IDENTIFICATION OF MENTAL TYPES OF THE KAZAKH CULTURE IN THE CONTEXT OF EUROASIAN CIVILIZATIONS

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Abstract: The article is devoted to the place and role of Kazakh culture in the Eurasian civilizational area. The selection of the models of socio-cultural development of the Republic of Kazakhstan in the context of globalization and localization is considered. Identification of the Kazakh culture is carried out in the context of its interactions with Nomadic, Muslim, Russian, Central Asian and East Asian civilizations. The role of cultural factors in the development of post-Soviet Central Asian new states is analyzed. Globalization gives rise both to the process of unification and the process of diversification. At the same time it contributes to the cultural standardization (McDonaldization) and an increase in the cultural diversity. Global cultural market needs cultural differences, which has always been a headache for nations-states.

Keywords: Civilization, identification, mentality, national character, national psychology, nomadism, traditions and innovations.

INTRODUCTION

Until the mid 20th century the claims of nation-states to the cultural and traditional sovereignty seemed to be reasonable and realizable. The country was able to demonstrate that it can be like a master in own house. It has been successfully controlling the process of production and circulation of values in its territory. Claims to cultural sovereignty put forward by post-Soviet states, cause different reactions. A lot of people think that these claims are unreasonable. In this context people usually note modest resources available to the new claimants to sovereignty. Cultural heritage and cultural symbols that the elite of post-Soviet states would like to use as national prove to be a part of broader civilizational area. However, in spite of apparent irrationality of such efforts they are quite rational. Firstly, the modern world political system is established as a system of states. States are treated as sovereign units - as a center of power, or "power repositories". Cultural power here means the same as the military-political and economic power. Therefore, positioning itself as a homogeneous nation is a quite justifiable strategy for the states. It gives them a chance to improve their position in the global competition. It is either a self-contained cultural and political entity and the surroundings treat them respectively, or it is considered as the not-complete-state. Secondly, in these efforts can be seen the desire for self-affirmation and for revenge. We can include here the exceptional

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popularity, which has been acquired by postcolonial discourse since 1970. In other words, putting forward claims to the recovery of abused authenticity, post-Soviet states just play by those rules, which are set by global community. Their nationalism is nothing else than the subordination to transnational political imperatives.

Therefore, it is necessary to go to other extremes and try to disavow their desire for sovereignty (including cultural). Cultural imperialism is also losing position as the cultural nationalism. Nationalism emphasizes differences. Imperialism does not notice them. Nationalism on behalf of small cultures shows great zeal in terms of sovereignty (autonomy, independence, authenticity). Imperialism - and in fact, nationalism on behalf of great culture - denies any recognition for small cultures.

In the era of the triumph of nationalism local and national opposition looked like particular and universal. Local (local, regional) is opposed to the national as part to the whole. In the era of globalization a national one is already in the position of local (particular) (Mazur & Chumakov, 2006).

The complaints that anonymous multinational forces threaten national cultural identity become triviality. Transnational corporations operating in the field of cultural industry are real hunters of authenticity. In an effort to meet the current demand for exoticism, they seek, find and nurture cultural products, which can be offered to customers as non-profit, alternative, non-conformist, etc. (Grushevitskaya 2002).

MENTALITY AND TYPES OF KAZAKH CULTURE

The ratio of autochthonous type and the one brought into the culture of the Kazakhs are topics of significant scientific interest. In general the centre of identification field of the Kazakhs and the Turks is Islam. If we go beyond the Marxist-Soviet thesis stating that Islam was dictated to the Turks by the Arabs, we can distinguish the following main aspects of the problem: (a) Islam played civilized function in the culture of Turkic peoples; (b) the flourishing of the culture of Turkic peoples in the $9^{th} – 12^{th}$ centuries is realized on the basis of Islam, Turkic philosophy of this period took a leading position in the world of philosophical process; (c) under the conditions of colonial culture of Turkic peoples, Russia and China, Islam opposed the assimilation policies of these empires and played ethnic function; (d) Turkic people acquainted with the ancient philosophic heritage through Arab-speaking philosophy. Not only Islam had fatigue influence on the spiritual culture of Turkic people, but at the same time Turkic neophytes contributed to the spread and strengthening of Islam. It is suffice to recall in this respect the role of the Karakhani state, Mughal Empire, Iran and the Ottoman Empire, and others in defending Islam.

