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Spiritual and Mental Processes in Kazakhstan in the Context of the Conception of Culture Dialogue and Generation

The aim of the article is cultural and philosophical analysis of mental Kazakhs types in the context of the dialogue of cultures. 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 dialogic in nature. The basic principle of the national idea of Kazakhstan should be the idea of the dialogue of cultures and dialogue of generation. 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. National mentality as a sacred system of spiritual and philosophical principles does not set on fixing the cultural and mental characteristics of the nation. The above-mentioned concepts can be combined in the term “ecology” of culture and its archetype. 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 virtual) in the works of Kazakh writers who are source materials of this article. The article used as a general philosophical methods (ascent from the abstract to the concrete, structural and functional analysis, the unity of historical and logical, etc.) and modern methodology of cultural anthropology (Comparative, typological analysis, methods of field research, case analysis, etc.).

Key words: dialogue of cultures, mentalities, national idea, multiculturalism, culturological formation, tradition and innovation.

Мақаланың мақсаты – қазақтардың ментальдық типтеріне мәдениеттер сұхбаты мәнмәтінінде мәдени-философиялық талдау беру. Қазақстанға жаңа ұлттық идея және жаңа ділдік бірегейленуі қажет. Міне, сондықтан қазақтың ұлтшыл емес ұлттық идеясы өз қызметін атқарғаннан кейін жалпықазақстандық, еуразиялық идеяға айналып, әмбебап және сұхбатшыл сипатқа ие бола алады. Қазақстанның жаңа ұлттық идеясының негізгі қағидаты сұхбатшылық ұстанымы болып табылады. Сұхбат – барлық адами қатынастардың түп қазығы. Сұхбат идеясы – бұл түрлі ақыл-парасат пен түрлі әлемдердің кездесе алуы, олардың әрқайсысы қайталанбайды және дара. Мәдени төлтумалықтың нышаны ретіндегі және өзіндік ұлттық болмыстың рәмізі болатын ұлттық идея діл, ұлттық мінез бен рухтан ерекшеленеді. Бұл концепциялар «мәдениет экологиясы» терминдерінде көрініс табады және архетиптерде ұяланады. Қазақ жазушыларының туындыларында қазақ мәдениетінің ментальдық ерекшеліктері терең суреттелген (көптеген зерттеушілер атап өткендей, өз табиғаты жағынан виртуалды болатындықтан, ділді анықтаудан гөрі, суреттеу дұрыс болып табылады) және бұл мақалада ескерілген. Мақалада жалпыфилософиялық әдістермен (абстрактыдан нақтылыққа өрлеу, құрылымдық-функционалдық талдау, тарихилық пен логикалықтың бірлігі және т.б.) қатар, мәдени антропологияның заманауи әдіснамасы да (компаративистика, типологиялық талдау, далалық зерттеулер тәсілдері, кейс-талдау және т.б.) қолданылған.

Түйін сөздер: мәдени сұхбат, діл, ұлттық идея, мультикультурализм, мәдениеттанулық білім, дәстүр және инновация.

Цель статьи – культур-философский анализ ментальных типов казахов в контексте диалога культур. Казахстану нужна новая национальная идея и новая идентификация менталитета. Поэтому сегодня казахская национальная, а не националистическая идея, выполнив свою историческую миссию, должна быть преобразована в общую казахскую, евразийскую идею, которая будет универсальной и иметь диалогический характер. Основным принципом национальной идеи Казахстана должна быть идея диалога культур. Диалог – краеугольный

камень всех человеческих отношений. Идея диалога – это идея встречи двух разных умов, двух разных культурных миров; у каждого из них есть свое уникальное, единственное «подготовленное» место. Как форма самосознания своей культурной самобытности, национальная идея отличается от аналогичных концепций, таких как ментальность, национальный дух и характер. Национальный менталитет как священная система духовных и философских принципов не устанавливает фиксирования культурных и психических характеристик нации. Вышеупомянутые концепции могут сочетаться в терминах «экология» культуры и ее архетипа.

Глубоко описаны ментальные особенности казахской культуры (как отмечают исследователи, менталитет лучше описывать, чем определять, потому что он виртуален по своей природе) в работах казахских писателей, которые являются исходными материалами этой статьи. В статье применены как общепсихологические методы (восхождение от абстрактного к конкретному, структурно-функциональный анализ, единство исторического и логического и т. д.), так и современная методология культурной антропологии (компаративистика, типологический анализ, методы полевых исследований, кейс-анализ и т. д.).

