

Psychological Structure of “Aitys” as a Process of Oral Creative Competition in Kazakh Traditional Folklore

S. K. Berdibayeva, Z. Z. Beissenova, A. Z. Ayaganova

Abstract—the aim of this study was to analyze ethnopsychological content of “Aitys” as a process of creative competition in Kazakh traditional folklore by means of Transaction analysis (three types of Ego states are Parent, Adult and Child). “Aitys” is as sources of Kazakh national self-consciousness and form of oral Kazakh national creativity. Comparative psychological analysis of classical and modern “aityses” is carried out. Empirical proved that the victory in “Aitys” is provided with a position of ego-state “Adult”.

Keywords—aitys, creative competition, Ego state, transaction analysis

I. INTRODUCTION

THE big place in the oral literature of second half XIX century was occupied with “Aitys”. Aitys is a competition in improvisation of songs [1]. It was spent publicly, before the people who were both the listener and the critic. Songs composed an impromptu and only in Kazakh language. Masterful execution, well-aimed expressions, resource, poetic talent of aitys singers carried away listeners, caused admiration in one, hatred at others.

Songs of aitys were distinct from the songs which had the ready text. Aitys singers must have quickly ability to poetically find the answer, to proof of the correctness, to reject pressure of the opponent, to find its weaknesses, to throw into confusion is a remarkable art. All these characteristics may be only in the big talents which had a wide experience and skills in improvisations. Almost all aitys singers take part in public competitions. The most skillful, gifted aitys singers like Orynbaj, Shozhe, Suyumbay, Birzhan, Dzhabul and others have obtained of national recognition.

Kazakh women also were successfully aitys singer [1], [2]. For example, well known Sara, Aksulu, Manat, Bolyk, Ryszhan, Aikumis, Kyz, etc. They often discuss a problem of Women’s freedom in Kazakh society.

Subjects, art forms of songs-competitions were rather various. So, for example, in aitys between Majkot and Kulmambet revealed a life and work of the Kazakh people, in aitys of Birzhan with Sary revealed a personal freedom.

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Songs-competitions of Dzhabul with Sarybas were about Kazakh heroes.

In aitys of Dzhabul with Kulmambet are especially allocated the ideological and art qualities. Dzhabul aspired to show needs of the Kazakh people, struggling for interests of the Kazakh people.

The big distribution has received aitys of Birzhan and Sary, different high poetic skill, riches and figurativeness of language. Both of them glorified of Kazakh woman’s rights, poetic talent, justice, humanity. Certainly, not all aitys singers were highly artistic; many of them had local characters.

The aitys has made positive impact on development of the Kazakh oral creativity. There are 2 groups of aityses: cultural and poet. Cultural aitys may be as a wedding aitys, youth aitys, riddles aitys and religious aitys. Poet aitys is characterized as aitys between two well-known improvisators-musicians, which have intellectual potentials with actor’s abilities.

Kazakh ethnoses have a lot of fundamental traditions. One of them is art of aitys. Aitys as one of the kinds of oral national creativity allows forming values of the Kazakh people. Aitys pass on spiritual experience peculiar to all Kazakh ethnoses which is handed down, by means of writing. In our days classical aitys were published in books.

Kazakh aitys carry out not only to form a Kazakh personality, but also play an important role in socialization of the person by means of transfer of national values and save of national character.

Today the problems of save the Kazakh folklore, Kazakh language, Kazakh ethno-cultural traditions are increases. Aitys consists in formation of collective consciousness of the Kazakh people. For today art of aitys in which the modern youth takes part revives also.

The aim of the given research was to analyze of psychological creative process of aitys by means of Transaction analysis [3]. The results of given research is novel and the first in a psychological science.

Transactional Analysis (TA) is a model of people and relationships that was developed by Dr. Eric Berne [3]. TA is based on idea that we have three types of Ego states (Parent, Adult and Child) and these entire three states converse with one another in “transactions”.

We play roles in our relationships by our internal models of parents, children and also adults.

Transaction is each exchange when two people communicate. There are 3 types of transactions: reciprocal/complementary (the simplest); crossed; duplex/Covert (the most complex) [3].

Complementary transactions occur when both people are at the same level (Parent talking to Parent, etc.). Here, both are often thinking in the same way and communication is easier. Communication failures are typically caused by a crossed transaction where partners address ego states other than that their partner is in [3]. The ideal line of communication is the mature and rational Adult-Adult relationship.

II. METHODS

Psychological research of aitys in laboratory condition is impossible because it is creative process which needs not only aitys singers but also need a people who were both the listener and the critic. Therefore in this research were analyzed classical texts of aitys = 117. And also 5 texts of modern aitys have been investigated. Transactions were found and analyzed in all of this aityses.

III. RESULTS

Aitys is a joint dialogical creative cognitive activity, which psychological structure has a communicative-interactive nature and depends on Kazakh ethnic picture of the world. Aitys as a kind of folklore has a change trends (see figure 1).

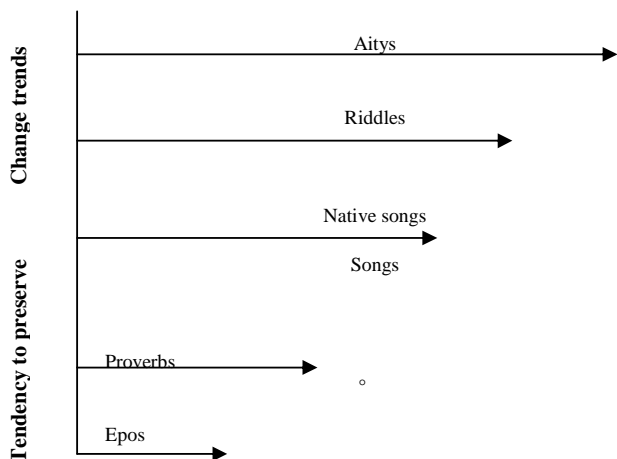


Fig. 1 Psychological classification of Kazakh folklore

The change trends are understood as possibility of personality growth at the expense of constantly updated information about society. Aitys always describe actual social changes, changes in social relations. On the contrary the epos and proverbs only remains as ethnocultural values. These kinds of folklore not apply in an everyday life and use only in education (for example, in school programs, etc.).

