



MENTAL TYPES OF EURASIAN CULTURE AND CIVILIZATION: RUSSIA AND KAZAKHSTAN

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ABSTRACT

The article is devoted to defining the place and role of the Kazakh and Russian cultures in the civilizational area of Eurasia. Author discusses the choice of models of social and cultural development of the Republic of Kazakhstan in conditions of globalization and localization. Identification of the Kazakh culture is held in the context of its interaction with nomadic, Islamic, Russian, Central Asian and East Asian civilizations. In this article analyses the role of cultural factors in the formation of post-Soviet Central Asian States.

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1. INTRODUCTION

For a better understanding of the specifics of Russian culture and determining its place in supercivilization Asia appropriate to apply the comparative (comparative linguistics) method of the analysis of the socio-cultural phenomena. In the culture of the late twentieth century comparative linguistics is one of the main methods of analysis of cultures and civilizations. For clarity, we present comparative classification of cultural-historical types of Asia and Eurasia in analyzing of Korean scientists G.A. Yugay and M.N. Pak:

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Table

The Principles of Dialogue and Synthesis of Cultures	Types of Cultures
1. Sustainable synthesis, leading to stagnation of cultures	Tibetan culture as a fusion of Chinese and Indian cultures. Byzantine culture as a synthesis world average of East and West. The Soviet multinational culture.
2. Maximum openness in terms of spirituality and closeness in ethnic terms. Flexible synthesis and its assimilated.	Japanese culture Shinto, based on the cult of the gods and ancestors at the national traditions were integrated with mysticism of Zen Buddhism and Western rationalism in science and technology. The number of translated literature, the country is on the first place. Japanese culture is compared with Actinia resembling a flower. Its petals open, capturing preys, and then closes until the prey is not fully digested. Approximately on the same principle of developing Jewish, Armenian and Korean culture. They all share the maximum spiritual openness to the cordon at the same time, the national identity in ethnic terms.
3. Excessive openness to the detriment of their national traditions in the culture	Javanese and Indonesian culture, excessive prototype which resulted in the ousting of Buddhism, shaivism, Islam, Western culture. Western development, superimposed on marginal Eastern culture, plunged the country into total chaos.
5. The self-sufficiency of the great cultures of China and India	These cultures, not meeting worthy opponents, reached an absolute assimilation of foreign cultures. It should be the fate of the former Chinese Jews in medieval China. Some of them were promoted to generals and Ministers. In more recent times, the Jews are the result of mixed marriages has gradually merged with larger Chinese ethnic communities.
6. East-West: dialogue or Westernization?	Western culture, which had a huge influence on the whole world civilization. However, the Westernization of the world was limited to only create the intellectual and technical framework for the dialogue of cultures. Therefore technically and economically powerful West, especially the US, for some time now imports the spiritual mysticism of the East, Zen from Japan, krishnaism from India, Sufism from Iran, etc.
7. Running away from himself, and blushing at the same time a great and self-destructive culture and civilization of Russia	In the world there is no such solid and deep in his spirituality culture, Russian. These traits accumulated in the Russian idea of spirituality of unity, humanity and non-violence. This culture is so highly moral and mystical that strange and mysterious even for Russians, who are used historically to learn from West to mind and reason, not knowing this, what is more important is the combination of mind and heart than heartless mind that can do a lot of trouble in the world (Pack and Yugay, 1993).

One of the ideas, which were united by cultural and social processes in Russia and Kazakhstan, is a socio-cultural concept of "Eurasism". It should be noted that the "Eurasian" the idea is widespread in independent Kazakhstan. On this topic several protected dissertations (E. Saadanbekov, R. Abdrahmanova, N. Arshabekov, N. Kurmanbayeva and others).

Since the 20-ies of our century, he (the Eurasian type of culture) animatedly discussed the largest representatives of the Russian Diaspora, who are in a neutral position of Russia between Europe and Asia saw a defining moment of her spirituality. Prince S. Trubetskoy was even written about Turan element in Russian culture and pan-Russian nationalism.

