The role and significance of socio-historical phenomena in the development of personality (on the example of S. Kadyrbayev)

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Abstract

The study of this topic is conditioned by the relevance of the role and significance of socio-historical phenomena in the development of personality using the example of Seydazim Kadyrbayev, a representative of the Kazakh intelligentsia at the turn of the 19th-20th century. This study is aimed at identifying the objective historical conditions and factors that formed the conscious and subjective choice of the individual to its development. The leading approach to the study of this problem is the system method, which allows comprehensively considering each element of the system aimed at the development of personality. In this case, the auxiliary method was the structural method, which was used to analyse the elements included in the system and investigate their interaction with the external environment. Important features and connections of the phenomenon under study were described by the typological method. The paper presents the main historical events of the establishment of the Kazakh intelligentsia from the 1880s – to the beginning of the 20th century, reveals the main components of the self-concept of personality that were formed during certain historical events among the Kazakh elite, substantiates the role of the educated part of the social group of Kazakh society in the socio-historical events of the late 19th – early 20th centuries. The materials of the study are of practical value for the integration of interprofessional competencies in philosophy, psychology, sociology, history in the section "Kazakhstan during the Soviet era", for understanding the mechanisms of personality development during the period of significant socio-historical phenomena, understanding the role and significance of the modern young elite in the historical process of the establishment of Kazakh autonomy.

1. Introduction

Researchers of all times have been studying the problem of the role and significance of socio-historical events in the development of personality. A systematic analysis of the creative activity of representatives of an intelligent society can provide a synthesis of knowledge about the elements and subsystems of personality, as well as their relationship with society. V. Bilohur (2019) argues that the duad "society – personality" complement each other. Thus, there are many examples of public organisations in history, behind each of which there is a certain variant of personality manifestation. Interdisciplinary study of personality has been conducted recently by many Kazakh (Kasimovskaya, 2022; Parkhimovich, 2022; Berkovskiy & Tronina, 2019; Raimov, 2022) and Western European researchers (De Vries et al., 2021; Casas i Klett & Cozzi, 2021; Cherry, 2021). The authors of this paper, in turn, sought to approach a more multifaceted and unbiased view of the personality, its development and self-realisation in the socio-historical aspect through the representative of the Kazakh elite S. Kadyrbayev.

In the late 19th – early 20th centuries, the traditional Kazakh society was gradually moving into a qualitatively new stage of its development, namely, market and capitalist relations were beginning to develop in Kazakhstan. Being a colony of the Russian state, representatives of the indigenous population were influenced by the political and ideological sentiments of the empire. The unification of social and cultural belonging to the Eurasian space led to the emergence a new Kazakh intelligentsia. In the works of
D. Saprynskaya (2022) they established themselves as "оқығандар" – "educated" and "зиялылар" – "intellectuals".

Thus, at the beginning of the 20th century, in 1901–1905, a highly gifted young man Kadyrbayev Seydazim Kulmukhamedovich studied at the Orenburg teacher's school and graduated with honours. A teacher by education, he began his career in the judicial bodies of tsarist Russia as a translator and then held other positions in the judicial system. His civic position was reflected not only during the period of activity of the Alash movement, but also after the establishment of Soviet power in Kazakhstan. In order to improve the legal literacy of the Kazakh people, Kadyrbayev continued his activities in the legal field under the Soviet regime, took an active part in the development of Kazakh legislation. Seydazim Kadyrbayev translated several laws from Russian into Kazakh and adapted them to the regulatory conditions of Kazakh society. In particular, these are "Criminal Law", "Law on Payment", "Law on Land", "Law, regulations, instructions on Notary", "Law on conducting paid cases" and "Law on Marriage, Family and Care". In order to develop Kazakh jurisprudence and educate young lawyers, he also wrote several manuals for illiterate lawyers. Subsequently, he continued his activities as a politician, public figure, teacher at the Kazakh Institute of Public Education, lawyer, making a significant contribution to the development of Kazakh legislation. Kadyrbayev Seydazim was in the leadership of the Alash Orda movement, was a very educated person for his time. Later he became a senior inspector of the People's Commissariat of Justice of the KASSR (Kazakh Autonomous Socialist Soviet Republic).

