

# CULTURE AS THE ESSENTIAL BASIS DEVELOPMENT OF KAZAKHSTANI MODEL

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## ABSTRACT

This article examines some aspects of culture as the essential basis of the Kazakhstani development model. The attributes of Kazakhstan's national definition are studied. In recent years, the issue of a national definition in Kazakhstan has been discussed more and more extensively. The search for a national idea is a certain ideal principle of personal identification. The need for more growth of Kazakhstan's national unity is established and substantiated. The formulated idea of «unity in diversity» is the underlying ontological principle that unfolds the life of contemporary cultural and social structures in Kazakhstani society. We consider history today and see the close relationship between the past and the present. Historians and politicians are motivated, by the official direction taken in pursuing their own national ideas, to turn to the ideological legacy of the past. Today, we are witnessing a realistic manifestation of the ideas of the past in the context of Eurasian space, in the field of Central Asia. In current conditions, however, the concept of Eurasianism is much more actualized, and it is the only alternative to the challenge presented by the world's development toward unipolarity. To step towards multipolarity, Kazakhstan supports the deepening of Eurasian unification.

**Key words:** Culture, Development, Nation, Idea, Association, Kazakhstan.

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## Мәдениет - Қазақстандық даму моделінің маңызды негізі ретінде

**Аңдатпа.** Бұл мақалада қазақстандық даму моделінің маңызды негізі ретінде мәдениеттің кейбір аспектілері қарастырылған. Соңғы жылдары Қазақстанда Ұлттық анықтау мәселесі кеңінен талқылануда. Ұлттық идеяны іздеу-жеке тұлғаны сәйкестендірудің тамаша принципі. Қазақстандық ұлттық анықтаманың атрибуттары зерттелу үстінде. Қазақстанның ұлттық бірлігін одан әрі өсіру қажеттігі айқындалып, негізделді. «Әртүрліліктегі бірлік» деген тұжырымдалған идея қазақстандық қоғамдағы заманауи мәдени және әлеуметтік құрылымдардың өмірін ашатын негіз қалаушы онтологиялық қағидат болып табылады. Біз бүгін тарихты қарастыра отырып, өткені мен қазіргі уақыт арасындағы тығыз байланысты көреміз. Өзінің ұлттық идеяларын қорғауға бағытталған ресми саясат, тарихшылар мен саясаткерлерді өткеннің мұрасына жүгінуге итермелейді. Бүгін біз өткеннің идеяларының еуразиялық кеңістік контекстінде, Орталық Азия саласында шынайы іске асқанын байқап отырмыз. Осылайша, қазіргі жағдайда еуразияшылдық тұжырымдамасы әлдеқайда өзекті және бұл әлемдік дамуды бір полярлыққа бағыттайтын сын-қатердің жалғыз баламасы. Көпполярлыққа қадам жасау үшін Қазақстан Еуразиялық бірлестікті тереңдетуді қолдайды.

**Түйін сөздер:** мәдениет, даму, ұлт, идея, бірлестік, Қазақстан.

## Культура - как сущностная основа Казахской модели развития

**Аннотация.** В данной статье рассмотрены некоторые аспекты культуры как сущностной основы казахской модели развития. В последние годы вопрос о национальном определении в Казахстане обсуждается все более широко. Поиск национальной идеи - некий идеальный принцип идентификации личности. Изучаются атрибуты казахского национального определения. Установлена и обоснована необходимость дальнейшего роста национального единства Казахстана. Сформулированная идея «единства в разнообразии» является основополагающим онтологическим принципом, раскрывающим жизнь современных культурных и социальных структур в казахском обществе. Мы рассматриваем историю сегодня и видим тесную связь между прошлым и настоящим. Официальная политика, направленная на отстаивание собственных национальных идей, мотивирует историков и политиков обратиться к наследию прошлого. Сегодня мы наблюдаем реалистичное воплощение идей прошлого в контексте евразийского пространства, в области Центральной Азии. Таким образом, в нынешних условиях концепция евразийства гораздо более актуальна, и это единственная альтернатива вызову, который ставит мировое развитие в сторону однополярности, чтобы сделать шаг к многополярности, Казахстан поддерживает углубление евразийского объединения.

