

N.Zh. Sarsenbekov^{1*}, A.S. Sagatova²¹*L.N. Gumilyov Eurasian National University, Astana, Kazakhstan*²*Karaganda University of the name of academician E.A. Buketov, Karaganda, Kazakhstan
(E-mail: nsarsenbekov@bk.ru; asem.sagatova@list.ru)*

“Dictum acerbum”: existential experiences in the Kazakh worldview during the Holodomor

In the 20-30s of the twentieth century, the Kazakh people in the USSR became a victim of the Holodomor. The article discusses such problems as the cause of the Holodomor, migration to the other countries, fear and hope in the minds of children, and describes the existential experiences in the worldview of Kazakhstanis arising because of the struggle for survival. The Kazakhs not only transformed their centuries-long national identity, traditions and spirit by sedentarisation, but it was also on the edge of extinction from the historical stage of humankind development as a nation. Along with political ideology, the most serious difficulties during the Holodomor period are natural disasters: jute, drought and migration to other countries for protection, the emergence of various diseases, the economy recession, and the increase in fatality. Besides, there were often socio-psychological causes: rebellion, aggressiveness, loss of adaptation to new conditions. Despite these difficulties, as a result of the will to live, the Kazakhs were able to resist the trouble. The Kazakh nation intentionality lies in its boundless desire and love of life. Survival for Kazakhs as a nation was a sacred achievement.

Keywords: Holodomor, sedentarization, migration, existentialism, world view, existence, rebellion, struggle, life, love, death.

Introduction

The German existentialist Karl Jaspers noted: “The history of humankind has largely disappeared from our memory. To some extent, only researches make us closer to it” [1, 28]. If we turn to history, Kazakhstan is distinguished by significant historical and political events of the twentieth century. The first half of the last century is considered a turning point in the life of the Kazakhs. The famine of the 1920s and 1930s is evidence of the tragic pages of Kazakhstani history. According to various estimates, in Kazakhstan 1.5 to 2.5 million people died of hunger. Thus, in fact, the Kazakhs lost about half of their population in 15–20 years.

The purpose of this article is to present a philosophical analysis of the famine of the 1930s based on historical data. The reason is that an enormous number of victims occurred in 1932–1933 years as the entire Kazakh people suffered from hunger. Families were shocked, children lost their parents, and mothers lost their children, many children were left homeless. Nevertheless, the struggle for survival did not stop. Like all living beings, humans fought for survival. Therefore, the shout “Bar bol!” (“Be!”), which is often found in the Kazakh worldview, has become a blessing. For Kazakhs, the real existential principle was “Bar bolu!”, that is, “To be!”, “To exist!”. People who survived the Holodomor, with the help of a brave spirit, tried to survive at any cost. Faced with death, humans experienced existential experiences about the meaning of life because of a “borderline situation”. Despite the metaphysical state between life and death, they still have not lost their zeal for life. This is the result of the struggle for existence.

As many nations there are on earth, the same danger threatens them. There are also people who could not deal with difficulties and died out completely or are on the edge of extinction.

The Kazakh people — even during the Holodomor, tried their best not to lose the meaning of life through existentialisms, such as hope, responsibility, honor, conscience, humanity, and brave spirit.

Experimental

The research based on archival data has completed a collection of memories and interviews with the descendants of eyewitnesses of the famine. A phenomenological analysis of the struggle for survival was carried out with the study of the events of the Holodomor years according to specific documents. This is the basis for an empirical study of the state of humans during the famine. In that way, the research of the existen-

* Corresponding author’s E-mail: nsarsenbekov@bk.ru.

tial problems of Kazakhstanis of the twentieth century due to their struggle for survival will become a leading tool in understanding the meaning of human life. Since the Holodomor was a historical event, the historic-dialectical technique was not left aside. In general, the philosophical study of this significant event requires contemporary interdisciplinary methods.

