

About the study of Kazakh culture: historical aspect

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

Key words: *Culture; Environ; Ethnoculture; Ethnohistorical; Culture of Kazakh; Model of Kazakhs' culture*

1. Introduction

Some historical aspects of the study of Kazakh culture; Accession of Kazakhstan to Russia led to the fact that in order to study the geography, natural resources, economy, history, ethnography and scientists began to come here, travelers; In the XVIII century, in 1769, one of the first expeditions to the edge of the head of Pallas. The result of this was the work of «Journey to the different provinces of the Russian Empire» (1773). In 1772, N. Markets published «Day notes journey of Captain N. Rychkova in the Kirghiz steppe - Kaisak in 1771» Major step in the study Russian in Kazakhstan was the publication in 1832 of books AI Levshina «Description of the Kirghiz Cossacks, or Kirghiz steppes and Kaisak hordes». A central place among the representatives of Russian culture, who have made invaluable contributions to the study region, occupies VI Dahl, who in the years 1833-1841, being an official for special assignments in the Orenburg governor; he studied folklore, life and customs of the Kazakhs. In 1833, during the collection of the material of the Pugachev rebellion in Orenburg and Uralsk visited Pushkin. In the XIX century, Kazakhstan was among the researchers, scientists of international renown, such as PP Semenov – Tyan - Shan (1827 - 19N's), head of the Russian Geographical Society. He explored the Central Tien - Shan Mountains, traveling through the Altai, Semirechye and Central Asia. Under his leadership, has been compiled and published a multi-volume study, «Russia. Complete geographical description of the fatherland». Two volumes of them, «Kirghiz territory» and «Turkestan», devoted to Kazakhstan

and Central Asia. It describes the geographical conditions, natural resources, history and way of life of Kazakhs. Also studied the geography, flora, fauna, Kazakhstan, its natural resources N. Severtsev, IV muskets. A great contribution to the study region has made orientalist, specialist in Turkic philology, ethnographer, St. Petersburg Academy of VV Radloff (1837-1918 years). He studied the customs, rituals and folklore of the peoples of the Altai, the northern regions of Kazakhstan, surveyed the Seven Rivers. His publication «Examples of folk literature of Turkic tribes» contains Kazakh fairy tales, epics, lyrics. Also known scientist - orientalist, archaeologist, and linguist, Academician V.V. Velyaminov the laser (1830-1904 years) in the books «Study on Kasimov kings and princes », « Historical information about the Kirghiz kaysakah» consecrated many key questions in the history of Kazakhstan. History of the region studied AI Dobromyslov, N. Aristov, M. Krasovskiy and others. Data collection on the history, ethnography, geography also involved officers of the General Staff of the Russian administration officials, political exiles. In the development of culture and social thought in Kazakhstan in the second half of the XIX century, the important role played by the scientific community and cultural institutions. Departments of Russian Geographical Society were opened in Orenburg (1868), Omsk (1877), followed by Sub-Division in Semipalatinsk, and in 1897 - the department in Turkestan. They published collections, which published material on the history, ethnography and geography. They have collaborated Kazakh intellectuals, for example, a corresponding member of the Orenburg Branch Geographic Society was Altynsarin who published collections of their own in his study. In the second half of the XIX century in Kazakhstan were established regional

