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The Continuity of Traditions and National Values in Turkic Culture

This study emphasizes the vital importance of preserving Kazakh cultural heritage through folk traditions, while exploring the influence of Turkish culture on global civilization. It calls for a national reinterpretation of the history, culture and civilizational role of the Great Steppe in order to preserve its unique identity in the face of globalization. Using a cultural-semantological approach, the study highlights the unification of Turkic-Kazakh culture and the revival of national heritage as essential to the formation of Kazakh spiritual identity. The continuity of traditions, including language, oral traditions and folk knowledge, is crucial for cultural preservation. The integration of global and national values promotes spiritual growth and social cohesion. The study also highlights the role of moral and ethical values in shaping humanistic culture, drawing on the philosophical insights of Levi-Strauss and Hegel. It explored the symbolic significance of elements such as water, bones and the soul in Turkic cosmogony, demonstrating their profound influence on cultural worldviews. It concluded by advocating the preservation and reinterpretation of cultural heritage, arguing that the fusion of traditional values with modern paradigms can strengthen national identity and contribute to global civilization, enriching discussions on ethical governance and human development.

Keywords: Cultural Heritage, Kazakh Identity, tradition continuity, spiritual culture, humanistic values, ethical governance, global civilization, Turkic cosmogony, clan solidarity, cultural transformation.

Introduction

The thematic choice of this study gains significance through an analysis of the problem of preserving Kazakh values based on the continuity of folk heritage, while examining the role of Turkish culture within the process of global civilization. The relevance of this work lies in the necessity to reinterpret the history, culture, and civilizational significance of the Great Steppe from a national perspective.

The continuity of traditions within the cultural consciousness of the Kazakh identity is explored through a cultural-semantological approach, reflecting the widespread processes of globalization. The unification of Turkic-Kazakh culture and civilization, the revival of national cultural heritage, and the integration of global civilizational values with national cultural forms represent some of the new paradigms shaping the system of spiritual values within the national identity. These processes are realized solely through the continuity of traditions. The development of spiritual culture, rooted in this continuity, also relies on considering the specificities and peculiarities of each form of social consciousness, which in turn is grounded in humanitarian principles. Humanitarian values are a vital condition for the existence of all social life and one of the most essential qualities of the ideal human character.

Each national value within the continuity of folk heritage embodies its history and soul, thus remaining an eternal and living source of spiritual and emotional experience for new generations. Our understanding of the values created by previous generations is never exhausted, as each successive generation discovers new values in the works of the past that align with the needs of the present. By addressing practical problems connected to the reinterpretation of surrounding realities, individuals come to understand the necessity of their own transformation [1; 47]. Through efforts to improve the world and interpersonal relations, individuals simultaneously refine their spiritual, humanitarian, and physical being. If a person has not improved themselves, can a pure life truly exist for them? Self-education is an eternal and ever-renewing theme that begins with an individual recognizing themselves and asking the question: “Who am I in this world?” As Blaise Pascal remarked in the XVIIth century: “The heart has its reasons which reason does not know.” Similarly, Paul Valéry noted: “Is not the greatest ambition of mankind to strive with the gods?” Regardless of the approach, the importance of the subject becomes evident when we connect the spiritual and material aspects of culture to the universality of civilization.

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Materials and Methods

The significance of the research has led to the following questions. The roots of the quest for self-improvement lie deep within the currents of history. Self-education is closely tied to morality, and the nature of morality is not merely an individual concern but one of the most complex scientific problems, as Immanuel Kant highlighted in his time. After completing his seminal ethical work, *Critique of Pure Reason*, he wrote: “The more I think about it, the more I am amazed and fascinated by two things that fill the soul with joy and enlighten it: the starry heavens above me and the moral law within me.” These words are often quoted, but writers of the last two centuries have noted that while science has made significant strides in uncovering the mysteries of the starry heavens, its achievements in understanding the essence of morality remain far from sufficient [1; 210].

The aim of the research was to explore the “meaningfulness” of the worldview within the comprehensive cosmic, utilitarian, and philosophical concepts of Turkic culture, as presented by Kurmanbayeva L., Isaev M., and Altaybayeva A. The primary hypothesis of the research is that cultural-historical methods are the most appropriate for studying the continuity of sciences in Kazakhstan. These methods provide an opportunity to identify the mechanisms of social memory, the communicative nature of culture, and the status of nomadism.