Literary review

The topic of the Holodomor because of a historical and political phenomenon requires a comprehensive study in a philosophical context. In the studies of Kazakhstani scientists, such as A.N. Nysanbayev, S.E. Nurmuratov, G. Yessim, G.Zh. Nurysheva, B.V. Satershinov, K.A. Medeuova, B.I. Karipbayev, Zhussup Sagat, A. Abdraimov, D. Rayev, A. Kuranbek, U.K. Sarsembin, readers can learn philosophical reflections on the phenomenon of hunger.

The cause of the Holodomor as a historical fact, rebellion — the nostalgia for innocent days and a return to being

The past is always close to us, and everything we are, everything we have, all comes from the past. We are the creation of the past, we live immersed in the past. Not to realize this and not to feel the past, it means not to understand the present. Kazakh, as a people leading a nomadic lifestyle, turned the past into a sacred tradition of the nation. Kazakhs created the features of movement along a certain trajectory as the basis of economy support. Standing on the principle of unity with nature, the nomadic Kazakh people seasonally and cyclically moved to certain areas suitable for cattle breeding.

Behind the ups and downs of the nomadic civilization that conquered the Eurasian Great Steppe, many historical processes followed. Due to the spatial position, Central Asia was infixed between the hammer and the sickle. There is no doubt that nomads who grew up on horseback were the most ferocious force in human history thousands of years before the advent of firearms. According to M. Weber, nomads served as cultural accelerators in space before the emergence of the artificial civilization. If one looks at the real history, the steppe civilization was one of the motive power of world development [2; 17].

The reason of the incredible Holodomor of Kazakhs is the forcible capture of thousands of animals multiplied by honest labour. Why? Let us begin with the reason.

The Union of Soviet Socialist Republics was formed on December 30, 1922 when the First Congress of Soviets of the USSR adopted the Declaration on the Formation of the USSR. Initially, the USSR consisted of only four union republic — the RSFSR, the Ukrainian SSR, the Belarusian SSR, the Azerbaijani SSR, the Georgian SSR, and in subsequent years, the Kazakh SSR and other countries became the part of the USSR.

Josef Stalin, a supporter of Marxism described the formation of the Soviet Union as follows: “Leninism is the Marxism of the imperialism era and the proletarian revolution. Exactly saying: Leninism is the theory and tactics of the proletarian revolution in general, the theory and tactics of the dictatorship of the proletariat in particular. Marx and Engels acted during the pre-revolutionary period (we mean the proletarian revolution). There was no developing imperialism, in the period of the of proletarians preparation for revolution, at a time when the proletarian revolution did not become a direct practical inevitability. Lenin, a disciple of Marx and Engels, labored in the proletarian revolution at a time when the revolution had won in one country, crashed the bourgeois democracy and opened the era of proletarian democracy, the era of the Soviets. That is why Leninism is a further development of Marxism” [3; 71].

What is the reason that millions of people in Kazakhstan’s society which occupies a special place in world culture and keeps the nomadic traditions, became victims of the Holodomor? The reason is that in December 1927 conducted the XV Congress of the CPSU (b) known as the Congress of Collectivization. Due to the resolution, in a brief time, by spring of 1932, the country’s agriculture turned from individual to collective — the collective farm.

Collectivization was carried out by the violent ways, by the strengthened pace without taking into account the peculiarities of the indigenous population of life. Thus, in 1928, 2 % of farms in Kazakhstan were collectivized. April 1, 1930 the index was already 50.5, in October 1931 — about 65 %. A number of regions blocked these “shocked” rates; for example, in the Ural and Petropavlovsk districts more than 70 % of farms were collectivized. By the autumn of 1931, 78 out of 122 districts in the republic captured the collectivization from 70 to 100 % of farms. The harsh and violent measures that accompanied this process resulted in illegal arrests, disenfranchisement, evictions, many people were shot. Only in 1933, more than 21.000 people were arrested by the organs of the USPA of Kazakhstan [4].

