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ISSUES OF MAINTENANCE OF NATIONAL AND CULTURAL IDENTITY AT THE STAGE OF DEVELOPMENT OF MODERN KAZAKHSTANI SOCIETY

Abstract. Since the last century, the formation and stabilization of national identity has been one of the main topics of theoretical and empirical research in the social sciences. The urgency of this issue has become even more relevant in the context of globalization, which violates the national cultural, economic and political boundaries. In this regard, the establishment of national and cultural identity in modern Kazakhstan society is one of the most important issues. The scientific article is devoted to the preservation of national and cultural identity at the stage of development of modern Kazakhstan society. In the process of development of independent Kazakhstan, economic, socio-political stability, religious tolerance, state security are important values for our society. For ethos, social groups, a large-scale issue for a person is cultural identity, because each subject of culture seeks to realize its potential in social and cultural interaction with subjects of other cultures. Here, each of them, along with cultural innovation, strives to preserve and further develop their cultural traditions and values. Therefore, this article provides a scientific and theoretical analysis of the formation and preservation of Kazakhstan's identity in the development of the country, identifies and formulates the goals of these processes.

Keywords: Identity, national culture, traditions, society, revival, values.

Introduction

Understanding Kazakhstan's national identity within a multi-ethnic Kazakhstan society will become a permanent basis for the protection of one's mentality and values. Recently, finding such a stable basis has become relevant for many individuals. That is why it is socially important to look for a model of social identity, cultural identity, national and religious identity, because each individual feels the need to protect his «My» and on demand in society. National and state identity is of great historical significance for us. Over the years, we have developed in a single state space, gaining and maintaining our statehood and national identity for the Kazakh people are difficult task now. Therefore, the formation of a new state, a new state, national and cultural identity in the 90s was a historically significant event. For the post-Soviet Kazakh people, the concept of «Kazakhstani» has become more relevant. Ethnic, ethnocultural and national interests have become important issues for the state, as the development of Kazakhstan's society depends on it. It is known

that in order to ensure stability at the state level, Kazakhstan is actively pursuing a policy of formation of Kazakhstan's identity, regardless of their national identity and beliefs. The problem of preserving the national and cultural identity of Kazakhstan has become more acute due to the new social reality of the country and the growing influence of globalization. Cultural identity is one of the means of influencing the unity of individuals and ethnic groups, nations as a sign of social attributes of man. Thus, the historical and cultural traditions of the national unity, good values, ideals, views, national sovereignty are the uniqueness of the citizens of one state. The main features of national identity are determined only by national traditions, national education, adherence to religion, recognition and respect for history.

Research Methodology

The methodology of this article is guided by the method of unity of history and logic, the principles of consistency, accuracy, integrity, historical and methodological. The issue of preservation of national, and cultural identity at the stage of development of modern Kazakhstani society is considered from the cultural and philosophical point of view, special attention is paid to analytical and logical approaches at its systematization. These approaches allowed us to formulate topical issues related to national culture, and identity, which are the basis of spiritual renewal.

National identity in the conditions of Kazakhstan's modernization and globalization

One of the most important aspects is the preservation of Kazakhstan's national identity, national, and cultural identity, self-determination in the context of globalization, forecasting the development of Kazakhstani society in the context of modernization of modern Kazakhstan. In the context of globalization, the country needs to integrate into the world economic space, focus on international standards and values. On the one hand, the growth of national, and cultural features, traditions and national consciousness of the Kazakh people are clearly reflected in the Kazakh society. The solution to these problems lies in the need to move to a new social reality, recognizing that we cannot escape the objective course of globalization, while preserving the national cultural core of Kazakhstani society. To do this, it is necessary to identify in detail the factors of strengthening the national, and cultural potential of Kazakhstan in the spiritual, educational, religious, sociopolitical, economical, ethnocultural spheres. At the same time, it is necessary to present imperatives that combine the culture and traditions of Kazakhstani society in the process of development in harmo-

