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THE HISTORIOGRAPHY OF TRADITIONAL KAZAKH SOCIETY

Abstract

The article presents a comparative analysis of the views and research of scientists about traditional Kazakh society. The ideological content, political and social structure and national values of traditional Kazakh society are also analyzed. The place and role of traditional society in the formation of the basis of historical consciousness and national culture are highlighted. Since the beginning of the 19th century, as a result of the radical colonization policy of Tsarist Russia in the Kazakh steppe, the destruction of the country's political independence, the strengthening of the social classification of society, adaptation from a nomadic economy to a settled economy, the increasingly bold penetration of monetary and commodity relations has changed the socio-economic structure of society, aggravated social contradictions, and the tribalism of the Kazakh people led to a change in the tribal structure. It became possible to objectively study this topic only after our country gained independence. As a result of the methodological description of the formational and civilizational paths of social development, the features of the historical knowledge of nomads are shown. Documentary and historiographical issues of the oral tradition of storytelling and genealogical consciousness characteristic of the historical memory and social memory of nomadic peoples are formulated. In the process of describing the ethnosocial conditions of the formation and development of the political system in Kazakh society, an attempt was made to restore the social memory of the history of the Eurasian nomadic civilization. A historiographical analysis of research in this direction is carried out.

Key words: globalization, spiritual transformation, historical process, ideology, traditional society, national value, national consciousness.

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ДӘСТҮРЛІ ҚАЗАҚ ҚОҒАМЫНЫҢ ТАРИХНАМАСЫ

Аңдатпа

Мақалада дәстүрлі қазақ қоғамы туралы ғалымдардың көзқарастары мен зерттеулеріне салыстырма-лы талдау ұсынылған. Сондай-ақ дәстүрлі қазақ қоғамының идеологиялық мазмұны, саяси-әлеуметтік құрылымы мен ұлттық құндылықтары талданады. Тарихи сана мен ұлттық мәдениеттің негізін қалыптас-тырудағы дәстүрлі қоғамның орны мен рөлі көрсетілген. XIX ғасырдың басынан бастап патшалық Ресейдің қазақ даласындағы отарлау саясатының, елдің саяси тәуелсіздігінің жойылуының, қоғамның әлеуметтік жіктелуінің күшеюінің, көшпелі экономикадан бейімделудің нәтижесінде отырықшы, ақша-тауар қатынастарының батыл енуі қоғамның әлеуметтік-экономикалық құрылымын өзгертті, әлеуметтік қайшылықтарды күшейтті, ал қазақ халқының трайбализмі рулық құрылымның өзгеруіне әкелді. Бұл тақырыпты объективті түрде зерттеу еліміз тәуелсіздік алғаннан кейін ғана мүмкін болды. Қоғамдық дамудың формациялық және өркениеттік жолдарын әдістемелік

сипаттау нәтижесінде көшпенділердің тарихи білімінің ерекшеліктері көрсетілген. Көшпелі халықтардың тарихи жады мен әлеуметтік жадына тән әңгімелеу мен шежірелік сананың ауызша дәстүрінің деректі және тарихнамалық мәселелері тұжырымдалған. Қазақ қоғамында саяси құрылым жүйесінің қалыптасуы мен дамуының этноәлеуметтік жағдайларын сипаттау үдерісінде Еуразиялық көшпелі өркениет тарихы туралы әлеуметтік жадыны қалпына келтіруге әрекет жасалды. Осы бағыттағы зерттеулерге тарихнамалық талдау жүргізілуде.

Түйін сөздер. жаһандану, рухани трансформация, тарихи үдеріс, идеология, дәстүрлі қоғам, ұлттық құндылық, ұлттық сана.

