

**Cultural heritage of Kazakhstan in the context of values the East -West**

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**Abstract.** The purpose of the research is to identify the values of the Kazakh culture in the context of the dialogue between East and West. This article discusses some aspects of the approach to pre-Islamic cultural heritage in the history of the spiritual quest of the Turkic peoples. There has been given comparative data analysis of the relationships of various ethnic cultures of their spiritual heritage. It has emphasized that respect for cultural heritage is a sign of civilization. Subjected to critical analysis of a variety of negative attitude towards the cultural heritage of the Kazakh people (Eurocentrism, ethnonihilism, particularism, fundamentalism, etc.).

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**Introduction**

Cultural heritage for the everyday consciousness associated with the reserve of special depositories, museums, etc. There are many definitions of the term "cultural heritage", since the term "culture" is poly-semantic and all-encompassing. Therefore, under the cultural heritage can be regarded many parts of human life such as music, fine arts, architecture, oral poetry, writing and literature, philosophy and more. For example, Singapore's former Prime Minister Lee Kuan Yew said that the use of ethnic Chinese favors preserving the precious cultural heritage. And he's right, as the main cultural value is the language. No wonder that Heidegger called language as dwelling of existence [1]. We would add that the language is the social memory of humanity.

The Lost of historical memory is the lot of mankind (spiritual blind person). If this disease takes one person, it is misfortune. But it becomes a tragedy when whole nation suffers from this disease. And it is precisely the loss of historical memory dazzled us in recent times, when whole generations were unavailable to achieve humanistic values of world civilization, and the heritage of its own nation (during the Soviet Union period). There were known facts of attempting to ban and concealment of many works and thoughts of famous historical figures, philosophers, historians, lawyers, and others. With the acquisition of Kazakhstan's independence, at last, it's time the revival of genuine spirituality, historical memory, entering the mainstream values of whole human civilization. After a long and painful slumber, it becomes possible, with a huge thirst for knowledge, to turn to the ever living source of human

spirituality. It became necessary to quench that thirst, but it must be done at the level of the requirements of the methodology and values of the modern information civilization, avoiding distorting mirrors and creation of new myths. That is what is aimed in initiatives of the president of Kazakhstan Nursultan Nazarbayev's government program "Cultural Heritage" [2]. The development of the spiritual heritage of past generations, recovery of historical memory will open the way for the prosperity of Kazakhstan. Intercultural communication in the broad sense is an intranational as well international everyday phenomenon. Scholarly attention to it grew steadily during the last quarter of the 20th century. This promoted systematic sector formation up to academic institutionalization.[3]

**Discussions**

Values accord to selected targets in the field of spiritual development strategy "Kazakhstan - 2030", where the health, education and welfare of citizens are identified as the top priorities [4]. The starting point for the practical implementation of the reform of society should be the unity of the process of production of material goods and the development of an individual. Items attributed to cultural values are "the moral and aesthetic ideals, norms and patterns of behavior, languages, dialects and sub-dialects, national traditions and customs, historical place names, folklore, arts and crafts, works of art and culture, methods and results of scientific research of cultural activities which have historical and cultural significance, buildings, structures, objects and technology, unique in the historical and cultural area" [5]. This implies that the core cultural values of

the Republic of Kazakhstan are the products and artifacts, state and potential of the creative art of the peoples of this country. A.N. Nysanbayev states: "Becoming a sovereign state, Kazakhstan, like other countries must realize that Kazakhstan has no permanent friends and permanent enemies, but only eternal national interests. If they are ignored, it can quickly undermine the young and feeble country" [6].