A person is born with certain biological inclinations, which change or disappear in the process of growing up. However, changes in these innate traits do not define a person as an individual. According to V. Mikhailichenko (2015), personality is the result of improving human activity in the course of creating relations with society: accumulation of experience, development of worldview, values, and beliefs. The conditions of life in which the individual is placed trigger motives for action. Development is impossible in the absence of activity. V. Mikhailichenko (2015) mentions the words of S.L. Rubinstein, who said that during such activities, the inner world of the individual develops, which is directed towards consciousness and self-awareness. With the help of this new formation, a person is able to reflect selectively on the conditions of the environment and find their own place in relation to them. It is possible to form such personality traits only with the help of education. According to C. Dweck (2017), education objectively carries the potentials of activating the personal growth of students. It is an integral system of forming the inner world of students, their worldview. That is why a new layer of society was formed in the society of Kazakhstan – the generation of intellectuals, which consisted of students and graduates of educational institutions. Before the February Revolution, the number of educated youth did not exceed 1,000 Kazakh boys and girls. Such indicators of professional training in special educational institutions of the indigenous Kazakh population speak of the brutal anti-people policy of tsarism. The situation was different at the beginning of the 20th century, when the intellectual elite received education in higher institutions and became interested in innovative discoveries, demanding knowledge, not indifferent to events in the world around them, and broadening their horizons. In this regard, the influence of the intelligentsia itself has become great even in political matters. Kazakh deputies began to be elected to the State Duma, and activists began to advocate for the recognition of the autonomy of the national
2. Materials And Methods

In the course of the research, the following theoretical methods were used: analysis and synthesis of educational and methodological literature on history, sociology, psychology, and philosophy; concretisation of theoretical data on the role of personality in historical events; generalisation of socio-historical studies of Kazakh and Western European researchers; and with the help of analogies, the author’s model of personality was created, which is formed as a result of historical phenomena using the example of the Kazakh politician Seydazim Kadyrbayev. The method of tasks and tasks was among the diagnostic methods applied in the study. At the stage of empirical research, the authors investigated the experience of researchers of the last 3–5 years, considered normative, methodological, and biographical material about the role and significance of phenomena in the society of the Kazakh intelligentsia at the turn of the 19th-20th centuries.

The study was conducted in three stages.

The first stage involved theoretical analysis of existing methodological approaches in philosophical, psychological, sociological, and historical scientific literature of Kazakh and Western European dissertations, articles, and monographs on the role and significance of social-historical phenomena in which a personality is formed by the example of Seydazim Kadyrbayev, a representative of the Kazakh intelligentsia. Theoretical and methodological developments of other researchers allowed the authors of this study to determine the vector of the problem, as a result, an empirical research plan was drawn up.

At the second stage, a model of the self-concept of personality was developed, which, in the presence of certain factors, is prone to social activity on the example of Seydazim Kadyrbayev, the Kazakh historical figure of the 19th-20th centuries. When working on this model, the authors of the study identified 6 components of self-identity, which are formed under socio-historical phenomena. These components include: the conscious self, the subjective self, the spiritual, material, social, and physical self. In addition, the study described the model of the Kazakh society of the late 19th – early 20th centuries, the role and significance of which influenced the development of S. Kadyrbayev’s personality. The study used systemic, structural, narrative, and historical-genetic methods. The system and structural methods are similar to each other in their methodological characteristics. Both involve analysing each element of the system to understand the integrity of the problem being studied. Thus, in this study, the authors used a narrative analysis of literary sources to detect structural connections when investigating the role and significance of the influence of the social system on personality development. Any system presupposes the interrelation of its components, therefore, the authors considered the personality as an element of the socio-historical process, capable of influencing historical events taking place in society by its actions. For
this purpose, the historical-genetic method was used, which considered historical events in the prism of the past, modernity, and how this will affect the future of socio-historical phenomena.

