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Nurdavletova S.M.

Al-Farabi Kazakh national university, Almaty, Kazakhstan

E-mail: saniyanm83@mail.ru

### The mechanism of cultural globalization impact on Central Asian states

**Abstract.** Cultural development of Central Asia in the era of globalization has become urgent in recent years. Here there are new states that are looking for ways to self-identity, self-realization as the original culture. The level of development of culture is in a decisive influence on the cultural level of production, consumer culture, physical, medical and environmental culture, a culture of life, culture of interpersonal and international relations. This article describes the starting point of globalization in Central Asia, the mechanism of cultural globalization impact on Central Asian states, beneficial and negative aspects of cultural globalization on Central Asian states. The authors review the historical roots of globalization and its cultural aspect in Central Asia. Trying to show the historical background of cultural globalization in Central Asia, it was estimated that Central Asia has experienced two huge stages of globalization in their culture.

**Key words:** Central Asia, culture, globalization, cultural traditions, impacts of cultural globalization, society, cultural globalization.

#### Introduction

In the context of globalization, the main directions of the development of life and the culture of Central Asia have become an international dimension.

Undoubtedly, globalization promotes dialogue and international cooperation since the early 90s; the Central Asian countries have made great progress in building a modern, secular and open democratic society. Those new independent States today are going through a transition period that is accompanied by complex socio-political processes, requiring continuous dialogue on a number of pressing issues, such as drug and human trafficking and transnational crime. Through the desire for mutual trust, dialogue, harmony and peace, the region can take a joint path, illuminated by hope for a better future [1].

The starting point of globalization in Central Asia should be the collapse of the Soviet Union, which strengthened the development of the process of globalization. The rate of growth in the former Soviet Union and Eastern European States was comparable to similar indicators in the west approximately up to the early 1970s. After that, the Soviet Union and its allies quickly began to

fall behind. The Soviet communist system, with its emphasis on the state enterprises and the heavy industry was noncompetitive within the limits of global electronic economy. Control over ideology and culture on which were based the political power of the Communist regimes simply couldn't not fail in an age of global media. The ruling regimes of the Soviet Union and Eastern European countries could not prevent their citizens from listening to Western radio stations and watch telecasts.

In the 1970s, feeling own cultural vacuum, the communist system filled it by the imitation of the West. Finally, the space on which there was a struggle of two systems was completely supervised by liberal camp. In fact, both the world market and systems of telecommunication are fruits of the western civilization. Through them the transatlantic opponent could get into each Soviet house, in each family.

The opening of the borders and the cultural space of the post-Soviet States because of the collapse of the Soviet system has spurred the growth of cultural choice, due to the global information network and intellectual resources. Ready-made models of consumption and cultural samples poured not only from the West and from the East as well. Cultural

and historical traditions were actively revived and adapted to current needs. These requirements gradually ripened in the bowels of the Soviet society. Because of the growing scarcity of goods, services and information the improvement of the life quality is often turned into a problem of cultural choice [2].

Despite the trends of isolation in Central Asian states (greater secrecy versus openness, centralization of power – including cultural – as opposed to decentralization, strengthening of traditionalism, etc.) in the mid 1990s, Central Asian society became more open to the outside world as compared to the Soviet times. The most significant impact on accelerating and facilitating the movement of information, human, resource flows to the region of, as well as, to a lesser extent, between the countries of the region. It should immediately be pointed out that the impact of globalization has been different in all states of the region and within the various regions/socio-cultural groups within each country. The process of globalization has affected the most Kazakhstan, the least – Turkmenistan; inside each of the countries, the capital and major urban centers and urban elite as in other countries of the world became most «globalized» [3].

