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Problems and aspects of national mentality in Indian and Kazakh literature

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Abstract

Relevance. The relevance of this article is due to the insufficient degree of development by literary critics and cultural specialists of the national mentality issues in Indian and Kazakh literature, as well as the need to study the features of the national character of the people to identify it in the general world picture and prevent the spiritual experience depreciation of the nation in terms of world globalization.

Purpose. The purpose of the article is to identify the main problems and aspects of the national mentality in Indian and Kazakh literature.

Methodology. The main method for the study of this problem is a comparative method, which allows a comprehensive study of Indian and Kazakh literature at the intratextual and extratextual levels, as well as distinguish the main problems of the national mentality for Kazakhs and Indians. When studying the problems and aspects of the national mentality in Indian and Kazakh literature, the classification method, the generalisation method, the citation method were also used, and contextual analysis and immanent analysis were carried out at the highest level.

Results. The analysis included Indian and Kazakh literature from different historical periods, including the periods BC. The main problems and aspects of the national mentality in the prose and poetry of Kazakh writers were identified. Additionally, key problems and aspects of the national mentality in Indian literature were identified and substantiated. A comparison of the identified problems in the national mentalities of Indians and Kazakhs was made based on the analysis of the studied literary texts.

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Conclusions. The mentality of the Kazakh and Indian peoples was considered. The study highlights the multidimensional nature of Indian and Kazakh literature.

Keywords: literary text; comparative analysis; work topic; people's traditions; woman's image.

Introduction

Social, political, economic, cultural and other factors occurring in society constitute the national mentality that reflects the character and consciousness of a separate people through their ideas about the environmental reality. Some aspects of the national mentality find their expression in knowledge, traditions, customs, religion, music, fine arts, theatre, cinema, literature, etc. Works of prose and poetry, literary monuments provide a big number of opportunities both for reflecting the mentality of the nation in terms of the author's perception in literary texts, and for its studying. Such categories of a literary text as topic, idea, problems, images, motives, pathos, conflict, etc. allow exploring the author's artistic world, which contains features of a national character. Comparing social realities with the picture of the author in an art work, common motives can be identified, and therefore, determine the necessary problems. A large field for studying the problems of national mentality in literature, as well as the fact that the issues of national mentality in Indian and Kazakh literature as representatives of the same (Eastern) culture currently remain understudied, make up the relevance of this work.

Among the few works devoted to the topic of national mentality issues in Indian and Kazakh literature, the study of M.T. Shoinzhanova et al. [1] can be distinguished, aimed at studying of the national problems of Kazakhstan and India from a cultural and literary perspective. In the work "Problems of national character in culture and literature of Kazakhstan and India", the authors consider the development of Kazakh and Indian literatures, as well as their relationship. A separate place in the article is devoted to the images of Kazakh and Indian women. At the same time, the authors emphasise the importance of studying an art work in terms of the historical and cultural realities of the people or their multicultural connections. Such approach is correct due to the fact that the analysis of a literary work, understanding its essence, seems impossible in terms of cultural, historical, social and other connections. This study brings up many issues in terms of studying the Kazakh-Indian literary connections, but does not fully reveal the problems of the national mentality in the Kazakh and Indian literature.

G.I. Vlasova [2], in the terms of studying the Eurasian poetics of modern Kazakh poets literary works, identifies the main components of the Kazakh cultural text that characterise the national mentality. Poetic texts, like prosaic ones, show features of the national mentality, but for a complete analysis it is necessary to take into account the entire spectrum of literary works. B. Azizaliyeva [3] in their work showed the influence of Indian literary and philosophical, and religious works on Eastern literature, revealing the main topics and concepts of Indian literature. M. Amangazykyzy [4] analysed the artistic images in modern Kazakh prose, reflecting the "urban" mentality of Kazakhstan. The Kazakh mentality also became the study object of H.S. Abdildina et al. [5]. Scientists have studied the issue of the development and formation of the national

mentality of the Kazakhs from the perspective of sociology and philosophy. The authors do not bring up the topic of reflecting the national character in literature, however, the materials of their scientific work made it possible to draw a parallel between literary criticism and social and philosophical studies of the national mentality.

Thus, the purpose of this article is to study Indian and Kazakh literature and identify the main problems and aspects of their national mentality based on a comparison of the obtained results with the historical, social, cultural and other factors that determine their existence.