Ключевые слова: диалог культур, менталитет, национальная идея, мультикультурализм, культурологическое образование, традиция и инновация.

Introduction. About changing of paradigms

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” (Bakhtin 1980: 312). 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.

Mechanisms of dialoguerooted in the very deep foundations of human thought, being and existence. For a person to be and to exist means to be and to exist for the other, and together with the other. It is dialogic pattern of thought reveals the meaning of human existence in the co-existence with others, and the meaning of his existence in co-existence with others. Thus the ontological characteristic of life – its dialogic, which is possible due to the distinction between “I” and “Other”, between which can only be the value attitude.

Dialogue is the direction of spiritual activity carried out for the interaction of two or more different intellectual positions where major efforts are not

directed at any one position statement, concepts, but on finding a common position, which approach would be the position of the participants, would unite them in a more general point of view. Dialogue is purely humanistic, as its goal is to achieve harmony between people, finding a “common space” for different religions and cultures. In modern conditions of poliparadigmological, dialogical spiritual situation leading cultural imperatives are: freedom, tolerance, mutual understanding.

The evolution of the spiritual life of society today shows a marked tendency to in-depth search of universal content, as in the historical heritage and modern process of culture creation. So, it is necessary to understand the dialogue not only as live chat, but much wider, as the relation of man to the world, to himself, to the history and the culture of modern nations.

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” (Batkin1986: 85-94).

By analogy with the person can be said that culture is not only understood, but also occurs as a dialogue, an answer to the question of past cultures and subject to an imaginary future culture. “This treatment outside culture, its pass-through targeting at other means being the need to be forever out of his own being, to be in a different world” (Bakhtin 1980:363). And hence it is clear at first sight paradoxical assertion of M. Bakhtin that “culture has no internal, own territory”, it all lies on the borders.

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.

Features of the Kazakh culture in the context of the principle of dialogism

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” (Abylhozhin 1997: 383).

This position coincides with the Western ones that come from the experience of highly integrated states. For comparison, the statement of one of USA President Bill Clinton: “The strength of our ideas even more than our size, our wealth and our military might, making America a country to which have extraordinary confidence.” I remember, in Soviet times, tilt against to the “American Dream”, here we just had to deal with running a national idea and the corresponding interpretation.

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 outon the foreground. Being human in a culture is not perceived as a purely rationalistic setting (Homo sapiens), it is experienced as a natural person the man belongs to his cultural world – “rootedness” in their culture, being on this “earth” among “these men”, terrain, plants, animals, all phenomena. In these roots and foundation of the national mentality and character, and attitude to them is not an abstract philosophical reasoning theorized (although to a certain extent, it is quite possible), but culturological, due to the conservation and strengthening of the cultural landscape and cultural soil (Akatay 1998).

“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 “(Levshin). 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 (on a set of its components)"(Baltabaev1997: 156).

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"(Nysanbayev1999: 416).

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" (Augustinavichiute 1998: 448).

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.

Thinking in C.G. Jung theory shows such aspect of information flow as matter, objects, and can be of two types: extroverted business logic (information

about the properties of objects) and introverted structural, system logic or the logic of relations (information on the relations of objects); ethics (the feeling in the terms of C.G. Jung) correlates with energy and also acts in two ways: extroverted ethics of emotions (information about the energy states) and introverted ethics of relations (information about states' correlations); sensation corresponds to the space, and can be extroverted, willful sensory (information about the properties of the space) and introverted, sensory sensations (information about spatial relationships); intuition attended with time and takes the form of extroverted intuition possible (information about the properties of changes) and introverted intuition of time (state information changes) (Ermak 2003: 523).

Person perceives 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" (Rumyantsev2002: 256).

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)(Ermak2003:216-219).

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 activityprinciple – "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 (Adambaev 1997: 208).