Central Asian states should go on the path of building a truly democratic, plural, multilingual and multiethnic society in which human rights are respected and that is prepared to meet the challenges of the XXI century. Preserving the spirit and originality of Central Asia as a whole it should be intended to consolidate the political response to these challenges in finding new prospects for socio-economic development and more dynamic interaction with the world community. Building democracy, human rights and support for the social development are integral components of well-being of Central Asia, as well as the partnership between peoples and countries of the region. Open democratic processes provide fertile ground for cultural prosperity, if there's a freedom of creativity expression for all [1, C.4].

**Methods.** In article were implemented the method of comparative analysis, which allows to reveal the influence of globalization on all states of Central Asia. In accordance with the fact that the identification of historical conditions for the emergence and development of cultures of Central Asian countries is the key task of the article, a historical method was used.

The culturological method, which helped to understand the peculiarities of the development of culture in the countries of Central Asia, also found its application in the work.

Also the author used the method of document analysis, through which a large amount of empirical material was studied.

**Main body.** Like other states of the world, people of Central Asia have a rich cultural heritage, that takes its roots in distant antiquity. The most valuable monuments of material of the spiritual culture of the majestic monuments, sculptures, wall paintings, unique manuscripts, scientists found on the territory of Kazakhstan, Turkmenistan, Kyrgyzstan, Uzbekistan, Tajikistan are widely known all around the world.

Despite the obvious trends of isolation in Central Asian states from the mid 1990s, Central Asian society became more open to the outside world as compared to Soviet times. Post-Soviet countries of Central Asia, that are characterized by multiethnic, multi-confessional population, wealth and originality of cultures of different peoples, on the one hand, claim the idea of national identity, but at the same time they conduct an active interaction with the external international environment, quite diverse in the aspect of their cultural, religious, and socio-economic characteristics.

Turkmenistan is the country of deserts and oases, the unique historical and cultural traditions, where the world's most ancient civilizations were flourished. Turkmenistan is undoubtedly the country of contrasts. Especially, today when the cities of the country completely change their appearance, becoming more and more similar to European cities. In this case, there can be seen the East elements as well, embodied in a special architecture, decoration of buildings, numerous mosques and monuments of antiquity.

In the humanitarian field carries the idea of exclusivity of the Turkmen nation, its great contribution to the development of world culture. This theme is devoted to the works of Turkmen writers and poets, artists and composers, theatrical productions and motion pictures. At the same time increasing censorship to minimize consumer access to works, does not fit in the frame, but officially encouraging albeit weak in artistic terms, but praising the era of independent Turkmenistan.

An illustrative example of the cultural exchange and cooperation is the holding of cultural events, such as the days of culture of the Russian Federation in Turkmenistan (2009) and the days of culture of Turkmenistan in Russia (2010). Noting the importance of these activities, the President of Turkmenistan G. Berdimuhamedov stressed that such a dialogue could enrich the culture and art of the two nations. However, despite the willingness

to intercultural dialogue, today Turkmenistan pays a great attention to the preservation of the identity of Turkmen culture, cultural heritage, which performs the function of cultural heritage society, maintains the stability and permanence of public regulation. A good example of this would be fabulous epics of the Turkmen people, which, in addition to the original Turkmen legends, contain a set of parallel plots, similar to scene tales of Arabic, Tajik, India, Azerbaijan, Turkey and other eastern nations. Early representatives of the Turkmen epic were epic storytellers (uzans), who accompanied their tales playing kobuz, later they were replaced by Bakhshi (professional singers, performing works of the repertoire under the accompaniment of dutar). The study of the national epos (the most famous epos of turkmen people – «Geroglu») helps to understand originality of the secular development of the spiritual life of the nation, to discover and to understand the characteristics of the formation of the national professional art. Turkmen people have created such works of art that are able to convey to future generations the ideals of nobility, affecting the sympathetic heart. The apparent value of the Turkmen cultural heritage, both for the countries of the region, characterized by a common history of the peoples living here for many centuries, their culture, language, religion, traditions, family ties, and for others, is that this is a cultural interaction stabilizing factor contributing to the preservation of original Turkmen culture in a globalizing world. Cultural heritage can be preserved only if it is a part of modern culture, not deadened burden of the past. In today's Turkmenistan there's a great importance to the issues of continuity of traditions of national culture: carpet weaving, horse breeding, which are the pride of the famous Akhal-Teke horses, a unique Turkmen traditional costume, which today is the day to day clothes of Turkmen women. All these provide an opportunity to preserve the identity of the Turkmen culture and development of the cultural potential of the country and the implementation of the trends of intercultural dialog [4].