Materials and Methods

It is advisable to study the mentality of any nation in a comparative aspect, because it is during comparison the specifics of the analysed objects are revealed. In accordance with this main study method, this article defines a comparative method that in order to obtain the necessary results at the following levels: social, historical reality is a literary text (when determining the problems of the national mentality of Kazakhs and Indians); historical stage is modernity (when studying the place of the tradition of burning a woman with her dead husband in Indian culture); characters within one literary text (when describing female images in the novel "Enchanted sword") [6]; the culture of two peoples (when studying the mentality of the Kazakhs and Indians); the results of the study are the results of a study conducted by other scientists (when substantiating the allocation of the indicated problems of the national mentality of the Kazakhs and Indians in the literature).

Along with the comparative method, when studying the texts of Kazakh and Indian literature, contextual analysis was used to determine and study a specific historical and literary era in which the analysed art work was created. Such analysis made it possible to determine the relevance of the topics and problems distinguished by the author in the literary text. In total, more than 25 texts were studied in the work. Additionally, an immanent analysis of the texts of art works was carried out at the ideological and figurative (highest) level. This analysis made it possible to determine the topics of the studied literary texts to distinguish the corresponding problem of the national mentality. Thus, for example, the topic definition of individual freedom and the wish of humanity for independence in the works of A. Kekilbaev [7] and A. Alimzhanov [8] contributed to distinguishing the problem of independence in Kazakh literature, and the topic of the women role in society in the novel "The god of small things" [9] and violence against women in the novel "Fire on the mountain" [10] distinguished the problem of women's place in society. In addition, immanent analysis studied the emotional attitude of the author to the image, character, etc., images and motives of literary works.

The general scientific generalisation method was also applied to describe the mentality of the Kazakhs and Indians, determine the main features, characteristics of peoples, and development conclusions. Comparisons

carried out at various levels became the basis for applying the classification method in generalising the problems of the national mentality of the Kazakh and Indian peoples. In the work, to confirm the put forward provisions, the citation method was used by including individual parts of the analysed art works in the text of the article.

Results

Indians and Kazakhs, like other peoples, have their own established way of life, which in one way or another represents the mentality of the nation with its own characteristics features. India, despite its high population density and diversity of beliefs, is considered a country of spiritual tranquility and philosophy. The Indian mentality is represented by such features as venerating traditions, following customs, adherence to national clothes, respect for elders, worship of religion, understanding and acceptance of one's place and social position in society, regular life.

Currently, India remains a country of contrasts, on the one hand, it is one of the industrialised and leading countries in the world in the technology area, on the other hand, traditionally with strong patriarchal roots. In addition, India has 22 officially recognised and more than 400 spoken languages [11]. Such linguistic diversity divides Indian literature into Hindi, English, Bengali literatures, and others. These factors testify to the multifaceted nature of the Indian nation. At the same time, to determine the problems of the national mentality in Indian literature, it seems advisable to conduct a comprehensive study of Indian literature without linguistic, ethnic, religious, geographical, or other divisions, because the problems and aspects of a separate part of Indian culture or literature are its integral component and characterise not only directly its part, but also in general. The realities of any society create the ground for the embodiment of its national problems in topics, images, situations, conflicts, etc. in literature. Thus, in the literature of India, an expression of the following of the national mentality problems can be found:

1. Women's honour. This problem arises even in the epic of ancient Indian literature, in the work "Ramayana", attributed to the representative of Sanskrit literature Valmiki. This issue of honour is raised here by putting Sita, the beloved wife of the main character of the poem, Rama, through a trial to test her innocence. Even after the difficult and dangerous rescue of Sita from kidnapping, she is forced to go through fire to prove her purity and loyalty to her husband [12].

2. Social division. The state system of India is characterized by division into castes. The formation and development of such system has always prevented the development of society, the invasion of progressive development methods, everyone in Hindu society has its place in accordance with which caste they belong to. Caste division in India was noted in literary sources created before our era. In the 7th century BC, it is indicated that at that time there were seven castes in India [13]. At the modern stage of India development, researchers have more than 4500 castes. Thus, in the novel "Roots and shadows", written at the end of the 20th century, the problem of the caste of society system is revealed through the relationship between a woman and a man from different society

segment [14]. In the literary work, Indu marries Jayanti due to his social position. The condemnation of such marriage from the perspective of culture, religion, traditions of India is shown by the character Akke, who did not like this connection. According to Akke, inter-caste marriage is considered a manifestation of disrespect for one's family, she notes that such marriages never work – a different caste, different languages. For some time everything is in order, but then they (people) realise everything. The reinforcement of social differentiation along with problems of contradictions in the political system, emigration, poverty in Indian villages, is also revealed in the novel "Midnight's children" by British writer of Indian origin S. Rushdie [15].