**Ключевые слова:** культура, развития, нация, идея, объединение, Казахстан.

### Introduction

The search for a national idea is a certain ideal principle of personal identification. Each person identifies or attributes themselves to a certain common action. And in this sense, feeling and realizing oneself as a part of the total objectively produces an image of the future. The national "dream", which is present as a component of identity, is essentially a problem and articulation of the self-identification problem. It is no coincidence that in recent years the numbers of several post-Soviet states leaders have repeatedly called and are calling for the search for a new national idea for their countries in order to develop a new value system.

The topic of a national concept in Kazakhstan has been debated more and more extensively in recent years. The literature explores various aspects, moments, and components of an idea, such as interethnic interaction, patriotism, gender, historical and cultural aspects, legal, religious and civil aspects, and the Kazakh people's mentality.

At about the same time, there are two separate strategies suggested by scientists and public figures - the Kazakh concept growth strategy and the Kazakhstan idea development strategy. Let us only mention the following without intervening

in polemics on this subject. Apparently, if the Kazakh concept is formative and not self-sufficient, or if the Kazakhstani idea is conceived on the basis of the ethnic beliefs of the Kazakh people and is articulated in an ethno-national form, the Kazakh idea and the Kazakhstani idea do not contradict each other.

In Kazakhstan, the most varied choices for a national concept are suggested in its particular wording, but they can be separated into two categories in general. The first of these parties placed forward socio-economic criteria as the core parameters of the national concept, and the second - cultural parameters.

Without minimizing the need for the socio-economic portion of the Kazakhstani idea at all, it should nevertheless be understood that culture, in the metaphysical context of this term, is the main, essential feature of a normally developing community. New impulses should be granted to the growth of the Kazakhstani culture, according N.Nazarbayev. Speaking to the citizens of Kazakhstan in his annual address, «Kazakhstan's Way 2050: A Common Goal, Common Interests, Common Future,» the country's first president noted: «In the world cultural space, our culture should become famous». «We're doing everything for this. A long-term definition

of the cultural policy of the country should be established. Measures aimed at establishing a competitive cultural mindset for Kazakhstani citizens and developing new cultural clusters should be recognized» [1, p. 5].

The Kazakhstani Cultural Dialogue Policy, shown in the interethnic, interfaith and intercultural peace models, is the «model of culture dialogue and partnership of civilizations» embodied by N.A.Nazarbayev. The dialogical model is one of the principal paradigms of the modern world. For over two decades, Kazakhstan, which has achieved autonomy and freedom, has developed a new dialogue philosophy of tolerant communication. For the dialogical ventures of our time, the Kazakhstan Dialog Approach is most important in the key areas: East-West, Eurasianism, Euro-Islamic Dialogue, and «Communicative Rationality». As a partnership approach for civilizations, the Kazakhstan dialogue model seems important to current practices in communicative dialogue [2, p. 227].

The formulated idea of «unity in diversity» is a fundamental ontological principle in the Doctrine of National Unity of Kazakhstan that deploys the presence of Kazakhstani culture in the flow of modern cultural and social processes. In the sense of modernization, certain principles of communicative dialogue, which conform to the logic of the society of modernity, must be pursued, such as «unity in plurality», in which it is understood that the world is multicultural and that different cultural worlds embody it.

Globalization, with its aim at the absolutization of radical cultural pluralism, contributes to the development of negative processes in the cultural processes of our time: the loss of cultural identity and cultural sovereignty, in connection with which it is necessary to adjust cultural policy in the states to establish a dialogue of tradition and modernity, to develop strategic cultural projects that promote development intercultural and interpersonal communication,

which recognize the equality of cultures, sovereignty, cultural identity integrity and freedom of cultural self-development of a person [3, p. 58].