The theoretical foundation of the study is based on the idea that the meaning of human life is rooted in the society in which it is lived, the surrounding cultural environment, and the eternal essence of human civilization. Through the study of national values, we can observe how individuals have imbued their environment, lifestyle, society, culture, customs, and entire existence with spiritual and universal meanings that transcend time and space. Morality influences human nature, which in turn shapes aesthetic consciousness. Consequently, symbols occupy a special place in human social life. This unique characteristic of the traditional worldview is described as a perspective related to the general purpose of realistically representing truth.

Results

This study underscores the profound importance of preserving Kazakh values through the continuity of folk heritage, while examining the role of Turkish culture in the context of global civilisation. Using a cultural-semantological approach, the research highlights how the unification of Turkic-Kazakh culture, the revival of national heritage and the integration of global civilisational values shape the spiritual identity of the Kazakh people. The findings show that the continuity of traditions is essential for the preservation of cultural identity, with language, oral traditions and folk knowledge serving as fundamental pillars. The study also emphasises the centrality of moral and ethical values in shaping humanistic culture, as articulated by thinkers such as Claude Levi-Strauss and Hegel. It shows how traditional Kazakh customs such as family rituals, blessings (bata) and clan solidarity (uran) promote unity, justice and moral integrity. It also explores the symbolic and spiritual dimensions of Turkic cosmogony, particularly the role of water, bones and the soul in shaping cultural and philosophical worldviews. Ultimately, the findings affirm that the preservation and reinterpretation of cultural heritage is essential to addressing contemporary challenges and fostering a harmonious global civilisation. The study concludes that the integration of traditional values with modern paradigms offers a pathway for spiritual growth, social cohesion and the sustainable development of national identity in an increasingly interconnected world.

Discussion

The reason why this section has been given special priority is that one of the distinguishing features of the Kazakh ethnic group, in comparison with other ethnic groups, is its complex and multifaceted internal ethnic structure. This structure permeates the entire existence of the Kazakh people and encompasses their entire social organism. Each tribe is hierarchically organised into numerous groups, which are further subdivided into smaller divisions and branches, forming an intricate system of interrelated social relations.

By accepting and mastering the heritage of the past, as well as the ethnic and psychological experience of their ancestors, each new generation supplements it. Thus, giving it new forms and introducing innovations that correspond to the spirit of the times and the cultural and historical period.

A significant and decisive moment in human development is considered to be its spiritual growth, in which humanistic culture appears as a leading, synthetic and integral result. The level of cultural development of any state is determined by the categories of humanism and the qualitative characteristics of

its members. Humanistic culture is characterised not only by the level of moral values adopted by society, but also by the active participation of individuals in the creation of these values [2; 148].

The renowned French scholar Claude Levi-Strauss articulates the inseparable connection between culture and the norms of social life as follows: "Culture begins with rules." In culture, everything is expressed through ethical categories, with morality being its fundamental principle. It regulates the lives of individuals in various spheres of life: in everyday life, family, work, science, politics, and so on. In our daily lives, the terms "morality" and "ethics" are often used synonymously in our understanding. Here, it is distinguished from law, as well as from social psychology, and is considered valid and correct only in a unique context as a valuable normative type of behavior regulation. As Hegel stated, "True moral consciousness is the consciousness of having acted rightly....," and a person is nothing but the sum of these right actions. In an ideal situation, an individual, by internalizing the generally accepted norms and principles of society, transforms them into ethical qualities and beliefs, becoming capable of regulating their cultural needs. When deviation occurs, it becomes necessary to consider the intentionality of the ongoing actions. It is self-evident that the formation of an individual's value system is not limited to the acquisition of ethical categories. It includes political, economic, legal, and aesthetic values, and collectively, they shape the individual's understanding and perception of the world, reflecting their personal ethical consciousness [2; 28].