At the last, third stage, conclusions were drawn, the results of empirical research were described and systematised, and recommendations were developed, following which in modern society it is possible to educate and grow a conscious, socially active personality.

3. Results And Discussion

The concept of personality is the subject of study in many sciences. Researchers adhere to the theory that a person does not live in isolation from social mechanisms of action, but interprets social experience through their inner world (Ryzhova, 2017). Absorbing the forms of behaviour developed in society, the personality acts as an independent source of universal human experience and historical phenomena that have occurred throughout each person's life. Personality as a system consists of individual qualities formed in each human individual: intelligence, social, moral, and volitional qualities. A certain level of consciousness development is characteristic of a person, as an individual, and is expressed in the individual characteristics of consciousness and the activity of a unique system of human relationships with the world. The level of consciousness of the individual depends on the collective consciousness determined by the level of development of society.

During the Soviet era, as V. Mikhailichenko (2015) describes, the interpretation of personality was approached in a one-sided manner. According to the supporters of the communist ideology, a person is formed in society and only to fulfil the role of social relations (Furst & Trinks, 2018). That is to say, before entering society, a person is nothing more than an individual with certain biological predispositions and abilities. The conscious personality is thus formed as a result of socio-historical phenomena and its activities in them, rather than preceding them. Since the beginning of the Soviet era, the scientific elite understood the process of personality formation through its activities in specific social conditions, as a product of socio-historical human development.

This study considers personality as a system consisting of components of the structure of the self-concept. Self-concept represents a person's ideas about oneself, based on personal experience and other people's ideas about the person themselves. The characteristics of these components are presented in Table 1.
Table 1
Characteristics of the components of the self-concept of personality formed under certain socio-historical phenomena

<table>
<thead>
<tr>
<th>Components of the self-concept</th>
<th>Characteristics</th>
</tr>
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<tbody>
<tr>
<td>Cognitive (conscious self)</td>
<td>A person's ideas about oneself, based on the knowledge obtained as a result of the analysis (comparison) of their bodily and personal qualities with other people. This is the super-ego, with the help of which a person can characterise oneself as a unique personality with individual traits. This component is considered free from value judgments, does not contain contradictions. It is a sign of an adequate, harmoniously developed personality.</td>
</tr>
<tr>
<td>Emotional and evaluative (subjective self)</td>
<td>Self-assessment A component without which human existence is impossible, as it reflects the degree of self-esteem. The subjective self is a polar concept, it implies a positive and negative attitude towards oneself, one's own qualities, states, capabilities, physical and spiritual forces.</td>
</tr>
<tr>
<td>Behavioural (social self)</td>
<td>Specific human actions that are derived from the super-ego and self-esteem. The potential of these reactions depends on the level of emotions caused by a certain object. Often this object is the person themself. These images cause a person to have strong and stable feelings that can prompt them to take action.</td>
</tr>
<tr>
<td>Spiritual self</td>
<td>This component is formed in a person during training and development from childhood, instilling in the child a love for the beautiful. The formed ability to learn throughout life is an important personal quality. The effectiveness of this training lies in self-learning and self-improvement.</td>
</tr>
<tr>
<td>Physical self</td>
<td>This is a person's idea of their body shell. A person separates themself from other people at the age of 3 years, correlates with a representative of their gender, realising their role affiliation. These biogenetic inclinations form the basis on which the generally accepted laws of society are built, reflected by the consciousness of a person through their psychosocial core, inner self. The mental and physical inextricably coexist in a person and are able to influence each other. The images created in thoughts are reflected on the body and can heal it or lead to disease, and the stronger this influence is, the greater the power of imagination. Mastering such a skill is possible, like any evolution of physical activity – by training.</td>
</tr>
<tr>
<td>Material self</td>
<td>A person's idea of the benefits that they own is expressed in finance, real estate, the ability to ensure the survival of oneself and their offspring. The presence or absence of money does not give, in a civilised society, any assessment of the personality; however, a sufficient amount of them allows a person to reach their goals faster. This is an indicator of a person's personal judgment about their work as their self-worth.</td>
</tr>
</tbody>
</table>