Meaning of the life is always topical question for humankind. Especially this issue became important on the threshold of the 21st century. A man stopped to think over analyzing and evaluating the outgoing century. What good and evil sides did that century have? What will we have in our luggage stepping from one century to the next? One thing is certain: we have little to be proud before descendants, but we have much to be ashamed. "The twentieth century has been the worst in the history of human civilization. In the series of global anxieties century were fascism, totalitarianism, with its massive repression, forcing large numbers of people leave their homes, hunger, walking on the planet, growing up to universal scale environmental problems" [7]. Within the historical evolution of the concept of the identity, there are two common, but opposite, approaches to the questions of what identity means and how it is constituted. In prevalent and traditional approach, especially before the industrial revolution, identity is defined as a constitution based on the recognition of familiar and shared derivations including but not limited to ethnic, linguistic, religious, historical, territorial, cultural and political attributes with other people, groups or ideal[8]

From the point of view of M. Shakhanov, our civilization approached to the brink of a precipice because the spirit priority is forgotten. He writes that the western mind which has destroyed traditional values and under the badge of scientific experiment (at the beginning of a century) anatomizing and systematizing "the three-dimensional world", addressed then to a life's wrong side, to the dark, "return" side" of a human nature and the world. "All forbidden, unusual, unknown draws of its sick attention, and habitual and traditional, "positive" lost any interest and value. This fundamental installation of the European consciousness defined the general atmosphere and cultural orientation of the West at the end of the 20th century» [9]. Humans spend a large proportion of their life-time at 'work', and the construct of 'work' plays a central role in today's society.[10]

Ch. Aitmatov totally agrees with him. «What a pity that for a long time we didn't pay attention to this fact. Alive person is weaved from different actions: creative and destructive, deliberate and spontaneous. Labyrinths of internal life of the person

are difficult and dangerous. But anyway, to prevent the birth of the blood-sucker from the blood-sucker, villains from the villain, to besiege plague of a mankind starting up in revelry and a zombism – the greatest duty of all mankind" [11].

Who can be responsible for this immorality? How is it possible to be sure for the country future when the future generation is absorbing doubtful values made from cheap literature, the low-standard commercial films penetrated by spirit of violence, murder, a robbery!? In our society concept of democratic freedom is understood improperly. The television is fulfilled with films about violence, mockeries and tortures, book counters burst with low-standard melodramas, fighters and thrillers, which has nothing common with high art, propagandizing and introducing the "way of life" which alien to strategic ideals and traditional ethics of national experience in consciousness of our people. "Where in a basis of education lies murder, we will receive either the kamikaze or James Bond" [11]. Owing to this fact the European culture winds to this day on hell circles, in forces to overcome an attraction of destructive temptations and ideas. Oriental experience of overcoming of this problem isn't always applicable to the western consciousness alien to metaphysics and based on rational mentality, though the West is on the threshold of opening of meta-historical reality and methods of its comprehension [11].

Results of this process are so plentiful that it is impossible not to notice them. They entered into our life and became its integral part. It is crime, terrorism, corruption, vandalism, alcoholism, drug addiction, fanaticism and many other things. When opposition of two ideologies left after emptiness and captured by a panic and fear of people ended, there were even more favorable circumstances for extremists of all colors, beginning from politicians, finishing platform and cinema "stars", not to mention the sphere of criminal "pleasures".

Civilization of any state is defined, first of all, by its relation to a cultural heritage. Culture so defined is possessed by human beings alone, created through the unique human ability of mind, imagination and will to assign meanings to things and events which cannot be grasped by the senses alone. [12]

Before a state policy of Kazakhstan in the field of culture there is a double task: on the one hand it is necessary to develop a complex of the actions directed on development and maintenance of original ethnic cultures; with another – creation of conditions for optimum development and painless integration into uniform of universal culture. As it is stated in the concept of social cultural development of the

Republic of Kazakhstan, the cultural heritage allows the people to remember traditions of the past, to derive spiritual strength, skillfully introduce it in lines of other cultures for development of process of consciousness. From identity of national cultures form unity of cultural values of the people of Kazakhstan. Therefore the Republic of Kazakhstan will keep and protect a cultural heritage of all people, will provide equality of cultures and the right of each people to approve, preserve and develop the cultural originality.

Problems of revival of cultural heritage are closely related with mental essence of people, it affects meaning of life aspects. According to UNESCO, Intangible cultural heritage is an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life. Intangible cultural heritage depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities [13]. In our opinion, cultural heritage – is a testament of one generation to the next as connecting thread.

