



**MATERIAŁY  
X MIĘDZYNARODOWEJ  
NAUKOWI-PRAKTYCZNEJ  
KONFERENCJI**

**NAUKA I INOWACJA - 2014**

**07-15 października 2014**

**Volume 4**

**Prawo  
Historia  
Politologia  
Filozofia**

Przemysł  
Nauka i studia  
2014

**Wydawca:** Sp. z o.o. «Nauka i studia»

**Redaktor naczelna:** Prof. dr hab. Sławomir Górniak.

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Druk i oprawa:

Sp. z o.o. «Nauka i studia»

Cena 54,90 zł (w tym VAT 22%)

**Materiały X Międzynarodowej naukowo-praktycznej konferencji «Nauka i inowacja - 2014» Volume 4.** Prawo. Historia. Politologia. Filozofia: Przemyśl. Nauka i studia - 104 str.

W zbiorze ztrzymają się materiały X Międzynarodowej naukowo-praktycznej konferencji

«Nauka i inowacja - 2014». 07-15 października 2014

po sekcjach: Prawo. Historia. Politologia. Filozofia

Wszelkie prawa zastrzeżone.

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Wydawcy – Wydawnictwa Sp. z o.o. «Nauka i studia» – reprodukowana,

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## **PROBLEMS OF NOMAD CIVILIZATION IN NATIVE SCIENCE**

On the basis of the character of man mentality there distinguished three periods of development of civilized sociocultures in the history of Kazakhstan. The first period is after the primitive-communal system can be named nomad, or nomadic civilization (6th-7th c. BC – up to October 1917). The second one is Soviet period (from October 1917 prior to the beginning of the 90s of the 20th c.). The third one is Kazakhstan (post-Soviet) period [1]. It is necessary to consider the given historical time intervals taking into account their duration as the periods of Kazakhstan development which are longer rather than the stages. The periods of Kazakhstan history are great, relatively long-term marks of certain qualitative originality of the condition of man mentality specific to one civilization, one period.

The primary, initial civilization of Kazakh ancestors can be characterized as «nomad», or nomadic the occurrence of which reflected the dominating cattle breeding form of economic activity. The term «nomads» originates from the ancient Greek word nomades that means «pasture», «shepherd». The term «nomads» in the broad sense means all people having a nomadic and seminomadic way of life. There are different positions concerning the nomad civilization in native science. Scientists operate with concepts «nomadic civilization», «cattle breeding civilization», «military-nomadic civilization», «horse-nomadic civilization» [2].

We consider that the point is not in terminological distinctions which actually have supporting meaning. It is important what conceptual meaning, understanding researchers put in these concepts. The position of Kazakhstan philosopher A. Kasymzhanov is interesting who notes: «Connecting the concept «steppe» to the concept «civilization», we extend the geographical concept with cultural-historical content. At this point the man since his appearance developed certain technology, formed and changed way of life, developed behaviour stereotype, followed certain outlook. And such civilization had really arisen in steppe as a special branch of the world civilization – as a nomadic civilization» [3]. The nomadic civilization represented just this completeness in meaningful aspect as it reflected polyethnic population structure of Euroasian steppes, presence of Indo-European, Turkic, Mongolian racial -genetic components. This circumstance of polyethnic character is not entirely considered by some researchers while their introducing of the concept «civilization».

Thus K. Alzhan adheres to the concept «Kazakh civilization». The supporter of the similar position is G. Shalabayev who lists such specific signs of the civilization, as the yurt, perfection of jewellery, weapon, applied art, the way of hunting with golden eagles, universality of folklore form and content, the cult of ancestors, tengriism, religious tolerance, originality of government system, system of preservation of the nation genofund, education of young generation [4]. Besides in reality civilizations in historical process of development act as polyethnic formations (let's remember the division and civilization names of civiliography fathers – O.Shpengler, A.Toinbi, etc.) [5]. In this sense, for example, the concept «Turkic civilization» corresponds to reality. After all it is known that the Turkic language group covering 1/3 world part, along with Kazakhs, has more than 40 ethnoses that corresponds to the historical reality.

As researchers consider the nomadic civilization had certain specific characteristics: in geographical context – steppe character; in time context – antiquity; in religious one – Tengriism and Islam synthesis; on genesis conditions – secondariness, taking into account «arabian», «mongolian» and other factors; on place in world civilization system – boundary character (i.e. arisen across other civilizations, cultures); on social-economic features – nomadic character, traditional character, demosociality (i.e. based on people union on relationship principles); on continental-spatial feature – eurasianism; on formation signs – megaformation with distinctive exopolytar (from Greek *exo* – «out of» and *politia* – «state», «society») mode of manufacture; as for ethnolanguage belonging – Turkic, for modern type – Kazakh.

The development of the nomadic civilization conformed to cycling which passed through Scythian-sak-hun – Turkic – Turkic-Kazakh (Mongolian) – Kazakh development stages. Three-term character of stages development of the nomadic civilization indicates a defined stage process of its functioning typical for the local civilization: genesis, development, break and disintegration. Presence of life cycle stage allows to assert that if Scythian-sak-hun stage represented the process of expansion, initial formation of the nomadic civilization then Turkic-Mongolian stage characterized the development, rise of its substantial elements. The third stage is Kazakh that acts as final for the nomadic civilization. The characteristic of it first of all is more distinct expression of the differential-ethnic aspect connected with self-determination of the Kazakh people. According to civilization theory at first the inner-personal factor was the motivating force of formation and development of the nomadic civilization.

The nomadic civilization in the Eurasian area is not classically the east model of development. Forms of political despotism of one person at full lawlessness of a great bulk of the population are not inherent. Norms of «steppe democracy» at existing peculiar patronage-customer relations of people allowed person to express freedom of thought and action, to have certain rights. It is possible to assert quite definitely that centuries development of the nomadic civilization in Eurasian steppes generated and defined the occurrence of the personality typical for it with its specific mentality. Nomadic society conditions are those that «a person has full satisfaction in family life

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conditions and in those relations which are created by life and customs between families, without any formal contracts and without creation of certain ruling body» [6]. The influence of Islam in Kazakhstan steppes was weak enough and superficial. Hence it is necessary to admit as absolutely unauthorized the opinion of some contemporaries confirming the thesis about civilizing role of Islam that changed «... naive, «naturelike» nomad in «... spiritually «matured» nomad-Moslem» [7].

Unlike the western civilization the person of the nomadic society developed and formed initially as an individual, alien to private-ownership interests, for this purpose there was no and could not be sufficient conditions in the terms of domination of the family-community system. As it is known destruction of civilizations in western philosophies of history is explained by various reasons (A. Toynbi, for example, considers that the reason is egoism of ruling elite, the influence of external proletariat, Shpengler – the dawning of the era of mass culture, etc.). The external influences that A. Toynbi named external proletariat played the dominant role in disintegration of the nomadic civilization which led finally to disappearance of nomadism in the Eurasian area.

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