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ИСТОРИОГРАФИЯ КАЗАХСКОГО ТРАДИЦИОННОГО ОБЩЕСТВА

Аннотация

В статье представлен сравнительный анализ взглядов и исследований ученых о традиционном казахском обществе. Также анализируется идеологическое содержание, политико-социальная структура и национальные ценности традиционного казахского общества. Выделены место и роль традиционного общества в формировании основы исторического сознания и национальной культуры. С начала XIX века в результате радикальной колониционной политики царской России в казахской степи, разрушения политической самостоятельности страны, усиления социальной классификации общества, адаптации от кочевого хозяйства к оседлость, все более смелое проникновение денежно-товарных отношений изменило социально-экономическую структуру общества, обострило социальные противоречия, а трайбализм казахского народа привел к изменению родоплеменной структуры. Объективно изучить эту тему стало возможным только после обретения нашей страной независимости. В результате методического описания формационного и цивилизационного путей общественного развития показаны особенности исторических знаний кочевников. Сформулированы документальные и историографические вопросы устной традиции повествования и генеалогического сознания, характерного для исторической памяти и социальной памяти кочевых народов. В процессе описания этносоциальных условий становления и развития системы политического устройства в казахском обществе предпринята попытка восстановить социальную память об истории евразийской кочевой цивилизации. Проводится историографический анализ исследований в этом направлении.

Ключевые слова: глобализация, духовная трансформация, исторический процесс, идеология, традиционная общества, национальная ценность, национальное сознание.

Introduction. The formation of national unity and cultural integrity is one of the most important issues in the current situation in Kazakhstan. Getting out of a situation where all good spiritual activity is suppressed, and achieving true freedom in the fierce competition of modern globalization requires not only political, socio-economic independence, but also spiritual independence. To do this, it is not enough to introduce the latest technologies brought from outside, corresponding to the modern trend, but devoid of any spirituality. In order to get rid of the marginal and marginal situation, it is necessary to restore the historical consciousness of society by restoring the national worldview and spiritual sources that form the core of national history and culture, ensuring the normality of such complex system like a nation. Since history is concerned with the past and social memory, this can be achieved by acknowledging the original history. That is, it is necessary to modernize the national values that form the basis of the national culture - the native language and traditions that spiritually awaken people. Reconstruction of the historical past of the people through comprehensive research and the formation of historical self-awareness constitutes the spiritual basis of independence. It is known that during the seventy years of the Soviet era, a worthy story of our people has not been told. It has been distorted and misinterpreted according to political considerations. 19th century In the first half, the basic character of the social structure of Kazakh society can be seen from its historical content. Since the beginning of the 19th century, as a result of the radical colonization policy of Tsarist Russia in the Kazakh steppe, the destruction of the country's political independence, the strengthening of the social classification of society, and the increasingly bold penetration of

monetary and commodity relations into the semi-nomadic country, they changed the socio-economic structure of society, intensified social conflicts and caused a crisis in the community. -tribal existence.

Methods for explaining true historical development were characterized by the recognition of class struggle according to Marxist-Leninist methodology. The three-thousand-year-old nomadic culture of Kazakhstan and Central Asia, which at one time influenced not only the development of the Eurasian region, but also global development, was considered in Eurocentric literature as the first community, barbarism and civilized, state tradition were denied in national history. The fundamental differences in social and cultural development from the Western model were not taken into account. The reasons for Kazakhstan's annexation to Russia are exaggerated, and the foundations of its colonial policy are obscured. A nihilistic view of the social and cultural history of the Kazakh people was formed. For this reason, restoring historical justice and completing national history is one of the urgent tasks of our time. This places great challenges on domestic historical science. Since any social sciences have their own origin, formation and development, i.e. history, it is better that the science of history, which is their basis, is free from falsifications, trends and distortions, based on objective data and correct chronology. Based on real historical evidence and scientific data, history studies the development and patterns of historical processes. As for the field of science dealing with this issue, it is true that the social sciences of the former Soviet system and our republic have begun to give way to Western humanities. A number of historians of our country have done important work in the social and cultural life of Kazakh society in the implementation of such an important task as the renewal and formation of historical consciousness. We have achieved some success in fully studying our history, national traditions, the destinies of the people, collecting and analyzing our memorial archives.