Collectivization is not an objective law but the result of a political choice. The first President of the Republic of Kazakhstan Nursultan Nazarbayev in his book “In the flow of history” notes about the catastrophe and forced resettlement of the population because of collectivization: “The most terrible impact since the birth of the Kazakhs as a nation — the late 1920s and early 1930s — is the economy collapse of big rich. In consequence of a loud decree announced in August 1928 by the confiscation of cattle, the property of 700 famous Kazakh rich people was seized. As before mentioned, the treasure, which was a kind of the Reserve Fund of Kazakh clans, has been developed and forcibly separated from the self-regulated ecological and economic system for many centuries. The most significant economic pillars were devastated, social and economic ties were severed like a knife. As a result, it was the thinnest passage to ensure the vital activity of the ethnic group. This is how the first poisonous germ of a future national catastrophe rooted” [5; 245].

Table 1

Livestock in Kazakhstan (thousand) from 1929 to 1931

Year	Horses	Cows	Camels	Sheep and goats	Pigs	Total
1929	4192	7442	1393	2723	286	40508
1930	2844	3302	678	15561	130	22560
1931	1900	2800	450	6500	130	11780

Note – Compiled based on RFBR (Russian Foundation for Basic Research) f. P-1235. Decree. 141. — 1007. — for 5 years (Report on the state of cattle breeding in the Kazakh ASSR, November 28, 1932).

Precondition for the rebellion on a metaphysical and empirical level was the immediate hardship of someone’s honest earnings and the force to refuse one’s identity. For people who followed the nomadic tradition, the sedentarisation did not make any sense. The rebellion against settlement led to the uprising of Kazakh peasants against the Soviet government. What makes a person rebellious? “This is a person saying “No”.

In a rebellious impulse, a vague, but consciousness is born: a sudden vivid feeling, there is something in a person with which he can identify himself at least for a while [6; 127]. “People who have lived their traditions for thousands rebelled when they broke themselves and their property was confiscated”. Nevertheless, any rebellion is the nostalgia for innocent days and a return to being.

The Holodomor has spread to all regions of the Kazakh steppe. Since autumn 1929 to the end of 1932 bloody uprisings took place all over Kazakhstan, more than 80.000 people participated in it. Certainly, the Soviet government did not spare the rebels. Instead, they were beaten; if necessary, they were persecuted and sentenced to death.

The atheistic position of the empire, which taught that religion is the opium, exaggerated the number of tricks used to achieve their goals because of atheism. Atheism has led to permissiveness. Permissiveness occurs when a person loses his faith in God. For instance, the essence of F.M. Dostoevsky’s principle “Beauty will save the world” is also has the same cause. If a person has ironclad established religious principles, that person will never do bad things. That is, a person clears the inner world through religious worldviews. Dostoevsky’s position consisted in the fact that he offered universal humanistic responsiveness. God is the most important and nearest reality for a religious person. If there is no God, then the devilish chaos, nonsense, and stupidity will prevail. The attitude of a person who is confused and cannot find himself between life and death, his faith to God in this difficult situation is a sort of the existential dialogue. Unfortunately, in the Holodomor the atheistic ideology was one of the main positions. Nevertheless, atheistic principles on which the Soviet government insisted, it could not erase the faith in God in the Kazakh consciousness.

Migration: Existential experiences

Another tragedy in the Holodomor was that many people had to leave their native lands and move the other countries to survive. It is also a kind of transition of metaphysical rebellion into an empirical form as struggle for survival. From 1929 to 1933 due to artificial famine, the tragedy of resettlement to distant countries occurred.

More than a million Kazakhstanis have left their homeland and gone to other countries. Probably, the Kazakh community following the principle of “Bas aman bolsyn!” managed to keep not only the family, but also the entire nation. However, owing to their perseverance, the vast majority of their descendants returned

to their homeland. On the issue of resettlement, the well-known scientist M. Kozybayev wrote: “In 1929-1931, 372 rebellions took place in Kazakhstan, in which about 80.000 people participated, and all of them ended tragically. Its end continued with the rapid migration of the population outside the country. Only from the beginning of the 1930s to the middle of 1931 281.230 farms left Kazakhstan, an important part of which moved to China, Iran, and Afghanistan. During the years of the Holodomor, a total of 1 300.000 people left the country, 676.000 of them gone permanently, and 454.000 people later returned to Kazakhstan” [7; 243].