ny with the processes of modernization and innovation. In today's society, the preservation of national, and cultural identity is of particular importance, as it allows to determine the national, and cultural core, nature and philosophy of the people. In this regard, we can agree with Russian writer A. Solzhenitsyn's opinion that "to destroy the population, it must be uprooted" [Krenov 2014, p. 65], because development away from its cultural identity is tantamount to inanimate development. For this reason, the "spiritual" response of Kazakhstan to this is the strategy of conducting the old principles and traditions on a new innovative basis without any obstacles, taking into account cultural unification and cultural differences. Thus, the sociologist Manuel Castells' [1997, p. 298] "future-oriented identity" seems relevant today. The paradigmatic principle of achieving a synthesis of civilizations while preserving cultural pluralism means that the nation and culture are striving for dialogue in the name of the harmonious unity of humanity at stake. Observance and observance of the basic principles of interviewing is an important strategic task, and their solution is to preserve national, and cultural identity in the context of intercultural communication at different levels of interaction. In this way, you can integrate into the realities of modern society. Political, socioeconomically, ideological, cultural-civilizational, historical aspects are an integral part of national, and cultural identity, and now it is necessary to define the role of philosophy in this regard. Because the behind this uniqueness lies the Kazakh content based on the history, traditions and culture of the Kazakh people. According to the American scientist Erik Erikson, one of the main researchers of the concept of uniqueness, the key role in the formation of the identity is determined by a person's attitude to his social environment. In this process, personal characteristics, the diversity of social experiences, recognition of others, their evaluation develops through the cultural tools that the individual receives from the cultural collection in their social environment, thus maintaining its identity and equality with other members of the environment. Changes in the sociocultural status of a person lead to the loss of the former, and the formation of another new identity. Sometimes, on the contrary, "losing himself" leads to deep personal difficulties "[Erikson 1968, p. 158].

The Kazakh peoples to have formed their national mentality and culture for thousands of years, and the philosophical, historical, ethnopsychological foundations have become the basis for the formation of national identity. At the same time, one of the factors in the formation of national identity is historical memory. History has always been an important area of strengthening and developing national identity, along with language. The two are inseparable and closely interrelated concepts. The nation's understanding of its historical epoch passes through their consciousness. Professor M. Orynbekov [1996, p. 121] said that in the minds of the Kazakh people there be a genetic relationship between consciousness and unconscious,

mythological, and modern, which affect the consciousness of the individual, they are archetypes that have survived for centuries and settled in our ethnic consciousness, notion as “Zherana” (Mother Earth), “tribe”, “Ken’ dala” (Wide Valley), “I am Kazakh”. The main feature of Kazakhstan is its ethno-cultural and historical value in the world geopolitics — the spiritual and moral traditions of the worldview, philosophy, life of the Kazakh people in general. Ethical composition is the foundation of traditional Kazakh culture, and this basis has not lost its important role in the development of society. Moreover, in the context of the global crisis, this feature, which is the moral basis of human life, is relevant at the level of the world community. The famous philosopher S. Kolchigin’s opinion, when the focus is on the spiritual side of human nature, the question of “Who am I concerning the hierarchy of ethical values?” the question arises. It also applies to the whole society and ethnic group, “Who are we in the context of moral imperatives?” also raises the question. In this regard, tradition and new are often used as antonyms. However, they are antipodes only in chronological terms, not in essence. Both old and new have their pros and cons. Therefore, it is necessary to take the old, real, spiritual core of the old and add it to the new without breaking the tradition. For this reason, uniqueness, and modernization seem to be contradictory. Uniqueness preserves itself, and modernization presupposes renewal. This means that you need to form and develop your “I”, and only then the “I” will be preserved, and the negative qualities will be eliminated. Only in this case, negative, creative initiatives in the relationship of individuals, groups and societies as a whole begin to prevail. Only in this case, spiritual and ideological unity in human relations is achieved [Kolchigin 2018, p. 36].