We can identify the following socio-political Foundation of ideas "Eurasism". First, this idea has emerged as the realization of the difference of Russia from Europe, in the broad sense - Orthodox civilization from Western Christian. In the Western thinking Russia is often not belong to Europe, which borders do not end the Ural Mountains, and somewhere in the region of the Carpathians. For example, F. Nietzsche claimed that after Petrine Russia is a huge middle Kingdom, where Europe seems to revert to Asia. There are real grounds for such allegations, because Europe and Asia are United continent and Russia occupies its Hartland (mid). From this point of view, Eurasia appears before us as a Russian-led special cultural world, internally and firmly United in endlessly and often, of seemingly contradictory the variety of its manifestations. Eurasia - Russia, developing a kind of culture identity. It likes other long-term cultural unity that will tailor each mankind, showing its unity in the mutual convertibility with them, and therefore exercise their human, "historical mission. From this position, Russia is a special world. The fate of the world in the main and most important proceed separately from the fate of the countries to the West of it (Europe), and South and the East (Asia). Special world, this should be called Eurasia. The Nations and the people living within the boundaries of this world, are able to achieve such a degree of mutual understanding and such forms of brotherly coexistence that are difficult for them against the peoples of Europe and Asia.

The main provisions of the socio-cultural Eurasian ideas are the main representatives of the Prince N.S Trubetskoy, P. Savitsky and L.N. Gumilev is reduced to the following points:

-It is necessary to overcome the extremes, as nationalism and cosmopolitanism. Civilization is the highest good, in whose name we should sacrifice national peculiarities is the principle of cosmopolitanism by N.Trubetskoy. The culture with which they are presented under the guise of human civilization, in fact there is a culture only certain ethnic groups Romanic and Germanic peoples. Cultural state of the European people is less favorable conditions than the natural health of Europeans. Europeanization dismembers the ethnic unity of the people, who are constantly exposed to marginalization, "the people who borrowed someone else's culture distinction between "fathers and children" will always be stronger than Nations with homogeneous national culture". Acculturation peoples leads to the isolation of the elite culture from people, Westernization first covers social tops and urban residents. Such a "cultured", "civilized" people deprived first economic, and then political independence, turns into an ethnographic material (compare with modern situation in CIS countries).

- The future of Russian culture in new Eurasianism representing flexible synthesis of Russian culture with multinational cultures in Russia and in the CIS framework. And this is not an attempt

resuscitation of the USSR. L.N. Gumilev wrote: "This continent (Eurasia) for historically foreseeable period teamed up three times. First he joined the Turks, who created an Empire that covered the earth from the Yellow sea to the Black sea. Replaced the Turks, Mongols came from Siberia, after a period of complete collapse and disintegration of the initiative took over Russia: from the XV century the Russians moved to the East, and went to the Pacific. New power spoke thus, "the successor of the Turkic Kaganate and the Mongol ulus" Gumilev (2001) makes a very good point to some culturologists Russia: "it is Time to stop to consider the ancient peoples of Siberia and Central Asia only as neighbors of China or Iran. Uniting Eurasia traditionally opposed the West - Catholic Europe, the Far East - China, on the South - Muslim world (with position of Russian culture).

- With the noosphere positions justifies the Eurasian idea T.V. Vernadsky. From his point of view, there is no natural border between European and Asian Russia. "Consequently, no two Russian "European" and "Asian". There's only one Russia Eurasian or Russia Eurasia" (Gumilev, 1992).

