

PHENOMENOLOGICAL EXPLORATION OF ETHICAL CATEGORIES REQUIRED TO BECOME A PERSON IN THE KAZAKH TRADITION

¹N.Zh. Sarsenbekov, ²A.S. Sagatova

ABSTRACT

The main purpose of the article is to explore the concept of hospitality in Kazakh culture throughout the centuries, identify ethical categories through analysis. In order to achieve this goal, the qualities and actions that are the basis of human existence, which constitute the relationship of "man and morality" that is the core of the worldview of nomads, are analyzed as ethical categories. In this regard, the national identity and the forms of its manifestation characteristic of the Kazakh worldview, which constitute the identity, became the object of phenomenological assessment as an ethical category. In this context, based on historical and cultural, legend-oriented, folklore-based materials, the practical aspects of the formation of human nature in the Kazakh tradition formed in national consciousness were studied. Tradition or established culture are factors that determine the existence of human beings. By defining the ethical categories that make up human existence, we open the way to defining our national identity, characteristic of our people. In the course of defining this goal, the categories of hospitality, shame, repentance, justice, obligation became a means of analysis in the philosophical context as a substance that makes up the apparatus of the teaching of ethics. The phenomenological assessment of ethical categories in the Kazakh tradition reveals the essence of the ethical categories proposed above. Because phenomenological assessment means looking at the essence of any category.

Key words: Kazakh Tradition, Human Nature, Ethical Categories, Morality, Honor, Shame, Justice, Duty.

¹ Abylkas Saginov Karaganda Technical University, Karaganda, Kazakhstan

² Karaganda State University named after E.A. Buketov, Karaganda, Kazakhstan

Author-correspondent:
Sarsenbekov N.,
nursultan19820926@gmail.com

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Қазақ дәстүріндегі адам болмысын құрайтын этикалық категорияларға феноменологиялық баға

Аңдатпа. Мақаланың негізгі мақсаты ғасырлар бойы қазақ дәстүрінде қалыптасқан тіршілік мәніне деген қатынасын талдау арқылы, этикалық категорияларды анықтау, талдау. Осы мақсатқа жетуде көшпелілер дүниетанымының өзегі болатын «адам және адамгершілік» қатынасын құрайтын адам болмысының негізі болып табылатын қасиеттер мен әрекеттер этикалық категориялар ретінде талданады. Осыған байланысты, болмысын құрайтын қазақ дүниетанымына тән ұлттық болмыс пен оның көріну формалары этикалық категория ретінде феноменологиялық бағалаудың нысанына айналды. Бұл тұрғыда, тарихи-мәдени, аңыз бағытындағы, фольклор негізінде материалдарға сүйене отырып, елдік санада қалыптасқан қазақ дәстүріндегі адам болмысының қалыптасуының тәжірибелік аспектілері зерделенді. Дәстүр немесе қалыптасқан мәдениет түрі – адам болмысының тіршілігін айқындаушы факторлар. Адам болмысын құрайтын этикалық категорияларды анықтау арқылы халқымызға тән ұлттық болмысымызды анықтауға жол ашамыз. Осы мақсатты айқындау барысында қонақжайлылық, ұят, тәуба, әділдік, парыз тәріздес категориялар этика ілімінің аппаратын құрайтын субстанция ретінде философиялық контексттегі талдаудың құралына айналды. Қазақ дәстүріндегі этикалық категорияларға феноменологиялық баға беру жоғарыда ұсынылған этикалық категориялардың мәнін аша түседі. Себебі феноменологиялық баға берудегіміз кез келген категорияның мәніне үңілуді аңғартады.

Түйін сөздер: Қазақ дәстүрі, адам болмысы, этикалық категориялар, адамгершілік, ар, ұят, әділдік, парыз.