The issue of national unity in the modern world is undergoing a radical transformation. Universal ethics, global thinking and global identity are emerging. There are differences in the scientific approach to national identity, and its need in the current situation. One sees it as an obstacle to the formation of global identity because national identity does not contribute to the cultural revival of the modern world. And one, despite the isolation and conservatism of national identity, argues for trying to keep the world multicultural. Opinions on this issue is diverse, and it is impossible to give a single answer to determine what negatively affects national identity, and its benefits for the development of society because each nation has a different level of need for its own traditions, and cultures. Due to the current wave of migration in modern times, even the main peoples of Europe began to pay to attention to national identities. Influence of other cultures Just as the nature of European culture has changed, the national influx of migrants has changed the national image of Europe. New Europeans are not in a hurry to accept and share the cultural values of the indigenous people, but rather try to preserve their national customs, and traditions. As soon as a person’s consciousness is formed, he begins to think about the problem of identification, to distinguish himself from others and to determine

who is it. According to Erich Fromm [1968, p. 59], identity is “the legitimate self-determination of a person”. Moreover, national identity is an important tool for the transmission of cultural experience. Thus, through national identity, the individual, firstly, identifies the ethnic self by comparing himself with others, and secondly, ethnic communities have the opportunity to preserve their cultural traditions, values, and customs. Therefore, the loss of national culture is perceived as a heavy blow [Aliyeva 2016, p. 136].

One of the reasons for today’s rejection of globalization is the threat of a new global culture that has abandoned national culture. In this case, the individual may be trapped in a new system of values that are not familiar to him, and his worldview may be disrupted, affecting his psychological state, leading to aggression and frustration. Cultural uniqueness always comes first in the intertwining of different cultures. It was a means of uniting people in the face of danger. Until the eighteenth century, this issue was only local in nature, but since the colonial expansion it has become a large-scale issue. The colonists saw the Europeanization of the indigenous peoples as a way to educate and develop the aborigines. However, in the modern world, the driving forces of globalization are not individual states, but transnational corporations, the Internet, mass culture and mass migration. And as a result, the arrival of migrants in a new country and the formation of a diaspora without assimilation by local peoples, the culture is not a single entity within a certain territory, but only as a scattered phenomenon, deprived of its national core. This divides nations and changes the concept of cultural space, the common identity. Today, globalization is narrowing the scope of the national question, widening the space of technologically advanced, forming a global culture. National values and traditions are losing their position, and new worlds do not have the roots necessary for identification. However, in the event of disintegration, national identity will be the mainstay of self-determination. Thus, in the modern world there is a paradox: as the impact of globalization increases, national consciousness grows, public interest in the national idea arises, they return to their cultural traditions, and as a result, national identity increases. The famous philosopher Erich Fromm, in his book, “The Destructiveness of Human Anatomy”, noted that the more civilized a society is, the more seductive it is. According to him, as a result of civilization, destructive thinking and acting in society, in short, there are a crisis of values, which is clearly reflected in all aspects of human life [Fromm 1973, p. 164]. The current value crisis is civilized in its intensity and level of spread. It usually does not appear and develop in its historical or natural form. This is a completely artificial, deliberately planned and purposefully implemented crisis.

Many scientists attribute this trend to the goal of globalization. It is a systematic process of infinite development, not subject to the control and regulation of someone. It is obvious that the historical method described by Karl Pop-