3. The place of a woman in society. This problem is closely connected with the previous one, because it appeared in Indian realities, and later in literature, with the development of the caste system of Indian society. In India, the ideal woman is a woman who takes the role of a mother, creating the comfort in the family. In accordance with ancient Indian tradition, only women who are obedient to men, fulfil any of their will and occupy a secondary place in society, are recognised as real beauties and "the ideal of female beauty". In accordance with this, Indian women are characterised by such character traits as shyness, tenderness, gentleness and modesty. The problem of a woman's role in society is also connected with her obligation to observe old customs and traditions, a prohibition on higher education, and discrimination. The life of an Indian woman is fully shown in the novel "That long silence" [16]. The author describes the story of an upper-middle class Indian housewife, Jaya, who, guided by the imposed stereotypes of society, marries a rich man, thereby making a name for herself in society, sending her children to good schools, etc. As the story unfolds, the writer shows how ordinary, meaningless and established the life of an Indian woman really is.

4. The fate of the wife after the death of her husband. In India, there is a tradition in accordance with which a woman is burned along with her dead husband, which proves her loyalty and respect for her man. In modern society, this tradition is recognised as cruel, the authorities are taking the necessary measures to abolish it. In cities, the prohibition on holding this custom is regulated by law, but in remote villages the patriarchal foundation remains, and the tradition continues to exist. In the monument of Indian literature "Rigveda" this tradition is mentioned: "These wives, not widows, are happily married; Let them be rubbed with oil, as in rubbing; No tears, no diseases, in beautiful jewelry; Let the women be the first to ascend to the (marriage) bed!" [17]. It is believed that women who die with their husband receive special respect and praise. However, the refusal to follow the tradition leads to the fact that a woman is treated as a person who, in accordance with her position, is below the lowest caste, it is forbidden to approach her. This position of an Indian woman after the death of her husband leads to the fact that she faces a choice: to die with her husband or to endure humiliation for the rest of her life.

5. The fight against injustice, the wish to change the world for the better. In Indian literature, this problem is clearly represented in the lyrical work "Payam-e-Mashriq" [18], where the author present their concept of an ideal

person. In the lyrics of A. Iqbal, a man argues with God in an attempt to prove their ability to change the world around them. In accordance with the author, the new world will not arise until the nature of man changes. The national mentality of the Kazakhs, in turn, is characterised by prudence, good nature, kindness, simplicity, sincerity, honesty, gullibility, patience, endurance, openness in communication, the ability to understand each other perfectly. Kazakhs are also characterised by a respectful, humble attitude towards elders, concern for the feelings of another person, for example, before presenting bad news to someone, it is customary to prepare the listener on a moral level.

The origins of the national character of the Kazakh people are contained, firstly, in the features of the natural conditions of Kazakhstan territory, and secondly, in the historical vicissitudes of the nation development, embodied in artistic and epic images depicted and described in literature [19]. Thus, in the Kazakh literature, the following national problems can be distinguished:

1. Independence. The independence problem has a special place in the Kazakh literature of different periods. Independence, the freedom of the people, connected with its social problems are covered in the works of verbal folk art of akyns and zhyrau of the 15th-19th centuries. In the literary texts of the 20th century, the problem of a person's wish for freedom is raised, the thoughts on the historical past and present of the Kazakh people are described. In the literature of modern Kazakhstan, for example, in the novels "The end of the legend" [7], "After Abai" [20], as well as "The teacher's return" [8], the topic of individual freedom and humanity aspirations to independence is brought up.