Turkic culture in general and the Kazakhs in particular are internally united not on the basis of race (the Turks mostly represent in this respect the transitional forms between Indo-European and Mongoloid races), cultural and economic types

(nomads, farmers of oases and river valleys, inhabitants of cities), religious beliefs (different directions of Islam, Orthodox, shamans and Buddhists and so on), the political system (democratic and totalitarian regimes, autonomy and dependent people, etc). What combines the opinions of different Turkic ethnic groups into a single ideological system? In our opinion, it is the unity of language, historical memory of the heroic past, ethically oriented world and folklore, i.e. archetypes of spiritual experience. In the modern marginalized consciousness of a Turkish man there is a deep insatiable desire for self-fulfillment. All is not expressed and done. The uniqueness of Turkish culture is an organic combination of traditions and openness to innovation, nomadic and sedentary experiments of perceiving the world, the sacred, the profane and the chthonic; it is characterized by tolerance, love of freedom, the original words and optimism.

Basic philosophical universals of the Kazakhs are defined both by immanent spiritual experience of the people and dialogue field of this culture (Turkish-Chinese, Turkic-Sogdian, Turkic-Arabic and Turkic-Slavic synthesis). In addition to universal philosophical categories (existence, man, peace, space, time, etc.), Turkic philosophy has distinctive ideological and philosophical universals (kut (the property), Kanagat (content, unpretentiousness), Necibe (the benefit), nysap (conscientiousness, moderation), obal (unlawful) and sauap (good, blessing), Kie (the patron), Kesir (harm, the evil), el (the country), aleumet (society), kisi (the person, foreign, another), etc. Translation of these concepts into other languages is possible, maintaining context of their usage. Turkic philosophy, even in its most Islamized forms is never completely separated from its ancient roots. For example, it is not accidental that K.A. Iasaui remains preacher of Sufism, which is close to the nomadic outlook in mental terms; "Diuani Hikmet" frequently mentions pre-Islamic characters (erens, chiltens, Mugans, spirits, ancestors, etc (Kozha 2000). The idea of the harmony of man and nature is the cross cutting theme of Zh. Balasaguni's "Blessed knowledge". Here we can recall his mentioning of Turkic cultural hero - Alp Er Tonga (Balasaguni 1996).

Nomadic gnosis based on oral and sacred knowledge and not recognizing the obsessed final and frozen state is characterized by the search for a special harmony between man and world, in fact Turkic philosophy is dialogical and discursive.

In ternary Turkic world model a man serves as the axis of the whole world. The world is not distracted from the man; it is humanized and endowed with human qualities. The central concept of Turkic philosophical anthropology appears to be not borrowed terms adam, pende (a person), but kisi (a person) - a human criteria in a man. In contrast to the "human-deer" (Balasaguni 1996). a man of the right stamp is a carrier of true moral and socio-cultural excellence, who constantly strives to be a man. Although the literature has developed the image of "ancestral man" as a characteristic of the nomad, but the specific socio-cultural analysis of nomadic

society of Turkic people denies this calque. The values of freedom, openness, mobility in nomadic society led to the selection of the following individualized types from the community: Batyr (hero), akyn (poet), zhyrau (the representative of a certain genre of the Kazakh historical poetic creativity), sal-seri (versatile crative persons), baksy (sorcerer, the shaman), bi (junge), etc.

Several historical parallels: Scythian philosopher of antiquity, one of the "seven wise men of the world". Anarhasis subjecting to doubt the ancient ideas about morality, opposes a high spirituality of nomads against them (Ayazbekova 1999).

