

The Philosophy of Upbringing Healthy and Well-bred Generation of Kazakh Nationality

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The article deals with the role, peculiarities and philosophical issues of upbringing healthy and well-bred generation in Kazakh ethnomedicine, which has been passed down from generation to generation and has not lost its importance. Attention is paid to the peculiarities of the Kazakh people's attitudes to nature, formed in connection with the natural environment, and the method of treatment based on shamanic beliefs. Philosophical concepts of nobility norms preservation of the Kazakh nation, following the tradition of exogamy in the formation of generation health, have been analysed. The doctrine of blood purity is discussed in *Treatise on Healing* by Uteiboydak Tleukabyluly, a scientist-healer of 15th century. Tleukabyluly considers debauchery, love relationships outside of marriage, unacceptable. He gives a reason why Kazakhs should be banned from related marriages up to the seventh generation, since, according to his observations, this leads to infertility and miscarriages or the birth of an imbecile child.

The role of the mother in the healthy generation was studied in the national philosophical context.

Keywords: ethnomedicine, philosophy of medicine, healthy generation, 'Shezhire – Jeti-Ata' (Kazakhs' knowledge of their origin up to the seventh generation), Kazakh genealogy

INTRODUCTION

In the conditions of the ecological crisis caused by industrial production and environmental pollution, the growing processes of mass urbanisation, technisation and informatisation of modern human life, it is necessary to find ways to harmonise relations with nature and form a new ecological consciousness.

It is noteworthy that today there is an increased interest in folk (including especially oriental) medicine, healing, combining practical knowledge about animals, medicinal plants, minerals, representing a kind of fusion of practical knowledge, folk wisdom, ethics, aesthetics, science and philosophy.

The Eastern philosophy of medicine focuses on the human being and promotes healing of the body as well as the soul (Tosam 2014: 75–84). It is known from history that this

connection dates back to the time of Hippocrates and is reflected in the works of prominent Eastern scholars. It is known from history that this connection dates back to the time of Hippocrates and is reflected in the works of outstanding Eastern scientists. For example, the teachings of the famous Arab philosopher and physician Ibn Sina, known in Europe as Avicenna. The philosophy of the healers of the East is based on the doctrine of the unity of nature and the human body and mind.

The main focus of modern philosophy is on the ethical, aesthetic and humanistic issues of modern medicine, ensuring the health of the individual and the nation as a whole, the negative impact of environmental imbalances on the human body, the psycho-physiological deviations formed by social environment and problems of the spiritual morality of mankind (Lake 2007: 40–43; Veatch 2005; Veatch 2006: 585–600; Marcum 2008; Loughlin et al. 2016). In this regard, the formation of a new way of adapting man to the conditions of life by finding harmony with nature as a living being with biological and social, material and spiritual values would find the answers to some questions of recovery by bringing humanity to a healthy lifestyle. This method is often used in the philosophy of Eastern medicine (Ohsawa 1991).

In Eastern medicine, the human body is considered as a system in which the body and soul are in close contact with each other, and the treatment of any disease is carried out by maintaining the balance of soul and body. This is directly related to the perception of the outside world, geographical and socio-economic conditions, attitudes to the environment, eating habits, religion, mentality and culture which comes through centuries. Philosophical study of the secrets of medical values with own system and peculiarities, passed down from generation to generation, is important for all humankind in today's globalisation. This will allow each nation to penetrate its own mind and worldview, to discover the pearls of health values passed down from father to son, to share experiences and, as a result, to combine with the concept of modern medicine and synthesise new qualities. In addition, the fate of COVID-19 in 2020 shows that, on the one hand, the whole nation must fight against the unknown virus by sharing all medical values, and, on the other hand, the origin and history of the virus show that the science breaks the limits of moral, ethical, humane and responsibility borders (Peters et al. 2020). Therefore, it is clear that the topical issue today is the analysis of the philosophical and ideological basis of ethno-medical thought, which has some cognitive value.

This study analyses the philosophical principles and features of the Kazakh nation's health, which has its own way in the history of mankind, formed a unique system of treatment and rehabilitation, passed down from generation to generation, the experience of morality and wisdom.

THE ROLE OF SHAMANISM IN ETHNOMEDICINE

Ancient philosophers noted that the whole human nature is a complex system full of contradictions. The set of human nature depends on absolute laws, in particular, the instinct of self-defense, secondly, the instinct of self-sufficiency, and thirdly, the instinct of procreation to find survival shows that existence represents the nature of 'life' in the universe (Shaukenova, Nurmuratov 2014). The health of human body depends on many factors, including lifestyle. In this regard, the works of Kazakh philosophers of different epochs prove that the Kazakh nation always has a special respect for life, living in harmony with the nature (Margulan 1999: 523–536; Yessim 1998: 22–23; Valikhanov 1985; Gabitov et al. 2016: 643–651; Sydykov et al. 2016: 4054–4064). Even the respect for the special gift of nature, called 'life', living in accordance with its unique harmony is considered a sign of wisdom (Nysanbaev 1999).