In the fairy tale “Er-Tostik” father of junior daughter-in-law Kenzhekey asked to tell Ernazar – Er-Tostik’ father not to stop for the night in a caravan stow Sorkuduk avoid big trouble for Kenzhekey. Of pride did not take the warning Ernazar, fell into the hands of old woman Zhalmouz-Kempir, facing death and agreed to give up his beloved son Er-Tostik (Kazakh folk tales, 1994a:7-9). A she-wolf warned a brother-in-law not to touch the wolfish clothing of the wife before 40 days to avoid trouble. Did not keep the word brave, not waited 40 days, burnt wolf’s clothing – and was almost lost and his wife, and his life (“The Wolf and the brave”) (Kazakh folk tales 1994a: 233-237).

See and predict the future, to be a mediator between God Tengri and man could only God’s people – bucks – shamans. They not only raised the morale of the troops, but also actively intervened in the fighting, striking at the enemy troubles, natural disasters. Bucks communicate with supernatural beings, otherworldly worlds, guiding the future, wondering if the constellation of Cancer (Jawzi) on ram’s shoulder, the color of the flame and the fat, on the beans; healed the sick, were able to placate the spirits of forests, mountains, steppes, land, water and friends with them, to overcome evil spirits (Orynbekov 2005: 240). The nomads oriented to the future, the 12-year cycle corresponds to the life time horse, which was reflected in the Eastern calendar. Nomad lives in time of outer space (land, and the seasons), and in the inner space of time (screwed in animal guts, the cycle of conception and birth of animals) (Gachev 2007: 511). Positive business logic focuses on the values, standards, assessment of immediate environment: the work must be organized efficiently, effectively and enterprise. Horse is a “tank” of nomadic civilization, friend and partner of warrior, “supplying” nomad by a steppe drink – kumis and meat on a winter – sogym. With the melting of iron was necessary to improve the tools for riding (bits, stirrups, saddles) and rider gear – the invention of trousers, boots, heels, folding bow and arrows with metal tip. At the same time an artistic tradition of “animalistic style” was formed. Special relationship to the horse reflected in proverbs and sayings: Good horse – human companions; Horse – King pets; shepherd at will wake up, when everything is eaten, a camel herder – sleepyhead-shepherd, the shepherd on horseback – the most dangerous shepherd (Adambaev 1997: 25). Full working time of people was related to the needs of livestock. Cattle was the principal

means of production and the criterion of wealth, food, clothing, taxes, remedy: *Rich with sheep – it is rich with all; pain for cattle-pain of the soul*. Tales convey the same thoughts. Riches of Ernazar were determined by possession such types of cattle as sheep, camels, horses (“Er-Tostik”). In order to cure the daughter of bai, had cut a colorful sheep heart and rub them the girl’s body (“Good and evil”) (Kazakh folk tales 1994b:13).

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 (Gachev2007:36-75).

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 (Orynbekov 2005:10-13). It is no coincidence, in our opinion, that in the novel "Zaire" famous author Paulo Coelho suggests wisdom of Love EnergyLady 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" (Coelho 2005: 101-110, 224-227, 145-152). 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 (Adambaev1997:31). Even Herodotus noted that the Scythians had zealous and meticulous attitude to the perception of other people's customs. Therefore was killed and buried in oblivion Anacharsis. But Tonyukuk, received Chinese education, was not against the development of culture neighbors. He advocated the preservation of the "own name", "your face" – the traditions and values of the people. 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 (Kasimdzhonov1998: 113).

Part of the national space and an integral part of the soul of the people was and is the music. Stringed

instruments: *dombra*, *sybyzgy*, *kyl-kobyz* close to humanly speaking, brighter and more closely reflect the inner world. Music as a sound vibration with a defined height supplemented "overtones" – a number barely audible overtones, lined up in a certain mathematical order and perceived by the human subconscious as a kind of vertical. It is this vertical combines 1) the upper, middle and lower worlds through an intermediary – Bucks with kobyz, 2) refers to the sensations of the body (the vertical spine, chakras), 3) relates to the landscape – genetically programmed feeling of space native wildlife ethnicity. Language of the Kazakh music is deep sacral. Stratification of the space is expressed through the story of one of his narrator-way ascent and descent of the mountain, the overtones are "inward", and the vertical structure of musical instruments reflects the relationship between man and the world of aruaks. Getting around the space levels is through improvisation (sincere feelings of the soul) and creation themselves and the world in the structures 'rhythm in the rhythm'(box in a box, one through the other)(Amanzholov1998: 253-260).

