В заключении, отметим, что принципы невербальных коммуникативных процедур действуют правила и нормы, укорененные в ценностных критериях, позволяющих поступать в соответствии с приемлемыми и уместными элементами поведения, которые, в свою очередь, образуют всё то, что связано с вежливостью. Знание этих особенностей значительно обогащает коммуникативный инструментарий и помогает обеспечить взаимопонимание в тех случаях, когда исключительно вербальной стороны общения оказывается недостаточно для создания конструктивной атмосферы взаимодействия и достижения положительных результатов переговоров, беседы или дискуссии.

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THE IDEA OF CULTURAL RENAISSANCE IN ABAI QUNANBAIULY’S LEGACY

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ABSTRACT
The new millennium constitutes new dimensions of the need for new ways of understanding social exchanges, political power and economic profit and historical figures.  
This study discusses the perception of spiritual and moral ideas of an outstanding Kazakh poet and thinker Abai Qunanbaiuly in the dialogue of world cultures. In order to achieve this target, we intend to discuss the aspects of promoting Kazakh cultural heritage within the works of Abai analyzing studies of Kazakh and Western scholars. As a result of the discourse, the awareness of Abai’s modernized thoughts was accepted as cultural contribution to the world perception.  
Keywords: Kazakh nation, cultural integration, ideology, Soviet regime, national identity, recognition, humanity, national consciousness

Background
The new era of globalization has begun to open new awareness of human subjectivity and hermeneutics. These constitute new dimensions within the relatedness of peoples and the need for a new understanding of them. In such a new cultural universe, the nation with the strongest spiritual culture tends to live within it longer, and the countries with the weakest spiritual culture are assimilated and their culture disappear.

The world of civilizations at the crossroads of different cultures complements each other and forms a common world culture. Here one can find a harmony of different spiritual values and mentalities that unite East and West’s best thoughts.

The analysis of the cultural potential of the Kazakh people in the current process of globalization creates a problem of current trends in the relationship between national and world cultures. This means that each nation has its own historical figure whose national idea becomes a national program for the future prosperity of the nation.

Methods

СПИСОК ЛИТЕРАТУРЫ:

EUROPEAN ASSOCIATION OF UNIVERSITIES (EAU)
led by Mukhtar Auezov, several meetings held with Russian and Western publishers. Also, in order to preserve the cultural heritage of the peoples of the world, the 150th anniversary of Abai's birth was strongly supported by UNESCO at the international level, and the anniversary was celebrated in the Semipalatinsk region, to be constant in his birthplace Qaraul, in 1995. At the event, Abai was introduced as "the world's intellectual and thinker of Central Asia" [1].

Abai's era aroused the interest of nations in Western and Eastern culture. Abai's world vision is able to reveal things that his contemporaries did not notice. Thus, the other nations were able to see the image and originality of the Kazakh poet in literature through his oeuvre. In his poetry he emphasized good and evil, human freedom, substances and natures of aesthetic life, social and political problems using the impressive language motivating the nation to strive for education and humanity.

Abai and eastern literature scholars have pointed out: 'He wished that Kazakh youth learned new techniques and science while relying on their own culture and protecting their religious beliefs and faith to serve people other than seeking for positions and ranks to be exploited by colonists’ [2, p.5-9], [3, p.346].

Abai knew Arabic, Persian and Russian languages and was inspired by their literature when he studied in Ahmed Riza madrassa in Semipalatinsk. The influence of this eastern school impacted on his writings.

Thus, we meet Islamic concepts such as Allah, the holy prophet, religion, faith, Muslim in his works as he was close to religious and understood the values of Islamic interpretations. Abai introduced Ferdowsi’s Shahnameh and Nizami’s Khamsa to the Kazakh people via his verses as he used eastern vocabulary and realia.

The main contribution to Kazakh culture he made was his humanist belief in the strength of man’s reason which was conditioned in the basic thoughts as an "outspoken Westerner" of his time.

His national idea was to preserve cumulative cultural experience, oral literature as zhyr, aitys and traditions of folk tales, of his ethnic in mobilizing advanced and educated people to work toward the global world by equity, balance, harmony and peace. Therefore he lamented and criticized the backwardness, injustice and ignorance of his nation towards the learning and human relationship in order to inspire them towards moving to an independent country from Russian colonial oppressive policy. Abai addressed his people, saying: “I do not write verses for amusement, I write to give an example to the young” [4, p.17].

Related to this view, Talal S. Halman have stated: ‘...he was an advocate for education, for the ecumenical spirit, for a creative Kazakh identity’ [5, p.221].

In many of his writings, particularly in a treatise of exhortations "Book of Wisdom [or Words of Edification]", he shared with people how to find a way for national salvation. He stressed the need for incorporating western culture and civilization into Kazakh cultural heritage. In Word Twenty-Five he mentioned: "A man who studies the culture and language of other nations becomes equal to those nations and will not live in shame". Regarding the native language, he noted: "It is good to teach children. But at the beginning it is necessary to teach them their native language, to read and to write and the most elementary knowledge". Having positioned the significance of education, he emphasized the role of Russian language and culture for avoiding vice and to achieve good, that it is indispensable to know them. For instance, "The Russians can see the world. If you know their language, your eyes will also be opened to the world”. Abai saw the benefits even being under the Russian administration and recognized the value of knowledge for the nation's advantage and advancing.