Феноменологическая оценка этических категорий, составляющих бытие человека в казахской традиции

Аннотация. Основная цель статьи – выявление этических категорий путем анализа их отношения к существу жизни в мировоззрении кочевников. В достижении этой цели в качестве этических категорий анализируются качества и действия, являющиеся основой человеческого бытия, образующие отношение «человек и мораль», являющиеся стержнем мировоззрения кочевников. В связи с этим предметом феноменологической оценки как этической категории стала национальная идентичность и формы ее проявления, присущие казахскому мировоззрению, составляющему бытие. В этом контексте, опираясь на материалы историко-культурного, легендарного направления, фольклора, были изучены практические аспекты становления человеческого бытия в казахской традиции, сложившейся в страновом сознании. Традиция или установившийся тип культуры – факторы, определяющие существование человеческого бытия. Определяющие этические категории, составляющие человеческое существо, мы открываем путь к определению нашей национальной идентичности, присущей нашему народу. В ходе определения этой цели такие категории, как гостеприимство, стыд, покаяние, справедливость, долг стали инструментом анализа в философском контексте как субстанции, составляющей аппарат учения об этике. Феноменологическая оценка этических категорий в казахской традиции раскрывает сущность предположенных выше этических категорий. Это связано с тем, что феноменологическая оценка подразумевает углубление в сущность любой категории.

Ключевые слова: казахская традиция, бытие человека, этические категории, мораль, совесть, позор, справедливость, долг.

Introduction

Nowadays, the problem of human existence is worrying everyone after the global pandemic situation. As a result of the coronavirus disease that has swept the earth, questions about the ethical categories that form relationships with each other in people's minds are being put on the agenda. However, in the nomadic worldview, there are enough optimistic ethical categories that can confront existential crises.

Ethical categories in the existential field of nomadic civilization are to put the human being in the first place and not forget it in the daily life of the living conditions. According to this theory, the position of the nomadic people is the relations that arise from giving special importance to the person. The people who accepted the promise and keeping their word as a substance of responsibility, turned to ancestors and exchanged oaths even when drinking water. It was an inescapable duty to cherish the spirit of ancestors who passed away from the world as the beginning of human existence, to continue the qualities that came from blood, to preserve the nomadic tradition that was the continuity of tradition, and to continue the relationship with the ancestors. A measurable point given to man was the principle that unless the dead are not satisfied the living are not rich was a time that continued the middle of two worlds in a firmly established space. In his short life, the nomadic people, on the way to pass with dignity befitting a human title, considered the principles of life, which they had kept as talismans for centuries more important than their own.

Academician Garifolla Yessim writes: "Kazakh philosophy is a philosophy of life, approaching modern existentialism from the point of view of the spirit of the subject of philosophy" [1, p. 54]. It is very important for the modern society to understand the meaning of life, to live a short life in accordance with human nature, and to turn into a spiritual necessity of the existential, vital positions, as formed in the worldview of the nomads. The ability to master the problem of the meaning of life at a high level of consciousness is the main requirement for moral maturity. The main idea of the nomadic worldview is to serve the country faithfully, to be able to sacrifice one's life in order to protect it from the enemy, to show special respect for one's family, to strive for not only ambitious honor and bravery, but also to be of clean morals, to avoid actions that torment the human soul before death.

The question of the meaning of life is one of the most important questions in the history of human spiritual culture. In the history of mankind, there is no person who did not think about the meaning of life, and there is no philosophical school that has not sought the purpose of explaining the meaning of life. Of course, not all people delve deeply into this problem. Some philosophical schools, such as the Stoics, pretend that they do not bother with questions about the meaning of life and do not bother to find answers to them. However,

since the formation of philosophy as a science, the problem of human nature and its place in life has not escaped the attention of a number of streams and schools, and it would not be wrong to say that it has even become a central object.

