IDENTIFICATION OF THE KAZAKH CULTURE IN THE CONTEXT OF THE NATIONAL IDEA

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Abstract - Kazakhstan needs a new national idea and new identification of mentality. Today, therefore, the Kazakh national, not nationalist, idea, having fulfilled its historic mission, must be transformed into common Kazakh, Eurasian idea that will be universal and is dialogic in nature. The basic principle of the national idea of Kazakhstan should be the idea of the dialogue of cultures. Dialogue-the cornerstone of all human relationships. The idea of dialogue is the idea of the meeting of two different minds, two different cultural worlds; each of them has its unique, to him the only "prepared" place. As a form of self-awareness of their cultural identity, the national idea is different from similar concepts as mentality, national spirit and character. Mental features of the Kazakh culture are described in depth (as researchers have long noted, the mentality better describe than to define, because it is more is virtual) in the works of Kazakh writers who are source materials of this article.

Keywords - Dialogue of cultures, mentalities, national idea, tradition and innovation

I. INTRODUCTION

The idea of intercultural dialogue in the multi-ethnic society in Kazakhstan is a key element of the reform of the educational system of the Republic. Modern education should be designed to answer to the fundamental question of our time: what life-meaning installation must change in the culture of technological civilization to overcome the global crisis and to reach a new "round" of civilization development, when the human will be considered as the highest value of culture. At the forefront of understanding the ways and means to overcome the crisis not nominated economics, politics, social structures, etc., but culture, the formation of man as a spiritual being capable of self-improvement, updating itself and the world. Understanding of each culture (ancient, medieval, modern times; east, west, south, north; Christian, Muslim, Hindu, Buddhist, Confucian, Jewish, etc.) as a companion to "ultimate questions of human existence" suggests the total capacity of each suspended from culture itself, did not coincide with each other, be dialogical towards itself and - just because - to be dialogical respect for other cultures. History knows many examples of the positive impact of cultural dialogue on the formation and development of unique types of cultures.

Cultural development is not straightforward. The dialogue of the old with the new, alien to its own, with a simultaneous negative and the positive, the emergence and destruction of different principles, ideas and systems of belief is always occurs in cultural development. Cultural identity does not exclude any disparate sources or successive connection in the development of this culture. The space of cultural enrichment is large. Consider the spiritual and mental features of the Kazakh culture in the context of the principle of dialogism.

II. DIALOGUE AS AN INTEGRATIVE FACTOR OF NATIONAL CULTURE

We are witnessing a change of the general cultural, ideological paradigm-"conceptual revolution", associated with going beyond the traditional and modernist thinking and with the approval of the principle of dialogism. Any dialogue is understanding, communication and the phenomenon of human existence. Generic character of dialogue, so to speak, is communication. Communication - true human value. According to M. Bakhtin:

"The very being of man (both external and internal) is the deepest communion. Be - means to communicate" [1]. Being in its essential characteristics sociable, person can realize itself only in the process of communication, in the process of coexistence, co-entity, co-creation, understood broadly as a way of being. Ontology defines the world of dialogue, first, the uniqueness of each of the parties to engage in dialogue, and secondly, awareness of the uniqueness of the parties themselves and their place is not in being substitutability.

Therefore, the dialogue itself is possible only when there are equal interlocutors who express different but equally significant judgment. The concept of intercultural dialogue - the ancestor of cultural studies, which seeks to engage an active dialogue with people of other cultures in order to decipher their logic, the mentality's specific. Like all created by human hands, culture is a concentrated ethno personal beginning.

Therefore, the "culture only culture when it is personalized as a person, when the communication of culture is actualized in communication of personalities" [2].

III. THE NATIONAL IDEA AND MENTAL TYPES OF KAZAKH CULTURE

The most urgent and relevant to present-day Kazakhstan is to develop the idea of common Kazakh identity, based mental features of Kazakh people, as a unifying force multiethnic state. In modern literature, the term "national" is characterized by polysemy: there statist and civilizational his treatment, which is brought forward, not ethnic, but civic attributes. N. Amrekulov and N. Masanov understand ‘a nation’ as the public-civic partnership, based on human rights. J. Abylhozhin writes: "National identity - general civil mentality, characterized by awareness and appreciate the personality of his involvement in a unified civil community, to the state" [3].

As a typology of the phenomenon, the mentality, in contrast to the rational-discursive formations closer to the concept of "cultural identity." The mentality is that common, that is characteristic of the behavior of all members of a cultural-historical type. So you cannot say "Kazakh thinking," and it is quite possible to talk about the mentality of the Kazakhs. Turn to the spiritual and mental peculiarities of modern man initiated the desire to strengthen the socio-cultural foundation of its existence. The cultural modes of individual environmental parameters on the perception of the living and complementarity ethnic environment go out on the foreground [4].