The highlighted components represent a harmoniously developed personality, the elements of which are in an equal percentage ratio. If the personality is presented as 100%, then each component has its own 16.6%, thus, due to poor development or the absence of any part of the personality, its integrity is violated. This is unacceptable since the understanding of the individual as an integral and indivisible subject with its characteristic features is confirmed by many researchers (Florida, 2018; Maksimenyuk & Nikitenko, 2016). Accordingly, a genotypic understanding of the individual as a holistic subject of life has developed; the individual becomes a person, not born. Unfortunately, studies show that the percentage of people with missing components is still high (Kochelyaeva, 2015).
In the course of ontogenetic and phylogenetic evolution, the components of the self-concept are built over the individual as the main new development of the personality. In childhood, the development of these components is influenced by the family, in more mature age – the experience of communication and interaction with other people at school, university, various informal groups, in society, and in professional activities. At the initial stage, the origin of the self-concept in the process of personality socialisation undoubtedly depends on the influence of external factors, but in the future, it shapes the personality of each person. Therefore, there is no concept of “the personality of a newborn” or “the personality of an infant”, but individual characteristics are visible at the early stages of development, as well as at the later stages. This role of the self-concept consists in constant self-improvement. The psychological mechanisms of the impact of the self-concept stimulate the personality to self-development and self-education. The created internal conflict between the achieved and desired level of personal growth excites interest in self-improvement.

Various studies (Luhmann et al., 2021; Bühler & Nikitin, 2020) prove that the human brain does not separate images into real and fictional ones. It automatically reacts to information coming from the peripheral and central nervous system. Therefore, what a person thinks or imagines is authentic for them. However, due to such an individual personality trait as consciousness, a person is able not just to "copy" these images, but to criticise or analyse them. These genotypic traits were formed in the conditions of interaction with the social environment. Learning plays a fundamental role in the development of the desire for self-improvement and self-development. Thus, the traditional intelligentsia of Kazakhstan has emerged in the early 20th century under the influence of two cultures: Russian and Muslim. One of them, under the leadership of the Russian administration, instilled European culture in Kazakhs, and the second, through traditional Muslim education, introduced them to the culture of the Muslim East.

One of the representatives of the intellectual current of this region was Seydazim Kadyrbayev. The nature, content, and result of the social activity of this politician corresponds to the self-concept of a person with an established worldview, value orientations, political and ideological views, which determined the activity of the Kazakh intelligentsia of that period. The personality of S. Kadyrbayev was created in the interaction of a politician with society. In these circumstances, his individual characteristics were transformed, being the highest stage of his becoming as a person. It turns out that personality is a product of the evolution of the socio-historical development of a person.

To determine the role and significance of socio-historical phenomena in the development of personality, the authors used as an example a representative of the Kazakh intelligentsia, Seydazim Kadyrbayev. The years of his life and active political activity coincided with the awakening of the Kazakh intelligentsia. In the early 1920s, Kazakh society united around two groups: the first – the national intelligentsia, the second – representatives of the Islamic religion (Saktaganova, 2022).

The division of the Kazakh intelligentsia at the beginning of the 20th century had a negative impact on the national liberation movement, but also had its contribution to the history of Kazakhstan's development; in particular, there was an activation of consciousness in huge sections of the public,
becoming a school of maturity for some. The traditional intelligentsia in Kazakhstan had progressive development, the internal structure of society was differentiated by the number of representatives of working professions, the number of such workers did not exceed the necessary provision for the natural-historical development of the system. It is difficult to name the exact number, since the population census was refused because of religious worldviews that have developed over many centuries.