In the society we live in (especially in the time after the global pandemic), a person needs more philosophical works that help to choose a life purpose that creates enthusiasm for life in a person and conveys the meaning to life without mistaking it, rather than generalized, too scientific treatises about life and its meaning that ordinary people cannot understand. Western existentialism focused more on the identity of the individual, focusing on his inner stress and anxiety. As a result, a person felt as if he were alone in this life, alienated from the social environment in which he lived, and constantly protested against the social system. Such a worldview will inevitably form nihilistic positions in the end. There is no doubt that Western existentialism has a great influence on people in explaining themselves and society. However, overexaggerating or frequent asking of questions about the meaning of life increases human anxiety and alarm, and leads to anxiety. This is because a person faced with a situation between life and death is troubled by questions about the meaning of life and the nature of human existence. Therefore, we believe that in the philosophical analysis of the problem of the meaning of life, it is better to find a way through the positive positions in the worldview of nomads.

The whole existence of a nomadic Kazakh is rooted in nature; that is, the existence of a nomadic country must be considered as a guarantee of survival in the course of historical development, not as a sign of their advantage or disadvantage [2, p. 6-7]. It is natural for any nation to have its own special vital positions and life relations. There is a world of spiritual worlds that have collected values like the national language and the power of the mother tongue, born from the history and traditions of the country. These are related to the existential principles of the country, which historically have been intertwined with the regional division of the country. Over time, each nation develops its own identity, spirit, and consciousness. National consciousness includes all periods of three modes of time - past, present, and future. Time is an attribute of the vitality of consciousness. Therefore, consciousness is the essence, nourishment, and existence of the entire nation. As time passes, the national identity will become stronger. No matter how much time changes, the core of the national worldview does not die. On the other hand, as time goes by, the consciousness of the country and nation turns into historical consciousness. The goal is to preserve this world, not to erase its continuity. National grass grows only on national soil.

The role of philosophy in the life of any individual and humanity cannot be overestimated. Finding answers to such questions as "Why do I live?" and "Is there another life after death?" is likely to lead to negative opinions; however, in

existential philosophy, scientific evidence is used. Isn't the essence of the questions that prompted the German classical thinker I. Kant to turn to philosophy similar to these questions? A person can find answers to existential questions that concern him not only in the works of philosophers and thinkers who left an indelible mark in the history of mankind, but also in the spiritual worldview preserved in the memory of the nomadic people, full of moral and philosophical concerns about the meaning of human life. This is the most optimal way to resolve antinomian debates.

Methodology

Until this day, philosophy has studied ethical categories that form human nature through hermeneutic methods. As the phenomenological movement suggests, there is a need to recognize and compare the features of existential issues by delving into human nature in the Kazakh worldview. The main purpose of the article is to study the meaning of life in the Kazakh worldview and conduct a phenomenological analysis of ethical categories that form human nature. Since the phenomenological method is to delve into the essence of the object of study of human consciousness, to determine and describe its meaning, the article discusses the phenomenological meaning of the ethical categories that form human nature in the Kazakh tradition, namely, shame, hospitality, honesty, keeping one's promise, repentance, justice, and moral obligations. There is no doubt that there is a special similarity between the ethical views of Western thinkers and the ethical categories that form human nature in the Kazakh tradition. Therefore, through a comparative analysis, the main ideas of ethical categories in the Kazakh worldview and Western thinkers (for example, the worldview of I. Kant) were taken into account. In this regard, when studying the life-meaning structure of ethical principles in the Kazakh tradition, "intentionality" as a phenomenological method constitutes the main part of the study.

Hospitality is a high moral attitude towards people

Philosophical views of field sages, who created the ideas of goodness, honor, kindness, and justice with the goal of improving human nature through moral qualities, originate from the worldview of nomads. In our opinion, not only what the philosophical world of the Great Steppe was like or how it can be explained is important, but also continuity is necessary to re-educate the spiritual culture of these people.