According to TA developed by Dr. E. Berne in this research have described the three Ego states of aitys singer (see table 1).

TABLE I
DIAGNOSTIC CHARACTERISTICS OF EGO STATES IN AITYS

Ego state	Means of the Ego states during Aitys
Parent	Aitys singers give an estimated judgment with ingrained voice of authority, absorbed conditioning.
Adult	Aitys singers have ability to think, which based on received data. They can control the emotions. Their arguments are logic sequence of the statement.
Child	Aitys singers may have spontaneous emotional reaction with negative, impulsive statements, unreasoned estimations.

Aitys singer can be in each Ego state during aitys. And all these ego states may change during aitys. Transactions during aitys process are completed, but the last one may be incomplete because the weak aitys singer can stop the aitys process.

For example, in youth aitys between Dzhabbul and Aikumis (which was in 1871) have found 7 transactions, one of them was incomplete transaction [2]. Among them Dzhabbul was in "Adult" Ego state in 5 transactions. He was in "Parent" position only in one transaction. Aikumis was in "Parent" Ego state in 5 transactions, and only one was in "Adult" Ego state (see figure 2-4). The winner of this aitys was Dzhabbul.

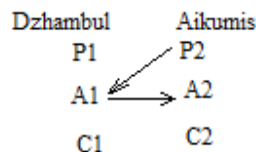


Fig. 2 Example of the 2-nd transaction in aitys between Dzhabbul and Aikumis

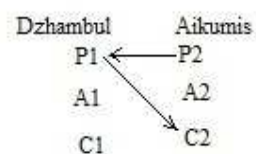


Fig. 3 Example of the 3-rd transaction in aitys between Dzhabbul and Aikumis

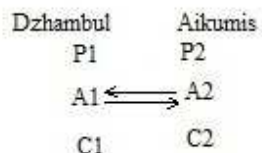


Fig. 4 Example of the 4-th transaction in aitys between Dzhabbul and Aikumis

The next example of well-known classical cultural riddles aitys is between Babas and Kyz (which was in 1885) [1]. In this aitys have found 6 transactions. Among them Babas was in "Adult" Ego state in 4 transactions. Kyz was in "Adult" Ego

state in 2 transactions (see figure 5-6). The winner of this aitys was Babas.

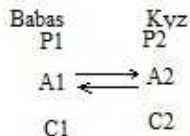


Fig. 5 Example of the 1-st transaction in aitys between Babas and Kyz

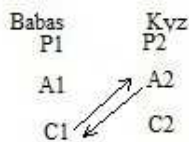


Fig. 6 Example of the 3-rd transaction in aitys between Babas and Kyz

The next example is describing a modern poet aitys between Aibek and Mels (which was in 2004) [4]. In this aitys have found 16 transactions. Among them Aibek was in "Adult" Ego state in 12 transactions. Mels was in "Adult" Ego state in 7 transactions (see figure 7-8). The winner of this aitys was Aibek.

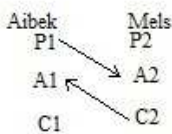


Fig. 7 Example of the 1-st transaction in aitys between Aibek and Mels

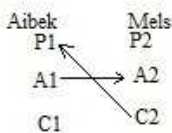


Fig. 8 Example of the 2-nd transaction in aitys between Aibek and Mels

It is important to note all transactions in aityses (which were at the period from the end of XIX centuries to the beginning of XX centuries) were complementary. In modern aityses have found several crossed transactions, but all their winners were in "Adult" Ego state. This difference between classical and modern aityses may cause by several reasons which depend on social changes (individualization of personality, market economy, globalization, etc.). The victory in aitys is provided with a position of "Adult" because this position can control emotional states of aitys singer and give a logic creative thinking and reflection. Ego state "Child" not effective in aitys because it can cause a conflict situation by emotional reaction of aitys singer. And also Ego state "Parent" not effective in aitys because it characterized as authoritative position, which may cause negativism.

In psychological perspectives aitys develops as sequence of transactions. All this transactions carry out a number of psychological functions: educational, educative and developing (see table II).

TABLE II
PSYCHOLOGICAL FUNCTIONS OF AITYS

Function	Mean of the function
Educational	Aitys forming the general information fund about culture, values and histories of Kazakh ethnoses. As well as give information to Kazakh ethnoses about adaptation ways to Kazakh culture.
Educative	Aitys forming an ethnic identity, an ethnic consciousness and ethnic system of values.
Developing	Aitys forming ethnic relationships based on the Ego state "Adult", also develop self-control, self-regulation of personality and it logic thinking.

IV. CONCLUSIONS

The results of this research is that aitys is a creative competition in practical thinking of two partners having the form of dialogue consisting of a number of transactions (question - answer) of an interactive type. It is empirically proved that the victory in aitys is provided with a position of "Adult", and during process of aitys the position of "Adult" at the winner is dominant. But all aityses ends in constructive forms, and all aitys singers can conscious regulate their different emotions which caused by their relation to a victory and to defeat in aitys.

Aitys is a technique, training, practice of creative thinking development. Aitys is still popular in our days because it is a unique kind of folklore which allows expressing in socially comprehensible form of Kazakh people opinions about positive and negative sides of social life.

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