Eurasian idea has been widely discussed in the modern philosophical and other thoughts CIS countries. You can meet the different positions on this issue. Nationalist-oriented leaders tried to disown the Eurasian idea, arguing for the insult to the Russian people the idea of the unity of cultures "metropolis" and "foreigners" to which they belong Turkic-Caucasian peoples (for example, the magazine "Russian Bulletin", articles N. Guseva). Disapprovingly were met by this establishment books O. Suleimenov "AZ I IA" and A. Murat "Wormwood Polovtsian field". The rejection of the Eurasian idea is often covered allegations of pan-Islamic and pan-Turkic threat.

Before to comment further on the basis of the Eurasian idea, consider the popular theory is the teaching of S. Huntington's clash of civilizations. According to this teaching, the border areas of different civilizations are the likely sources of instability and conflict. Kazakhstan on its geo-cultural space is located between the Confucian and Orthodox civilizations. It is known, however, that compared to some CIS countries, and Kazakhstan is a strong socio-political stability and harmony.

This can be explained by many factors. A significant role among them is played and cultural factor. In our opinion, to defining the internal situation in the modern Republic of Kazakhstan significant and extensive group includes representatives of the Eurasian mentality.

Russian influence in Kazakhstan is connected not only with residence in the Republic of large Slavic group (according to the latest data 23-26% of the total population of the Republic), but also to the fact that the Kazakh people for a long time was in citizenship of Russia. The existence of close for several centuries, in the cultural structure of the Kazakh people have been some changes. This process first of all touched upon the language and gave rise to the problem of Russian-speaking Kazakhs (Uighurs, Uzbeks, Tatars and etc.). "If to speak definitively solving the demographic factor among Kazakhs - the loss of the native language is under the direct influence of the language environment, stopped only now and only now beginning to gain strength the process of returning to their native language. Despite the improvement in the demographic situation, in order to accelerate this process, it is necessary in all areas of life (for example, starting from the birth of children of pre-school education, school, a training for work before the official use in each

sector of the state language in our country) to provide effective support. In short, only the combination of active language policy with demographically decisive, favorable changes it can be fruitful, in other words, the parent language can raise only by the power of his father's (demography)"(Tatimov, 2006).

Of course, demographic, and linguistic factors have on the ethnic culture huge impact. However, it cannot be excluded that a large group from the sphere of national culture because of the loss of language. For example, the Scots and the Irish have not lost the national mentality, though, and began to speak in English. Also in our Republic the Russian-speaking Kazakhs and representatives of other Muslim Nations did not go far from national traditions and customs and religious-cultural sphere. Besides, the issue is not on the relative weight and percentage terms.

You can make sure that the cultural system of the Kazakh people of the early twentieth century, there are three beginning. These include aboriginal traditional culture, colonial culture and Western influence. Eurasian cultural type has managed to combine traditional culture with the achievements of Western civilization. Special studies show a tendency of Kazakhs to cultural dialogue. About it in his time said enough and Abai. Only to consider the "traditionalist" as the antithesis of progress and "modernized personality" as antipode would be far-fetched. In connection with this issue, let's consider the following thought appropriate by the head of state: "We have taken away from their cultural roots. But more experienced the effects of other civilizations. Whether it is good or bad is another question,"(Nosarev, 1996).

Similar examples can be quoted from world history. Before addiction Jews had two ways: first, the implementation of irreconcilable zealot tactics complete denial of the culture of ancient Rome. The second is to beat the enemy its weapons, to anticipate his every step and accordingly to prepare countermeasures. This tactic has brought the Jewish culture strategic victory. The evidence of this is today's Jewish culture (Toynbee, 1989).

Similar to this phenomenon can be observed in the reactions of Russia, Japan and China to the Western expansion. Before meeting with the West these three countries in terms of technology were much lower in comparison with him. It is known that after the reforms of Peter I Russia closer to Western culture. Opponents of the reforms of Peter the great - "old believers" and Slavophiles can be estimated as manifestations zealot archaism in Russia.