The world of nomad is full of good (Sary-ene) and evil (Albasty) spirits. Kind (good) spirits of ancestors – *aruaks* – were especially esteemed. Nomads worshiped them, prays, sacrifices. Their names were on combat operations, saw off the dead, and began important matters. With the evil spirits could cope Umai. And the nomads themselves guarding the good spirits from evil through divination, spinning ("Ainalaiyn"), wearing protective talismans – tumar, wolf bones, feathers of owl, rocks, fire (Orynbekov 2005:19-22). The trick revered as nomads prowess. Thanks tricks grandfather Kanbak rid of enemies – the fox, which stole his fish and the Giants, who nearly killed him ("Kanbak-shal"), intelligence helped hare drink chilled "boiling" water and get a generous reward from the king of beasts – a lion ("Sharp hare"), and the swallow conceal from queen-snake truth about the sweetest blood – human blood, tearing tongue gadfly ("Why are people friendly with swallow") (Kazakh folk tales 1994b: 4-6, 182, 186-187). Yurt as a model of the universe is clearly structured in accordance with the people's chronology and the sun (clockwise). Chronology beginning was the place of the mouse – an honorable part of the dwelling – tor for guests and chests with good, place of the cow – a symbol of prosperity, then place of a tiger – the owner, the place of the hare – meek and submissive housewife, then place of the cochlea (storage products), the place of the snake – to contain dishes and utensils, place of the

horse (a symbol of the movement) – at the entrance, then place of the sheep (small and poor), the place of wise monkeys (weapons, horse utensils, skins with kumis), the place of birds – for the young and the young guests, place of the dog (a symbol of devotion) – for male guests, the place of wild boar – for the most distinguished guests and the most treasured possessions, the range is locked in place the mouse (Altayev 1997: 260). Kazakh philosophy is characterized by non-university philosophizing, irrational philosophizing in non-philosophical forms. Spiritual production for nomads is more important than the economy, and politics.

Life – it's a never ending battle, in which the strongest wins, and this requires will power and authority. "War is not about nomads destroyed, but the replenishment of manpower" (M. Auezov). Nomad as a remarkable strategist and military tactics thoroughly thought out and is a copy of protection and home defense. At approach to a system of the settled enemy nomads attack waves: start up arrows, and aside, in all directions as a sphere of yurt. The second wave flies and is scattered, but already from the back. So in the "pocket" nomads take their opponents. That for the Battle of Stalingrad was considered an innovation of military strategy; the nomads were traditional practices from the most distant times. For the life of a nomad is very important hearing, he has developed a circular orientation in space: information about the world in the yurt is presented by hearing, windowless yurt and sitting pose enhance hearing body. Sensory type of person "gives" the body, which, being our primary point of support, also reflects the world. "Kazakh firmly shot down, lean, so the bird – eagle on the seat and his eyes watchful. Kazakhstan ... Kazakh is flexible, agile, resourceful" (M. Auezov). The body is round, oval and flattened. Negative ethics of relations – that characterizes good and bad relationships: discreet and cynicism, respect and disdain. Nomads tend to respect the graves of all, without discrimination their own or enemy. Each family has pedigree book, which is listed sequence of generations (M. Auezov). Nomads revered elders, their life experience, younger respected their elders: *Family without grandfather – a family without the blessing, family without grandmother – a family without the protectress, older brother – a support, younger brother – an assistant*. Eastern hospitality is a custom: at any time of year or a day to feel welcome guest, to provide shelter, bedding, tablecloth. "God's guests" – the guests-travelers are considered companions Khizr (good angel) (Adambaev 1997:40-45).

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.

Mental and spiritual factors of human potential.

The basis of modern civilization is organized in high quality of mentality and sense as composes the human capital. Post-industrial society goes on education economics, high quality life, intelligence and science. In the opinion of the management classicist's P.F. Drucker opinion, traditional, economic resources (capital, labor, ground) become secondary in modern age, but knowledge and mentality tap into to the foreground (Drucker 2006: 400). Widely viewed as spiritual and intellectual factors are essential to provide competitive ability of modern enterprises (Wilhelm 2012).