### **Methodology**

The research methodology is based on the principles of objective, historical, systematic and scientific knowledge, as well as chronological and chorological research methods. Similarly, the works are aimed at explaining the issue we are considering as objectively as possible and from a new point of view.

The study of real data as a scientific work was carried out through well-known methods such as analysis, collection, systematization, and comparison.

### **Main part**

This «decisive shift» is also felt in Kazakhstan today; there are accompanying intuitions and also very active calls for the rebirth of culture as if not the only, perhaps the primary thing that can assist in the people's revival. As an academic, A.N. Nysanbaev notes that culture is a common phenomenon that unites nations and ages. And he adds: «In this sense, there is no history in culture, no oblivion in cultural events, and the future often looks to the past [4, p. 164]». In other words, if we unite people not on the basis of culture, but on the basis of, economic, finance, materialism and commercialism, then culture would be lost. It would be a true, harmonious union of individuals and peoples if we unite on the basis of high culture.

It is therefore important to establish culture as the state's primary goal since, in the future, economics and ideology will obviously not be the main source of tensions and the division of people and societies, but culture, or rather, the unequal growth of cultures. As some recent researchers have shown, the racial boundary lines of cultures will become the «front lines» of the future, and these lines

will move through the territories of multi-ethnic and democratic nations.

Inner solidarity, closely correlated with the transcendence of all sorts of frozen structures, in contemporary times, i.e. conditions of a globalizing environment, is what characterizes the issue of cultural identity. «Cultural and, thus, philosophical and spiritual roots, i.e. profound understanding and devotion to their primordial existence», says S. Nurpeisova, - «offers society the stability, maneuverability and special quality required to discover precisely the reform model that fits it better (Japan, China). The cumulative time of constant transition is our time. When the need for reforms will emerge and in what direction these reforms will go, no one can guess. And if any time you plan to lay all the pillars of civilization, your body's intrinsic savings would clearly not be adequate» [5, p. 173].

Today, cultural identity is a process. Much as an infant grows up, leaves maternal guardianship and drifts away from the past to the future, so the community of ethnic groups, countries, regions and individuals develops from local to national, from regional to universal. Individuals and peoples, thus, can take the best of traditional cultures, while at the same time they should not stick to them like straw during an ocean storm; no, they can and must build a new society, a culture of the future, again, not to make the new an end of themselves and fashion, but to depend on the people's spiritual roots.

The «environmental friendliness» and loyalty to tribal memory of the international affairs of Kazakhstan testifies to the great humanistic potential of traditional culture: the knowledge of interpersonal contact, the capacity to understand, mutual help and collaboration, the attributes so important for the adoption of the Kazakhstani concept as a factor in the creation of the formation of a socially oriented civil society. This provides purpose to speak about the need to restore and use the

most important spiritual, realistic and cultural experience of the traditional Kazakh culture.

A hallmark of the Kazakh people's spiritual world is their belonging to the Turkic world, with which multiple ethnic groups coexist. At about the same time, it must not be overlooked that mankind's spiritual and moral foundation is one, and the concrete historical realization of this experience is different in different cultures. Spiritual and moral knowledge is «saturated» and «permeated» with beliefs, practices, rituals intended to sustain and survive the culture, and finally the human race as a whole.

And in order not to transform the process of actualization and rebirth of the traditional culture of the Kazakhs (as well as any other ethnic group) into a unification forced from above, it is important to completely develop people's creative abilities, as a culture of countless creative individuals can be produced only by these abilities. Therefore, solidarity (between individuals, in their interactions, and not in the sense of the 'sameness' of their cultures) and, at the same time, diversity appear only when cultural identity continues as a unity of heterogeneity and stability (in the sense of cultural works, not individualism and disconnection of people).