"The soul of the people" is not a speculative notion, but acts as the core of his mentality and expresses the special field of its spiritual identity. Personality traits of the nation are estimated differently in different civilizational systems. Thus, the desire for freedom and liberty is identified by the ethnonym "Kazakh" ("free man"). Russian researchers of the Kazakh culture also pay attention to it (albeit with scornful irony): "... they appreciate their wild freedom above all the best ... They are characterized by habit and continual striving for independence ..., rudeness and willful wanton ... their one word census may to mention the excitement ... and a deep-rooted, however, prejudice the fair all Kyrgyz-Kazakh, they have to lose freedom, as long dwell in houses. Deep images of the national character of the Kazakhs are in the "Words of edification" of the great Abay.

If the problems of mentality and national character are the subject of a study of ethnic psychology, the priority of cultural analysis should become a national idea. As highlighted above, in Kazakhstan made only the first attempts to study this sociocultural phenomenon. Thus, in the book of M.H. Baltabaev, national idea is derived from the dialogue of traditional art culture of Kazakhstan, modern art culture of Kazakhstan and world art culture. "Therefore, the strategic focus of research in the mainstream of cultural studies, - the author considers – is a comprehensive synthesis and interpretation of the historic ethnic and cultural heritage, the preservation of traditional genres and forms of aesthetic perception of the world, the succession of the content and structure of the cultural activities of the people in the linear (historical) aspect, and specific social forms" [5].

Though Kazakhs especially weren't fond of ideas of chosen by God, messiahship, but various tests of history could give them the worthy answer in peculiar forms of "the Kazakh idea". Academician A. Nysanbayev draws attention to this side of the Kazakh ideas: "Loyalty to the idea of the Kazakh people, at heart patient, persistent and philosophizing, but with a fierce rebellious and heroic spirit, carried through all the trials of fate." Mysterious Kazakh soul ", the national mind and character bending evident in the harsh moments of adversity, when discards everything superficial, accidental, momentary, and every honest Kazakh seemed to be alone with their homeland" [6].

In considering the determination of the human mentality, we can point to two types of determination: determination of the human being, consciousness, and thinking, from within and without, i.e. the self-determination. If the self-determination is defined by individuals, their responsibility for their actions, consciousness, thinking, for their pre-history and post-history, so the determination of external conditionality means consciousness, human actions of fatally unavoidable "cosmic fields": the socio-economic, historical systems, modalities, communication, and division of labor. To survive the man must turn on, ready to adjust to this, the powerful impact of the fields, and his mind and will become part of the overall integrity of a stable culture. Determination from the inside connects with the physiological, genetic, unconscious, prejudicial predetermination. Determination mechanism inside and partly outside was discovered in the typology of C.G. Jung and socionics of A. Augustinavichiute - "science socion, socion structure of society and human nature, the different types of socion exchange and different forms of relations between them" [7].

C.G. Jung believed that in the interactions with the world around the person shows the four basic psychological functions - invariants, constant of mental activity in various situations. They are thinking, feeling, sensation, intuition. As these functions may be extraverted (directed at the outside world) and introverted (aimed at the inner world), then Jung's personality typology includes eight psychological types[8].

Person perceies the world in accordance with his way of perceiving and processing information – socio-type or type of information metabolism (TIM). "Socio-type (TIM) - is some combination of human mental functions (ethics, logic, sensing, intuition) with extraversion - introversion and rationality - irrationality" [9]. Classical socionics created by Augustinavichiute A., develops and towards differentiation TIMs (Meged V., Ovcharov A.A.) and

towards integration TIMs (V.D. Ermak, N. Prilepskaya). In the first case 256 TIMs grow from 16 TIMs, and in the second - ethnic groups, states, countries, social institutions, social groups, etc. are defined as TIMs. The studies established the following TIMs mentalities countries and nations: Russia (IEI, Esenin), USA (LIE, Jack London), England (FEL, Stirlitz), France (ESE, Hugo), Italy (SEE, Napoleon), India (OR, Balzac), Ukraine (ESI, Dreiser) [8, p. 216-219].

Kazakhs mentality corresponds to sensory-ethical extrovert. In the American personality typology it meets extrovert - the ethical-sensory-irrational, philosophical creed by principle: "Life is given to us only once", and activity principle - "Work should be fun". Negative intuition of time characterizes the events associated with it global forecasts, anticipation of results, prediction of hazards and disasters, inspiration for the insurance out of trouble, the account of past mistakes. In the arsenal of this feature are rich imagination and fantasy. As the only reliable product of information metabolism is a statement (oral and written), then turn to the Kazakh proverbs and sayings. In proverbs Kazakh people recorded as eternity of the world, as well as the variability of nature: Earth never gets old; Under the moon nothing changes; Not the summer, until the swallows arrive; If a raven will begin to caw - cold winds will blow, if geese bawl - a summer will come [10].