Because of settlement Kazakhs who immigrated to countries of the near and far abroad experienced difficulties: climatic features, other customs and traditions, a different worldview, language, lack of work, etc. Even if people had work they were forced to do the harshest one. Here the words of F.M. Dostoevsky inevitably come to mind: “Man is a being who gets used to everything, and I think this is the best mission of him”.

In general, the process of “moving” is a phenomenon in the blood of Kazakhs. However, following the nomadic tradition, the population seasonally moved to areas suitable for cattle breeding. A certain trajectory has formed. Crossing the border, stepping over the own land, attacking someone else’s land — these are not in the blood of Kazakhs.

An important factor for the development of emigrant identity is the attitude to the culture and language of the country of origin. Their awareness as an unconditional value must be kept in any circumstances based on self-identification exclusively with the native culture, contributed to the experience of emigration as a high mission and perception of oneself as a guardian. It significantly complicates the process of assimilation in the country of residence up to the complete exclusion of such an opportunity, in some cases becoming the reason for voluntary repatriation.

Moving is a serious, global, and significant decision. It affects one’s whole life making one a part of completely another world: new acquaintances, new surroundings, new job and new home, etc. It is the scale of the choice to be made that becomes the main obstacle for us: it is hard to decide on changes that will turn absolutely everything, and it is completely unclear what direction to choose.

Colonization usually does not break or destroy traditional forms and directions of management, especially in the agricultural sector. On the contrary, volumes for export to the metropolis are increasing (processing factories are opening and mining industry is developing, etc.). In Kazakhstan, the idea of the expediency of a broad transition to agriculture was imposed. During the period of colonization, the system of nomadic (distilled) cattle breeding was broken (Table 1), which was and could be most effective in the arid zone. At the turn of the XIX-XX centuries only a small part of the nomads lost the opportunity to earn a living by the usual method. It led to the impoverishment of a huge mass of the population, which previously, owing to cattle breeding, they had some food, produced clothing, household items, and housing, sold the surplus. Thus, collectivization led to the destruction of an effective traditional form of farming, the scale of development of which has not been achieved over the entire subsequent period and has not been achieved so far.

Rosa Baglanova, the pride of the Kazakh people, People’s Artist of the USSR, was a folk hero who moved to Tashkent in the Holodomor. Rosa Baglanova said: “I am ready to eat black bread and just to drink water. All I want is peace for my country, my land, my people and I wish, the catastrophic massacre carnage that we have seen will not happen again” [8].

In fact, a person faces with existential problems not only through the mind, but also through existence. Consequently, the meaning of a human being’s life determines by existence and develops over time.

Suffering in the minds of children who survived the Holodomor

The lowlight of the Holodomor tragedy is the suffering of children. There is no data on the number of orphans and children left. Children living with their parents risked being eaten hungry. So many children died in the desert unable to keep up with the migration pace to save their lives.

According to the document, the number of orphans and street children causes alarm. For example: “The number of abandoned children, orphans and street children has increased dramatically: according to Party statistics by 1932 in Kazakhstan there were 20.700 street children, at the beginning of 1933 this number tripled to 71. 000” [9].

“One thing I remember before. In 1933, the famine was especially severe in Turgay and Kostanay. Only Kazakhs who fled on foot in the middle of winter left their sons and daughters with their relatives and neighbors: “Even if we die, our children will survive”. I feel sorry for the parents who love their children so much, because they did such an act”. An eyewitness of the Holodomor Utebay Kanakhin remembering the difficult

days in the orphanage continues: “Even survivors from the orphanage began to die... I was hungry and sick and in the summer, I got sick again. I thought everyone would die. An adult boy (I forgot his name) who was three or four years older than I was, he took care sheep and goats together, picked onions in the steppe, he saved my life. When it was difficult something for me to swallow, he first chewed green onions and put them in my mouth. I only knew how to swallow it. He picked onions every day and brought them to me, thanks to him I survived” [10; 60].