Analyzing the role and place of cultural heritage in long-term development of the country, there's always a problem, which cannot be ignored as a ratio of the tradition and innovation in the social and cultural dynamics of the country. There can be distinguished three forms of interaction:

- 1) Resistance and boycott of the new, return to the old order and values;
- 2) Breaking tradition by borrowing new values and orders;
- 3) Transformation of the new and making it acceptable to tradition forms.

If in traditional culture exist (or it easily implanted) values of growth and development, the elements of modernization, innovation, it is accepted to say about the society in which these elements have space for development, as the best traditional society. The connection of the values of modernization with the national cultural identity creates the possibility of realization of the optimistic scenario of the way of entering the modern civilization. This core feature of constructive and practical effective cultural policy more fully expressed in Japan, works effectively to economic prosperity "young dragon" of Southeast Asia, which had proved its resilience in the modernization of China. Implementing the state program "Cultural Heritage", the Republic of Kazakhstan should take into account this experience. However, the revival of the practice of cultural heritage through the absolute cultural and ethnic

identity, the construction of a new "Chinese wall" between the East and the West, the North and the South in an attempt to reform, for example post-colonial and post-totalitarian countries, and rejection of modern globalization slogans, which show us religious and political nationalism in some countries of the Muslim East, African Negritude theory, ideas of Chuchhe and etc. all of these demonstrate their ineffectiveness or even have a devastating impact on the culture, economy and society.

Program 'Cultural Heritage' is being realized in the conditions of development of globalization and westernization processes. In the past it seemed that globalization will lead to unification and westernization will be peculiar to whole nations. However process of mastering of the west culture, gave contradicting results. West civilization formed without participation of oriental countries passed limits of ethnical culture and begin claiming universalism. Ideals of oriental cultures (sense of harmony, harmony between a man and a nature, reconciliation of extremes, religiousness etc.) were not attached to the western culture and predetermined formation of non-Western type of an individual.

N. Berdiaev writes: "A man enters to humanity through national individuality, as national person, but not as abstract man as Russian, French, German or English man... National man is more than a simple man. He has general genetic and individual national features. One can wish unity and friendship of Russians, French people, English men and Germans and all the other nations of the world. But we cannot wish that features of national identities, national spiritual types and cultures have been disappeared in the earth" [14].

Human spirit is a casket with numerous unsolved riddles. Who can guarantee that ascended sprout of kindness will not be swept and trampled by vindictiveness and exasperation caused by life difficulties and deprivation? Sometimes life circumstances and environment can lead a man to obduracy. "Cruelty generates cruelty"[15].

All problems of an individual and collective character lie in human nature. At the turn of centuries the life arises really significant question: will we be able to wake up earlier than the concentration of exposable problem will achieve its critical point?

Crisis of spirituality is related with unceasing cataclysms, because of which a human is perishing, hardening, losing his social relations and stops believing to anyone. His soul is emptied. It appeared absolutely new situation. It is going feverish search of guides, mechanisms, balances and by his natural essence a human is arriving to the simple social relations. On this basis there are easily

developing religious and political charlatans and totalitarian monsters. People are searching for love but facing holders of kindness with claw or they are directly worshipping the evil. As Smola and Sutton point out: "We know that time does not stand still. Apparently, our work values also change with the times, some more significantly than others." [16]

As M. Orynbekov states: "Moral decline is highly influence to youths, since they are devoid from ideals of purity and loyalty, wisdom and honor from the early childhood and as result they gravitate to betrayal, squabbles and scandals" [17]. Today it is the most appropriate time to think about with what thinking and feelings we are entering to the future. Will we be able to wake up a human in a human?

Crisis of humanism in the world brings up problem of a human to stay a man in a spiritual meaning rather that rational person, a man with conscience. Ch. Aitmatov writes: 'the worst of the threatening dangers for us is neither atomic, neither heat or other similar threatens of physical destructions of humanity (probably of all the universe) in the Earth, but rather destruction of humanity in human. This is a catastrophe which means that a human could not become a human» [18].