The Cultural Heritage Program is called upon to play a primary role in the realistic application of the concept of culture as the basic substance of the development paradigm of Kazakhstan. As A.N. Nysanbaev rightly states: «Without a certain baggage of culture, there can be no person, no individual, an integral part of which is the cultural heritage of the past, combined with the present. And the richer the cultural legacy of society, the richer the whole of community, and the more open it is to outsiders, because society's identity remains only at the boundaries of ethnic groups' cultural experiences, consuming the influence of various ethnic groups' interacting cultures» [4, p. 165].

Kazakhstan is a multi-ethnic state; thus,

strong attention is required on the non-national characteristics of the substance of every culture in terms of our cultural identity, on the inter-ethnic synthesis of forms and characteristics of different backgrounds, on intercultural exchange as the primary condition for the organic growth of any nation's culture. It is related to one of the cultural problems of Kazakhstan's state policy, so it is important to develop steps aimed at cultivating and retaining distinctive ethnic communities, as well as developing and providing conditions for growth and painless incorporation into a common Kazakh society.

Remembering the distinction between external and internal culture is extremely important in the realistic implementation of the idea of high culture. The first is destined to be formal without the second, only united in the sense of globalism. At the same time, the inner substance of society is being sought out, as is the integrity of the human person.

Therefore, it is essential to cultivate internal culture and, at the same time, the potential and need for creative work that produces culture around an entity in the world. Culture does not evolve and grow on its own - it is generated by individuals, even though we are talking about a culture of behavior, thought, etc. Culture must also be interpreted as an external manifestation of what is in people's inner world, whether sacred or spiritless; disinterested or mercantile; seeking to assist others or assert oneself.

It is undoubtedly important to create a whole hierarchy of means and methods in order to solve or avoid the crisis of cultural identity. In this case, individual psychological work (a kind of training) would be one of the fundamental stages and techniques of cultural advancement, since the foundation of every society is made up of particular individuals. Socio-cultural processes and strategies are still needed, including as an aid to man's work on his inner world and inner society.

A individual's identity can mean his

identity with society, history, etc., and it can also mean identity, as felt by a given person, with a human being itself or with his own "Me". That is, speaking of personal identity, as two types or two sides of the identity of an individual, one should differentiate between external and internal identities. As the social relations of people, social interactions, global historical criteria and horizons are incredibly fluid, identity is continuously evolving as it is external. At the same time, an individual's internal identity, a personal sense of self-identity, is still stable [6, p. 12].

It should be acknowledged that when a person starts to look for the meaning of life, they are most likely in a state of crisis. Likewise, questions about identity are addressed when there are problems. The issue does not emerge in the crisis-free period of development. Therefore, while the identity crisis presents a certain risk, namely the danger of destabilizing the social condition, the identity crisis should nevertheless not be viewed as a totally negative phase. The depression is the eve of the transition to a new level of social growth that could be higher. There would be no progression of people and organizations if there were no identity crises. The mission, therefore, is not to avoid any social and cultural problem, but to ask them for the right vector of growth and lead them in the right way.

Thus, a nation can be defined as a collective individuality containing and being a reflection of the national identity. This definition provides unification of personal and collective elements in the concept of nation. An individual identifying one with collective distinctiveness identifies themselves with the nation [7, p. 3].

It is rational to regard the newest content in the Eurasian context of Kazakhstan's national concept. One of the most promising intellectual revolutions and social movements of the new century is rightfully called Eurasianism today. N. Nazarbayev, is one of the greatest modern Eurasians. The position of the fundamental

idea of the life of Kazakhstan and its further growth in the general plan of civilization is given to the Eurasian idea today.

The concept of Eurasian integration is permeated by the idea of ethnic integration in a multi-ethnic state, which is an important boost and encouragement to the interpretation and application of Eurasianism's ideology. Based on the initial synthesis of Turkic and Slavic ethnic and social groups in further combination with other ethnic groups, a special multiethnic culture has developed in Kazakhstan. The emergence of one of the basic moments of the Eurasian culture, stressed by the pioneers of Eurasianism, can be noted here: the diversity of populations living together in the same territory. We must pay tribute to the First President of our Republic's strategic insight, from which Kazakhstan, with the acquisition of sovereignty, invariably and persistently supports international unification, irrespective of political, religious and national interests. Having regard to the ideas shared by the country's first president on the topic of Eurasianism, it should be acknowledged that the topic of these values is the Eurasian culture, which has a special way of life and mindset.