Materials and methods. The period of independence provided ample opportunities for the development of national historical science. The independence narrative requires updating the historical and social memory of the people and increasing national self-awareness. Revisiting the history of our country from a new perspective and modernizing the spiritual world of the nation have become an urgent task aimed at forming historical consciousness in the social sciences. Studying history from a new perspective has become the only effective way to preserve the state independence and national identity of the country in the context of globalization. The President of the Republic of Kazakhstan K.K. Tokayev stated: “During the totalitarian period, we practically lost our national values, language, religion and religion. All this was returned to our people thanks to Independence. However, in order to survive as a nation and country, current and future generations must be prepared for new challenges” [1], since the spiritual renewal of society has become a guideline for our future development, we should return to our past. history and recognize the national integrity of its cultural and spiritual values, the need for study and study as a factor is clearly felt. Starting from Saka times, we can observe the desire for independence from the protection of the ancestral homeland from the Persians, the Turks from the Jurans, the preservation of the integrity of the Kazakh Khanate, including in battles with the Dzungars, Kokans and Russians. . The relevance of this issue, which is very important for our country, we showed the formation and development of historical consciousness based on the history and culture of the Kazakh people, the idea of independence in the evolution of historical consciousness. In the 20th century, changes in natural and social life posed global problems for humanity. Specific historical, global and large-scale historical problems, national and class problems of social development covered all areas of the humanities. Their solution is closely related to the relationship between tradition and innovation, collective memory and individual memory, historical consciousness and mass consciousness.

This situation in the development of theoretical historical thought in recent decades has been called the “historical revolution” in the scientific world. This concept was developed by the Russian scientist M.A., who deeply studied the methods of teaching history. It should be noted that Barga presented. He wrote that “we will not exaggerate if we call changes in the scientific fund of historical science a historiographic revolution” [2, p.45]. Despite the fact that this concept has not become widespread in the methodology of domestic historical science, despite the fact that the Soviet system has been preserved, it began with the discovery of the truths of original history after independence. Based on various opinions and alternative histories related to real historical issues, it can be understood that the concept of “historical revolution” determines the content of changes in social life and science.

Proving that steppe civilization has the foundations of civilization in a broad scientific sense, the scientist comes to the following conclusion: depending on the geographical environment, nomadic tribes engaged in animal husbandry consolidated the steppe way of life from generation to generation, developing the traditions of steppe culture. . Its deep roots go back to the Bronze Age, to the historical and cultural community of the Sakas. A high degree of continuity of generations in time and space is a characteristic phenomenon of the steppe way of life [3, p. 3-100].

When solving this complex problem, it is necessary to master new theoretical ideas and scientific concepts in a methodological sense. Therefore, it is difficult to draw conclusions about the nature of Kazakh statehood without mastering the data collected by the science of ethnology, which is characterized by a special methodological approach. That is why not only the importance of studying the historicity of its characteristic structure, but also the differentiation of their ethnocultural character is a fresh and pressing problem today. A special place is occupied by the institution of power, which is a phenomenon common to the state and pre-state societies. If the state as a complex structure consists of a number of miniature systems, then the institution of power is their constant part. Among the miniature systems belonging to the latter structure is social consciousness. After all, it preserves the idea of the state regardless of other components.

The discussion of the results. The methodology of modern political and social anthropology brings to the forefront the research of American and European scientists. European and American anthropological schools consider nomadic society as a stagnant society that has generally lost its historical development [4].

One such study was the work of Victor Dingelstedt, a Swiss scientist who conducted a study based on French data and published it in Paris. His research was devoted to the traditional rights of Kazakhs. 1891 The structured form of traditional Kazakh society was reflected in the conceptual work "Patriarchal system and basic rights of the Kyrgyz people." In particular, he analyzed the position of the aristocracy, nobility, women, the structure of society, common law, the penal system, and judicial practice. When Dingelstedt described the established, stable classical form of traditional Kazakh society, he seemed to intuitively feel that great changes awaited him. This is why Dingelstedt writes that "many Kazakhs know that the nomadic way of life of their ancestors cannot continue" [5, p.129].

