

THE WISDOM OF KAZAKH THINKERS AS A TREASURE PRESERVING THE NATIONAL CULTURAL IDENTITY FROM THE NEGATIVE IMPACT OF GLOBALIZATION

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Abstract: this article deals with the issue of national cultural identity, which forms and strengthens national consciousness through historical and cultural values. Historical and cultural values helps a person to fully know his/her history, own traditions, assimilate the cultural values. From education comes morality, national consciousness is formed in a person through this principle. Historical, religious, and psychological factors play a special role in the formation of this principle. These factors are analyzed in the works of philosophical thinkers of each nation and are given as a guide for the well-being of the next generation, the people as a whole. Our article covers the works of Abay, Shakarim, M.Zh.Kopeyev and A.S. Seidimbekov, representatives of the fourth stage of Kazakh philosophy, who showed the way to be inseparable from national cultural reality in the context of globalization.

Keywords: national identity, historical and cultural values, globalization, genealogy, kazakh philosophy.

МУДРОСТЬ КАЗАХСКИХ МЫСЛИТЕЛЕЙ – СОКРОВИЩЕ, СОХРАНЯЮЩЕЕ НАЦИОНАЛЬНУЮ КУЛЬТУРНУЮ ИДЕНТИЧНОСТЬ ОТ НЕГАТИВНОГО ВОЗДЕЙСТВИЯ ГЛОБАЛИЗАЦИИ

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Аннотация: в данной статье рассмотрен вопрос национальной культурной идентичности, формирующей и укрепляющей национальное сознание через историко-культурные ценности. Историко-культурные ценности содействуют в полном познании своей истории человеком, владению традициями и ценностями культуры, зарождая гуманизм и национальное сознание. При формировании этого принципа особое место занимают исторические, религиозные, психологические факторы. Эти факторы анализируются в произведениях мыслителей философов каждого народа и передаются в качестве путеводителя на благо следующего поколения, народа в целом. В статье рассмотрены труды представителей четвертого периода казахской философии, таких как Абай, Шакарим, М.Ж. Копеев и представителя шестого периода А.С. Сейдимбекова, которые показали путь развития национально-культурного быта в условиях глобализации.

Ключевые слова: национальная культурная идентичность, историческо-культурные ценности, глобализация, генеалогия, казахская философия.

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Introduction. At the beginning of the XXI century, humanity turned to a 'changeable integration cycle', which in terms of intensity exceeded previous levels, which E. Toffler called the 'third wave – globalization' [1].

Globalization has inherited itself the asymmetry of unfair socio-economic development and interdependence of the previous era. The dominant feature of World Development is the philosophy of life and the type of society consumption focused on the widespread Western model of the world. As a result, the vast majority of states and peoples faced an objective condition of outsiders and globalization subjects, which updated the problem of preserving national and cultural identity.

The result of the process of globalization can be viewed in two ways, firstly, when a global mentality is formed on the basis of the familiarization with the universal values of behavior and thinking and widespread dissemination of similar features, standards and norms, secondly, the process by which people realize their uniqueness by preserving and developing their identity.

The relationship between globalization and localization was explained by R. Robertson 'with the new concept of 'glocalization', which reflects the current evolution of cultures [2]. Traditional values preserve the ontological treasures that determine the philosophy of a person's life in relation to people. The outside norms and standards are pragmatic, guided by behavior in a certain class of relationships and situations (for example, in economic activity and material consumption, in the field of education, entertainment, etc.).

National cultural identity is the recognition of a person's identity by a certain socio-cultural group and national community based on a universal language, history, culture, which justifies the existence of the nation.

Identity is formed over the centuries under the influence of geographical, climatic, socio-economic, political, spiritual and other factors and conditions. The question of national and cultural identity arises when it is necessary to understand the position of a person, as well as his society in a global state.

National and cultural identity is an expression of the image and lifestyle of the population, its norms, values and mentality, psychological composition, and the idea of its 'originality'. That is, the dignity of the nation determines the meaning (philosophy) of human life, preserving the national instinct, national unity, national identity, spiritual power of the people and the integrity of the country.

National cultural identity allows us to recognize the necessary orientations for human life, meanings that form the basis of human self-knowledge and form the spiritual content of his/her existence. Preservation of national and cultural identity is the preservation and adaptation of the spiritual strength and wealth, cultural identity, socio-cultural genotype and national destiny of Kazakhstan in accordance with the requirements of the time.

S. Huntington believes that 'no matter how much we oppose it (national cultural identity), we cannot avoid it' [3]. Identity is always 'the process of finding what is necessary for life in a rapidly changing world, which considers ways not to 'disappear' among others', establishing a spiritual relationship between the individual and the nation based on a common language, history, culture and state.

According to the Russian scientist R.G. Abdulatipov, 'identity is my name, my last name, my tribe, my people, my homeland, the state and the history and culture associated with it. All these historical layers are in my personal consciousness.' In a time when the form and content of identity are changing, that is, in a time of strong temptation, adjustments are made to the self-consciousness and knowledge of peoples, but the human memory retains the sense of tribal, ethno-national, domestic-civil commonality' [4].

In T. Friedman's language, identity is collected by a person together with language, childhood, tradition, it does not disappear, it is stored in the deep and inner layers of human consciousness [5]. The problem of national and cultural identity in the context of globalization, with all the contradictions about the degree of integration of Kazakhstan into this process, is becoming more and more important for our society, because the change of Kazakh identity in a globalized world leads to its disorganization and delusion.