This example is the memory of only one person. Similar tragedies occurred throughout the Kazakh steppe. These stories cannot be read without tears. Who is to blame for the tears and hardships of the children at that time? Who is to blame for the deaths of innocent children and the humiliation of children?! Children are created for happiness, aren't they? However, Joseph Stalin did not care about it. In the interests of the industrial revolution, the leader who exchanged grain abroad did everything deliberately so that the Kazakhs living on the expanses of the steppe would not harvest. This cruel policy led to the death of the Kazakh people and the minority in the country...

The point of return. The secret of one family

For the empirical basis of the article, an interview was conducted with Ainuddin Muradi, a descendant of Kazakhs who emigrated from the Kyzyl-Orda region of Kazakhstan to Afghanistan during the Holodomor. Ainuddin Muradi was born in Imam Sanib district, Kunduz region of Afghanistan. His grandfather gave his real name to him — Aidyn. For various reasons, in the birth certificate it writes Ainuddin. Ainuddin Muradi is the holder of a state grant for Afghan youth organized by the Ministry of Education of the Islamic Republic of Afghanistan in 2016 to study in the Republic of Kazakhstan. In the same year, he was admitted to the Faculty of Pre-University Education of the Al-Farabi Kazakh National University in Almaty to study the Kazakh language. However, it was not difficult for Ainuddin Muradi to master the Kazakh language, the language of communication in the family is Kazakh. After graduating from the preparatory faculty in 2017, he was sent to Karaganda Polytechnic University with a degree in Information Systems. In 2021, he graduated from the Institute with honors, received a graduation diploma.

Because of the Holodomor, Ainuddin's ancestors also migrated with many others. Remembering the story of his grandfather, Ainuddin told: “The first migration took place in 1928 from the Syrdarya region to Uzbekistan, and then to Tajikistan. In 1932, they spent a year in the villages of Kurgan Tube and Sim in Tajikistan, the following year they went to Afghanistan. Grandfather told, some Kazakhs could not deal with the drought in Afghanistan and the lack of working places then they moved to Iran. Grandfather got a job in Kunduz, dug a pond and organized the water supply to the town by the ditch. He earned an honest living and supported his family. My grandfather died and is buried in the Imam Sahib district of the Kunduz region of Afghanistan”. At the request of his grandfather, Aidyn Marat-uly honored the memory of his relatives living in the Turkestan region while studying in Kazakhstan, and during one of the summer holidays, he delivered the sacred land to his grandfather's grave. Today, Ainuddin received citizenship of the Republic of Kazakhstan.

This is the philosophical narrative of one family.

After the establishment of society, when society began to stabilize, many compatriots returned to their homeland, bowed their heads, they worshipped the Motherland and revered the earth.

The famine was not the result of natural disasters but the result of the human being's actions who implemented the political system. This is the most unfortunate feeling.

Events in time modes

In the years when the principle of “man = number” was firmly established, repression was also accompanied. “Stalin's repressive policy killed the leading intellectuals of the peoples of the USSR and defeated the enemies who stood close to his policy. They fought for the history preservation and peoples' customs and traditions” [11; 32]. Unfortunately, the intellectuals of the nation who reached the level of “man = date”, in an accident could not say goodbye to life and be buried at native place.

Today, along with population growth, our consciousness is developing. Therefore, the inventory of our history requires the great responsibility and care. To do this, it is worth to approach the issue with interest and to draw conclusions based on concrete facts. To bring up the generation with the same understanding, it is necessary to convey to them the story of innocent victims of repression and victims of hunger. The experience of past generations, learning lessons from terrible events that took place in history, warns against mistakes in the future, educate people in honesty and harmony to each other. All these create the historical con-

consciousness. The younger generation should learn what the people experienced in the past, what state the people were in.

Why is history alive? Because the man is an imperfect, time-limited soul, and the phenomena that occur with him because of time lead him to eternity, and this is the only way to achieve this. As noted by the Russian scientist B. Saterishinov, “Kazakhstan has experienced a spiritual shock and gained political independence due to the centuries-old domination of colonial and totalitarian consciousness, today faces the task of self-affirmation and positioning itself in modern social space and time in world history” [12; 12].