The main factors of traditional education include words, actions, communication, customs, and traditions. The spiritual culture of the Kazakh people is primarily shaped by language, oral poetic traditions, traditional musical creativity, and folk knowledge. At the foundation of spiritual culture lie folk celebrations, games, religion, traditions, customs, arts, and more. The language of each nation reflects its history, life, lifestyle, and culture. Language is a form of cultural existence. It is not merely a simple combination of sounds and symbols but, most importantly, a tool for cultural continuity. Throughout his life, Abai used the tools of artistic creativity to instill his cultural ideas in the people, educating them in ethics and morality [3; 52]. Therefore, in his works, he frequently emphasized the role and significance of the native language, poetry, and oral folk art. "Knowing another language and culture equates a person with that nation; they feel free, and if the intentions and struggles of that nation resonate in their heart, they cannot remain indifferent to it." Folk ethics are the core of generational education. The progressive development of life leads to the enrichment or renewal of traditions. For example, ceremonies such as sending off the bride and wedding celebrations have been revitalized, while practices like "ämengerlik" (levirate marriage) and "atastyr" (adoption) have gradually fallen out of use. Reflecting on Mukhtar Auezov's words, "To build a nation, start with the cradle," we understand that education begins with bringing a child into the world. It is essential to utilize the traditional foundations and guidelines of education wisely and develop them with wisdom [3; 53].

Among the Kazakhs, since ancient times, the birth of a child, especially a son, was given special significance, turning this event into a celebration that extended beyond the family to become a communal occasion. This celebration, known as "shildehana," included rituals such as placing the child in a cradle ("besik toi" — The cradle party is a ritual event associated with the first placement of a baby in a cradle. The baby's umbilical cord falls off and the umbilical wound heals. The cradle party is usually held for the first child. Only the "placing in a cradle" ritual is performed for subsequent children. The cradle is prepared by the child's uncles and they bring clothes and gifts for the mother and child. In order to present the brought goods and the cradle, the respected grandmothers and women of the village who have raised the children are invited. An animal is slaughtered and a blessing is given. Towards the end of the party, the elderly grandmother prepares the cradle's equipment, distributes the sweets and silver coins brought for the distribution to the women who have put their hands under the hole in the cradle, and then sets the cradle on fire, covers the cradle with hot glue (to protect it from evil eyes) and places the baby in it. Then, seven or nine things are placed on top of the cradle. Each thing that is covered has its own meaning. For example: wearing a blue robe means that the child will be a nationalist when he grows up, covering the table means that he will be rich, etc. The woman who cradles the child is given a dress, and the others are given bracelets and rings) and marking the fortieth day after birth ("qyrqynan shygaru" — The circumcision ceremony is a ritual performed forty days after the birth of a baby. This ritual is usually performed by a person who is known for his righteousness and good character. According to the established tradition, the old woman who has cut the baby's belly hair, who has grown up, pours 40 spoons of water over the baby and says, "May your 30 spines quickly become strong, may your 40 ribs quickly become strong." Each of the people gathered at the circumcision ceremony pours 40 spoons of water into the vessel in which the baby is bathed, and silver rings and other ornaments are placed in the vessel, saying, "May the sun shine like silver." The

women who helped with the baptism share the rings among themselves. The old woman is given a dress cloth, and the man who cut the hair is given a turban, etc. Gifts. The belly hair is tied up in a cloth and pinned to the shoulder of the baby's clothes. One of the skilled women had the child's nails cut, saying, "May the skilled woman with ten crooked fingers be skilled"). At the age of three to ten, boys underwent circumcision, a Muslim rite of passage. According to Kazakh tradition, the youngest son in the family inherited the parental home and lived with his parents, while older siblings established their own households. In Kazakh traditional culture, the customs of giving blessings (*bata*) and making wishes hold a special place. The blessing given at the beginning of a feast is often referred to as "as qayyru." *Bata* is a wish for goodness, fostering unity, justice, truthfulness, and morality among people. At the end of a meal, the eldest person at the table would say, "May the wealth of the table be granted, may health be granted, may God give abundantly, may there be peace and honor". Customs and traditions undergo numerous changes and additions due to external influences, the lifestyle of the people, and historical and socio-economic transformations. Nevertheless, they continue to enrich universal culture and remain a fundamental component of ethno-cultural educational continuity. The spiritual ethno-culture of the Kazakhs is distinguished by unique celebrations. National games and entertainments have always served various social functions: educational, military-sporting, ceremonial, aesthetic, communicative, and more. Games, as a phenomenon of culture, represent a specific form of cultural activity and engagement. In games, individuals are free from natural dependencies and external coercion, capable of expressing themselves as creative subjects [4; 100].