Main part. National cultural identity allows us to assess the social unity and viability of the national community, determine the reproduction of cultural resources and the ability to respond to many challenges of the modern world.

The study of national and cultural identity allows us to identify several factors of the originality of Kazakhstan's self-knowledge. Questions about the national cultural identity of the Kazakh people are considered in the works of thinkers (philosophers) who lived at different times.

According to the research of M. Orynbekov and N. Baitenova, Kazakh philosophy consists of six stages: 1) the period from ancient times to the IX century-the philosophy of the ancestors of Kazakhs; 2) the philosophy of the Turkic-speaking peoples from the IX to the XV century; 3) the XV-XV centuries include the philosophy of the Kazakh Khanate, which developed in three directions: a) the philosophy of zhyrau; B) the philosophy of biy; B) the philosophy of Zar Zaman; 4) the philosophy of enlightenment of the XIX century its representatives: Shokan Ualikhanov, Ybyrai Altynsarin, Abay Kunanbayev; 5) the representatives of the Kazakh philosophy of the 20-40 years of the XX century: Sh. Kudaiberdiuly, A. Bukeikhanov, A. Baitursynov, M. Dulatov, M. Zhumabayev, Zh. Aimaurov, etc.; 6) Kazakhstan's philosophy in the Soviet Union period from 50th to 90th of the XX century [6]. From each of these periods, there are a lot of information about the past history and culture of Kazakh people.

Historical factor. Kazakh thinkers considered the ways of formation of national identity, respected persons who made responsible decisions during the critical periods of the history of nation, the meaning of land and water names in genealogy, zhyr and tolgau. Among these chronicles, we can mention the work of Shakarim Kudaiberdiuly "Chronicle of Turkish, Kyrgyz Kazakhs and Khans", which gave a special assessment of Alash ardakti Alikhan Bukeikhanuly. In this book, Shakarim Kudaiberdiuly began the history of mankind as a whole by the first Prophet Adam [7]. His contemporary M. Zh. Kopeiulyin in his work 'Kazakh shezhiresi' (Kazakh

genealogy), considered the history of the Earth, the history of the country, the history of the individual in uniform state and in a system of close relations.

Genealogy is a deep concept formed in the Kazakh and Kipchak Peoples, which is the basis of genealogical kinship circulation. The history of the Kazakh people is preserved also in the kui (tune) of dombra. Semiotic analysis in the following works of A.S. Seidimbekov proves this.

Akseleu Seidimbek considered the Legends of Kui in the context of historical periods, combining them with historical data. In this regard, the author was guided by the example of Alkey Margulan, who distinguished Kazakh epics by historical periods [8].

Cultural factor. The concept of culture focuses on the place and role of the mentality in society, formed on the basis of religion and language. That is, to give importance to the structure of the spiritual and material culture of the people, to the scope of their application. According to futurologists such as J. Bell, J. Martin J. Grant, 'the world of globalization is cosmopolitan, it does not pay attention to the peculiarities of national cultures, and the xenocentric, which is indifference to its own culture, promoting a universal, most optimal Western culture' [9, 10, 11].

The concepts of globalization and cosmopolitanism are considered in the works of Abai in Kazakh philosophy. The definition of globalization is defined in the poem by hakim Abai (Parrot bird-colored butterfly): 'the time drags everyone, what soul controls the time? The bad will not be for that time, the time will not mercy them' [12]. The works of hakim Abai raised the question of how to counter globalization and achieve a rational result. In the course of globalization, we have forgotten the main value, and we have focused on the phenomena that remain in the hands of the times, such as he said 'If a lot of people say, he believes, it is sign of an ignorant person' [13]. That is, a person who has lost his cultural roots is subjected to psychological disorganization, and the internal rules are lost governing the rules for achieving the goal.

These issues, which Abai considered, became a topical issue of the works of representatives of the Frankfurt School H. Ortega Gasset, J. Bell, G. Lebon, G. Tard, O. Toffler and others in the 1960s [14].

Conclusion. Representatives of the fourth stage of Kazakh philosophy Abai Kunanbaiuly, Shakarim Kudaiberdiuly, M.Zh.Kopeiuly noted the need to pay maximum attention to human capital in order not to leave the nation in the context of globalization.

According to our thinkers, the right development of human capital begins, first of all, with the correct understanding of religion. To be more precise, not on the external form of the religion, but on the way to achieving the basic 'ihsan' degree. M. Weber's works 'Protestant ethics and the spirit of capitalism' prove that scientific and cultural developments in the Arab Muslim era of yesterday are progress in an environment that believes in true religion [15].

Sociologists such as K. Dobbelaere [16], J. Habermas [17], M. Welker [18] believed that creating a dialogue of religious and non-religious views, simultaneously developing religion and culture and updating them in accordance with the current of the time, as ways to influence public relations are the ways to preserve national identity

In this case, the content of all research works of representatives of the fourth stage of Kazakh philosophy covers the basis of this dialogue. This dialogue is the lever of national spirit and personal unity.

The national spirit is a special character of people, an individual who is not subject to, intolerant to the fleeting habits, things that arise in the spiritual life of a country. The national spirit will be strengthened in a person by the correct knowledge of all types of public consciousness.

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