per in his book “The Open Society and Its Enemies” is very noticeable in this regard. In this process, to some extent, certain ethnic groups, nations, states, and their conglomerates of any period, which have adopted or implemented the process of formation of world human history, have come to the fore. In this process, the common interests of all mankind are realized. If in the twentieth century, history is determined by the situation around certain nations and ethnic groups (German, Jewish peoples), then, in today’s world it is determined by the features of inter-class relations that promote the ideology of capitalism at the global level. If history in the past was defined by its cultural aspect, today its economic nature is a given priority. These trends are one of the paradoxes of human nature. Although in the past centuries a certain system of values was relevant within the framework of any dominant ideology, in the current situation, it is only a shadow of these values. As times change, governing and interesting groups change, one value system collapses, and the other emerges. It connects the “crisis of values”, which is the common name of this process, with the phenomenon of globalization, which has destroyed national, and cultural borders. The system of common values is a phenomenon that lays the foundation for the effective development of society. In this regard, the role of the great Abay, who raised the issue of values in the worldview, is huge, especially on the eve of his 175th anniversary. One of the main directions of his work is the structuring of this world of values. It is always appropriating to focus on the axiological aspects of ideological and philosophical issues in the work of Abai, a unique, giant, and unique genius, like a golden star on the forehead of the Kazakh people. Society does not stand still, it is constantly changing, and at different stages of its development it experiences various sociopolitical and economic difficulties.

Cultural heritage and the national idea as the protective mechanisms of the challenges of globalization

However, the only way out of these crises are to put the spiritual world in order that is, to turn citizens to spiritual values. Therefore, the world of values is always in the category of topical issues. To form Kazakhstan’s identity in general, it is necessary to intensify the process of formation of Kazakhstan’s identity, this means to enter the dialogue, to integrate into the world cultural ethos. After all, according to modern philosophical hermeneutics, you understand yourself only in the case of mutual understanding, including the experience of other civilizations. It also involves the development of scientific, and cultural heritage of countries that are much more advanced regarding civilization. In this regard, the First President of the country N.A. Nazarbayev. In his program article “Course towards the future: modernization of Kazakhstan’s identity”, called the “principle of continuing education based on the preservation of their culture

and national code” the basis for the revival of the state language, and public consciousness of the citizens of Kazakhstan. In this article, the President proposed to publish 100 new textbooks in the Kazakh language, based on the new humanities education, which is a prerequisite for modern full-fledged education. During this time, 48 textbooks were translated into Kazakh and presented to the public. The formation of Kazakhstan’s identity presupposes a multicultural dialogue, as national cognition is realized through mutual understanding. In this context, in the current era of globalization, the translation of leading world literature into the Kazakh language is a major strategic step in the revival of spiritual values and national consciousness, the qualitative development of science and education. Within the framework of the ongoing political and economic transit in Kazakhstan, President Kassym-Jomart Kemeluly Tokayev also carries out a harmonious continuity in the modernization of public consciousness, based on the Kazakh national identity, goals and values, needs of society. In this regard, his first address to the nation focused on strengthening national identity, and social modernization of all aspects of society [Bizhanov 2019, p. 64]. Modernization itself is directly related to the humanities, so, it is necessary to pay special attention to the training of students in philosophy, cultural studies, political science, sociology, economics, anthropology. The famous French anthropologist Claude Levi-Strauss himself once said, “The twentieth century will be or will not be the century of the humanities”. In general, the question arises as to what we will achieve through this program, the President himself said: “First, we will start educating hundreds of thousands of students at a new level of quality. This means training specialists who are better adapted to global competition in the field of education. In addition, new professionals will become the main force establishing in society the basic principles of modernization of consciousness, such as openness, pragmatism, and competitiveness. Thus, the foundation of the future will be laid in the classrooms of educational institutions ” [Nazarbayev 2017]. Among the translated works is the work of the American scientist and educator Elliot Aronson, which is of special interest to the Kazakh audience, his book “Human Nature and Conduct: An introduction to social psychology”. Because there are actions in everyone’s life, such as how to interact with people around us, how to influence them, or, conversely, how to feel their influence, to get rid of unpleasantness, to learn kindness, to shape your destiny and to communicate. The textbook corresponds to the value paradigm of Kazakhstanis in many respects. This is very important, Because, to be interviewed, it is necessary to identify common ground for interaction. The theme of mutual consent and partnership of citizens from different social and ethnic clusters is closer to the minds of Kazakhstanis, because only through the solution of these tasks will be formed tolerance, mutual assistance and social creativity. Aronson’s work helps to prevent negative actions to preserve

the positive aspects of socio-psychological interaction, and to strengthen the Kazakh tradition and Kazakhstani identity. In this context, “New Humanities Education”, The project “100 textbooks in the Kazakh language” will give a new impetus to Kazakhstan’s culture and strengthen its role in strengthening Kazakhstan’s identity, including valuable works of the world’s leading libraries in Kazakhstan’s educational discourse.