Understanding play as a form of free creativity, Schiller attributed aesthetic value to it. The renowned Dutch cultural historian Johan Huizinga, on the other hand, observed that play reveals some of the most profound expressions of human essence. Through play, curiosity, and habits, young individuals develop physical and intellectual agility, learning everything necessary and demanded in life through play [4; 100].

As a source of Turkic culture, the Kazakh people possess not only a rich spiritual heritage but also a wealth of material treasures. All the achievements of the Kazakhs' material production are the result of centuries of labor, serving as a vital foundation for the development of ethnic culture. The interaction between labor and the surrounding environment is vividly reflected in the material values of nomadic civilization: yurts, dwellings, tombstones, decorative items, clothing, consumer goods, tools, and folk crafts.

One of the most significant realities of our time is that the history of civilization, compared to earlier periods, is deeply connected to humanity, its worldview, lifestyle, and the entire set of behavioral principles. The issue of education can only be addressed through the exchange of new methodological ideas and broad discussions among representatives of various directions in the philosophy of education. This approach allows for the identification of "grains of truth" that contribute to the common good. Preserving cultural heritage and passing it on to future generations has always been the primary goal of education and upbringing [5; 48].

The content of education must serve as a bridge between the past and the future. On one hand, it is shaped by the memory of culture, and on the other, by the goals set by society. From this perspective, the changes between human memory and culture represent a significant characteristic of the modern era [5; 48].

In the traditional Turkic worldview, the cornerstone of state philosophy is the institution of power. At the head of power is the khan (or khagan). The term "khagan" (or "khan," derived from the Saka language "khakhha-aan," meaning "protector") is an ancient Turkic word signifying "a bridge or link between the people and Tengri (the Sky God)." For ancient nomads, the greatest ruler was the khagan, who was seen as a bridge connecting the people with Tengri and the surrounding world. The khagan, through Tengri's blessing, gains the right to govern the people, who are considered Tengri's trust. This concept was later revived by Al-Farabi within the framework of Islamic philosophy, laying the foundation for his concept of the "philosopher-king." According to this concept, a ruler can only become a philosopher-king when illuminated by the light of Tengri — divine intellect (*al-fa'al al-'aql*). Al-Farabi's concept was later reflected in Yusuf Balasaguni's work "Kutadgu Bilig" (Wisdom of Royal Glory).

In the inscriptions of *Kültegin* and *Bilge Khagan*, the khagan (ruler) is designated by Tengri (the Sky God) as the sovereign of all humanity (the people). According to the Turkic state hierarchy, the khagan holds the highest title. However, attaining this throne and title was not an easy task. Moreover, the elected khagan was obliged to preserve the qualities bestowed by Tengri, such as divine grace (*qut*), blessings (*jarlyq*), and greatness (*ülüg-ülük*). A good khagan must protect his people, establish laws and regulations (the constitution), and pass down these principles to the people and future generations as a legacy. The khagan's duty is to ensure the prosperity of the people, providing them with food, clothing, and wealth. Thus, Bilge Khagan stated, "I made the poor people rich, I clothed the naked people." The Turkic khagans aimed to

communicate their deeds to future generations. For this reason, they inscribed their testaments on stones as a legacy for posterity. The incompetence or failure of a khagan could lead to his removal from power by the tribal leaders who elected him. Tonjukuk viewed the rise of Kutluk Shad as a “rebirth” or renaissance, signifying a new khagan, a new system, and a revitalized nation. In the Turkic worldview, the election of a khagan was equivalent to the people choosing their own destiny. Additionally, there is evidence that the Turks selected their khans by bringing one arrow from each tribe, choosing the noblest among a hundred individuals, and shooting an arrow to determine which tribe’s leader would become the khagan. The word *oq* (arrow) is derived from the verb *oqu* (to read, to learn, to know), symbolizing that the arrows represented a “destiny” to be read. Mahmud al-Kashgari also noted that arrows were used to align something with its fate or fortune [6; 41].