The philosophy of the modern Kazakh worldview is based on the principles different from the Western model and its core is the human soul (Nysanbaev 1999).

As a part of Turkic-speaking world, the Kazakh nation has its own peculiarities and philosophy described by Kashkari (1993) and Kononov (1972: 24–29). Shamanism has a special place in Kazakh traditional medicine. In general, shamanism is considered to be one of the most common concepts in the beliefs, religions and cultures of Central Asia (Tokarev 1990; Kryvelev 1975; Gabitov et al. 2016: 643–651). Sh. Valikhanov in 1985 described shamanism as follows: ‘... Shamanism means to love the world, life, eternal love for nature and deep respect of ancestor’s spirits... Shamanic beliefs bow to the nature.’ According to the Kazakh scientist, the role of shamans in the work *History of Kazakh Philosophy* is as follows: ‘Shamans were considered to be the supporters of the heavenly God and spirit on the earth. In addition to magical qualities, a shaman is a qualified, talented person, and has a higher status than others: he was a poet, a *kuishi* (storyteller), a fortune teller and a healer, a multi-talented person, ‘Jack is of all trades’ (Valikhanov 1985). That is, there is no doubt that shamans have a special place in Kazakh medicine. Shamanism, which has centuries of experience, beginning with the teachings of God (Tengrianism), has not lost its relevance up to date. Evidence of this can be found in Kazakh traditional medicine, which uses traditional methods of treatment. For example, the scientist-healer Oteyboydak Tleukabyluly in his *Treatise on Healing* revealed new opportunities in the study of the history and the tradition of healing of healers-shamans. *Treatise on Healing* contains information about human habitats in which all human life activities take place, the sources of many human diseases are the lack of elements in the soil, infection ‘from the effects of visible and invisible worms’ indicates the healing power of the sun, the need for harmony between man and nature. Despite the fact that the great healer in writing *Confessions of a Healer* based it on scientific healing, he was still able, while maintaining an ethnic style, to combine language, religious education, culture, literature, historical chronicle, ethnography, aesthetics, ethics, philosophy, psychology, astronomy, law, meteorology, mathematics, anatomy and physiology, pharmacy and other fields of science in order to be able to use this work to improve human health. M. S. Orynbekov points out that the main function of shamanism is the establishment of connection and harmony between the material base of man and his soul, and if this connection is broken, a person becomes ill (Orynbekov 2013).

One of the main principles of traditional medicine (in terms of shamanism) is the existence of a deep connection between the psyche and somatics, which must go hand in hand from birth to death (Orynbekov 2013). According to the shamanism conception, archetypal ambiguity plays a key role in the disease treatment. During the healing process, a shaman awakens the archetypal psyche of the patient by raising the spirits of the sick person, invoking the spirits of ancestors to facilitate a quick recovery from disease, singing songs about the heroism and fame of his ancestors. This generates the instinct and dynamic impulse, and increases immediately the patient’s strength and fight against the disease, that is, in modern medical terms, leads to improved immunity (Orynbekov 2013). Minimal psychosomatic and emotional changes as a result of shamanic treatment lead to the evolution of human consciousness and the revival of the soul, the healing process – the main principle of traditional medicine and shamanism – is considered as the founder of bioenergetic treatment (Smolyak 1991). The main doctrine of shamanism is a harmonious relationship between man and nature, the unity and integrity of them and a world of conscious and spiritual experience of human ancestry. This shows that the Kazakh people perceive themselves as a continuation of nature and live as an inseparable whole of human–nature relations.

An example is the scientific development of the doctrine of folk healing of the Kazakh people. O. Tleukabyluly in his steppe laboratory discovered 1,108 types of medicines, 858 types of medicinal plants and animal parts, more than 60 types of mixtures of metals–metal-loids (there may have been more). For the benefit of people, the healer discovered 1,050 names of healing treatment, 4,577 types of medicinal treatment (more specifically, about 13,000) and more than 430 internal and external anatomical names. These facts, firstly, are the proof that in the 15th century the science of pharmacology developed at a high level on the territory of the Kazakh land. Secondly, they show that the scientific conclusions of the healer about the folk before him and in the modern world have practically no differences. Thirdly, his eternal heritage of his nation about the protection, preservation and improvement of human health, as it were, paves the way for the art of folk healing of the Kazakh people.