Bright and distinctive culture of Uzbekistan has evolved over thousands of years and absorbed the traditions; customs of peoples at different times inhabited the territory of modern Uzbekistan. The ancient Iranians, Greeks, nomadic Turkic tribes, Arabs, Chinese, Russians have contributed to it. Uzbekistan's multi-ethnic tradition has been reflected in music, dance, painting, applied arts, language, cuisine and clothes.

Culture of Uzbekistan is one of the brightest and original cultures of East. It is inimitable national

music, dances and painting, unique national kitchen and clothes. The Uzbek national music is characterized as variety of subjects and genres. The songs and tool plays according to their functions and forms of usage can be divided into two groups: performed in the certain time and under the certain circumstances and performed at any time. The songs connected with customs and traditions, labor processes, various ceremonies, dramatized entertainment representations and games belong to the first group. The Uzbek people is well-known for its songs. Koshuk – household song with a small diapason melody, covering one or two rows of the poetic text. The dancing character of a melody of this genre provides their performance in support of comic dances. «Lapar» is a dialogue-song. In some areas the term – lapar is applied to wedding songs «Ulan» (which is performed as a dialogue of man and women). Genre «yalla» includes two kinds of songs: a melody of a narrow range, and solo simultaneously with dance. National and professional poems of the poets of East are used as the texts for the songs. The special place in the Uzbek musical heritage occupy “dastans” (epic legends with lyric-heroic content). Also «Makoms» – are the basic classical fund of professional music of oral tradition. The dances of uzbeks distinguish softness, smoothness and expressiveness of movements, easy sliding step, original movements on a place and on a circle. Culture, handicrafts and tourism are rapidly becoming inseparable partners. Local crafts are important elements of culture, and people travel to see and experience other cultures, traditions and ways of living. Crafts products form an important element of the purchases made by tourists, providing an important economic input to the local economy. Applied art of Uzbeks has a wealth of variety when it comes to style, materials and ornamentation. Silk, ceramics and cotton weaving, stone and wood carving, metal engraving, leather stamping, calligraphy and miniature painting are some genres passed down from ancient times. Back in the past, each region had its own cultural and ethnic traditions the unique features of which were established by local guilds that have strengthened these characteristics through their art [5].

Uzbekistan traditionally is the most multiethnic state in Central Asia and has a great historical heritage. However, the problem of national identity of the country has historical roots, seeking to increase attention to Islam as an essential cultural factor while maintaining the secular character of the State [6].

Tajikistan is one of the oldest nations in the world. Life in the area, located at the main intersection of

Eastern civilizations, has provided access to the achievements of other cultures. E. Rahmon noted that Tajikistan is supporting the dialogue of cultures, emphasizing that citizens should use universal scientific and cultural achievements of the West and the East to strengthen the secular system of the state. «Our people, along with the protection of their national and religious identity, should have a modern scientific worldview,» – he said. According to him, every citizen of the Republic needs to understand the essence of information warfare, both internal and external political processes, as well as to realize the goal and essence of the State programs. The society should know that the State and the Government have one strategic objective, that is to increase the level and quality of life of the population, said the head of State. Especially the youth must correctly understand what the interest of vested external forces is, what goals are tucked under the flow of information. E. Rahmon also noted the need to unite population around the idea of «Independent Tajikistan is our common motherland». In his opinion, at this stage of development, every citizen of the Republic of Tajikistan should put national interests that are preserving the achievements of the people's sovereignty, solidarity, protection of national values, generally stable development of Tajikistan above the interests of political parties and groups. He also called on young people to the study of foreign languages, mastering the skills of using modern technologies in order to contribute to the development of the country [7].