Orkhon-Yenisey written monuments are full of warnings about the dangers of borrowing the morals and stereotypes in the behavior of tabgashs (the Chinese). Legendary Korkyt Ata searched for the meaning of life and wanted to find a way to achieve immortality of man. Abay called to be a human-being. Even these brief sentences clearly discern the ethical orientation of Turkish spirituality. Originality of traditional ethics of the Kazakhs:

- Syncretism of the mind (the truth), aesthetics (beauty) and ethics (good);
- Wide distribution of binary oppositions: life and death, good and evil, joy and sorrow, body and soul, the sacred and the profane, pleasure and self-restraint, etc;
- Philosophemes are ethically framed (for example, 4 beginnings of the world and the man - Zh. Balasaguni);
- Rootedness in environment and harmony therewith;
- Understanding of honor and conscience as the basis of the doctrine of morality (for example, in Shakarim);
- The importance of nobility of origin;
- Coincidence of moral and human qualities;
- Gerontocratic legal priorities;
- Respect of women and children;
- Emphasizing nomadic and tribal forms of human solidarity and harmony;
- Development of the institution of hospitality, etc.

Oral-poetic discourse of the carriers of Kazakh philosophy and individualized forms of folk wisdom are dialogical by definition, biys' poems and sayings express not only the existential state of thinkers, but always appeal to the audience, focused on mutual understanding, which is achieved by sacralization and improvement of the art of writing. You can kill a man, but you cannot stop the free flow of words. According to many philosophers and cultural specialists, the XXI century can reasonably become the century of Turkic culture and civilization, which is caused by many factors. Firstly, in the context of globalization a particular importance attaches to the contact areas of the modern world super civilizations. Turkic world is located at the interface of four civilizations (Islamic, Orthodox, Chinese, Western),

one way or another takes effect of all of these cultures and has itself a significant impact on them. Secondly, in the new independent Turkic states arises a powerful source of passionarity in connection with the need to revive the cultural roots and to enter the civilized world community. Even in the Republic of Turkey this source has not been exhausted, there is active development of men spirit. Thirdly, traditional values and ideas of the Turkic philosophy (tolerance, sacred words, openness, respect for tradition and receptivity to innovation, ethical orientation, closeness to nature and environmental awareness, etc.) are the demand of modern world civilization. Fourthly, the state program "Cultural Heritage" initiated by the President of Kazakhstan, N.A. Nazarbayev has a great importance for the formation of a space of dialogue between cultures and civilizations, including the program of revival of philosophical heritage.

Transformative processes, modernization and reform in economic and political spheres of society actualized modernization of national consciousness and socialization of Kazakh society. All this formed the basis for the transformation of the culture of the sovereign Kazakhstan. It is obvious that Kazakh culture cannot exist without innovations due to the fundamental changes of basic institutions. However, it is important to maintain a proper Kazakh code in the Kazakh culture, combining it with creative start. The development of Kazakh culture as an integral part of world culture cannot be imagined without innovations. It is essential to preserve the essence, form a national idea of Kazakh culture. Development of Kazakh culture in the transition period has both negative and positive effects: on the one hand, it is a violation of the established traditional cultural relations and Cultural Foundation (disestablishment of libraries, book collections, closure of a large part of the cultural infrastructure, loss of cultural ties with neighboring states) within the post-Soviet space; on the other hand it is the possibility to return to the origins and traditions of national culture and history, the replacement of class principles and approaches to universal and democratic social orientations and values.