The Kazakh worldview, which has evolved over centuries, is developing with its unique features. These features arise from the traditional way of thinking, which puts forward the relation "world - existence - man" in a vital, existential direction. One of the main features of the Kazakh worldview is its pragmatism and practicality, manifesting in everyday life. Since the subject of

philosophy is man, the cornerstone of the Kazakh worldview in the existential world will be man and existential categories that make up human existence. There is a big world behind the importance of a person, accepting him as a constituent element of society. The reason for this is that the more one understands the details of the national identity, the more one is able to look into one's own identity. It is better to understand that the foundation of nobility in the Kazakh worldview is also a reflection of this national identity.

Hospitality is one of the national traditions of the Kazakh people. At the same time, it is a quality that expresses respect between people, demonstrates care, and defines a person's morality and faith [3, p. 38]. According to one account, for the generation of the nation that lived in the open field, the guest who came to the house was the bringer of information, and participants of the exchange of knowledge and conversation. No matter how many foreigners there are in the place where the host resides, he can stay in his home without fear and with trust. Moreover, in the Kazakh tradition, the passenger or guest is not asked the reason for their visit. This demonstrates that in the root of welcoming a stranger passenger with all possible gifts, hosts did not alienate themselves from the person, but followed the general equal attitude towards the human race. In this sense, the scientist T. Burbayev defines hospitality as "a person's understanding of others, opening up to him, getting into his situation, and finally interacting with the guest" [4, p. 10] as a valuable insight.

People who practice the tradition of "visit forty-one" treat their guests with utmost hospitality and inquire about their purpose only when appropriate. This approach is a position resulting from a high moral attitude of a person to a person as an expression of human nature.

Shame is an ethical category that describes a person's moral self-control

"The uniqueness and peculiarity of human life are that the power of being should be revealed to him during his life. Man has a special ability to think philosophically because philosophy arises from the belief in the discovery of existence. Striving to know the unknown world is realized as a result of using the irrational aspects of human nature. For this, a person must enter an existential situation, activating the most sacred, noble qualities that exist in a person, but which are not fully recognized. A person can evaluate his actions only by living first (existentially). Only in this case can a person achieve freedom. But we should not understand this as permission for everything. On the contrary, full responsibility for every action, which cannot be excused by external circumstances, is essential. A person acting in an existential situation, looking critically at himself, tries to stick to the principle that it is better to die than to choose the wrong path" [5, p. 43], notes researcher A. Abdina. The aforementioned scientist refers to the concept of shame in the Kazakh tradition. This is because the concept

of “shame” according to the Kazakh worldview lies behind the tradition of hospitality. The concept of shame is one of the most common characteristics of our nation. It’s clear that shame and shyness are related concepts. However, it is important to note that the two are different issues. Excessive emphasis on “you will be ashamed” may lead to an undue amount of shame. On one hand, this strong focus on “shame” can foster tolerance in many cases. For example, in some countries, internal conflicts, inter-ethnic enmities, and even large-scale wars and upheavals continue unabated. Among the representatives of such nationalities, the “shame” engrained in the blood of Kazakhs has not been tested through the turn of the century.

Field law places shame foremost. Even if the world is on fire, the significance of shame is unparalleled for a Kazakh who remembers the adage, “my property is my soul, my soul is the charity of my soul”. Comfort is an unavoidable aspect of our life. For Kazakhs, who adhere to the belief that “shame is stronger than death” and symbolize this by leaving a white scarf for a fleeing girl, the concept of shame is profoundly nuanced. Daily principles such as “don’t pick up someone else’s thread” and “don’t gossip about others” have been integrated into Kazakh tradition. The notion of “White Death” is frequently encountered in the Kazakh perspective, representing a critical stance within the tradition that has thrived on this “Way of Honor”. The rationale is: “Shame is stronger than death”. Drawing from Abai Kunanbayuly’s worldview, in his 36th poem, he elaborates on the concept of shame, stating, “Our Kazakhs have a saying: ‘Where there is shame, there is faith.’ This adage reveals that shame is intrinsically linked to faith. So, what is shame? There is a shame - the shame of ignorance, as if a young child is ashamed to speak, as if he is ashamed to meet a good man innocently. Such shame, absent of any transgression against Sharia or reason, is not genuine shame; it is folly, malevolence.