The story cannot end on its own. It can end only because of internal stagnation or a cosmic catastrophe. However, the question of whether history by itself is eternal in this form of realization awaits us, it remains impossible to comment on any historical phenomenon since we do not have the opportunity to comment, we can discover the essence of phenomena only through people who were engaged in this history. Thus, the more we understand, the more surprised we are and the more we search. Such an idea readers can find in Jaspers’ book “The Meaning and Purpose of History” [13]. In existentialism, Karl Jaspers is the unity of the possibility to become a soul in relation to historical man and his true existence, that is, to himself and to his transcendence. The historicity of spontaneous existence means the unity of time and eternity. It realized by the fidelity of the historical subject to its foundation. The historicity of an object is spoken; it is reminded that to understand the meaning, one needs to know its history.

Martin Heidegger learns that the historicity of being is one of the main concepts of his teaching, according to which not only the essence, but also the essence by itself changes during the historical conditional transformation of the essence of being [14].

Kazakhstan celebrates the Day of Remembrance of the victims as one of the most tragic pages in the history of Kazakhstan — the political repression and the horrific famine that caused the death of millions of people. Monuments to the victims of famine are opened in the cities of Nursultan, Almaty, Pavlodar, and Karaganda.

The monument to the victims of the famine of 1931–1933 in Almaty depicts a mother holding an emaciated and dying child, and a destroyed Kazakh hearth. In front of the monument, there is an inscription of the First President of the Republic of Kazakhstan N.A. Nazarbayev: “The famine that threatened to destroy the entire nation will never be forgotten”. All the victims of the famine, including the national intelligentsia will never be forgotten! Times are changing, and society is always on the move. Therefore, it is a natural dialectical law, according to which human consciousness and relationships are constantly changing. In every Kazakh family, the older generations are constantly reminded of the difficulties and experiences of our ancestors in connection with hunger. The goal is to teach at the level of existential logotherapy, using the aspirations of people struggling to survive in the conditions of the Holodomor.

A look into the past plunges us into the mystery of human existence. The fact that we have a history at all, what history has made us what we seem today; that the duration of this history up to the present moment is relatively short — all this forces us to ask a number of questions. Where is this from? Where does this lead to? What does this mean?

It is paramount for modern society to realize the meaning of life, created in a nomadic worldview, the transformation of existential, life principles that have a positive character, aimed at a short life in accordance with human nature. Acquisition to the essence of life at a high level of consciousness is one of the necessary conditions for moral maturity. The essence of human life is to be able to serve one’s country and sacrifice one’s life to protect it from the enemy — this is the basic idea of every nation.

Conclusions

Kazakh people suffered a lot, especially in the last century. The main compass of a Great people who lived with good will was “Hope”. Therefore, one of the features of the Kazakh worldview is positivity. Hence the predominance of “suppression of lies”. The nomadic worldview accepted death with philosophical equanimity as a legitimate point of transitory life. Denial of life and fear of death are not common in the worldview of nomads. On the contrary, the Kazakh people overcame the fear and stress of death by delving deeply into the problem and building a serious attitude: “Bar bol!”, “Be”, “Suppress lies”, “Long live life!”, or the value of life through existential principles such as “A living person earns a living”. The Kazakh people, no matter how much they suffered, their zeal and desire to live were not lost!

The Holodomor in Kazakhstan in the XX century is studied in the historical and philosophical direction. Scientific works have also been published at the state level in connection with the Holodomor. This is a di-

rect way to understand the meaning of hope, a great mission that seeks to save the country as a nation, leading millions of victims of hunger, their struggle for survival, orphans in need of parental care.

Times are changing. Nevertheless, the national consciousness becomes more and more valuable as it becomes a historical consciousness. The goal is to preserve the historical consciousness, the identity of the country, to strengthen its continuity in the memory of modern public consciousness.