Conclusion

Today, especially in the context of globalization, many countries around the world feel the need for modernization. One of such important issues is the preservation of the state as the main institution of the political, social, and cultural system of society. Because the state is the main guarantor of the rights of citizens, social protection, national, and cultural identity. In the search for identity, it is very important for modern Kazakhstani society to focus on the valuable heritage of its culture, which is deeply rooted in traditions and language, as it contributes to the growth of consciousness, and the formation of national identity.

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Жанабаева Д.М., Даулетова Г.О.

Қазіргі қазақстандық қоғамның даму сатысындағы ұлттық-мәдени бірегейлікті сақтау мәселесі

Өткен ғасырдан бері ұлттық бірегейліктің қалыптасуы мен тұрақтануы мәселесі әлеуметтік ғылымдардағы теориялық және эмпирикалық зерттеулердің негізгі тақырыптарының бірі болып келеді. Аталмыш мәселенің өзектілігі ұлттық мәдени, экономикалық және саяси шекараны бұзған жаһандану үдерістерінің жағдайында бұрынғыдан бетер өзектену түсті. Осы орайда қазіргі қазақстандық қоғамда ұлттық және мәдени бірегейлікті орнату маңызды мәселелердің қатарында болып отыр. Ғылыми мақала осы заманауи қазақстандық қоғамның даму сатысындағы ұлттық-мәдени бірегейлікті сақтау мәселесіне арналған. Тәуелсіз Қазақстанның даму барысында экономикалық, әлеуметтік-саяси тұрақтылық, діни төзімділік, мемлекеттік қауіпсіздік біздің қоғам үшін маңызды құндылықтар болып табылады. Ал этнос, әлеуметтік топтар, адам үшін ауқымды

мәселе – мәдени бірегейлік болып табылады, себебі мәдениеттің әрбір субъектісі өз әлеуетін өзге мәдениеттің субъектілерімен әлеуметтік және мәдени өзара ықпалдастықты жүзеге асыруға тырысады. Бұл жерде олардың әрқайсысы мәдени жаңашылдықпен қатар өз мәдени дәстүрлерін, құндылықтарын сақтап, ары қарай дамытуға тырысады. Сол себептен аталмыш мақалада елдің даму жолы барысындағы қазақстандық бірегейліктің қалыптасуы мен оны сақтап қалу заңдылықтарына ғылыми-теориялық талдау жасалынып, осы үдерістердің мақсаттық бағдарлары анықталып, тұжырымдалды.

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Проблема сохранения национально-культурной идентичности в условиях развития современного казахстанского общества

Проблема формирования национальной идентичности является одной из главных тем теоретических и эмпирических исследований в социальных науках с прошлого века. Актуальность данной проблемы возросла в контексте процессов глобализации, которые разрушают национальные культурные, экономические и политические границы. В связи с этим формирование национально-культурной идентичности в современном обществе является одним из важнейших вопросов. Статья посвящена проблеме сохранения национально-культурной самобытности современного казахстанского общества. Экономическая, социальная и политическая стабильность, религиозная терпимость и государственная безопасность являются важными ценностями для нашего общества в условиях глобальных кризисов. Для этнических групп важной проблемой является культурная уникальность, поскольку каждая культура стремится реализовать свой потенциал через взаимодействие с другими культурами. Каждая культура стремится сохранять и развивать свои традиции и ценности.