True shame stems from actions that contravene Sharia, rationality, or dignified character. This form of shame is dual-faceted. Firstly, observing such behavior from another, rather than oneself, induces shame. The reason for this is pity for the person who committed the shameful act. This sensation arises as if the individual committing the shameful act was inadvertently influenced, eliciting a compassionate internal response that evokes a blush. Alternatively, engaging in a shameful deed—be it against Sharia, rationality, dignified character, or humanity, due to an error or selfish motives—triggers internal shame, even if no outsider is aware. Your own conscience reproaches you, prompting self-imposed punishment. You find no refuge, unable to face others, overwhelmed by an indefinable pressure. Those burdened by intense shame forego sleep and nourishment; some may even resort to suicide. Shame signifies human decency, the internal rebuke that chastens your spirit. In such moments, words fail, thoughts falter. Incapable of drying your tears or clearing your nose, you are diminished. Your gaze avoids others, seeing nothing. Such profound embarrassment, met with

disdain or further exacerbated by harsh words, underscores a lack of humanity in the critic [6, p. 465].

Indeed, different cultures apply the notion of shame distinctively. For Kazakhs, customary interactions with certain ethnic groups exemplify this. Hence, it’s crucial to remember our national mindset of avoiding dishonor. The principle of “shame” predisposes individuals to eschew negative behaviors, making it a foundational element of human existence. Shame acts as a deterrent, a moral compass preventing harmful actions.

Analyzing shame as a historical-cultural or social concept falls short of capturing its essence, highlighting the challenge of defining this unique phenomenon. However, considering shame as an existential category leads to several conclusions:

- It’s a philosophical-ethical category that shapes an individual’s identity through moral awareness.
- A moral institution that underscores a person’s existence with utmost integrity.
- Within a specific milieu, it’s a noble expression of one’s relationship to their surroundings or fellow beings.
- It defines personal stances, exemplifying an individual’s role within society.
- It serves as a means for self-discovery, affirming the efficacy of voluntarism by guiding choices based on values.
- It’s valued as a catalyst for personal growth, distinguishing between right and wrong.

When is a person truly free? “Free, wrote Spinoza, “is a thing that exists solely by the necessity of its own nature and is determined to act by itself” [7, p. 1]. In our view, freedom can be understood in such a way that it consists in the relative independence of the internal need of human life, that is, in the desire of a person to satisfy his own needs from external ones, to submit through the neutralization of harmful substances and their use. This is the unhindered implementation of the inner principles of a person.

Freedom is attained through a life led by honor and conscience, intertwined with the concept of shame. Feeling shame over worldly achievements or status reveals spiritual dependency. Honorlessness stems from a disconnect with the concept of shame, rooted in the Kazakh traditional worldview. Embracing this principle, in harmony with Kazakh traditions, bestows its true significance. Individuals stray when driven by negative influences; the sole escape from this dilemma is through personal shame and conscience.

Justice is a phenomenon of social life and a category of ethics

One of the sacred principles in real-life practice in the Kazakh worldview is the principle of justice. Justice is the everyday manifestation of the field position that gave rise to the black-haired justice formed by the institution of judges (respected by Kazakh society in general). Do not follow other people’s tricks. Don’t be disrespectful. The mottled thread, which has become one of the main features in the tradition of cutting a mottled thread

on the child's leg, is a valuable principle that starts the way not to steal someone's mottled thread and not to eat other people's money.