THE ROLE OF BLOOD PURITY IN RAISING HEALTHY GENERATION

Although there were no private health centers in the Kazakh steppes that ensure the health of the human soul, the principle of bringing a healthy generation to life was strictly observed. Evidence of this is the formation of the norm of blood purity by observing the seven paternal processes from the very beginning. The peculiarity of the Kazakh and Turkic people is that the ancestry is determined by the genealogy, which was forgotten under the communist regime and is now being re-captured. D. Maksuthanuly defines the genealogy as a genealogical table that provides a written ancestry of a direct descendant of a man.

Kazakh, who did not get married up to seven grandparents passed, was called ‘not knowing the ancestors of seven generations, ‘a slave hiding his origins’, ‘as there are no sides of the circle, so there is no border of the foolishness’, ‘who was born fool is never cured’. Realising that the health of future generations begins with marriage and family relations, Kazakhs kept the national gene pool through seven paternal processes, keeping in mind that a healthy generation is a state treasure in the Kazakh society.

Even in the middle of the 15th century, Uteboydak Tleukabyluly (1388–1478) in his work *Treatise on Healing* noted the difficulty of treating hereditary, i.e. genetically transmitted diseases, and stated that in order to avoid such diseases people should not marry the relatives up to seven generations (Tleukabyluly 1996). Kerey and Zhanibek Khans, who created an independent Kazakhs state during this period, paid attention to the work of a scientist, looked into the inner process of genealogy and tried to understand that it leads to well-being. As a result, they prohibited the marriage in the range of seven generations, since it leads to physically disabled generation (Tleukabyluly 1996).

Zh. Babalykuly described an interesting fact: Kazakhs have developed the knowledge of genealogy not only for five or ten years, but since they were a nation of tribal divisions. Therefore, Kazakhs, who strictly adhere to the tradition that the people do not marry the relatives in the range of seven generations, belong to exogamists (Dzhaksygaliev 2015).

The tendency to preserve the seven ancestors in the succession of generations is common in historical works. Kazakh ethnologist A. Seidembek wrote: ‘... we didn’t know if there were other nations who preserved such kind of tradition except Kazakhs...’, ‘... They were able to raise their eugenic intelligence to an astonishing height...’, ‘... they observed strictly the tradition...’ (Seidimbek 2008). Despite the fact that Enlik and Kebek, Kalkaman and Mamy, the characters of Kazakh folklore, had relatives in four or five generations, their love for each other was a serious crime and people were sure that they would be severely punished

(Beisenbinov 2006). This process took place under the auspices of the Soviet Union and was kept secret even under the communist regime, without violating ancestral traditions. In any historical period, the health of the Kazakh nation began with the strict adherence to the paternal code, the nobility. According to the teachings of the lord (Tengri), good and evil deeds are written on the 'shoulders of man.' Through this concept, he brought up the Kazakh generation to morality and taught them to do good in life, both to relatives and strangers. According to one of the Kazakh ethnographers T. Beisenbinov, the philosophy of 'two bends' in the Kazakh consciousness plays the role of a chromatid within the chromosome in the modern medical concept, that is, the ancestral nature – 'two bends' or chromatid (Beisenbinov 2006). The information written on the 'two shoulders' affects the formation of future generations and is included in the genetic code. It is surprising how people defined that blood purity lies in the seven ancestral trends without modern measuring instruments and research centers. *However, this is a gift of nature to the people, who are inseparable from nature, whose worldview is based on the idea of eternity, who seek their own continuation in the world, the continuation of the world in themselves, who direct the upbringing of generations to morality and humanism.* This understanding that the essence of man is inseparable from nature is based on the idea of eternity, which strives for their own continuation in the world, the continuation of the world in themselves, which directs the education of generations to morality and humanism. This question is still under discussion, it is the development of the perception process of the organism as a whole system, focusing on the spiritual and material principles of centuries-old ethno-values, and the use of the advanced tandem of the two on the agenda at the time when individual treatment of each organism is still widespread in modern medicine.

Another issue of concern is the fact that in countries where blood purity has not been preserved for a long time, inbreeding, impotence, weakening of sexual characteristics, dwarfism and other symptoms are becoming more and more important for the next generation (Bittles 2009).