In the works of V.V. Bartold it is scientifically substantiated that the peoples of Central Asia and Kazakhstan have had their own history and culture since ancient times. In his work "Historical Sketch of the Kyrgyz" V.V. Bartold concluded that the forced resettlement of the Kazakhs was incorrect [6].

Foreign studies have clearly recognized the times of Soviet historiography, which limited Kazakh history to the dimensions of class-social formations and limited it to Eurocentric principles. Among such studies A.V. on the management of Kazakhs in the process of modernization. Remnev [7, p. 59], the research of M. Olcott [9], who reflected that the Russian tsarist government and the Soviet government inflicted the most brutal torture on the Kazakhs in their new independent state, had a lot of news for the history of the Motherland.

According to the American researcher Demko George, the main reasons for settlement on Kazakh lands were the scarcity of land in European Russia and the backwardness of the peasants. He was one of the first to study the causes of the agrarian crisis before the revolution and wrote that "the peasants fled from their land, from hunger and social tension" [11]. This conclusion served to refute the traditional opinion in Soviet historiography that "Russian peasants are the founders of agricultural culture in Central Asia."

Turkish scientist S. Akiner [9] offers his conclusion about the emergence and development of the Kazakh state. The main attention is paid to issues of national (state) identity in modern Kazakhstan and among the Kazakhs. According to Akiner, during the 19th and 20th centuries, Kazakh society experienced very large-scale transformation processes. This is the evolutionary path from tribe to nation state. Noting that the medieval history of the Kazakhs was the beginning of this aspiration, he comes to the conclusion that the beginning of Kazakh history, the basis of its formation as a modern state should be sought in the period of two thousand years ago.

Sh. Akiner notes the following features as a very important moment of the Soviet era for Kazakhstan: during this period there was a consolidation of Soviet and national (Kazakh) identity. It was influenced by war, collectivization and industrialization. As a result, the Kazakhs moved away from the nomadic way of life [10, pp. 34-50].

Thus, millions of workers who suffered from hunger and colonial oppression were not ready to accept "innovations" in the socialist sense. A sharp violation of the traditional way of life, forced resettlement, forced collectivization, expropriation and confiscation, and the policy of state procurement in agriculture pushed them to organized protests against the Soviet government, which was on the verge of starvation. The movement of Soviet nomads was accompanied by armed resistance of the population in many regions of the republic [11].

N. Alimbayev wrote that the agrarian reforms of the 1920s were aimed mainly at destroying the material basis of traditional social relations in the countryside [12]. From this conclusion we see that N. Alimbayev views these reforms as a means of destroying the communal (traditional) system of social order. In accordance with political and ideological positions, the negative socio-economic consequences of reforms such as the famine of 1921-1923 and the 1930s, *campeska*, resettlement, air migration, and the elimination of the kulaks as a class were turned into "white topics". As an alternative to the destruction of agrarian society, socialist industrialization was glorified as a shining example of modernization processes in world experience. Among the many studies devoted to this issue on the eve of independence, one can note the works of I.M. Kozybaeva [13]. In Soviet historiography, the sociocultural aspects of pre-war socialist reconstructions were most actively studied.

Accordingly, the published literature was the most voluminous. Unfortunately, despite the importance of historiographical and scientific research, they have not been criticized in terms of methodology and scientific principles.

18th century beginning and 20th century Research carried out in the direction of scientific restoration of history in the 20-30s was methodologically guided by the state concept of forming an independent historical consciousness.

It should be noted that the dominant direction in the changes in the Kazakh steppe in the 18th-20th centuries was ethnodeformation. Unfortunately for the Kazakh people, this process, begun by Tsarist Russia, continued under the Soviet Empire, and the Kazakh land became a testing ground for political, social and economic reforms that glorified the communist idea, values aimed at the destruction of traditional culture and national culture.