2. The honour of a woman. The problem of the honour of a woman, her character is due to the development of nomadism and is revealed in such literary works as, for example, in the novel "Enchanted sword", the problem of preserving the honour of a woman is shown through two female images: Jahan and Akkozy. Jahan is shown as a strong, strong-willed woman who knows how to shoot from a bow, capable of withstanding any test regarding her honour and dignity on an equal terms with a man: "...glorious archer Jahan... an eagles!.. glorious Kazakh woman who gave birth to you!.. you defended our honour in front of the whole steppe!.. she rode a wild horse... every beautiful girl has such an admirer who loves her so unrequitedly that he happily brings up her children from another man..." [6]. The character of Akkozy in K.I. Esenberlin, first of all, is endowed with such qualities as spirituality and morality. In addition, Akkozy as a mother, puts the feelings of her sons, their position in society above their own feelings and desires. In accordance with the text, after the death of her husband, Akkozy falls in love with a poor man, who was also considered an enemy of her husband's father. In order for the honour of her sons not to be affected, she gives up her intention to run away with her beloved and commits suicide. Through the images of Jahan and Akkozy, the writer showed the problem of preserving the honour and dignity of their home from different angles. In their images, the author displayed such national traits of Kazakh women as courage, resistance, pride, willpower, but at the same time, benevolence, manners, readiness for self-sacrifice, etc.

3. Native land. The nomadic way of life has developed a special attitude of the Kazakhs to the theme of native land. Some researchers note that the national character of the Kazakh people originated in their native land, against a vast steppe background, therefore, the concepts of spaciousness, generosity, mercy, affection, tolerance are close to the Kazakh people. It was the image of the steppe in Kazakh literature that became the embodiment of love for the motherland, nostalgia for places close to the heart. In the lyrics of the modern Kazakh poet B. Kairbekov [21] under the name "Steppe. Cicadas. Yurt beyond the river..." the steppe is called "the world of nomads, the native comfort". In another work by the author, "The Genealogy of Grass", the steppe is shown as the centre of the universe: "The steppe is a multi-grass spaciousness, / The steppe is the trunk of the immense breath of the earth. / The steppe is the larynx of songs, the exit of vertebral column, / The flute of the earth's sonorous hole".

4. Faith in God. The dual nature of belief was clearly shown in the work "Words of Edification" by the Kazakh poet and educator Abai Qunanbaev [22]. By using philosophical descriptions, they raise the problem of faith in God. Abai Qunanbaev writes that, on the one hand, religion is a collection of knowledge from books, education, public opinion, on the other hand, it is real faith, which is formed in a person not under the influence of the environment, but through their own thoughts, desires, and conclusions. The writer notes that true faith does not require obligations to God, it is for inner harmony, and writes as follows: "There is a twofold way of belief. Some accept faith, convinced of its necessity and justice, strengthen it in themselves with reasonable arguments".

Carrying out a comparative analysis of the national character of the Kazakh and Indian peoples, it should be noted that despite their belonging to the Eastern culture, their mentality seems to be quite different. Thus, the problem of the honour of a woman is revealed in Kazakh and Indian literature, however, for the Indians, the honour of a woman is in her innocence, purity, fidelity to her husband, while at the same time, among the Kazakhs, this is an indicator of her ability to preserve her dignity and dignity of her family, to maintain strength of mind, to be obedient to a man and at the same time be able to speak with him on an equal terms.

The problem of social division of society, present in Indian literature, also exists in Kazakh literature. A feature of Kazakh society division is the existence of only two layers: black bone and white bone [6; 23]. The traditions topic has a special place, both in Indian literature in particular and in the national mentality in general. The custom of burning a wife after the death of her husband is cruel and is shown in many literary works of Indian writers. The Kazakhs also have traditions, for example, the tradition of "seven ancestors", which exists only within the limits of this nation [24-26]. The tradition essence is in knowing your relatives in the last seven generations to avoid marrying them. According to Kazakh people, following such a tradition allows preserving the honour of the family, as well as raising a healthy generation. Currently, in Kazakhstan, the tradition of "seven ancestors" is not legally enshrined [27]. One of the problems of the national mentality, shown in the Kazakh literature, is the problem of the independence of a man and

people [28; 29]. Such a wish to change oneself and the world around can be opposed to the traditional idea of the Indian mentality with its compromise of existence and acceptance of the surrounding situation. However, at the same time, in some works of Indian literature, the topic of improving the world is also raised.

Discussion

Kazakh researchers F.T. Sametova and A.S. Bazarbayeva [23], differentiating the concepts of mentality and mindset of the Kazakhs, note that the mentality appears in the mind of a person and, reflecting the surrounding reality, develops their worldview. The people presence in similar conditions determines the similarity of their perception. Thus, the development of the nation mentality takes place, which no longer characterises each person individually, but the whole ethnos. Based on this, it can be concluded that the national mentality is developed over a long period of time, preserving the social, cultural and other aspects of reality in it. At the same time, the ideas of the nation are not limited to what is happening exclusively within the ethnos. The national mentality of any people includes both the ideas of the world about the nation, and the representation of the surrounding world and other nations by the nation representatives [30-33]. Scientists call sustainability the main and distinctive feature of the mentality, because, in their opinion, the worldview, character, knowledge, values of the people are formed over a long time.