The research report has shown that JP Morgan «U.S. Recession and Repression Are Only in Our Minds» reservoir of «mental and intellectual capital» composes approximately 70 trillion \$ of physical and financial active assets held by households (Lio 2011). USA experience has shown that «human capital» investment on 25% more profitable than attracting a trained employee, payback and profitability of these investments are quite high and, accordingly, the degree of risk is low (Vaganian 2012: 160).

A summary input into human capital is equal 26% of GDP in USA. In due time such successful countries as Malaysia, South Korea, Japan count on investment into mental and intellectual capital as allowed them create models of «knowledge economy». In Kazakhstan a summary input into human capital is equal 9% of GDP. Kazakhstan enterprises are oriented toward obtaining raw and administrative rent, rather than technological (intellectual) rent.

In furtherance of «Kazakhstan-2050» strategy to enter the list of 30 most developed countries, it is necessary to develop mental and intellectual capital, which includes all the indices of human development (HDI) adopted by UNDP. According to this index, determining level of the country's development in 2012, Kazakhstan (Figure 1) takes the 69th place in the world (Russian Federation-55, Belarus-50, Estonia-30) (Feroli 2011). Kazakhstan belongs to a high average country according to this indicator, as well as per capita GDP data (\$12,5 dollars). This allows us to use the analogy method with the calculations carried out in the OECD (Becker, 2012). Success in the innovation economy implementation directly depends on the level of human capital development (hereinafter Cheka) and high technology. Human capital is the next high stage of development, it is the main factor shaping the innovation economy and education economy, and the innovative economy is high-quality life, intelligence, education, science and high quality Cheka (Akim, Dudin 2011). Therefore, an increasing number of researchers consider human capital to be the most valuable resource of post-industrial society, much more important than a natural or accumulated wealth. Already in all countries, human (mental and intellectual) capital predetermines the pace of economic development and scientific and technological progress.

Development of mental and intellectual capital is one of the conditions for increasing the country's competitiveness in the world (Vaganian 2008: 160). Its importance in the globalization of world economy and current level of civilization development as a factor of social and economic development is steadily increasing at the national, regional and transnational level. Upon that it should be considered that today insufficiently high level of human capital is the main obstacle to the economic renewal of the country. Information and computer technologies, globalization of economic activity and tendency towards greater individual responsibility and autonomy have changed the requirements for learning. The key role of knowledge and competencies in ensuring economic growth is widely recognized by economists and politicians. It is necessary to abandon passive policies to ensure the advanced development of human capital in accordance with modern realities. A development strategy based on the model of social market economy is necessary. The achievements of human mind, intellectualization of production at the present stage have led to a new round of development of society, created more favorable conditions for the

realization of man's creative potential in political, economic, social and cultural life (first of all, in developed countries).

Competitive advantages of the economy and the possibilities for its modernization are largely determined by accumulated and realized human capital at the present moment. It is people with their education, qualifications and experience that determine the boundaries and opportunities for technological, economic and social modernization of society (The agency of RK on statistics 2011).

The idea of intercultural dialogue – a key element of the reform of the educational system of the Republic of Kazakhstan

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.

Dialogue of Cultures is a prerequisite for the development of any civilization. When the state deliberately turns education into a profit, it is not only detrimental to the quality of education, but inevitably leads to the degradation of the state. Despite of great efforts on the development of modern means of communication and services, reduce the tendency of interpersonal communication and increase the proportion of communication at a distance – and in public and private life of the population, especially young people – can be traced quite clearly. All telecommunications services both real and possible, have the same trend: reducing the need of communication “with the other” in order to achieve their own goals. There is described an American futurologist O. Toffler situation, when to go out and talk to the other person just does not need. At first glance, these innovations are very attractive. The subject of a consumer of knowledge is a person engaged in free searching of information. If in this context to analyze the general and the particular, the global and national in education, it becomes obvious destruction of the principle of unity, collectivity and its replacement by the notorious individualism.

All of this requires new attention to the modern humanitarian education. Free subject selects the educational minimum. Criteria of education and professional are blurred. Announcement of the student major consumer of educational services turns the classical concept of the destination of higher education as a secondary socialization, which gives him asocial-role knowledge and values.