Abai was also a music maker who composed songs in which he promoted social reforms. In his scholarly study Michael Rouland theorized that Abai is 'the most influential Kazakh musician who created lyrical songs in a style that infused Kazakh folk traditions with Russian song melodies. He renders Kazak translations of Alexander Pushkin’s Eugene Onegin, Mikhail Lermontov’s Mountain Tops, and even works of Goethe and Byron. Abai personally sought to introduce European and Russian ideas into Kazak culture, as well as to promote education and social reform. His song, “Segiz aiak or “Eight Lines,” from the 1890s, presents an example of his increasing social activism, exhorting the Kazak people to improve themselves through self-education’ [6].

His writings were ‘a step on the road to progress, a path that had previously been blocked due to the stubborn resistance to change that the traditional leaders used to keep the Kazakh society from advancing’ asserts American scholar Pete Rottier [7].

To most American scholars, Kazakh literature and culture is a terra incognita. However many American scholars deserve praise for their timely and valuable contribution to the field of comparative literature and history and to Central Asian studies in particular. The majority of scholars – Steven Sabol [8], Rottier [7], Charles Weller [9], Rouland [6], Ian Campbell [10], Martha Olcott [11], Thomas Winner [12] dealt with a history and sociocultural trends in pre-Soviet and post-Soviet periods of a history of the culture of Central Asia, where history and culture are closely interwoven. In their works they had a goal to reveal the substance of Kazkah intelligensia and discussed Ybyrai Altynsarin, Shokan Ualikhanov, and Abai's ideas in parallel with Alashordians' to the nation formation and national identity.

Among the works, we can single out Winner's research on Kazakh art and literature which is a pioneering work in the English language. He examined Abai's narratives and acknowledged his breadth and scope as the most significant historical figure of the past along with the formal innovations to the cultural development of Kazakhstan [12].

In its turn, it was Muktar Auezov who led the national culture to the way of civilization. He concluded that the proper path of the Kazakhs to a civilized world is only the historical novel Abai Zholy. Auezov promoted Abai’s awareness to the world
through his oeuvre accepting that only Abai could present the whole nation to the world. He published scholarly papers and interviews in English whilst the Soviet system was still on and he was among the suspicious activists. During the 40s and 50s of the past century, the Soviet ideology prevented the widespread recognition of Abai’s work in the world, because Auezov’s novel Abai Zholy was recognized as a work in the nationalist context.

It came under critics that called his works ‘a conglomeration of various kinds of bourgeois idealism and theology, against which the party and government must use their influence’ [12, p.180].

At that time the attitude of the Soviet government was artificial internationalism. Auezov, who saw his protest against the Soviet government as in the Soviet prison, and in the repressive policy, claimed attention to the time of Abai in his epic novel: “A tough, a troubled time! I was destined to face your evil. You did not let me pace (meant to say fate didn’t give any chance to stay firmly and live in peace). What evils remained for me? What did I do to be blamed and suffer? [13, p.310]. He expressed his oppression through his spoken monologues in the novel. With the support of progressive Russian writers, the epic of the Abai Zholy was recognized as educational and cultural in nature and vacated from Soviet oppression. The first translated version of the novel was published in English but soon continued with another 116 world languages translations. His four-volume (1942, 1947, 1952, 1956) historical novel spread his name and revealed Kazakh traditional culture to outer world.

Auezov undertook extensive research for which during Soviet regime, in 1949 he was awarded Stalin Prize and Lenin Prize in 1959. Having been acquainted with the history of Kazakhstan towards the Independence and nation formation, we, the people of Kazakhstan and the future generation, address Mukhtar Auezov as a genius. Kazakh academician Garifolla Yessim assets: 'His genius was in the interpretation of Abai's words. Recognition of speech is not unique to every writer or scholar. You have to be a genius to recognize the word” [14].

Conclusion

Over the last centuries, Abai’s concepts has become widespread, a number of works written. The well-established works on Abai, particularly his unique presentation of the cultural values of humankind, the ideas and artistic images of world literature, throw additional light on areas of investigation that are of utmost importance, especially with regard to Western culture.

We can state that the present state of appreciation in contemporary Kazakhstan of Abai is of higher value than in past centuries.

However, his legacy still needs re-reading, rethinking and comprehension of his thoughts to enable better advancement of the country, national consciousness and well-being of peoples, this means a "cultural renaissance" to achieve national strategies to the whole world which can be a future study of the issue. For this purpose, Abai’s oeuvre requires the best translations which broaden the horizon of Kazakh history and cultural awareness and do not let misinterpretations take place of his thoughts among readership and scholars.

The national and international significance of the poet's legacy has strengthened intercultural ties and broadened the horizons of Kazakh culture.

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