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statistical committees, who published reviews of areas, including materials for statistics, history, ethnography and culture. For example, in Semipalatinsk regional statistical committee participated Abay; Engaged in the study of Kazakhstan and other scientific organizations: Society of Agriculture, lovers of archeology and history of the East, lovers of natural science, anthropology and Oriental Studies. In Kazakhstan began to open public libraries. One of the first public library was opened in 1883 in Semipalatinsk; Acceding to the Russian influence on the development of education. Children of wealthy parents were educated in madrassas Bukhara. Samarkand, Khiva, Tashkent. Children ordinary nomads, mostly boys, get the basics of literacy musulmanskih maqtab. Educational institutions secular began to open due to the need to prepare the officials of the colonial system: translators, clerks. Such were discovered in 1786 Asian school in Omsk, in the School of Government in 1789 in Orenburg, they were taught Russian and Kazakh children. In 1825, the Cadet Corps was established in Orenburg, and in 1846 - in Omsk, they prepared the military professionals and administrative officials. The first Kazakh secular school was opened in 1841 in Bukeyev Khanate, and in 1850 in Orenburg in the Boundary Commission; poorly developed female education. Only thanks to the efforts of Altynsarin in 1887, it opened a school for girls Irgiz. In the years 1890-1896 were opened Russian - Kazakh women's college in Thurgau, Kustanaj. Karabutak and Aktobe. The first professional educational institutions were Turkestan Teachers Seminary, founded in 1879 and Orenburg Kazakh teacher's school, opened in 1883. Later, teachers' seminaries were opened in Aktobe, Vern, Semipalatinsk and Uralsk. For all the pre-revolutionary period, they prepared 300 teachers Kazakhs. Also in the XIX century, were discovered agriculture and medical school, but there was not a single school. In the second half of the XIX century lived and worked outstanding representatives of the Kazakh culture Ch Valikhanov Altynsarin, A. Kunanbayev. Chokan Valikhanov (1835-1865 years) was born in the fortress Kushmurun to 12 years studying at a private school in 1847 and enrolled in 1853 graduated from the Siberian Omsk Cadet Corps with the rank of cornet Army cavalry. In 1855, as adjutant - general of the Governor of West Siberia Gasfort he took part in the trip from Omsk to Trans-Ili Alatau, where pawned strengthen the faithful. During this trip, he collected and compiled a wealth of material on the history, religion, customs and folklore of the Kazakhs. In 1856, he took part in the expeditions of the Ala - Kul to the Issyk -Kul, as well as to Kul'dzha. The results of these travels, he wrote: The Diary of a trip to Issyk -Kul, Notes on the Kirghiz. He recorded excerpts from the famous Kyrgyz epic Manas, and on the results of the trip to Kul'dzha - Western province of the Chinese Empire and the city of Yining. In February 1857 he was elected a full member of the Russian Geographical Society. In the years 1858-1859 Charles Valikhanov first time since

Marco Polo traveled to Kashgar, where he assembled a unique historical, ethnographic material, unique relics, manuscripts, letters, art. The result of this trip was the major work. On the state Altyshtar or six cities in the eastern Chinese province of Nan Lu (Small Bukharin); 1856-1861 years - this time its stay in St. Petersburg. He worked at the Military Committee of the General Staff of the accounting, Asian Department, Geographical Society. Here he was in contact with the orientalist Vladimir Grigoriev, VVelyaminov - Grain, A. Beketov, VP Vasiliev, writer Fyodor Dostoevsky, friendship which lasted more from Semipalatinsk, and he spoke with poets AM Maikov, J. P. Polonsky. In the spring of 1861, he fell ill and was forced to return. April 10, 1865 in the village in the tract Tezek Cohen - Togan he died. Charles Valikhanov left a rich scientific heritage, which, besides the already mentioned works also included Ablay, Kyrgyz genealogy, Arms Kirghiz in ancient times and their military armor, Notes on judicial reform, About Islam in the wilderness, Traces of shamanism among the Kirghiz, The Kirghiz encampments and others. He left numerous sketches, drawings, sketches, drawings. His contribution to science is that it significantly reduced the white spots in the Russian and world science practically neglected at the time of the regions of Central Asia, Seven Rivers, Kyrgyzstan and East Turkestan. He assembled a unique material on the history, ethnography, folklore, literature, political, social and economic development of these lands. He was one of the first to introduce into scientific reservoir of historical sources such as the Kazakh and Kyrgyz epic folklore. He was the first in the formulation and solution of some key problems in the history of the Turkic peoples such as ethno genesis, social structure, political situation, the national liberation struggle, the role of Islam in their lives; During this period, actively worked Kazakh educator, social activist, teacher Ibrahim Altynsarin (1841-1889 years). Early lost his father, he was raised by his grandfather, the famous beating; Troop sergeant Orenburg Border Commission Balhozhi Zhanburchina. Then he studied at the School of the Kazakh Border Commission. Ibrahim Altynsarin is scientist in the field of pedagogy ethnography and folklore. He was the creator of Kazakhstan in primary and vocational schools; thanks to his efforts have been opened in the province female, handicraft, agricultural college. In 1879, he was appointed inspector of schools Turgay region. He wrote textbooks, Kyrgyz reader, Quick Start Guide to Learning Kyrgyz Russian language, published excerpts from the Kazakh epic Koblandy - warrior, Janibek - warrior, the materials on the history of Kipchak Seitkulov, Baiul and others. The ethnography in the Notes Orenburg branch of the Russian Geographical Society, he published an article, Essay on the customs in courtship and marriage among the Kirghiz authorities Orenburg, Essay of customs at the funeral and memorial service at the Kyrgyz Ministry of Orenburg. The path to progress his people he had seen in education. In the