The first attempts to influence the intellectual development of Kazakhstan, the so-called literacy campaign, were undertaken by the Soviet government in the 1920s. The ideology of this message needs to be analysed to understand the politicisation of all spheres of life with the coming to power of the Bolsheviks. In particular, the study suggests that the methodology of education and upbringing did not carry a pro-European knowledge of reality. The Soviet government needed the educated population of Kazakhstan to continue working for the Soviet dictatorship. After the revolution of 1917, the number of educated doctors, teachers, engineers, representatives of creative professions, and agricultural specialists increased dramatically. Having received specialised education, representatives of the traditional and Muslim intelligentsia continued their multifaceted development. Thus, according to T. Mahamatov (2021) the pro-Muslim position of one of the Kazakh writers M. Zhumabayev was not limited to his artistic and political interests, on the contrary, in his education he used the works of such representatives of the Western intelligentsia as Dante, Goethe, Byron, among Russian writers he noted Pushkin, Lermontov, Blok, Fet, and Merezhkovsky. The poet revealed the fundamental principles of socialist realism, sowing doubts and discontent with the Soviet regime in the minds of ordinary citizens.

At the same time, according to V. Parkhimovich (2022), the national policy of the Bolsheviks generated arbitrariness in the economy, ideology, administrative and territorial exploitation. Relations with the civilian population were based on prohibitions, oppression and distrust applied during the reign of the tsar. As a result, in the 1920-1940s, the national intelligentsia was formed by representatives of various social groups and the main unifying reason was dissatisfaction with the position of the Soviet Bolshevik government.

The deep reasons for the development of radical views of the intelligentsia on the government in the face of the colonial yoke of the Soviet government should be sought in the ties and relations of that era. To comprehend the probability of the future, it is necessary to know the past and analyse the present. Each period is considered from the perspective of historical features and phenomena that occurred in it. Having carried out a historical and genetic analysis of the Kazakh society of the 20th century, the authors of the study presented it as something integral and interconnected, with a deep understanding of each element.

According to V. Berkovsky (2019), education in a specialised school contributed to the intellectual development of the surrounding reality. The level of negativism by the metropolis of the Bolshevik regime, the imposition of Soviet ideology provoked in Seydazim Kadyrbayev, a lawyer by education, a burning desire to advocate for the protection of the national interests of the Kazakh people. As a representative of the Kazakh intelligentsia, he demanded Soviet government to recognise the land ownership of the
population of Kazakhstan, stop the exile of working peasants to remote regions of the Russian Empire, equate the Kazakh language with the national language, open schools with national education, construct mosques and recognise the freedom of religion.

The theory of socio-cultural interaction emphasises the role of the social in the psychological development of the individual (Cherry, 2021). Personality changes throughout life and it happens best during critical life events. This suggests that the development of a human personality is primarily a social process, and all psychological systems are formed at the heart of our interaction with people around us. The growth of personality is influenced by the surrounding people, whose values and beliefs coincide with the person's self-conception through interaction in social groups and cultural events. The socio-psychological analysis of the subject suggests that the latter manifests itself in various forms, primarily in activity and communication. Communication plays an important system-forming role for the development of personality, and not material transformation or means of activity.

A freedom-loving and fair-minded man by nature, Seydazim Kadyrbaev was sentenced to execution by shooting. 20 years after his death, by the decision of the Voronezh Court, he was rehabilitated due to the lack of corpus delicti. This is one of the examples of the "great terror" during the period of repression, when two generations of the Kazakh intelligentsia were destroyed. Such events have led to a shortage of qualified workers in all spheres of life. The thinking part of the intelligentsia opposed the terror and lawless actions of the Bolshevik regime. This continued until the 1980s, when Gorbachev's glasnost era saw a resurgence of Kazakh culture and language.