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. In modern conditions of unprecedented dynamism, mobility and meetings (dialogue) of various values (spiritual, moral, art, social, etc.) the knowledge of features of other national cultures with which someone should deal or with which it is necessary to live is extremely important. It is important for the governments and the states, for art workers and business, for managers and experts in marketing in the art sphere, for corporations and the firms connected with creativity, for teachers and scientists, the school and university students who are taking part in programs of scientific and educational exchanges on creative specialties, for the tourists choosing the country of rest on esthetic motives, and for many other categories of people. For example, the government wants to establish contacts with a new country for the exchange of artistic values, the corporation wants to open a branch in a country for aesthetic purposes, the municipal government sent a delegation to the sister city, a scholar-teacher goes to the long-term training in another country – all of them turn to culturologists requesting an information or conduct research on relevant artistic culture. Thus, training on intercultural dialogue will fill an existing need for competent professionals capable to respond to the needs of society.

The foundations of the Kazakh civilization must be laid, first of all, among the young people, the future of the country. And in this sense, the study of the place and role of youth in the socio-economic and cultural life of Kazakhstan will help to identify their values, goals, desires, aspirations, to predict the future picture of the development of Kazakhstan society. Today's teenagers were born in the era of connectedness, grow more mature and pragmatic. Studies of Western psychologists and sociologists have shown interesting results. Born in the era of the Zto the research of the

University Narhoz, a modern young Kazakh, is a competitive, pragmatic and possessing a national identity of a person. (Kosnazarov 2017: 17). According to the political scientist D. Kosnazarov, young people are “traditionalized”, family values come to the fore (65% of adolescents, according to the research conducted at the Narhoz University, strive to achieve family happiness). (Mashayev 2018). The Internet seeks the desire of young Kazakhstanis to consume Kazakh content. Indeed, why is the group “Ninety One” today popular? The answer is simple. They are similar to popular Western pop artists, but they are understandable, thanks to songs in the Kazakh language. “The formula for the success of Ninety One is not only in skilful use of the K-pop style and the cult of consumption, it's the Kazakh content that is the most important element”(Kosnazarov 2017: 7). Living simultaneously in two realities (in real and virtual), they easily perform several tasks simultaneously and very successfully. However, it is this generation will face a problem of loneliness and misunderstanding, will live with the “fear of loss of profit.” It is enough to watch a movie of Steven Spielberg “Ready player one”. A world full of chaos, and young people trying to find themselves, decide on life values, and decide what kind of world it is worth living in (in a fictional virtual or in “real” reality). Changes in the social structure of Kazakhstani society in the era of modernization and globalization processes entail a change in the cultural space of people.

Conclusion

The main directions of development of the cultural policy of the Republic of Kazakhstan suggest the harmonious development of Kazakh culture in a globalizing world. We assume that modern Kazakhstan culture needs not only protection from the challenges and threats of globalization, but also the need to create a Kazakhstani cultural niche in the global cultural space, to determine the place, role, vectors of its influence on the world civilization. Kazakhstan, like most countries of the world, has limited human, mineral and financial resources for the implementation of the project of becoming one of the most developed countries. Due to this circumstance, Kazakhstan should limit itself to a certain number of projects. We believe that culture can become one of the important projects and ways of entering the world civilized space. The difference between cultural resources and mineral resources is that the former are renewable resources and do not lose their value in crisis phases. Cultural values

are not only objects of ethnographic research, but they can become part of national production and replenish the country's Gross Domestic Product. According to many philosophers and culture experts, the XXI century may well be the century of Turkic culture and civilization, which are caused by many factors. Firstly, in the context of globalization, special importance attaches to the contact areas of the modern world supercivilizations. The Turkic world is located at the junction of four civilizations (Islamic, Orthodox, Chinese, Western), one way or another accepts the impacts of all these cultures and itself exerts a significant influence on them. Secondly, in the new independent Turkic states, in connection with the need to revive cultural roots and enter the

world civilized community, a powerful charge of passionarity is born. And in the Republic of Turkey this charge is far from being exhausted, there is an active work of the human spirit. Third, the traditional values and ideas of Turkic philosophy (tolerance, sacred word, openness, respect for traditions and susceptibility to innovation, ethical orientation, proximity to nature and ecological consciousness, etc.) are in demand by modern world civilization. Fourthly, for the formation of a space for a dialogue between cultures and civilization, the importance, initiated by the President of Kazakhstan, Nursultan Nazarbayev, the state program "Cultural Heritage", including the program for the revival of the philosophical heritage.

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