The theory of Eurasianism is more relevant in modern contexts. It is the only solution to the danger presented by the world's progress toward unipolarity. Kazakhstan aims to improve the integration of Eurasia, to shift towards multipolarity.

At present, we grasp history and see the close relation between the past and the present. Historians and politicians are motivated to turn to the ideological legacy of the past through the official path taken in following their own national ideas. Today, in the sense of Eurasian space, in the area of Central Asia, we are experiencing the realistic embodiment of ideas of the past. Thus, in the proposal put forward by the First President of Independent Kazakhstan on the formation of the Union of Central Asian States, the ideas of the leader of the Turkestan national movement of the early 20th century, Mustafa Shokai, are further

established today.

The basic basis for self-identification of Kazakhstan as a Eurasian State could be to take into account the ideas of the Eurasians of the 20-30s of the 20th century in the adoption of the national strategy of the State and the resurrection of the somewhat recently conceived concept of establishing the Eurasian Union with its eventual implementation in foreign policy.

There is a desire to reinforce civilizational ideals of today's globalizing world as the basis of a modern world order and being. There is a powerful development of the Kazakh ethnos itself, and modern lifestyle models are visible. Civilizational concerns need to be closely and organically interconnected with their own territorial ones.

In this complex, dynamically evolving world, every country, every individual embarking on the road of incorporation into the community of democratic states, can and should contribute to the development of a new society, the core of which is a person in all the richness of his skills, the diversity of forms of self-realization.

The most successful nations in the new economic world will be those who learn the newest technology and invest in human growth. An inescapable command of the times is the modernization of a country, the growth and building of its competitive capacity. The creation and preservation of mutual understanding of civilizations is the same task of the times.

Identity today is the cornerstone of the processes of civilisation. More and more informed and creative people recognize that ideology's position is gradually diminishing, that it is giving way to economic and cultural influences, the creation of a spiritual culture and the role of national values. S. Huntington is right when he says that people are more inclined to «die for culture» than for other, perhaps, more pragmatic interests [8, p. 6].

Spiritual rebirth, the values of the life history of previous centuries, as



an indispensable phase of restoration, return and actualization of the values of the universal past, has the key objective of maintaining the right semantic gap between the present and the past and thus reviving («animate») the basic connections between the values of the society of simple and spiritual life.

This highly generalized goal enables one to potentially model the region's spiritual revival process. In terms of substance, the region's phase of cultural renewal seeks encouragement in value orientations, which serve as standards for the actions and behaviors of individuals and social classes, being rethought by society. The study shows that a person still perceives spiritual values as a concrete, new phenomenon, which, nonetheless, inherits from the past of previous generations those cultural definitions, which does not exclude a creative approach to spiritual traditions [9, p. 16].

The basis of these phases is the modernisation of the spiritual realm. I think that this message's motives are more than axiomatic. It is clear that both political and economic modernization's progress depends largely on the degree of cultural knowledge, where spirituality is a priority. Hence, the most urgent challenge is spiritual revival today. The condition of this sphere, which requires a fundamental change, with a focus on deepening the consolidation of national values, demands.

For example, if we think of broad categories, then electivity is embedded in the political realm as the key characteristic of democracy. In the background of the constitutional amendment this year, a number of powers were shifted from the country's first president to other branches of government. Speaking at a joint meeting of the Houses of Parliament on this occasion, the Head of State said: «We are moving, gradually moving, that is, this is one of the stages of democratization of society ... Other states have been going for centuries to what they are ... Democracy is not the beginning of the path, this is the

end of the road, our goal» [10].