To make freedom objective means to present an external image in time and space, this and further development is what then forms various states and peoples. Each nation is thus a special stage of the consciousness of the spirit. The spirit is history, and each nation embodies a special stage that its consciousness has reached. These steps, since they relate to external ones, are in this aspect, according to their principle, external principles [15; 483].

Many compatriots moved to other countries, more than half of them faced death on their way, and over time, compatriots left this darkness behind and are moving forward in the course of history. They overcame difficult days during the Holodomor years thanks to existentialists such as patience, endurance, brave spirit, responsibility, hope, and the desire for life. Today, the descendants of the Kazakhs, living in the heart of the Great Steppe, look to the future with confidence.

Eternal memory to the victims of the Holodomor!

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Н.Ж. Сарсенбеков, Ә.С. Сағатова

«Ащы ақиқат»: Ашаршылық жылдарында қазақ дүниетанымындағы экзистенциалық толғаныстар

XX ғасырдың 20-30 жылдары КСРО құрамындағы қазақ ұлты Ашаршылықтың құрбаны болды. Мақалада Ашаршылықтың себептері, қазақтардың алыс-жақын елдерге үдере көшуі, балалар санасындағы үрей мен үміт мәселесі, сондай-ақ қазақстандықтардың тіршілік үшін күресі нәтижесінде қалыптасқан экзистенциалды толғаныстар талданған. Отырықшыландыру (седентаризация) нәтижесінде қазақ халқы өзінің көпғасырлық ұлттық бірегейлігін, дәстүрі мен рухын өзгертіп қана қоймай, адамзат дамуының тарихи кезеңінен ұлт ретінде жойылу қаупінде болды. Саяси идеологиямен қатар, Ашаршылық

жылдарындағы ең ауыр қиындықтарға табиғи апаттарды да қосуға болады, мысалы: жұт, құрғақшылық және өмірін сақтап қалу мақсатында өзге елдерге қоныс аудару, түрлі аурулардың пайда болуы, экономиканың құлдырауы, өлімнің өсуі. Сонымен қатар, әлеуметтік-психологиялық себептер де жиі орын алды: бүлік, агрессивтілік, жаңа жағдайларға бейімделудің әлсіреуі. Осы қиындықтарға қарамастан, өмір сүруге деген құлшыныс нәтижесінде қазақ ұлты алапат қиындықтарға төтеп бере алды. Бұл адамның ниеті, өмірге деген шексіз ықылас пен сүйіспеншілігі еді. Тұтастай алғанда, бүтіндей Ұлт ретінде өзін-өзі сақтап қалып, ұлы мұраттарға жетті.

Кілт сөздер: ашаршылық, отырықшылық, көш, экзистенциализм, дүниетаным, тіршілік, бүлік, күрес, өмір, құштарлық, өлім.

Н.Ж. Сарсенбеков, А.С. Сагатова

«Горькая правда»: экзистенциальные переживания в казахском мировоззрении в годы Голодомора

В 20–30-х годах XX века казахский народ в составе СССР стал жертвой Голодомора. В статье рассмотрены следующие проблемы: причина Голодомора, миграция в другие страны, страх и надежда в сознании детей, а также описаны экзистенциальные переживания в мировоззрении казахстанцев, сформированные в результате борьбы за выживание. В результате седентаризации казахский народ не только трансформировал свою многовековую национальную идентичность, традиции и дух, но и находился на грани исчезновения с исторического этапа развития человечества как нация. Наряду с политической идеологией, на рост смертности повлияли и самые серьезные трудности в годы голода — стихийные бедствия, такие как: джуг, засуха, также и социально-психологические явления: бунт, агрессивность, потеря адаптации к новым условиям, переезд в другие страны с целью сохранения жизни, спад экономики, возникновение различных заболеваний. Несмотря на эти трудности, в результате стремления к жизни казахская нация смогла противостоять беде. Его интенциональность — в безграничном желании и любви к жизни. Выживание для казахов как нации было священной целью.

Ключевые слова: Голодомор, седентаризация, миграция, экзистенциализм, мировоззрение, существование, бунт, борьба, жизнь, любовь, смерть.

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