The main directions in the development of the cultural policy of the Republic of Kazakhstan suggest the harmonious development of Kazakh culture in a globalizing world. We assume that the modern Kazakh culture needs not only to be protected from threats and challenges of globalization, but also the need to create Kazakh cultural niche in the global cultural space, determining the location, the role, vectors of its impact on world civilization. Kazakhstan, like most countries, has limited human, mineral and financial resources for the implementation of the project of entering into the number of the most developed countries. Due to these circumstances, Kazakhstan should limit itself to a certain number of projects. We believe that culture can become one of the most important projects and a way to enter the world civilized space. The difference of the cultural resources from the mineral resources is that the former is a renewable resource and does not lose the values at critical stages. Cultural values are not only the objects of ethnographic

research, but also can become part of the national production and replenish the country's GDP.

EURASIAN PARADIGM OF KAZAKH CULTURE

One of the ideas that united cultural and social processes taking place in the territory of Kazakhstan is a socio-cultural concept of "euroizm". Starting from the 20s of this century, the Eurasian type of culture has been animatedly discussed by major representatives of Russian foreign countries, which in the middle position of Russia between Europe and Asia have seen defining moment of its spirituality. Knyazh C. Trubetskoy even wrote about Turanian element in Russian culture and general Eurasian nationalism. Let us return to the socio-cultural potential of the Eurasian idea for the development of cultural searches in (Pak & Yugay 1993).

The following socio-political base of the idea of euroizm can be identified. Firstly, this idea originated as an awareness of difference between Russia and Europe, in broad terms – of the Orthodox civilization from Western Christian. In most western mentality Russia is often not referred to Europe, whose boundaries do not end by the Ural Mountains, but somewhere in the Carpathians. For example, F. Nietzsche argued that the post-Peter Russia is a huge middle kingdom, where Europemoved back to Asia. There are real grounds for such statements, because Europe and Asia account for a single continent and Russia takes its hart lent (middle part). From this point of view, Eurasia appears to us as Russia-led special cultural world, internally and firmly united in the infinite and often apparently contradictory diversity of its manifestations. Eurasia – Russia is a developing original culture. It individualizes mankind like other many cultural unities, manifesting its unity in cross treatments with them, and therefore achieves its human, "historical mission". From this position, Russia is a special world. The fate of this world in the main and most important terms exist separately from the fate of countries to the west of it (Europe), as well as to the south and east (Asia). This special world should be called as Eurasia. Nations and people living within this world are capable of achieving such a degree of mutual understanding and such forms of fraternal cohabitation, which are difficult to reach for them in the relation to European and Asian people (Lipich, Lipich, Motovnikova, Olkhov, Penskoy and Shatokhina, 2015)

The main provisions of the social and cultural Eurasian idea are narrowed down to the following theses by its main representatives Knyazh N.S. Troubetzkoy, P. Savitsky and L.N. Gumilev:

- It is necessary to overcome the extremes of both nationalism and cosmopolitanism. Civilization is the highest good, for the sake of which it is necessary to sacrifice the national peculiarities - it is the principle of cosmopolitanism according to N. Trubetskoy. The culture that they were brought under the guise of general human civilization, in fact, is the culture

of a particular ethnic group of Romanic and Germanic people. Cultural state of Europeanized people is in less favorable terms than the European's natural feeling. Europeanization dismembers the ethnic unity of people, which is constantly exposed to marginalization, people, who borrowed someone else's culture, and the difference between "fathers and sons" will always be stronger than those nations with a homogeneous national culture. Acculturation of people leads to separation of the elite culture from the folk, Westernization first covers the social elite and urban residents. Such cultured, civilized people are firstly deprived of economic and then political independence, turns into ethnographic material (compare with the present situation in the CIS countries).

– The future of the Russian culture is in the new Eurasia, representing a flexible synthesis of Russian culture with multinational culture of people residing both Russia and the former Soviet countries. And it does not attempt to revive the USSR. L.N. Gumilev wrote: "This continent (Eurasia) united three times in a historically foreseeable future. At first it was united by the Turks, who created Kaganate, which covered the land from the Yellow Sea to the Black Sea. The Turks gave place to the Mongols from Siberia, after a period of complete collapse and disintegration the initiative has been taken by Russia: from the fifteenth century the Russians moved to the east and reached the Pacific Ocean. The new power thus acted as the "heir of Turkic Kaganate and Mongol ulus" (Gumilev 2001). L.N. Gumilev makes a very sensible note to some Russian culturologists: "It is time to stop treating the ancient peoples of Siberia and Central Asia only as neighbors of China or Iran". The unification of Eurasia is traditionally opposed by Catholic Europe in the west, China in the Far East and the Muslim world in the south (from the perspective of Russian culture).