Japan and China have responded to Western pressure somewhat different. After the level of their material culture by adopting advanced achievements of the West, Japan and China have set a barrier before the European spiritual expansion. This, in particular, in comparison with China more consistently conducted in Japan and as a result it has turned into a country with one of the most advanced cultures in the world. As you can see, there may be different ways to respond to the European expansion. It can be considered that, despite the great sacrifice, the Kazakh people with the honor came out of this historic test. It is wrong to downplay the role of the Eurasian subspecies in Kazakh culture.

Eurasian cultural type is, in the words of Hegel, to "broken consciousness", it ranges between West and East. Ancient example of this tradition can be seen in the culture of the Great Silk Road. But consider Eurasian culture only as a buffer region between West and East would be a demonstration of unilateralism. Because here we are witnessing is not simply relations between the

two supercivilization, and build the model of their unity. In the heart of Central Asia has been of great importance for the world of human culture event.

Undoubtedly, as in the Middle Ages as a result of mergers Hellenistic, Arabic, Persian, Turkic cultures became possible Renaissance, and in the twenty-first century in Central Asia, will start a new rise. Only this requires the unshakable will of the people and the unity of traditions and time.

To determine the mentality of the Eurasian cultural type will try to bring in the table, especially Eastern, Western and Kazakh worldviews and international relations.

Table

Oriental type	Western type	Kazakh type
Microcosm	Macrocosm	Bright World
Virtuality	Rationality	Humanity
Intrasubject	Subject-object	Subject-subject
United world	AC world	Humanized world
Psychology	Technology	Ecology
Mystic	Science	Ethics
Closed society	Open society	Society dialogue
Self-knowledge	Knowing the nature	Formation of a human
Religion	Philosophy	Tradition
Destiny	Activity	Relationships
Idealism	Materialism	Syncretism
Poetry	Prose	Epos
Agriculture	Urbanism	Communality

Definitely, it would be incorrect in the same way to look for these typical characteristics in empirical research. The ideal type is formed not by generalizing empirical manifestations of one particular subject area, but through significant improvement in this area to the rank of the ideal. Consider this: we brought this table to show the potential of the Eurasian cultural type. The transformation of this opportunity into reality-dialectical process.

In Kazakhstan between representatives of the Eurasian Kazakh-type and Russian culture have many common features. But, no matter how reasonable and negatively regarded the Soviet Union, it is necessary to recognize one. Friendship of Nations was not false slogan, and turned into a mental property of ordinary people. For this reason, in March 1991, the majority of the people of Kazakhstan voted for the preservation of the Soviet Union. This should not follow that they are against Kazakhstan gained independence. Representatives of European nationalities who feel that they are citizens of the Republic of Kazakhstan, having the Eurasian mentality, can engage in productive activities in the development of the Republic in a number of civilized countries.

So, we discussed some of the problems of Eurasian cultural type. For realization of the opportunities of the Eurasian cultural type must unite with the Kazakh traditional culture. Otherwise, the Eurasian Kazakh culture will prevail marginal signs.

Kazakhstan still located in Central Asia, and this factor is crucial. Today it becomes obvious that most of the Central Asian States faced with the problem of the search of ways of development and needs to find cost-effective and safe ways of modernizing their societies. That is why the study

of the internal political situation in neighboring Kazakhstan, Central Asian countries is of particular importance from the standpoint of ensuring its security.

Such a definition is largely due to the fact that the transitional regimes of the Central Asian countries have some common features that can be classified as a separate phenomenon as similarity of socio-economic and political systems and societies. It is this internal relationship of the States of post-Soviet Central Asia determines the similarity of the patterns in their system development, which together form the internal factors of stability of their political systems. Regardless of the extent of the presence of these factors in different Central Asian country, the preservation of political stability in the entire Central Asian region in many respects depends on the decision of problems of its painless transformation towards more stable political systems.

Investigation of internal factors of stability in the Central Asian region in recent years among the expert community has received increased attention. With an emphasis on the political aspects of this problem, and first of all on the stability of political systems of Central Asian countries. This is largely due to have occurred in recent years in post-Soviet space events - the so-called "colored revolutions". These events are assessed differently in the expert community, both in negative and positive context. However, all estimates largely agree on two things.