It should be noted that according to shamanism, there is a close connection between the method of treatment and the seven ancestral processes. The proof of this is the fact that before marriage, a person asks about his ancestry and looks at his history. Person's generation consists of the so-called 'two bends', that is, good and bad information about ancestors, it is the nature of ancestors and chromatid, the gene structure definer of chromosome (Beisenbinov 2006). A shaman, on the other hand, connects the sick person with his ancestors and encourages them to fight the disease on their own by promoting in their subconscious minds the goodness accumulated from their ancestors on one of their shoulders. It can be considered not as a necessity arising only from the requirements of culture or religion, but as a rule of life that ensures ethnobiological integrity, based on the principle that the health of the offspring is formed through the health of the ancestors.

A person's personality in the Kazakh's notion is considered as a measure of his soul and body and the place of his past life. This notion was developed by O. Tleukabyluly, who made a great change in the treatment of the Kazakh people five centuries ago (Tleukabyluly 1996). The author's philosophical view states that a person's personality, depending on certain power consequences, is formed depending on the natural factors of his homeland, hereditary genetic inheritance from his parents and the environment in which he grew up. It forms five types of biofield energy from birth in the human womb to death (Tleukabyluly 1996; Kozhalymov 2009). They include 1) liveliness, 2) proclamation, 3) resistance, 4) scarcity and

5) total capacity. According to Kozhalymov (2009), 'liveliness' energy is described as the first energy formation of the human soul in the womb, which is constantly influenced by such auxiliary forces as movement, inhibition and sensitivity.

The next 'proclamation' energy is the physical energy that affects the body's fullness after the birth of a child and has an inhibitory, protective, as well as beneficial, effect on disease prevention (Kozhalymov 2009).

The next type of energy needed to find and eat its own food during life is called resistance. This type of energy, combined with the above-mentioned liveliness and proclamation energy, complements each other and contributes to the formation of such qualities as energy and perseverance, necessary to overcome the difficulties encountered in the life of man.

It is said that scarcity describes the latent energy that lies in a person and motivates a person to act in the event of various difficult situations (Kozhalymov 2009). When there is a special scarcity (extreme fear, to be in a difficulty, protection of a loved one, etc.), i.e. when the instinct of self-preservation, which obeys the absolute laws of nature, awakens, the energy needed to make a decision and do it immediately is scarcity.

Every human being has his own nature and plays a significant role in the development of the body as movement, feeling and inhibition, and refers to all types of energy, which are manifested at different levels. Auxiliary powers, which are characteristic of the liveliness power, also characterise the total power, and according to O. Tleukabyluly, they are responsible for the work of the human body and soul (Tleukabyluly 1996).

MOTHER AND NOBLE DESCENDANT

It is known that the Kazakh nation, which clearly recognises that the health of the offspring depends on a woman, pays special attention to the girls' upbringing and health. The ancestral rule 'woman and glass are ever in danger' is not a restriction of a girl's personal freedom, but a definition of her responsibility for the health of future generations. Unfortunately, during the Soviet era, this trend was reversed and attempts were made to portray the Kazakh girl as a person without freedom and choice, without a place in society (Dzhaksygaliev 2015). The importance of the future bride for procreation is proved by existing sayings in the Kazakh language, such as 'a hero is born from a mother', 'as a good house is made of good wood, so a good boy comes from a good mother's family', etc., that is, the main emphasis is on quality 23 chromosomes.

In Kazakh medicine, the principle of 'look for a way not to get sick before looking for a cure' or 'green wound is soon mended' and 'prevention is better than cure' has a special place, and widely used possibilities of prevention and prevention of possible diseases through upbringing. Taking into account the fact that a woman is more sensitive and emotional, the Kazakh people from an early age warned the girl from fear, anxiety and panic. O. Tleukabyluly, who was the first to comment on the Kazakh art of healing, wrote the warning 'don't play with fire. Fear is dangerous. Women are delicate people' (Tleukabyluly 1996). The Kazakh people prohibit girls and women from burying the dead, burying animals, fetching water from wells at night, bathing, and walking alone in the evenings which cause heart disease or nervousness; as a result, it leads to imbalance of the organism, now called depression. This clearly shows the special care of the Kazakh people for a women, not only as an individual, but also as a responsible representative of the health of future generations. Unfortunately, it is known from historical records that during the Soviet era, these prohibitions were interpreted as degrading or restricting the rights of women.