Justice as an ethical category has been a concern of humanity since ancient times (philosophically since Socrates) and has never deviated from the object of philosophical analysis. The category of justice, which has become a guarantee of human-to-human, society-to-human relations, developed with its own characteristics in the nomadic civilization. "The fair judge has no relatives", "Intelligence does not diminish, justice does not wear out, dishonesty does not overtake",

*"What is the need for wealth,
If you don't collect it honest.
Why do you need power?
If you don't do justice!"*

Proverbs like "even if your grandfather's servant says it, bow your head to justice" indicate the nomadic people's respect and wisdom for justice. Justice is a value based on ethical principles, starting with respecting the honor and freedom of others. Currently, the world is developing as a period full of various changes and global innovations. Justice was accepted as a basic requirement as a prerequisite for creating a civil society. Through justice, we define the aspects of human existence and strengthen the balanced relationship between people. There are not a few common scenes in the Kazakh tradition of firmly adhering to justice. "Court of Judges" is an irrefutable evidence as an institution or supervising body that forms the empirical status of the position of justice. It accompanied the phenomenon of justice by teaching others, ensuring legal protection of any person by creating power. The principle of justice followed by the nomadic civilization, as a result of acquiring a social character, from an ethical category that regulates traditional, religious, political, cultural, economic relations, acquires an existential character that strongly adheres to the vital principle. Therefore, the phenomenon of justice is a philosophical-ethical category that requires interdisciplinary analysis as an axiological value that is very necessary for society today.

We believe that another characteristic of a fair judge is his nobility. In this regard, the researcher U. Sarsembin emphasized that "National identity is a fundamental phenomenon that preserves the understanding, faith, and integrity of the people" and "A demanding man who strives for the good of the country is always faced with the path of national interest. In this way, nobility became a spiritual quality embedded in a person who was able to master and improve his personality and a personal phenomenon that reveals the individuality of a human being" [8, p. 23-24] - concludes.

Universal problems are not something external but something that requires and makes possible an open, honest philosophical analysis of social life, its complex problems and contradictions, which we inherited from the past and which arise in the process of social renewal. In such cases, the problem of philosophical understanding of the concept of justice in all spheres of social life, as

well as many and acute problems facing the entire human civilization today, arise from a special need.

At the root of the above-discussed categories of shame or justice is the category of "repentance" (taube) characteristic of the Kazakh worldview. The concept of "repentance" is often referred to as "honesty" (insap) in popular memory. For example, Shakarim Kudaiberdiuly describes the concept of honesty in his poem "Demand and Mind" as follows:

Honesty, mercy, honor, shame, patience, prudence –

We put six different reins on the claim.

Among the six, the honesty is fair,

We gave him the reins of the other.

Honesty means no more, no less.

If he finds a place, he probably won't move [9, p. 128]. Repentance is to acknowledge your mistakes and be grateful to everyone. No matter how many difficulties and crises there are, only a person who knows how to appreciate the value of everything in his life while feeling the beauty of the world has a high sense of personality.

Nowadays, contentment and gratitude seem to be moving away from their form. As evidence, corruption can be cited as a manifestation of insatiability. "Repentance" is a preventive category of corruption, which has already become a public disease. "Experimental intelligence" in I. Kant's worldview [10, p. 28] This is the substance of the principle of. At the basis of any philosophical view, it is necessary to have its practical expression. This is proof of theory becoming practice. Therefore, it is inevitable for the society that the concept of shame should become an object of comprehensive analysis. The key to shame is repentance. We know that if a person indulges in greed, he has no shame. Therefore, "repentance" is a spiritual category that proves the justice and decency of human nature.

A duty is a voluntarily accepted obligation, an action evaluated by a person's conscience

The concept of "duty" is one of the pragmatic manifestations of the existential categories that make up human nature in the Kazakh tradition. In general, a duty is an action that is predetermined or aimed at by a person himself. We often accept the problem of duty as an a priori concept. Its implementation depends on the full use of human will. I. Kant's famous: "Make the maximum of your will at the same time to have the force of the universal principle of legislation" [11, p. 347], we believe that the essence of the principle is the ability of a person to fully use his capabilities.