But ethnodeformation is also an impetus for modernization processes. Second half of the 19th century In the second half of the 20th century, the process of annexation of Kazakhstan to Russia was completed, the Kazakh steppe came under the great influence of the economic and political life of Russia. The collapse of the feudal natural economy under the influence of the capitalist economy of Russia. the process has accelerated. The economy of the steppe region has emerged from economic stagnation; the development of productive forces is a good impetus. took Ethnic deformation and modernization tendencies of Kazakh society excited the minds of its far-sighted representatives and gave rise to many historical questions requiring urgent answers. Thus, Yesim Garifolla writes: "The Kazakh steppe is flooded with new ideas: this is the religious ideology and the ideology of politically persecuted democrats. Those who were literate had the opportunity to get acquainted with Western and Russian culture. The era of awakening has begun" [14]. Socio-economic changes contribute to the renewal of spiritual culture and its ideological rearmament. The ideological basis of this process was educational teachings aimed at reviving the traditional conservative thinking of the Kazakhs, who are distinguished by "...loyalty to traditions, high religiosity" [15, p. 69].

But it should be remembered that the advanced ideas of other peoples, assimilated by Kazakh thinkers, cannot be an exact repetition of the latter. They undergo inevitable changes depending on the characteristics of the era, socio-economic relations, and national culture. By absorbing the enlightened ideas of other peoples, Kazakh thinkers were able to maintain the independence and originality of their thought. Kazakh teachers creatively adapted the achievements of Russian and world culture to the real conditions of Kazakhstan and the practical needs of the Kazakh people.

In the context of modern independent historical consciousness, it is very difficult to accept the conclusions of foreign scientists about the Kazakh traditional society, based on Eurocentric theory and methodological criteria. Its meaning, if we consider it in the European dimension, is that the excess of self-esteem and categories of the Kazakh traditional society has not been established in the historical consciousness and historical experience of these countries. They describe a phenomenon that is not in their knowledge of European knowledge and language. Use this externally imposed definition to interpret your own story. Only then will your scientific conclusion meet European standards! Although this statement is now considered absurd, it was a phenomenon that became a prerequisite for Soviet ideology. Ethnographer Zh. Artykbaev makes a fresh conclusion that "Europeans do not distinguish our nomadism from vagrancy, they cannot explain the word "nomadism" as a phenomenon different from vagrancy" [16].

This discovery, which has methodological significance in explaining the meaning and significance of traditional society, is a factor of great importance in the true understanding of all phenomena of the history of the Motherland. A.I. wrote fundamental works on traditional society and was nicknamed "Geradot of Kazakh history." Levshin himself said that Kazakh society, based on a kinship system, having a perfect hierarchical order and living according to the general rules of customary law, "lives in anarchy" [16, p. 713].

The political, social and cultural-spiritual institutions of traditional society, in turn, functioned in accordance with the needs of society. And when, according to the laws of historical development, under the influence of internal and external factors, the process of disintegration of traditional society began, these institutions were unable to stop it or determine new directions of development. In such a situation, the majority of members of society could not resist the modernization of these institutions by Tsarist Russia (with the exception of individual historical figures and peasant uprisings). Even in this process of modernization, it was not possible to trace the transformation of traditional values into new social values. In short, the political, military and economic resources of a technocratic, sedentary civilization prevailed over the traditional Kazakh civilization, based on a nomadic, clan-tribal structure.

Having studied and analyzed this topic, we can conclude that the conclusions of the history of modernization of traditional society, formed in each historiographical period, in many cases contradict each other. It has been determined that its significance is associated not only with the socio-political structure and state ideology of that period, but also with the level of theoretical and methodological preparation of scientific thought. It is clear that

politicized methods of historical research served state interests during the period of imperial colonial rule and Soviet totalitarian rule that dominated Kazakh soil. And we are convinced that such an ideological historical methodology is formed even in the case of independence. This manifests itself in the form of an alternative to ethnocentric positions to Eurocentric positions in contemporary national studies. As the analysis of research data shows, we have settled on the conclusion that considering the process of transformation of traditional society into modern society using the methods of modernization theory is the most effective from a scientific and cognitive point of view, as well as for establishing political stability.