At the same time, S. Kusnidenov [24] also notes the mentality as a set of behavioural, social, cultural, household, demographic, historical, geographical and other aspects and features, however, they believe that the mentality is a changeable category. To prove their judgments, the researcher cites two periods of time: the first is the time when the Kazakhs led a nomadic lifestyle, then their mentality, according to the researcher, was characterised by the active development of hunting and riding skills, the second is the present time, when the Kazakh people have sedentary life, and these skills are not needed. The author identifies seven factors that influence the development of the Kazakh nation mentality: the economic factor due to the nomadic lifestyle; customs and traditions (the tradition of knowing the “seven ancestors”, inherent only to the Kazakh people); religious factor; the situation in the family (Kazakh yurt adapted to the living conditions of the nomadic people); culture, language; historical and political situation; connection with nature.

Researchers of mentality in the social and philosophical aspect of H.S. Abdildina et al. [5] also support the point of view that the mentality of a people changes with its history, emphasising that its core remains unchanged. It seems wrong to consider the mentality of the people only from the standpoint of modernity, because most of the aspects that characterise a modern nation are due to the long process of its formation and development. The researchers also write in their work that the Kazakstani mentality, expressed in the world understanding, consciousness, attitude, has not been formed, and it takes time to fully develop as a category that combines the characteristics of representatives of all nationalities living in Kazakhstan. Within the framework of this work, the Kazakh mentality was studied, which can be characterised as stable, diverse,

having a history that has gone through the path of formation and is formed at the present stage. When defining the scope of the mentality concept, it is necessary to proceed from the fact that it is not the state that forms the nation and determines its character, but, on the contrary, the nation forms the state [34; 35]. In accordance with this, the formation of the mentality is a natural process, which means that it is advisable to talk not about the Kazakstani mentality, but about the Kazakh one [36].

M.T. Shoinzhanova et al. [1], considering the national character in Kazakh and Indian culture and literature, identified the following problems: for the Indian people: the honour of a girl, shyness and tenderness as the predominant qualities of an Indian woman, the role of a person in society; for the Kazakh people: the honour of a girl, the courageous character of a woman, racial and religious contradictions, the ideals of the Kazakhs. A.B. Temirbolat and K.A. Aisultanova [25] distinguished the problems of freedom, independence, individual improvement in terms of studying the specifics of the national idea image in Kazakhstan. N.K. Omarov et al. [26] in the study of Kazakh literature of the early 20th century, the following problems are identified: humiliation and insults from the authorities, violence and oppression, injustice, other personal and civil problems caused by the civil war.

V. Yesapogu [27], studying the work of women writers, as well as female artistic images in Indian literature, described the problem of the development of a secondary role of an Indian woman in society. In this work, Indian literature also distinguishes such problems as social disunity due to the social and political structure of India. Another issue is the fate of a wife after the death of her husband, which arose in literary texts based on a cruel Indian tradition. Additionally, Indian literature addresses the fight against injustice and the desire to change the world for the better. It should be noted that the latter problem does not correspond to the generally accepted mentality of the Indians, namely such traits as peace, peacefulness and knowledge of one's place in society [37-39]. However, the topic of the improvement of a man and the world was reflected in the literature of India and the philosophical work of A. Iqbal [18] “Payam-e-Mashriq” received a sufficient number of positive reviews, including from Indian readers. Thus, it can be concluded that this problem exists in the system of the national mentality of India.

Among the problems of the Kazakh mentality showed in the literature, the problems of the honour of women, native land and faith in God are additionally distinguished [40; 41]. The problem of the honour of a woman is also distinguished by other researchers as one of the important problems of Kazakh society. However, unlike other works, for example, M.T. Shoinzhanova et al. [1], in this article the problem of the honour of women is primarily connected not with innocence, but with the ability to behave, show spirit firmness, be nice to a husband, and at the same time, if necessary, become his support, show her militancy, which in fully characterises the mentality of a Kazakh woman. The topic of the native land, and the corresponding issues, is popular in Kazakh literature and is relevant, because even after the transition to a sedentary life, this topic is covered in the literary texts of Kazakh

poets and prose writers [42; 43]. The work also distinguishes the problem of independence, which in Kazakh literature is expressed in relation to a person, people and humanity. This problem goes through the works of Kazakh writers for many centuries in a row and remains in the literature even after the obtaining of state independence by Kazakhstan, based on which it can be considered central in the national mentality of the Kazakhs and in Kazakh literature, respectively [44; 45]. The authors consider the Kazakh-Indian literary relations in terms of a common culture to indicate the general nature of their mentality. At the same time, in this work the problems and aspects of the national mentality are distinguished in Indian and Kazakh literature separately and compared to determine the specifics of each nations.