Kyrgyzstan is the country which is at a stage of transition from one society to another, from one set of values to another. It will not be a mistake if we say that Kyrgyzstan is now shifting from the traditional (agrarian) society to an industrialized and postindustrial (information) society. Traditional society is a society with very structured strict clear and understandable rules where everyone knows their place. This is a society where people are not aware of themselves as individuals. The society, that reflects pragmatically and rationally, but cannot think abstractly.

This is a society where the group, collective, communal interests are above the interests of the individual, where the individual goes through the perception of opinion. They determine the meaning and the life in society, rather than ideology, concepts, programs, and plans. The core values of this society are social harmony, respect for authority, rationalism, asceticism, collectivism, collective responsibility, public interest, mutual support, tolerance, equality, good morals and ethics, tribalism. These values stem

from the roots of Tengrianism cultural foundations. These values are often associated with the concept of «kyrgyzchylyk», often giving them a negative sense, as a sign of backwardness. With the cultural foundation of the Kyrgyz people, its starting point, we began to move to the modern progress. Cultural foundation, which is the essence, the meaning of the existence of the nation, people, explains and justifies the existence of this ethnic group. In the modern Kyrgyz society the main segment of the population is a carrier of traditional values that are now quickly collapsed under the impact of modern civilization. The population quickly marginalized, losing a familiar, comfortable environment. There are new values condemned in Kyrgyz society (greed, lust for wealth, power, the thirst for luxury goods, and the fall of morality). Other segments of society are formed, which are the carriers of other values [8].

With the advent of globalization, the cultural diversity of humanity is challenged by the mass culture. And the response to it may be consistent and constant treatment and preservation of the national cultural values that contribute to the positive solution of their problems facing society, becomes highly relevant question of the preservation of linguistic and cultural identity and the identity of the traditional culture of Kazakh and other peoples of Kazakhstan. In the context of globalization, Kazakhstan is interested in a stable and sustainable development, both within the country and in international relations [9].

Kazakhstan takes an important place in the Central Asian region, and as the head of the state said, «among all the countries of Central Asia as far as Kazakhstan is prepared to clearly and quickly enter the objective process of political and economic integration of the world community». This is due to a number of factors, including the special role played by the country's geographical location and rich natural resources.

Another important factor of the economic growth policy was aimed at strengthening the unity of the multi-ethnic population and internal political stability. Kazakhstan strongly believes that the key to the modernization of the society is to ensure civil peace and inter-ethnic and interfaith harmony in the country. In terms of state independence and sovereignty Kazakhstan is trying to restore the link of times, historical and cultural identity of the Kazakh people, to revive spiritual and cultural values. Appeal to its own spiritual and historical roots not only will enrich Kazakh people and will create the necessary cultural environment, but also will warn against uncritical borrowing other

people's ethical and cultural values that are able to destroy one's national unity. Implementation of the state program 'Cultural heritage', which articulates these challenges, contributes to the strengthening of friendship and cooperation among all ethnic groups of the society in the name of peace and accord in Kazakhstan [10].

N.A. Nazarbayev in his address to the Kazakhstani people «Strategy Kazakhstan-2050» underlined that «in the independence years, in spite of the globalization and westernization, our cultural foundation has been significantly strengthened. Kazakhstan is a unique country where various cultural elements have united to compliment and enrich each other. We must preserve our national culture and traditions in all their diversity and greatness collecting it bit by bit. Our history teaches us: a country is strong only if its people are united therefore, the unity of Kazakhs is a key issue for us» [11].

