments in favor of identification to ecological culture of Kazakhs are served by reality of ethnic space - as peculiar order of existence and self-expression through social forms of ecologically identical community of Kazakhs. It is the most important indicator of integrity of the Kazakh ethnos in its identification characteristics and covers an ecological, sociocultural order of its life. Through ethnic space the Kazakh ethnos in unity of interaction of ecological and social components self-actualizes.

Originality of our research, in difference from other researches (McMichael, A.J. [1, p.107], Royce, A. P. [2, p.33], Zhumabaeva, Z.E., Kenenbaeva, M.A., Asenova, N.S., Sakenov, D. Zh. [3, p.1222], Schermerhorn, R. A. [4, p.85], Scott, M.M. [5, p.295], Gokalp, Z. [6, p.47], Vessuri, H. (DOI: [dx.doi.org/14.9831/1444-8939.2015/3-1/MAGNT.7](https://doi.org/10.2478/1444-8939.2015/3-1/MAGNT.7))

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The ecological culture of Kazakhs is an indicator of an ethnic community, unity and which interaction with the ecological environment forms ethnic ecological system.

The main achievement of our research that the Model of Kazakhs' ecological culture as a complex of household, ceremonial, natural and ecological elements of activity of the Kazakh ethnos, can give invaluable food for future development of modern model of ecological culture and also enrich the content of ecological education in the direction of maintenance of ecological equilibrium.

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