Any home is an imprint of the national space. House of nomad is a yurt, a mobile collapsible device, which is always with you. Yurt more than another house connects with nature; here he is close to nature. In the yurt does not have windows, covered by rug yurt protects from wind (on the sides). Nomads have no yard; their world is the whole universe. There is no floor in the yurt; land blanketed with felt, carpets, blankets, pillows, corresponding to a "sitting position nomad - riding on the ground." A yurt is round like a mirror, as open space on all sides and the constant readiness to repel an attack from any side. When attacking an enemy all the members of the family (and the elderly, and children) do battle in a well-defined function. For the nomad living body is more important than the land and the plants, hence the proximity, special affinity with animals. He is in a yurt as in animal skin. Not only food, clothing, transportation, shelter and fuel for the hearth (fat, dung) "get" the nomads from the animals. Nomads consume more animal foods; they have more traits of predatory animals – temper, impetuosity, soft cat walk and sit like a cat, graceful, rolled into a ball. National meal as part of outer-space, as mediator, between the inner and surrounding world for a nomad is special. Nomads have no special way of cooking as processing and conversion of "raw material" but are "utilization of natural resources, habitat biological means of production (cattle)."

"Different dishes - these are different parts, animal organs: the heart, the kidneys, the rib, the eye, etc." (M. Auezov). For farmer food - it is secondary, a means of restoring strength to work. For nomads food - it is a ritual. Only in consumption, not in production manifests human nature of nomad. Evening meals - is the core, the focus of the day. The evening meal is prolonged, late, with rites and jokes, slowly. Tea is poured into the bottom of the bowl for the extension of communication, in order to master have time to say a little more variety of words for everyone. The food undertakes hands, without intermediaries, so the human body is closer to the body of the world (animals, land). Tea bowl in the hands of a nomad as a palm in a palm - a palm of the nomad sitting on a floor – and again unity with the world [11].

Ancient Turks worshiped Tengri-Sky as masculine and tall vertical. Horizontal, feminine personified Jer-Su as promater all things: water and pasture for the nomads were fertile and childbearing beginning and Umai - patron saint of the family, a home, children, art, who later replaces Jer-Su, becoming second after Tengri. Her powers are expanding: it also protects all living things, not just children, but adults, warriors, helping to defeat the enemy and gives victory to accompany the souls of the dead to the other world. Young, very beautiful, kind, radiant woman with silver hair and golden bow and arrows goes down the solar rainbow. She took care of children and the communion of the arts. Child's soul was also called Umai. From birth to adulthood Umai taught children singing, art, legends, folklore, developed artistic taste and instilled a sense of beauty [12]. It is no coincidence, in our opinion, that in the novel "Zaire" famous author Paulo Coelho suggests wisdom of Love Energy Lady for the spiritual revival of the French, which brings to people young shaman - Kazakh Mikhail. Lady Her name is not known, but it is clearly read out of context - it Umai. Intimate knowledge of a set of commandments Tengri says: "to live a full life, we must be in constant motion, and one day will be different from others." Esther and her friend Michael will learn the secret of nomads' happiness: "Nomads have no past, but there is only the present, and so they were happy" [13]. The love to the native land, to the ground of fathers for nomads is sacred: Expensive that place where was born; Set up the flag – on the native ground; the Native ground – a gold cradle; Native natural boundary for everyone Cairo; the Person pulls there where it was born, a dog – there where it has gorged on. Even runic Orkhon-Yenisei inscriptions were adapted for sound Turkic language. Unthinking transfer of the experience to others without taking into account mentality is a damage for any people [14].

In the future, the situation should be, in our opinion, the next: a lot of cultures - one civilization. This would mean that Kazakhstan is developing its own, unique culture - but, within and for the benefit of human civilization. Today, the focus should be on the development of the internal unity of people, their movements to each other inside their personal worlds,

and on this basis - the emergence and flourishing of the rich diversity of cultural products, cultural diversity. To solve the contradiction between the multiculturalists and supporters of the dominant culture, it is necessary to speak of the dominant trends in a multicultural society, the "spirit" of the dominant trends and, therefore, the society and the culture in general. For something there will always be dominant in a particular region because of its climate, landscape features, natural resources, etc.

CONCLUSION

For the present state of society is very important to study the new transformations and changes in contemporary national culture, knowledge of these trends is impossible without special research. To have knowledge of these trends requires specialists able to study them, and to provide not only knowledge, but also practical advices. In the western and eastern developed countries expert on culture is demanded specialist, like sociology or applied psychology.To Kazakhstan as to the young developing state, aspiring to gain high-grade international recognition, such experts are necessary not least. Therefore researches, not only own, but also other ethnic cultures answers trends and inquiries of modern society which can't carry out more intercultural communications on the basis of force, money or at the expense of own natural resources. Research of another's art culture especially important in the conditions of globalization and modernization, for the solution of disputed problems and prevention of such situations both in the country, and in cooperation with other countries.

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