In the traditional Turkic worldview, the foundation of the state (*el*) is law (*töre*), and the basis of law is the people’s culture, traditions, and customs. The foundation of culture, in turn, is a system of values rooted in Tengri’s beliefs (spiritual and linguistic). The state (*el*) is seen as the supreme force that regulates and preserves these living processes. From today’s perspective, our *töre* (law) represents the urgent task of constructing our constitution on a national cultural and philosophical foundation, reviving our cultural values, and returning to our spiritual roots. The traditional Turkic worldview holds particular significance in developing scientific and philosophical models for this purpose. The cultural components that constitute the nomadic Kazakhs’ way of life are the result of a long-term strategy of interacting with nature. In the historical existence of the Kazakhs, a system of values with diverse characteristics has formed, many of which are directly connected to the ideas and concepts of the Turkic era. These values have ideological and spiritual origins deeply rooted in Turkic traditions and understandings [7; 81].

The primary function of the *uran* (clan cry) is to strengthen unity among the clan and to bolster the courage and bravery of clan members in battles fought for a common goal. The *uran* symbolizes the traditions of the clan, representing its lineage, honor, and glorious history, and serves as a source of strength. When the *uran* is called, clan members must drop everything and come to aid. This is not merely a matter of duty but a fundamental principle of kinship and solidarity. The *uran* is also used to gather clan members. Even if a clan member is sick or weak, they must go to where the *uran* is called, as the *uran* is a force that strengthens kinship, brotherhood, and the honor of the clan. Each clan and tribe has its own unique *uran*, but the Kazakh people also share a common *uran*. This common *uran* is named after the “Great Ancestor” and is associated with their progenitor, Alash. Additionally, each clan has its own distinctive *tamga* (clan emblem) and *en* (brand). The *tamga* is carved on horses, graves, tombstones, and boundary stones in pastures. These symbols serve as markers of state boundaries. The *en* is branded on livestock and large animals, signifying common ownership and kinship traditions. A nomad with a clan behind them is protected, and no one dares to betray them. However, nomads without strong kinship ties lack trust and solidarity. In times of war, they are reluctant to help each other, often fleeing the battlefield to save themselves. Thus, a nomad without a clan has no place in nomadic culture. A person without a clan is considered to have no homeland and is ostracized by other clans [3; 92]. Nomadic culture is fundamentally rooted in the art of war, making it a culture of warfare. In such a culture, only kin, relatives, and clan members — like a pack of wolves — can emerge victorious. Kinship and familial ties arise naturally in humans, originating from creation itself. If one clan member faces betrayal, it is natural for others to come to their aid out of a sense of closeness and kinship. The closer the familial ties, the stronger the mutual support and assistance. The principle of mutual aid, support, and protection, along with clan values and genealogical traditions, has been deeply preserved in the mountains and steppes due to the harsh geo-economic conditions of their livelihoods and ancestral lands. These values were reinforced by the necessities of life and the cultural values of nomadic society. From birth, a person’s upbringing, character, beliefs, and worldview are shaped by their ancestral traditions, living environment, and nomadic culture.

In the traditional Turkic worldview, the most important issue is not language but humanity itself. Therefore, one of the key reasons for discussing the traditional societal individual today is to identify and recognize the profound place of our sovereign nation in human history and to introduce it to others. Moreover, after enduring the trials of history and being marginalized as nomads, nomadic culture is now reclaiming its rightful and significant place in human history. Thus, nomadic culture stands as a beacon of hope for the bright future of global civilization.

Initially, in traditional society, the individual’s ritualistic actions before Tengri (the Sky God) were more dominant than moral actions. However, over time, moral concepts and ethical ideas based on religious norms emerged. These concepts and ideas were directly derived from the moral and legal system of the

steppe civilization, its traditions, customs, and worldview, which were deeply rooted in the surrounding environment [7; 65].

In all creation myths, the phenomenon of “diving into water” to bring forth soil is widespread in the Turkic worldview. The Orkhon-Yenisei inscriptions describe the creation of the sky, earth, and humanity as follows: “When the Blue Sky (Kök Tengri) above and the Brown Earth (Yagyz Yer) below were created, between them, the “son of man” — humanity—was created.” This information is one of the most significant values of traditional Turkic philosophy and worldview.