First, from the point of view of sustainability and stability of political systems, the main causes of the color revolutions in Georgia, Ukraine and Kyrgyzstan was the mistakes of the ruling in them power elites. In this sense we can agree with those researchers who believe that the most important factor of "color revolutions" in these countries became widespread discontent (and including definitely in the environment of elites) the ruling regime and the inadequacy of the latter, i.e. the inability to anticipate the revolution, satisfying even the most acute needs of the society. For simmering confrontation "revolutionary conflicts" of the Georgian, Ukrainian and Kyrgyz power elites lacked main incapacity and popularity (Delyagin, 2005).

Second, as many experts believe, "colored revolutions" have become "revolutions in expectations", and "for the little that has been paid a very dear price: crisis and disappointment". Subsequent post-revolutionary experience has shown that, on the one hand, attainment of the "color revolutions" does not guarantee the implementation of more democratic ideas, and on the other "revolutionary rotation of the authorities" leads to the destabilization of countries and entire regions. If Georgia and Ukraine this transfer of power has ended banal redistribution of property in favor of new elites in the countries of Central Asia the impact of "color revolutions" were even more shocking nature. The events in Kyrgyzstan and Uzbekistan showed the destructive actions may have a sudden change of government and that such experiments in the countries of Central Asia can result in serious destabilization of the situation and lead to extremely dangerous consequences, as demonstrated by the events in Bishkek and Andijan (Abrosimov, 2005).

The basic factor of political stability in the countries of Central Asia is the national ideology and social identification. The thing is that in the current socio-ideological development of the Central Asian societies seem to discover one of the main threats to the countries of the region, including the South region of Kazakhstan. This is reflected in the following aspects.

First of all it should be noted that up to the present moment practically all Central Asian society is developing in the conditions of a certain ideological vacuum. Unfortunately, in most of

the countries of Central Asia, the state has been unable to offer any serious basis for the development of identification of society. The company, due to the underdevelopment of the so-called "nation-state" and of the civil society, has no ready ideological models, because the traditional ideologies in most countries are blurred or have yet need modification to perceive them as such. It is obvious that the existing in the region ideological vacuum must be filled with something, and the state seeking the way out of this situation, but serious development paths and the actual ideological concepts are offered.

To accelerate the process of formation of national ideology and national identity in Central Asia could be the development of the ideology of the nation-state and civil society, but until they actually are underdeveloped or do not even exist. In such conditions in the Central Asian societies there are only two alternative ideas - Islamic doctrine and ethnic idea. The protest against the government can only lead to their rapid clearance.

Along with religious idea in the current socio-ideological development of the Central Asian countries is one of the defining continues to be an ethnic component. However, it receives rapid development first of all in those States of the region, where until the collapse of the former USSR almost half of the population were representatives of the so-called non-indigenous ethnic groups with all the ensuing consequences. For this reason, in the beginning of 1990 in these countries has been a rapid consolidation of representatives of the indigenous population around the idea of independence and revival of ethnic identity, culture and language.

This process continues and now, when social and ideological development of the Central Asian societies occurs in conditions of absence of well-organized "nation-state". The fact that ethnic state emerged in the region only in recent times. In fact, the process of forming "nation-States" began only in the Soviet era, and to the greatest extent it was manifested only in Kazakhstan. In other countries the situation is much worse. However, today in the Central Asian countries there is an active search of their own identity, primarily based on historical traditions and heritage.

For successful and timely solve all the above problems today Central Asian countries need to accelerate the long process of paradigm change their civilization development: from sovereignty to implement its own model of modernization. While market reforms, democratization of the system of power, construction of civil society and the "nation-state" may be not a goal in itself, but only mechanisms or methods of constructing such models.

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