Z. Sekey and M. Amangazykyzy [28] write that literary characters are not a category of a literary text that reflects the current reality, because their beginning is artistic and based on the author's worldview. To some extent, this judgment can be considered correct, because the images showed in any art work are an expression of the individual author's picture of the world. However, it should be noted that when identifying the problems of the national mentality based on literary texts, it is necessary to investigate extratextual connections, because the analysis of exclusively intratextual connections will not allow carrying out a complete study and identifying relevant problems due to the impossibility of assessing socially significant motives in the text. Only by comparing the artistic world with the real world is it possible to interpret the author's beginning in the text.

Conclusions

The article examines the lyrical and prose literary works of Kazakh and Indian writers, created in the epochs from the period BC to the modern stage and written in Hindi, Urdu, English, Vedic and Persian. A number of problems of the national mentality in Indian literature are distinguished, namely: the honour of a woman; social division; the place

of women in society; the fate of the wife after the death of her husband; fight against injustice, the desire to change the world for the better. In accordance with the identified problems, the following aspects of the mentality of the Indian nation in the literature are defined: morality, innocence, fidelity as the main components of the honour and dignity of an Indian woman; the caste society system, the relationship between a man and a woman from different castes; the secondary role of the Indian woman in society, the predetermination of her life path, the obedience, complaisance of the female character, violence against a woman; following cruel traditions; perfection of the individual and the world.

Among the problems of the national mentality in Kazakh literature the following ones are identified: independence, honour of a woman, native land and faith in God. Based on these problems, the following aspects of the national mentality in the literary works of Kazakh writers are distinguished: freedom of a person, personality, the desire of the people for independence; the dual nature of a Kazakh woman; praising of nature, the region as a place for a home; religion and beliefs, stereotypes, norms imposed by society. The work compares the national mentality of the Kazakhs and Indians in the literature based on the studied art works and identifies its specificity for each of the peoples. The multicomponent nature of Indian literature, as well as the variety of topics and motives, the versatility of artistic images showed in the literary works of Kazakhstan and India, currently represent relevant material for studies. Considering the multidimensionality of the studied topic, only the main problems and aspects of the national mentality in Indian and Kazakh literature are distinguished in the work.

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None.

Conflict of Interest

None.

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Проблеми та аспекти національного менталітету в індійській та казахській літературах

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Анотація

Актуальність. Актуальність статті зумовлена недостатнім ступенем розробленості літературознавцями та культурологами питань національної ментальності в індійській та казахській літературах, а також необхідністю вивчення особливостей національного характеру народу з метою його виявлення в загальній картині світу та запобігання знеціненню духовного досвіду нації в умовах світової глобалізації.

Мета. Метою статті є виявлення основних проблем та аспектів національного менталітету в індійській та казахській літературах.

Методологія. Основним методом дослідження цієї проблеми є порівняльний метод, який дозволяє комплексно вивчити індійську та казахську літературу на внутрішньотекстовому та позатекстовому рівнях, а також виділити основні проблеми національного менталітету казахів та індійців. При вивченні проблем і аспектів національного менталітету в індійській і казахській літературах також використовувалися метод класифікації, метод узагальнення, метод цитування, на найвищому рівні проведено контекстний аналіз та іманентний аналіз.

Результати. Аналіз включав індійську та казахську літературу різних історичних періодів, у тому числі періоду до н.е. Визначено основні проблеми та аспекти національного менталітету в прозі та поезії казахських письменників. Крім того, виявлено та обґрунтовано ключові проблеми та аспекти національного менталітету в індійській літературі. На основі аналізу досліджуваних художніх текстів проведено порівняння виявлених проблем національного менталітету індійців і казахів.

Висновки. Розглянуто менталітет казахського та індійського народів. Дослідження підкреслює багатовимірність індійської та казахської літератур.

Ключові слова: художній текст; порівняльний аналіз; тема роботи; народні традиції; образ жінки.