The Kazakh people take special care of a woman from the day of her pregnancy until she gives birth. It is known that the first three months of pregnancy are considered unborn and dangerous. Only three months later, they perform the ritual of '*kursak shashu*' (celebrating the pregnancy of a woman) and ask relatives for *suynshy* (a present). This can be considered as a sign of care for a pregnant woman, a careful monitoring of her health. The ritual of '*kursak shashu*' does not mean to inform only the woman's own family about the pregnancy, but also relatives, neighbours, acquaintances, etc., and also there is a need to inform the community and take care of future generations. It is known that it is the family's responsibility to find food which pregnant woman liked during pregnancy. Because in the Kazakh consciousness there is a strong notion that if a woman does not eat what she wants, she gives birth to a weak child. In addition, it is still a Kazakh custom for relatives and neighbours to take turns inviting a pregnant woman and allowing a pregnant woman to find and eat what she wants. The participation of all relatives, neighbours and all family in the future generation's health, on the one hand, leads to a strong and healthy generation, on the other hand, allows society to fully develop the values of charity, kindness and goodness. It opens the way to get rid of the selfishness of each person in the way of caring for someone.

Kazakh people, especially women, strictly followed the rules of special medical care for forty days from the date of giving a birth, and then follow-up care (Kozhalymov 2009). First of all, it is necessary to mention the so-called *kalzha* – a specially prepared and slaughtered animal (mainly fat, whole-legged sheep) for a newborn woman. For forty days, the new-born woman was kept in bed without any hard work. *A woman who eats kalzha sweats (in Kazakh it is called 'kalzha' or 'shilde' sweat)* recovers her strength, her blood is replenished, excess water accumulated in the body is excreted with sweat, the salt-water balance in the body is regulated, and the integrity of the young mother's teeth is preserved. The fertility of breast milk increases. This tradition is still preserved and strictly observed in the Kazakh family (except in the case of some assimilated families).

The wise sayings about *kalzha* in Kazakh – 'A child who had *kalzha* is a hero, a child who hadn't *kalzha* is weak', 'A woman who ate *kalzha* has a lucky boy' – mean that a child's health and future success depend on the woman's care and a child from birth, on the milk which a child had. We can see that the formation of the Kazakh generation is a process that begins with the information received from the ancestors, continues with the purity of the fetus and uterus, and ends with the care and upbringing of mother and child. Undoubtedly, it is often said that behind these traditions, which were considered a paradoxical archaic concept in the Soviet era, there are many values that have not lost their relevance today and have been proven by modern medical science. The main reason for this is that any national value is a process based on centuries-old ancestral experience, preserving the laws of nature and preserving the harmony between man and nature.

CONCLUSIONS

It is obvious that in the age of globalisation, it is important to promote national values, understanding the peculiarities of the national culture, experience, the relationship between man and nature, formed over the centuries by each ethnic group. It is well known that the history of Kazakh traditional medicine is long and was developed during centuries based on the experience. Among three wealths, the health of the human body and soul is the most important thing in the Kazakh nation, in the second place there is a white kerchief of a woman (it

means to get married), and the cattle is in the third place. Among three wealths, the health of the human body and soul is the most important thing in the Kazakh nation. The health of the Kazakh generation began with the preservation of nobility and was achieved through the prevention of disease through upbringing. The phenomenon of generosity and nobility was fulfilled by following the rule, not marrying the daughters of relatives up to seven generations, the special attention was given to the girls' upbringing and by putting the responsibility on the girl as a future mother, raised a healthy, intelligent generation. The modern science and medicine teach that the Kazakh people, who value the role of the mother in the health of the generation, understand that wealth after health is a motherhood and pay special attention to the care of a girl and a mother. The ancestors, who were interested in the children's upbringing in everyday life, developed a moral in them, with love for nature, and taught them to live in harmony with it. In the Kazakh worldview, the whole human body and soul are inseparable, a single system that can live only in harmony with nature. The disease begins with a violation of the connection between man and nature. The core of Kazakh philosophy is the fact that the health of the human body is a complex system that does not deviate from its position only when there is the balance between man and nature, man and man.

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Sveikai ir gerai auklėjamos kazachų kartos ugdymo filosofija

Santrauka

Straipsnyje nagrinėjami sveikai ir gerai ugdytinios kartos ypatumai ir filosofiniai klausimai kazachų etnomedicinoje, kurios gydymo būdai buvo perduodami iš kartos į kartą ir iki šiol yra svarbūs. Atkreipiamas dėmesys į Kazachstano žmonių požiūrio į gamtą ypatumus, kuriuos lemia natūrali aplinka, ir gydymo būdą, pagrįstą šamaniškais įsitikinimais. Analizuojamos bajorų normų filosofinės sampratos apie kazachų tautos išsaugojimą, laikantis egzogamijos tradicijos dėl kartos sveikatos. Aptariama XV a. mokslininko ir gydytojo Uteiboydako Tleukabyluly'io kraujo grynumo doktrina. Taip pat nagrinėjamas motinos vaidmuo ugdamas sveiką kartą.

Raktažodžiai: etnomedicina, medicinos filosofija, sveika karta, septyni protėviai, kazachų genealogija