Globalization is the process of unification of traditions, cultures, religions and ideologies. The contemporary world is characterized by the existence of cultures with diametrically opposed ideologies, values and historical traditions. It provides powerful world and traditional religious system. Practice shows that the closer interaction between countries with different historical traditions, religions and ideologies, the stronger their tolerance towards each other. In this regard it should be noted that already in the second year of its independence, the Republic of Kazakhstan has initiated and hosted an international forum «On the path to spiritual harmony», where spiritual tolerance was demonstrated as the most important priority of the foreign policy of the state. Therefore, Kazakhstan has become one of the world's largest centers of interfaith dialog. The second Congress of leaders of world and traditional religions, contributing to the development of cooperation between religious communities, especially, has acquired great significance for international political relations, as reflected in the resolution adopted at the Congress declaration reflecting the global need for replacement of the ideology confrontation, culture of peace, tolerance, understanding and dialogue [12].

Despite the increasing process of globalization, in most countries of the world there is a big interest kept in national traditions. A successful touring of folk song and dance groups would testify that. National element is widely represented in the Kazakh folklore ensembles with K. Baibosynova, N. Usenbaeva, vocal-instrumental ensemble «Dosmukasan», in the activities of the group

«Ulytau» ABK. Interaction of cultures contributed to the massive displacement of people (migration), inter-ethnic, inter-nationality contacts (mixed) marriages. With proper interaction of cultures, there would be a harmonious combination. Maintaining the diversity of cultures and traditions is one of the most effective ways of achieving social integration.

Ethnically specific features are kept more in rural and middle-class areas. In cities, worldwide ethnically neutral culture is widely spread. The maintenance of ethnic specificity in the cities, in most cases, leads to specific preservation of characteristics of cooking traditional food. To a certain extent ethnic specificity is maintained in family relations, the sharing of family responsibilities [8, C.4].

The «Sayasat» magazine informed the results of a survey on the issues of globalization, organized among the Almaty residents by the Institute for the development of Kazakhstan. The answers to the question of how globalization can affect the socio-political and economic situation in Kazakhstan were quite interesting: 20.5 % of the respondents believe that the state would benefit greatly from globalization; 19.3 % – only a small part of citizens of the country will benefit from it; 17 % – Kazakhstan will participate in the process, as a supplier of a raw material; 6.8% – Kazakhstan will lose its economic independence; 5.7 % – it will strengthen the gap between the rich and the poor, 5.7% – there's no benefit for the state; 3.4 %– the country will lose its political independence; 3.4 % – the Republic of Kazakhstan will remain outside the process; 12.5 % – abstained. In result, it was concluded that respondents are prone to have a pessimistic view about the impact of globalization on the Republic of Kazakhstan [13].

**Conclusion.** Today, as one of the priority objectives of the educational system of Uzbekistan, is to bring up harmoniously developed personality, who needs to master foreign languages. In accordance with the Decree of the President of the Republic of Uzbekistan I. Karimov on «Further development of the system of learning languages» significantly increases the significance of a more in-depth study of foreign languages. Hence, it should be noted that all Central Asian states admit the significance of English language, and know its importance in their personal and professional development.

Nowadays, foreign language is a compulsory subject in the school curriculum starting from the 5th or the 2nd grades in all secondary schools of Central Asian states. There are several universities, where the subjects are taught only in English, e.g. Kazakhstan Institute of Management, Economics

and Strategic Research (KIMEP), Kazakh-American University (KAU), Suleiman Demirel University (SDU), Nazarbayev University, Westminster International University in Tashkent, American University of Central Asia (AUCA), American University of Istaravshan. Most Central Asian students annually attend English Courses,

in order to improve their English. Besides the spread of English throughout the region, Central Asian people have shown a huge interest in learning some other foreign languages, including Chinese, French, Turkish, Spanish, Korean and etc. These languages are used in the same way as English is.

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#### (Footnotes)

- 1 All given tables represent the translation equivalent of the collocation. Possible differences in meaning are explained in the text.