Research result. Based on the data obtained, conclusions were drawn about the ethno-deformation nature of the modernization processes of colonial and Soviet power in traditional society, the concept of ethno-deformation was scientifically substantiated, and its cultural manifestations were classified and systematized. Thus, the history of traditional society is analyzed using the principles of socio-economic determinism based on the theory of modernization. XVIII-XIX centuries various ethnographic materials about Kazakh society, collected by Russian military officers and scientists, made it possible to study traditional Kazakh society. In this topic XVIII-XX centuries. the political and social structure of Kazakh society during this period is analyzed, the characteristic features of nomadic society are systematized, and the functions performed by political and social institutions are classified. The influence of the Russian Empire is seen as a manifestation of the process of transformation of traditional society.

No matter how “progressive” and “civilized” Russian historians, especially Soviet historiography, glorify the actions of the colonial policy of the tsarist government as “progressive”, “civilized”, they cannot hide the tyranny and greed of the colonialists who served imperial interests [17].

An analysis of the political and legal foundations of the socio-economic modernization of colonial power in traditional society confirmed that the imperial power imposed on the Kazakh country from the outside was not at all legitimate, but was only an external factor of influence on traditional society. It is concluded that scientific and ideological legends based on political positions about the role of modernization processes that “brought culture to the Kazakh land,” “civilization,” and “progressive” are outdated Eurocentric and Russocentric legends for modern historical knowledge and historical consciousness.

One of the founders of the theory of modernization, S. Eisenstadt, assesses that “historical modernization is a process aimed at changing the types of socio-economic and political systems that developed in Western Europe and North America from the 17th to the 19th centuries and then spread to other countries” [15, p.7].

"XVIII century Colonization of the Kazakh land, the formation of new political, social and administrative structures in the colonized regions, the emergence of border divisions, especially the loss of land ownership by the Kazakh people, stopped the epic nomadic way of life in the Kazakh steppe and inhibited the natural development of the Kazakh people. He himself in a broad sense became the reason for the extinction of ethnic quality. The goals and mechanisms of modernization processes aimed at destroying the nation are informed by A. Seydimbek's conclusion that he created a split among the Kazakhs and caused immeasurable damage to the collective nature of the people" [18, p. 138].

The theoretical symbols of this new situation in Soviet science can be seen from various directions: philosophical-sociological, cultural, methodological-historical, when analyzing problems of social research. The last of these directions was based on the analysis of methodological problems of historical science. These issues have been debated over the past two decades, especially in connection with the collapse of the Soviet empire. After that, in the space of the Commonwealth countries, including the independence of the Kazakh people, he raised questions about the function and purpose of historical knowledge and took it beyond the epistemological approach to historical knowledge. As a result, the concept of “historical consciousness” has two meanings: a narrow meaning corresponding to historiographical views, and a broad meaning having the character of a worldview paradigm. This topic, strange for Russian science, has been discussed in foreign philosophy of history since the end of the 19th century. Although the topic of the political and social structure of traditional Kazakh society in Kazakhstan occupied the pages of the mass press in the process of the mass awakening of national consciousness after independence, the restoration of historical justice and the establishment of historical justice, they represent only a handful of special methodological studies in national history and social sciences. Professor M. Kozybaev, one of the scientists who studied the political and social structure of traditional Kazakh society in history, describes the complexity of the mentioned problem: “We have a good job of studying the history of society. Multi-volume histories of peoples, monographs and textbooks on individual periods of history are published. But traditional history is a lagging part of research. In times of independence, the spirit of the people should be high. People must know their place in world civilization. It is necessary to give a new character to the broken consciousness of the people. It is necessary to form the historical consciousness of the new generation. To protect the interests of an independent country in the world, it is necessary to know the past, analyze the

present and predict the future. The formation of historical consciousness arises from the interest of life, the interest of an independent state [19, p.100].

In the book of Garifolla Yesim, published under the general title “Consciousness” (1994-2006), the significance of some concepts and concepts in the social sciences about Kazakh society and its spiritual characteristics is assessed in a new way. They thoroughly solved some of the problems of traditional Kazakh society and its modern situation, emerging from dimensions based on the theory of class formation and the transition to civilized dimensions. Academician within the framework of the state program “Cultural Heritage” for mastering the history of traditional society.