I. Kant's categorical imperative is a general rule by which a person can turn his desires into objective reality when the time comes. The duty set for a person is a position arising from moral responsibility as a part of the social attitude formed in society. An individual is able to consciously turn an action he considers a duty into an experience at the level of honor. Moral responsibility is directly dependent on this honor and conscience. In revealing the essence of this problem, we rely on the writings of

the domestic scientist G. Nuryшева: "We think that the duty to bring meaning to life is only a duty with an innovative character. When it is a requirement of a person's inner soul and mind, it becomes a real, vital concept of duty only when a person comes to it consciously, without any pressure, of his own free will. It is only a duty that is understood and performed at the level of consciousness, to open up one's spiritual and moral power, to feel oneself as the master of one's own destiny, to create and shape oneself, to develop one's human roots by limiting one's natural feelings and putting one's mind above them, and thus one's duty to humanity and oneself allows to be performed. That is, only a duty performed consciously and rationally can reveal the philosophical and anthropological character of a person. By choosing this type of duty, a person realizes the existential choice of himself, his personality-value orientations and universal high ideals" [12, p. 33-34].

In fact, the category of duty in the Kazakh tradition is a pragmatic attitude of a person of real empirical nature. The concept of duty, which includes goals based on objective reality, is an interest of human thought that can be transferred to practice as a theoretical basis. It is not possible for all people to realize it, however, it is reasonable for the obligation to become a reality in practice. A person creates a plan for the fulfillment of his dreams and goals by setting goals within the framework of his inner spiritual values. Of course, this is a phenomenon that requires a certain amount of time. As a person lives, at a certain time, dreams and aspirations can be turned into experience as much as possible. Obligations arise from the moral principles of a person. If a person does not have a high moral and ethical principle, it is unlikely that duty will be formed in the mind as a human ideal. The Kazakh tradition is to educate the child from an early age with moral goals, inculcating this concept of duty as his ideal of life. Therefore, after becoming a human, it is a sacred duty to pass from the world worthy of the title of human. Carrying the burden of duty, a person establishes a scale of values by feeling the responsibility assigned to him. The scale of values at this point is the aesthetic taste of a person in a material or spiritual direction. In making an existential choice, due to freedom such as returning to "Atajurt", venerating his shrine or living among other people in pursuit of wealth, a person's understanding of his life duty will be determined.

Duty arising from moral relations is a sacred concept that defines human existence. According to one account, duty is a position formed by public consciousness. Its implementation in practice is a moral attitude arising from a moral position. The concept of debt cannot be compared with other debts or other obligations. The concept of debt is an obligation arising from a specific legal relationship. Duty is an ethical category that originates from the inner existential questions of a person. Acceptance of duty as a sacred duty common to all mankind is also a result of these high moral laws.

By grouping these issues, the accepted points are:
- in the study of the categories that form the

human being, the traditions with everyday practical significance in the Kazakh worldview were analyzed;

- hospitality in the Kazakh tradition is a phenomenon that initiates existential relations between people, such as humanity and social interaction;

- shame as an existential category, the internal "I" that defines the human being and directs a person to avoid various wrongdoings;

- justice is an ethical category arising from a person's unblemished and pure moral attitude towards others, which prioritizes the interests and demands of a person in the social environment;

- that through the category of repentance, thanksgiving of a person is an expression of the principles of decency, understanding the value of everything;

- the importance of the problems of keeping one's word or feeling great responsibility for the words and actions of others and accepting the value of words as the key to one's existence was analyzed.

The Kazakh worldview developed in the nature of "life-man-being" was able to turn the principles and principles regarding human life, which have become the object of analysis above, into its indelible heritage as an existential value. From a philosophical point of view, existential-anthropological principles are universal categories that accept the life positions of a person as a beacon of his entire life, food for the soul in eternal life. If the mechanism of these existential categories is established in the human mind for the benefit of society and man, we will have a high moral and ethical relationship.