second half of the XIX century, continued to develop folklore. Its themes were historical events, heroic personality, generic relationships and love; received national recognition such as akyns Shozhe, Shortanbay, Suyunbai, Zhambyl, Sarah and others. Along with the development of folklore developed and written Kazakh literature. It was an outstanding representative of Abai Kunanbayev (1845-1904 years). Abai was born in the mountains of Chingiz Semipalatinsk region in the family elders kind Tobykty and initial education at home and then in the madrassas. He was an expert on customs and traditions of Kazakh people. Abay has combined folklore, poetry and eastern Russian, European classical literature. In 1886, he wrote the poem summer and the following years of his life were in poetic creativity. He translated into Kazakh works of M. Lermontov, Pushkin; Abaya is called the face of the Kazakh people. The most fully his philosophical views are reflected in a prose work «Gakliya» whereas aphorisms, proverbs, philosophical miniatures represented the quintessence of the challenges and achievements of the Kazakh people. In the period under review in Kazakhstan published the newspaper Vedomosti Akmola oblast, Kyrgyz newspaper, Orenburg leaf" and others. April 28, 1870 published the first issue of ualayaty Turkestan in Kazakh and Uzbek languages; developed the art of music and general recognition of folk composers Kurmangazi Sagyrbayev, Dauletkerey Shigaev, Tattimbet Kazangap, Yklas Dukenov, Birzhan - sal Kozhagulov, Zhayau Musa Bayzhanov. In the period under study there were many works of eminent artists of Kazakhstan, its nature, the inhabitants. These are drawings and paintings of Taras Shevchenko, who served in the years 1847-1857 the link here: Kazakhstan on the horse, Kazakh children - Baygush, Kazakh nomad camp on Kos - Aral and others. A special place is occupied by paintings V.V. Vereshchagin, who in the late 60's, early 70's and visited Turkestan wrote his famous series of Alatau Mountains, The mosque Khazret Yasavi and others; Developed decoration home decoration, home decoration, household items, clothing, and other articles of hides, leather, fel, metal, wood, stone, transforming them into works of art. Thus, the socio-economic development of Kazakhstan in the second half of the XIX century was largely due to the final transformation of the edge of the colony of the Russian empire (Schatz, 2000), Borsukbayeva, A., (2009). Scientific researches on ethnic environ 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 environ of resettlement groups, sociocultural environ 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 environ 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. (Abylhozhin, (1997); Agadjanian (1999); Akatay S., (1998); Borsukbayeva, A., (2009); Gokalp, Z., (1959); Hunt, G., (1997); Kenenbaeva, M.A., Asenova, N.S., Zhumabaeva, Z.E., Sakenov, D. Zh., (2013); McMichael, A.J., (2001); Mast, R., (1974); Royce, A. P., (1982); Sakenov, D.Zh., (2006); Schatz, Edward, (2000); Schermerhorn, R. A., (1970); Van den Berghe, P. L., (1981); Vessuri, H., (2002); Zakharov, A., (2004). There are noticeable works of authors in the field of environ (Abylhozhin J., (1997); Agadjanian, Victor, (1999); Akatay S., (1998); Borsukbayeva, A., (2009); Gokalp, Z., (1959); Hunt, G., (1997); Kenenbaeva, M.A., Asenova, N.S., Zhumabaeva, Z.E., Sakenov, D. Zh., (2013); McMichael, A.J., (2001); Mast, R., (1974); Royce, A. P., (1982); Sakenov, D.Zh., (2006); Schatz, Edward, (2000); Schermerhorn, R. A., (1970); Van den Berghe, P. L., (1981); Vessuri, H., (2002); Zakharov, A., (2004) in which the questions of ethnic environ, formation of ethnoses and ethnicity are in a varying degree raised. That circumstance that practically all authors (Abylhozhin J., (1997); Agadjanian, Victor, (1999); Akatay S., (1998); Borsukbayeva, A., (2009); Gokalp, Z., (1959); Hunt, G., (1997); Kenenbaeva, M.A., Asenova, N.S., Zhumabaeva, Z.E., Sakenov, D. Zh., (2013); McMichael, A.J., (2001); Mast, R., (1974); Royce, A. P., (1982); Sakenov, D.Zh., (2006); Schatz, Edward, (2000); Schermerhorn, R. A., (1970); Van den Berghe, P. L., (1981); Vessuri, H., (2002); Zakharov, A., (2004) on ethnic environ represent ethnology, ethnography and sociology, is more rare - environ and philosophy while the ethnopsychological method of research remains less demanded. Ethnopsychological approach to judgment of ethnic environ 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 ethnoses 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 ethnoses. The purpose of the real research is justification of environ culture of Kazakhs from a position of ethnopsychological aspect, introduction to a conceptual field of ethnic environ of Kazakhs' environ culture category and justification of its methodological value for the analysis of ethnosocial development of Kazakhstan, and also quality standard of environ and ethnopsychological factors of life support of ethnoses 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' culture, in work we relied on general-theoretical researches in philosophy, psychology, geography, ethnology, cultural science, history, ethnography, ethnopsychology and other sciences. Specifics of research are based on various historical, geographical, ethnological, culturological methods, including modeling, system, comparative-historical, ethnopsychological, structural-semantic, ethnocultural, complex, structurally functional, and also integration and acculturation.