A. The 20-volume “Heritage of the Kazakh People” and the 20-volume “World Philosophical Heritage”, published in the Kazakh language under the leadership of Nysanbayev and with the participation of famous scientists of our country, are of great methodological importance [20, 16].

As a result of a methodological description of the formational and civilizational paths of social development, the features of the historical knowledge of nomads are studied. Documentary, historiographical and socio-philosophical questions of the oral tradition of narrating history and genealogical consciousness characteristic of the historical memory and social memory of nomadic peoples are formulated. In the process of describing the ethnosocial conditions of the formation and development of the political system of Kazakh society, an attempt is made to restore the social memory of the history of the Eurasian nomadic civilization. The art and worldview of the “animal style” of the ancient Sakas, the “peacefulness” of the Hunnic era, the ideologies of “Turanism”, “Turkism”, “Oguzism”, “Chengizism”, “Nogaiism” in the Middle Ages, as well as the ideas of “Trist”, “Alty Alash””, “Turkestan”, “Kazakhstan”, historical manifestations of the socio-cultural development of the Kazakh people, historical and spiritual continuity of the idea of freedom. and independence are assessed. After getting rid of the oral tradition of describing history in the traditional period, the process of formation of Kazakh written historiography in the colonial, Soviet and modern periods and current problems are critically analyzed. As a special direction, we can highlight the works of domestic scientists who proposed the concept of a new approach to history and society. M. Kozybaev, A. Seydimbek, A. Orazbayeva and others raised new topics and made a great contribution to the emergence of a “new historical science”, to a deeper study of the methodology of history, to the understanding of its conceptual basis. nature, to the study of its social foundations. They used system-model, typological, cross-cultural methods for studying the sociocultural history of mankind. Recently, social science methods have been increasingly used.

Conclusion. The features of a traditional society characteristic of a nomadic society are systematized, their cultural, spiritual, political and social functions are classified. The influence of the Russian Empire in Kazakh-Russian relations was formulated as a reflection of the process of transformation of traditional society. The process and consequences of the transformation of institutions of power, land and financial relations carried out by the colonial authorities are analyzed and assessed.

Historiographic and documentary analysis of the topic shows that the political, social and cultural-spiritual institutions of traditional society, in turn, functioned in accordance with the needs of society. And when, according to the laws of historical development, under the influence of internal and external factors, the process of disintegration of traditional society began, these institutions were unable to stop it or determine new directions of development. In such a situation, the majority of members of society could not resist the modernization of these institutions by Tsarist Russia (with the exception of individual historical figures and peasant uprisings). In this process of modernization, it was not even possible to trace the process of transformation of traditional values into new social values. In a word, the political, military and economic potential of a technocratic, sedentary civilization prevailed over the traditional Kazakh civilization, based on a nomadic, tribal structure.

Although the problem of a person’s perception of his past is one of the problems of traditional Kazakh society and forms the basis of an entire historical direction - historiography, the study of historical consciousness was under the pressure of the Marxist paradigm in Soviet literature. It was established to study the formation and development of historical consciousness in space and time in the relationship of past-present-future through history and the current state of the general world and Kazakh culture from a socio-political point of view, to determine historical and spiritual continuity in traditional Kazakh society.

The historiographical revolutionary situation that began in the last century, the exchange of ideological paradigms and research strategies in the course of the development of theoretical historical thought are analyzed, its social and philosophical foundations are considered. The transformation of historical consciousness in the modern period, characterized by its historical revival after independence, as well as renewal and globalization, is summarized in the scale of social changes occurring in Kazakh society.

Eurocentric, ethnocentric and post-structural conclusions in domestic and foreign studies related to the history of the transformation of traditional society into modern society or from an agricultural society into an industrial one are assessed. The activities of political and social institutions of the Kazakh traditional society are

analyzed, as well as the process of their transformation by the colonial authorities. As a result, as an alternative to the above-mentioned conclusions, the use of methods of the theory of modernization, which has become widespread in the world humanities, when studying events and phenomena in the history of traditional society, made it possible to draw new conclusions.

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