The programmatic article by Nazarbayev N. is, first of all, an intellectual and ideological article that provides a general description of the national consciousness of the 21st century and the means of shifting collective consciousness in a realistic format. The purpose is to build a unified country of people who are strong and accountable. The First President noted in his new work that Kazakhstan's spiritual renaissance did not begin today. The «Cultural Heritage» initiative, aimed at updating historical and cultural monuments, has been introduced since 2004 and in 2013, within the scope of another program – «People on the Waves of History» - the world's leading libraries gathered the most important records on the history of our nation and people. And now, we must begin a greater and more fundamental work, according to the First President. According to the first president, the first requirement for modernizing a new style is the protection of one's own tradition, one's own national code. It is important to take history and national values into account. Nursultan Nazarbayev names one of the challenges of transformation the spiritual revival and unification of the nation [11].

Globalization is a very multifaceted and important development in the modern world, which is difficult to classify and measure unambiguously, captures states and peoples, and triggers numerous competing judgments and opinions. It is endorsed by many, but there are still opponents who emphasize its threats and potential risks. The most optimistic evaluations predicted the growth of human civilization, forecasting a decrease in the likelihood of war, interethnic wars, rapprochement, and peoples' development [12].

At the end of the 20th century, the accelerated growth of the international economy, the integration of financial resources, the exorbitant extension of the knowledge field, initiated the processes

of globalization of human development. N. Nazarbayev, stated in his lecture at the Eurasian National University, «Towards a knowledge economy through innovation and education» that a global culture is a world without boundaries. Even in all its optimistic forms, globalization, in the context of international terrorism, drug trafficking, information wars, epidemics, and environmental disasters, carries a significant threat to mankind. World globalization, although it does not pose a direct military danger to individual countries from the outside, produces another form of expansion - the «peaceful» dissolution of people's moral values. The highest moral and ethical criteria created by mankind in its history are being destroyed before our eyes, and the essential meaning of the wonderful, the beautiful, the real is being lost.

The global economy imposes its own ideology: to form a consumer-devourer who, at all cost, aims for success. The «everything for sale» advertising philosophy has reached all spheres, brazenly pushing on our consciousness and even subconsciousness. It takes place in our lives shamelessly: buy a cola, ghost, twix, snicker, have fun - and you're happy... What is it that we can oppose? We need ethno-cultural roots that are strong and powerful. It is crucial that each of us not only know them individually and all of us together, but also honor the moral-ethical and spiritual-mental values of our people in a profound way. Some higher fundamental principles have been established by the cultures of the world over the centuries-old history of their development: language, faith, literature, community. One of the foundations of growth, I believe, is upholding the highest ideals [13].

### **Conclusion**

Globalization's positive effects was related to the involvement of states in the multinational division of labour.

They have the ability to link with global telecommunications networks, to build their own technology, to draw transcendental companies to the growth of their economies, to change financial and banking systems in a systemic manner, to attract investment and to increase the literacy of the people through the adoption of advanced education programmes.

There is no longer any doubt today that globalization is an objective and inevitable phenomenon that brings difficulties and new opportunities to all states, especially young ones. Globalization, by the interdependent growth of the economy, governance and society of many nations, appears as a synergistic mechanism of structural change of the world and suggests a mixture of order and disorder, certainty and confusion.

Today, hence, Europe is seeking to unite through the development of an inclusive identity that would be focused largely on empathy for cultural minorities. It becomes evident in the current situation that the antithesis of «East is a traditional society, West is a modern world» does not serve as the basis for solving the numerous problems of intercultural communication, which can only ultimately be manifested at borders by breaching these very artificial boundaries of ethnic self-identification, the gap between religious quests and centuries of history. In an environment of a modern, interdependent world order, the development of Western and Asian characteristics of national cultural identity takes place in the growing role of Kazakhstan in the Central Asian region, in the new spiritual condition of our time, in the right of every person as a citizen of his country to be responsible for choosing humanistic values for the development of society.

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