In traditional Turkic mythology, there are numerous myths about humans being created from trees. Uighur legends speak of a khan created from a tree, the Book of Dede Korkut mentions the hero Basat as the father of trees, and Oghuz epics describe the Kipchaks as being created from trees. Olzhas Suleimenov notes that the Turks were born from the sun. In Altai beliefs, humans were created from bones that emerged from the underworld. The phenomenon of reviving and recreating from bones is also mentioned in the Quran. Thus, in the traditional Turkic worldview, humans are created from water, sky and earth (soil), trees, bones, and the sun. Among these, the creation of humans from water is the most prevalent in Turkic mythology [8; 46]. Water is a symbol of creation, life, and death. In the legends of Dede Korkut, the phrase “The end of water is Korkut” signifies death. Turkic mythology identifies water as the foundation of creation. The most comprehensive representation of Turkic cosmogony is found in Altai mythology. According to Altai myths, in the beginning, there was only Tengri (Karakhan) and water. Karakhan, a formless and undefined force, created the first human from the chaotic waters. This phenomenon is conceptually similar to Sumerian cosmogony. In Sumerian mythology, the primordial ocean existed at the beginning, from which the world, the flat earth, and the domed sky emerged as one. After the separation of sky and earth, plants, animals, and humans appeared. These examples illustrate the connection between traditional Turkic cosmogony, Thales’ cosmology (which posits water as the source of life), and the Quranic verse stating that all life originates from water.

In the traditional Turkic worldview, there is also the belief that the human soul resides in the bones, which are considered the foundation of human essence. According to Mircea Eliade’s research, among the peoples of Northern Eurasia, “bones are recognized as the abode of the soul.” Essentially, in the worldview of hunting societies, bones are seen as the primordial origin of both humans and animals. Bones also represent the genetic connection between generations, symbolizing “essence” or “substance.” In social life and cultural practices, bones play a crucial role in marriage and burial rituals. The primary function of bones is to reflect the continuity of life, lineage, and the vitality of the people, serving as a guarantee of social unity. In the everyday traditions of the Kazakh people, bones hold a special place to this day. Bones determine the degree of kinship between a guest and the host. Certain bones, such as the head, thigh, jaw, chest, rib, shoulder, and knuckle bones, carry functional and semantic meanings as symbols of unity and harmony. For example, in Kazakh culture, the thigh and chest bones symbolize individual and familial unity, while knuckle bones are used in inter-clan alliances and political agreements. Among bones, the chest bone represents lineage, foundation, and prosperity. For instance, in Mahmud al-Kashgari’s *Diwan Lughat al-Turk*, the word “chest” is used to signify origin, essence, and substance [9; 38].

Conclusion

The conclusion of this work is that humanity strives to interpret various events. More precisely, those occurring in life, and to understand phenomena in the environment. The ability to construct a rational system that explains all phenomena and events in the world is a fundamental characteristic of human beings. Without understanding the meaning and truth behind existence and phenomena, man cannot survive in an unknown, dark world. Therefore, man aims to transform such a chaotic world into his spiritual realm and refine it [10; 27]. To systematise and regulate the world and the universe, and to position themselves within this system, humans use myths and symbols to achieve harmony with the world. This power is derived from the culture that created it. Every culture forms a value system that deals with the issues of life and death. Death is a phenomenon that ensures the continuity of the developmental stages of humanity. Throughout the centuries, every culture, society and individual has sought to understand the meaning and mystery of death. The phenomenon of the soul and the body arises from the truth of life and death and becomes the central theme of all cultures [11; 228]. Death is the departure of the soul from the body. In ancient Turkish belief, at the moment of death, the soul flies away in the form of a bird and leaves the body, a concept deeply rooted in ancient history. According to Jean-Paul Roux’s research, the soul is a gift from heaven, bestowed as uluğ (which means “water” in Mongolian) and qut (divine grace). Qut represents the soul, life force, nourishment,

happiness, good fortune and more. Qut is pure as milk because it comes from the “milk lake” in the sky. All existence in the world possesses Qut. Qut is happiness. In summary, this work shows how concepts such as “universality,” “harmony,” “essence,” “worldview” and “tradition” have become integral to the way of life, uniting the historical hearths of all humanity in a single understanding. These concepts reflect the common spiritual and cultural heritage of humanity, emphasising the interconnectedness of all cultures and traditions in the search for meaning and harmony.