3. Main part

Kazakh 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 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' ethnic culture a peculiar ethnological procedural mechanism is found:

1. External manifestation of ethnic traditions of ethnic culture of Kazakhs.

2. Imitation and assimilation by younger generation of ethnic traditions of Kazakhs' ethnic culture.

3. Integration and harmonization of ethnic traditions of Kazakhs' ethnic culture in the conditions of ethnic 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' ethnic 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 ethnic behavior in life in the conditions of ethnic and ethnopsychological factors of life support (an environment condition, ethnopsychology of the relations):

1. This and ethnic 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 ethnic 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 yurt; washing; education and care of children in harmony with the nature;

2. This and status situation, and ethnic behavior of the man and woman in a family and society:

2.1. Man's ethnic status: the husband – the head of the family; 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 ethnic 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). This installation was for ecological protection of women and in interests of a consent in a family. This reliable ethnic 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 ethnic culture were accurately fixed in ceremonial and ritual actions and situations in the conditions of ethnic 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 ethnic culture (Sakenov, D.Zh., (2006). In the contents everyday situations from national ethnic culture described the short, bright and finished on sense various ethnic events, the facts, acts, actions, etc. Thanks to skillful and tactful use of everyday situations from national ethnic culture, the senior generation formed at children ethnic consciousness, ethnic concepts, judgments and belief. During the story of everyday situations from national ethnic culture, through an explanation there was an assimilation by younger generation of separate ethnic concepts, acts of ethnic behavior outdoors. The structure proved by us to ethnic culture of Kazakhs was included into the maintenance of Kazakhs' ethnic culture Model which is given in included into the maintenance of Kazakhs' ethnic culture Model which is given in Fig. 1.