When studying the social and historical phenomena that determined the role and importance of the establishment of Kazakh intelligentsia in the 20th century, the conscious choice of each individual should be noted. Being a product of an epoch of a particular time and space, a person lives by the interests of their state. The Soviet government, with its ideology and endless decrees, failed to destroy the consciously subjective position in the behaviour and activities of the intelligentsia. Although the Kazakh intelligentsia had different goals in relation to social and political positions, in the main, they were united: to serve the people, to ease their colonial fate, to take responsibility as the voice of the people, to return the socio-cultural debt to the Kazakh people for many decades. The indigenous population, although was a small part of the social community, however, in its idealism and dedication, provided tremendous support to the intelligentsia. Even in the absence of a single information source and a clear cultural environment, ordinary citizens realised that their lives depended on the ideas and social practices of the intellectual elite. No statuses, ranks and titles were more important to the Kazakh citizens than the national intelligentsia. Life is fleeting, contradictory, and full of conflicts. If the social problems of the state are solved within the framework of the law, democratically, without violence and bloodshed, then such factors serve as a powerful progress for society, an impetus to complete the historical mission that the Kazakh intelligentsia did not finish at the beginning of the 20th century (Furst & Trinks, 2018).

J.H. De Vries (2021) has shown that a person is inclined to change and grow in the conditions of globalisation; this requires a modern understanding of personality as a factor of the identification of
human potential. The conceptualisation of the growth and development of personality revealed that the model of the signs of the structure, its systems into which it enters, is a social phenomenon of the development of personal qualities, adapted changes and substantiation of the growth of cultural and historical activity.

Modern sociological studies demonstrate how the quality indicator of the elite affects the socio-economic situation of the country. E. Kasimovskaya (2022) argues that a country with prosperous foreign policy ties, socially and economically developed in a relatively short time, can be overwhelmed by mass protests. One of the reasons for this may lie in the dissatisfaction of citizens with the results of the activities of the ruling elites. Studies show that the elite is an integral part of any society, regardless of the level of development of the country (Makhamatov, 2021).

Thus, the analysis of socio-historical phenomena affecting the development of personality on the example of the outstanding figure of Seydazim Kadyrbayev. The acceleration of the course of historical processes demonstrates how much personal characteristics affect socio-historical phenomena. A progressive personality steers the course of history in the right direction, and there are many positive and negative examples to prove it, and it is due to them that the modern state can be established.

**Conclusions**

At the beginning of the 20th century, the entire Kazakh intelligentsia made a significant contribution to the development of the socio-political situation in Kazakhstan. Each of the representatives of the Kazakh intelligentsia has vivid distinguishing features associated with a change in methodological approaches, the emergence of innovative concepts and notions, and the posing of new problems in the study of social history. Groups of socio-political structures were not fully formed and there was a struggle for control over the most attractive areas of activity. The versatility of the pre-revolutionary Kazakh intelligentsia is associated with the rebirth of public consciousness.

However, the vastness of the territories, the attempts of the Bolsheviks to bring discord to the emerging Kazakh bourgeoisie hindered the process of evolution of the national intelligentsia. But despite everything, the increase in the number of thinking, conscious, educated part of the population of Kazakhstan was the main result of the development of Kazakh society at the beginning of the 20th century.

Many existing theories about personality development have contributed to what is known about personality today. The identification of objective historical conditions and factors that have formed a conscious and subjective choice of a personality towards its development is a condition for overcoming the limitations of existing forms and, ultimately, a condition for moving forward. The classification of the components of the self-concept presented in this study demonstrates the role and significance of socio-historical phenomena in the development of personality. This classification includes 6 positions: conscious self, subjective self, spiritual, material, social, and physical self. Each of these components
was developed in one way or another by each representative of the national intelligentsia of Kazakhstan, an example of this is the personality of the politician Seydazim Kadyrbayev.

There is continuity between the epochs, and in this regard, a whole complex of social practices of forming the image of an intellectual is developing. There is a need for the emergence of an intellectual elite today. This is a very important moment from the past of the Kazakh intelligentsia, which is a necessary condition for the development of society.

References