Revival of national self-consciousness should be begun from up-bringing of youth who are the future of a country. Youths must have good higher education, developing high intellectual level and civic maturity. It is necessary to revive unity of intensions and aspirations which will be ruled by honor and will make regulations. It is necessary to get united in the sake of preservation of unique spiritual culture, mother-tongue, history and sovereignty.

In contemporary society there are enlarging such negative conditions and temper as loss of belief and decrease of role of religion, disappointment in ideologies and political systems, loss of belief to heads and higher leaders, widening sceptis to science, extended approach to social unfairness. Because of all these factors concepts of love, kindness, truth and consciousness are disappearing, stagnation of art and entrance to it of different types of surrogates significantly strengthens tendency of loss of 'eternal' values. Lack of moral ideals and impersonality of moral norms are badly influencing on spiritual condition of people.

National systems of morality peculiarly form universal moral concepts. The simplest of moral ideas include respect for elders, patriotism, hard work and solidarity. They accumulate in the concept of the conscience of the people. Conscience of the nation, constantly guarded and multiplied by its best representatives, is inseparable from the state, the vast

expanses of land, from her soul - culture and language. Live and work in good conscience is inherent, perhaps, to all nations and people, but to the Western mentality is typical to live by the rules, the laws, whereas we traditionally from generation to generation commandment to live honestly, in order not be ashamed before the memory of ancestors and court of the descendants.

Inner world of a man is the main thing that determines the moral value and moral character of an individual. Understand oneself and one's place and meaning of existence is possible only through relation to other people, to society. Man lives in the complex world of the intersection of the natural and social, individual and social, private and collective. Moral condition of the people depends on relations in society.

Today, in the Kazakh society clearly delineated the lack of humanitarian thinking such as the loss of tradition, ugly strain of norms and morals, a monstrous drop of self-worth of the human person. The President of the Republic of Kazakhstan Nursultan Nazarbayev in his message to highlights that the importance of educating the youth of "patriotism, morality and ethics, ethnic harmony and tolerance, physical and spiritual development, and law-abiding is one of the current trends of human capital quality growth" [19]. When we "build a house of the future", it is important to unite all the humanities and social forces in order to preserve "our house" or our government in position where it remains legal, democratic. We have to work in order to make the family i.e. a society that we live to be a strong and physically and spiritually healthy. A leading place in it must take philosophical sciences, art and psychology. By recognizing the world, philosophy directs people to the truth. These changes of the psychological state are directly related to the development of society's spirituality, art is the core and the main means of an esthetic education. The best result of this union - the formation of a coherent and harmonious, self-sufficient and socially valuable, creatively active personality with high culture, which allows a person to live humanely and act with conviction, focused, selective, productive, practical and with universal significance.

## Conclusion

Any person sees himself as a representative of the human race and as a member of a particular ethnic group, nation. As a representative of the human race, the individual acts as a carrier of universal values - goodness, beauty, truth, freedom, justice, etc. As a representative of a particular ethnic group or nation he shares the values of the individual ethnic group or nation: loves his country, feels proud

for belonging to his ethnic group, esteems his language, culture, and historical past of his nation.

But, as a rule, the individual does not share the kind of universal and national values. However, human values, usually appears before him in the national-ethnic appearance. "The individual as the center of the universe, - tempted to impulses and feelings, impressions and experiences, he thinks and has his own beliefs and values, attitudes and ideas, stereotypes. Of great importance is the inner world of a man. His thoughts are the basis of self-identity and self-awareness - the center of his consciousness ", - says M. Orynbekov [20].

Fathom the world of culture, man knows the ideas and ideals, languages and standards of behavior, which leads to understanding and perception of the spiritual and moral principles, ideas of goodness, beauty, good, truth, and justice. These values guide the motivations and the motives of man, interests and goals of the identity, form his spirituality. As Sakai states, "if the West did not exist, the Orient would not exist either"[ 21].

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