– T.V. Vernadsky justifies the Eurasian idea from noosphere position. From his point of view, there are no natural borders between European and Asian Russia. "Therefore, there are no two Russias - the European and Asian. There is only one Eurasian Russia or Russian Eurasia" (Gumilev 1992).

The Eurasian idea is widely discussed in modern philosophical thought and other CIS countries. We face a variety of positions on this issue. The nationalist-oriented leaders have tried to disown the Eurasian idea, arguing that the idea of unity of metropolitan and non-Russian culture, to which they refer Turkic-Caucasian people, will be the insult to Russian people (e.g, magazine "Russian Gazette", Guseva's article). The books of O. Suleimenov "Az and I" and A. Murat "Wormwood of Polovtsy field" were disapproved by this establishment. Rejection of the Eurasian idea often takes refuge in statement of pan-Islamic and pan-Turkic threat.

Before we further delve into the basics of the Eurasian idea, the doctrine of Samuel Huntington about conflict of civilizations can be a topic of greater scientific

interest here. According to this doctrine, the border areas of different civilizations are likely sources of instability and conflicts. Kazakhstan in its geo-cultural space is located between Confucian and Orthodox civilizations. It is known, however, that compared to some CIS countries, in Kazakhstan there is strong socio-political stability and harmony.

Of course, the demographic and linguistic factors have a huge impact on the ethnic culture. However, this large group cannot be excluded from the scope of national culture because of the loss of language. For example, the Scots and the Irish have not lost the national mentality, though began to speak in English (Tatimov 2006).

Also, in our country the Russian-speaking Kazakhs and the representatives of other Muslim nations had not gone far from the national traditions and customs, religious and cultural sphere. Moreover, the question is not about the specific weight and percentage ration. It can be ensured that there are three starts in the cultural system of the Kazakh people of the early twentieth century. It consists of original traditional culture, colonial culture and western influence. The Eurasian cultural type has managed to combine traditional culture with the achievements of the Western civilization. Special studies have shown a tendency of the Kazakhs to the cultural dialogue. **Abay left an extensive legacy in this regard.** However, considering the traditionalist as the antipode of progress, and "modernized personality" as the antipode of antipode would be far-fetched. In this regard we would like to present a relevant idea of the President: "We have significantly cut off from our cultural roots, but more experienced the influence of other civilizations. Whether it is good or bad is another question" (Nazarbayev 1996).

Similar examples can be taken from the world history. There were two ways for the Jews, who fall into a position of dependence: first - the implementation of uncompromising zealot tactics, complete denial of the culture of ancient Rome. The second is to fight against the enemy with his own weapon, to anticipate his every step and accordingly prepare countermeasures. This tactic has brought a strategic victory for Jewish culture. The present Jewish culture is the evidence of this (Toynbee 1989).

Similar phenomenon can be observed in the reaction of Russia, Japan and China to the western expansion. Before meeting with the West, these three countries were much lower compared to it in terms of technology. It is known that after the reforms of Peter I Russia became closer to Western European culture. The opponents of Petrovskii reforms – "Old Believers" and Slavophils can be considered as manifestations of Zealot archaism in Russia.

Japan and China responded pressure from the West differently. After improvement of their material culture by adopting the latest achievements of the West, Japan and China put up a barrier in front of the European spiritual expansion. This, in particular, was carried out more consistently in Japan compared with China,

and as a result, it has become a country with one of the most advanced cultures in the world. As we can see, it is possible to respond to the European expansion in different ways. We can assume that, in spite of the irreparable sacrifices Kazakh nation came out of this historic trial with honor. It is wrong to belittle the role of Eurasian subtype in the Kazakh culture.