Conclusion

At present, it is reasonable to put questions about the forgetting of our national identity as a result of going through many historical changes. He formed his own ecosophical positions in understanding the world and kept a positive and artistic image style of the world close to his heart. As a result of paying special attention to natural phenomena, he established a nomadic way of life that made interaction with nature a tradition, implementing an intentional approach. In his daily life, he firmly kept in his mind vital positions based on high moral principles in the relationship between "man – life" and based on human nature. Contemplating the measure of the life given to a person, he established his own existential philosophy according to the nomadic worldview, which is defined by the phenomenon of life and death. As evidence of that, the tradition of "Hospitality" was completely intertwined with the life of the nomadic people. This is one of the sacred duties formed by the folk consciousness over the centuries. The way of personalizing and elevating a person's personality and dignity through gifts and honors has become a habit in daily practice. Along with being able to understand the spoken word as an "obligatory duty", "satisfaction" with everything, the background of the concept of "shame" characteristic of our national identity and

the category of "repentance" ultimately testify to a person's honest attitude towards others or the environment in which he lives and moral positions. The category of "shame" as a quality that protects a person from any negative actions is an ethical expression of the people's existence. "Shame" is the main principle followed by nomads as an ethical category proving the viability of human existence. Shame, in one way or another, is a manifestation and proof of human nature. Obviously, shame is a characteristic of the human race, but its manifestation lies in the extent to which the human being is formed and in his inner worldview. Among the ethical categories, the concept of freedom occupies a special place in the formation of human nature. A person has the ability to act, making a choice according to his will, only if he feels his freedom. The category of freedom begins with the understanding that a person's life is a one-time opportunity and the belief that the end of making a choice begins with some kind of responsibility. Through freedom, a person's choice and acceptance of himself as the master of his life has become an ethical question that leads to responsibility. This is the reason why freedom in the Kazakh worldview formed by the nomadic civilization is highly respected. Therefore, phenomenological assessment of ethical categories that have not been removed from people's memory for centuries is one of the important issues for Kazakhstanian philosophy.

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INFORMATION ABOUT AUTHORS

- | | |
|---|---|
| <i>Nursultan Sarsenbekov</i> | Acting associate professor, PhD, Abylkas Saginov Karaganda Technical University, Karaganda, Kazakhstan, email: nursultan19820926@gmail.com, ORCID ID: 0000-0002-2224-1775 |
| <i>Assem Sagatova</i> | Associate Professor, Candidate of Philosophical Science, Karaganda State University named after E.A. Buketov, Karaganda, Kazakhstan, email: asem.sagatova@list.ru, ORCID ID: 0000-0001-7283-9380 |
| <i>Нурсұлтан Жумабекулы Сарсенбеков</i> | доцент м.а., PhD, Әбілқас Сағынов атындағы Қарағанды техникалық университеті, Қарағанды, Қазақстан, email: nursultan19820926@gmail.com, ORCID ID: 0000-0002-2224-1775 |
| <i>Әсем Сериковна Сағатова</i> | қауымдастырылған профессор, философия ғылымдарының кандидаты, Е. А. Бөкетов атындағы Қарағанды мемлекеттік университеті, Қарағанды, Қазақстан, email: asem.sagatova@list.ru, ORCID ID: 0000-0001-7283-9380 |
| <i>Нурсұлтан Жумабекулы Сарсенбеков</i> | и.о. доцента, PhD, Карагандинский технический университет имени Абылкаса Сагинова, Караганда, Казахстан, email: nursultan19820926@gmail.com, ORCID ID: 0000-0002-2224-1775 |
| <i>Асем Сериковна Сағатова</i> | ассоциированный профессор, кандидат философских наук, Карагандинский государственный университет им. Е.А. Букетова, Караганда, Казахстан, электронная почта: asem.sagatova@list.ru, ORCID ID: 0000-0001-7283-9380 |