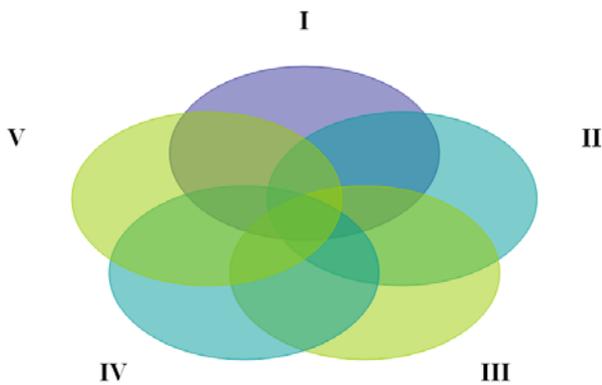


Fig 1: Model of Kazakhs' ethnic culture

The explanation to Fig. 1. Model of Kazakhs' ethnic culture:

- I - ethnic culture of Kazakhs.
- II - Ethnomadic procedural mechanism of Kazakhs' ethnic culture.
- III - The everyday household life of Kazakhs based on traditional norms of ethnic behavior in life in the conditions of ethnic and ethnomadic factors of life support (an environment condition, ethnomadic of the relations).
- IV - Ceremonial life of Kazakhs where ethnic culture were accurately fixed in ceremonial and ritual actions and situations in the conditions of ethnic and ethnomadic factors of life support (an environment condition, ethnomadic of the relations).
- V - ethnic harmony and ecological equilibrium of Kazakhs with the nature.

Thus, in national ethnic culture the youth since the early childhood passed ethnic lessons through Model of Kazakhs' ethnic culture, through everyday household and ceremonial life and took in ethnic society the ethnic place and the status in harmony with the nature. In our opinion, it corresponds to expediency and ethnic of two floors. The ethnic mission of female and man's floors consists in performance of two ethnic functions by them:

conservative (preservation of properties of a look) and progressive (acquisition by a type of new properties). The male realizes progressive ethnic function, and female - conservative, providing a posterity invariance from generation to generation. The male is the advance ethnic party of human population assuming function of collision with new ethnic living conditions. If they are rather strong, new genetic tendencies which can be transferred to posterity are formed and promote ethnic equilibrium. In ethnic culture of Kazakhs proceeded from quite simple ethnic truth, to bring up courageous men and womanly women in harmony and balance with the nature.

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

4. Discussion

Characteristic property and the main function of Kazakhs' ethnic culture is preservation of ethnocultural, ethnopsychological, ethnodemographic balance, at the same time, the main property of Kazakhs' ethnic culture is an ability to produce ethnocultural identity. Model of Kazakhs' ethnic culture - complexes of household, ceremonial, natural and ethnic elements of activity of the Kazakh ethnos. One of key elements of Kazakhs' ethnic culture - life support of ethnos, is equilibrium in character and includes, except food, demographic, spiritual, moral, ethnic and other components. The ethnic culture of Kazakhs is directed, first of all, on natural, material and social adaptation of ethnos. The growing interest of society in ethnic culture of Kazakhs and ethnic 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 ethnic culture of Kazakhs are served by reality of ethnic space - as peculiar order of existence and self-expression through social forms of ethnic identical community of Kazakhs. It is the most important indicator of integrity of the Kazakh ethnos in its identification characteristics and covers an ethnic, sociocultural order of its life. Through ethnic space the Kazakh ethnos in unity of interaction of ethnic and social components self-actualizes. Originality of our research, in difference from other researches (Abylhozhin J., (1997); Agadjanian, Victor, (1999); Akatay S., (1998); Borsukbayeva, A., (2009); Gokalp, Z., (1959); Hunt, G., (1997); Kenenbaeva, M.A., Asenova, N.S., Zhumabaeva, Z.E., Sakenov, D. Zh., (2013); McMichael, A.J., (2001); Mast, R., (1974); Royce, A. P., (1982); Sakenov, D.Zh., (2006); Schatz,

Edward, (2000); Schermerhorn, R. A., (1970); Van den Berghe, P. L., (1981); Vessuri, H., (2002); Zakharov, A., (2004) is that ethnic culture of Kazakhs - a platform of interaction of the Kazakh ethnos with the ethnic environment which is mediated by its conscious activity. In our opinion, to such understanding there corresponds the special status of the ethnic ethnic which isn't accepting to biological, sociological interpretation. The ethnic 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' ethnic culture as a complex of household, ceremonial, natural and ethnic elements of activity of the Kazakh ethnos, can give invaluable food for future development of modern model of ethnic culture and also enrich the content of ethnic education in the direction of maintenance of ethnic equilibrium.

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