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Түркілер мәдениетіндегі дәстүрлер сабақтастығы мен ұлттық құндылықтар

Зерттеу түркі мәдениетінің жаһандық өркениетке әсерін зерттей отырып, халықтық дәстүрлер арқылы қазақ мәдени мұрасын сақтаудың өмірлік маңыздылығын көрсетеді. Ол жаһандану жағдайында оның бірегей сәйкестігін сақтау мақсатында Ұлы Даланың тарихын, мәдениетін және өркениеттік рөлін ұлттық қайта өңдеуге үндейді. Мәдени-семантикалық тәсілді пайдалана отырып, зерттеу қазақ халқының рухани бірегейлігін қалыптастырудың қажетті шарттары ретінде түркі-қазақ мәдениеті мен ұлттық мұраның жандануын айқындайды. Мәдениетті сақтау үшін тілді, ауызша дәстүрлерді және халықтық білімді қоса алғанда, дәстүрлердің сабақтастығы өте маңызды. Жаһандық және ұлттық құндылықтардың интеграциясы рухани өсуге және әлеуметтік келісімге ықпал етеді. Зерттеу сонымен қатар Леви-Стросс пен Гегельдің философиялық идеяларына сүйене отырып, гуманистік мәдениетті қалыптастырудағы моральдық және этикалық құндылықтардың рөлін көрсетеді. Ол түркі космогониясындағы су, сүйек және жан сияқты элементтердің символдық мағынасын зерттейді, олардың мәдени дүниетанымға терең әсерін көрсетеді. Қорытындылай келе, дәстүрлі құндылықтарды заманауи парадигмалармен үйлестіру ұлттық бірегейлікті нығайта алады және адамгершілік менеджменті мен адам дамуы туралы пікірталастарды байыта отырып, жаһандық өркениетке үлес қоса алады деп тұжырымдай отырып, мәдени мұраны сақтау және қайта қарау қажеттілігі атап өтілді.

Кілт сөздер: мәдени мұра, қазақы сәйкестік, дәстүрлердің үздіксіздігі, рухани мәдениет, гуманистік құндылықтар, этикалық басқару, жаһандық өркениет, түркі космогониясы, ағайындар бірлігі, мәдени трансформация.

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Преимственность традиций и национальных ценностей в тюркской культуре

Это исследование подчеркивает жизненно важное значение сохранения казахского культурного наследия через народные традиции, исследуя влияние тюркской культуры на глобальную

цивилизацию. Оно призывает к национальной переработке истории, культуры и цивилизационной роли Великой Степи с целью сохранения ее уникальной идентичности в условиях глобализации. Используя культурно-семантический подход, исследование выделяет объединение тюркско-казахской культуры и возрождение национального наследия как необходимые условия формирования духовной идентичности казахского народа. Непрерывность традиций, включая язык, устные традиции и народные знания, имеет решающее значение для сохранения культуры. Интеграция глобальных и национальных ценностей способствует духовному росту и социальной сплоченности. Исследование также подчеркивает роль моральных и этических ценностей в формировании гуманистической культуры, опираясь на философские идеи Леви-Стросса и Гегеля. Оно исследует символическое значение таких элементов, как вода, кости и душа в тюркской космогонии, демонстрируя их глубокое влияние на культурное мировоззрение. В заключение подчеркивается необходимость сохранения и переосмысления культурного наследия, утверждая, что сочетание традиционных ценностей с современными парадигмами может укрепить национальную идентичность и внести вклад в глобальную цивилизацию, обогащая дискуссии о нравственном управлении и человеческом развитии.

Ключевые слова: культурное наследие, казахская идентичность, непрерывность традиций, духовная культура, гуманистические ценности, нравственное управление, глобальная цивилизация, тюркская космогония, клановая солидарность, культурная трансформация.

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