The Eurasian cultural type refers to "broken consciousness" in the words of Hegel; it hesitates between the West and the East. The oldest example of this tradition can be seen in the culture of the Silk Road. But considering the Eurasian culture only as a buffer region between East and West would be a manifestation of unilateralism. Because here we are witnessing not only relations between two super-civilizations, but the formation of a model of unity. The event of highly importance to the whole humanity happened in the heart of Asia.

There is no doubt that there will be a new rise in the twenty-first century in the Central Asia like the Renaissance become possible in the Middle Ages as a result of merger of Hellenistic, Arabic, Persian, Turkish culture. But this requires a strong will of people and its unity, common traditions and time.

The following table brings the features of Eastern, Western and Kazakh worldviews and their world interrelation, which helps to determine the mentality of Eurasian cultural type.

TABLE 1: EURASIAN TYPE OF CULTURE

Eastern type	Western type	Kazakh type
Microcosm	Macrocosm	Bright World
Virtuality	Rationality	Humanity
Introsubject	Subject-object	Subject-subject
One World	Variable world	Humanized world
Psychology	Technology	Ecology
Mysticism	Science	Ethics
Closed society	Open society	Dialogue society
Self-cogntition	Knowledge of nature	Becoming Human
Religion	Philosophy	Traditions
Fate	Activity	Mutual relations
Idealism	Materialism	Syncretism
Poetry	Prose	Epos
Agriculture	Urbanism	Communality

Of course, it is wrong, to look for these typical signs in empiricism in the same form. The ideal type is formed not by summarizing the empirical manifestations of a particular subject area, but by increasing significant one in this area to the rank of ideal. It is also necessary to take into account the following fact: we have given this table to show the possible potential of the Eurasian cultural type. The conversion of this possibility into reality is dialectical process.

CONCLUSION

In Kazakhstan, the representatives of the Eurasian-Kazakh type and Russian culture have much in common. But, no matter how negatively regarded the Soviet Union, and how reasonable is that skepticism, we have to admit one thing. Friendship of people is not a false slogan, but has become a mental property of ordinary people. It is for this reason the majority of people of Kazakhstan voted for the preservation of the Soviet Union in March 1991. This should not imply that they are against the independence of Kazakhstan. The representatives of the European nationality who feel that they are citizens of the Republic of Kazakhstan, having Eurasian mentality may engage in fruitful activities in the way of becoming a republic in a number of civilized countries.

So, we pointed out some of the problems of the Eurasian cultural type. The Eurasian cultural type should unite with the Kazakh traditional culture to realize its potential. Otherwise, marginal features will prevail in Eurasian Kazakh culture. The development of "nation-state" ideology and civil society could accelerate the formation of national ideology and national identity in the Central Asia, but they are actually underdeveloped or even do not exist. In such circumstances, there are only two alternative ideas in the Central Asian societies: an Islamic doctrine and an ethnic idea. Whereas the protest against government can only lead to their rapid development.

One of the key factors in the current social and ideological development of Central Asian countries continues to be an ethnic component along with the religious idea. At the same time it gets rapid development primarily in those states of the region, where up to the collapse of the former Soviet Union almost half of the population were representatives of so-called non-indigenous ethnic groups with all the consequences that come with it. For this reason, in the early 1990s in these countries there was a rapid consolidation of indigenous population around the idea of independence and revival of ethnic identity, culture and language.

For a successful and timely resolution of all the above mentioned problems, the Central Asian countries currently need to speed up the long process of changes in the paradigms of its civilization development: from sovereignty to the implementation of its own model of modernization. In this case, market reforms and democratization of the system of power relations, building civil society and the "nation-state" can act not as an end in itself, but only as mechanisms or methods of construction of such a model.

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