

THE NATIONAL IDEA AND MENTALITY OF KAZAKHS IN THE CONTEXT OF THE DIALOGUE OF CULTURES

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Abstract. 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. 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. 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 is virtual) in the works of Kazakh writers who are source materials of this article.

Keywords: dialogue of cultures, mentalities, national idea, multiculturalism, culturological formation, tradition and innovation

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 dialogue rooted 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“ (Batkin, 1986).

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 dialogi-

cal 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: 87).

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 out on 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 cultural, 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 (A.I. 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)“ (Baltabaev, 1997: 69).

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“ (Nysanbayev, 1999: 130-136).

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 sociotics of A. Augustinavichiute – „science socion, socion structure of society and human

nature, the different types of social exchange and different forms of relations between them“ (Augustinavichiute, 1998: 43).

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: 119; Augustinavichiute, 1998: 45–48).

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“ (Rumyantseva, 2002: 55).

Classical sociotics created by Augustinavichiute A., develops and towards differentiation TIMs (Meged V., Ovcharov, A.A.) and towards integration TIMs (Ermak, V.D., Prilepskaya, N.). 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) (Ermak, 2003: 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 activity principle – „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: 53).

In the fairy tale „Er-Tostik“ father of junior daughter-in-law Kenzhekey asked to tell Ernazar – Er-Tostik’s 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 women Zhalmauz-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: 23–37). 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: 80-83). 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 (Gachev, 2007: 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 Energy Lady 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 (Adambaev, 1997: 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 (Kasimd-zhanov, 1998: 80).

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) (Amanzholov, 1998: 253–259).

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). 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.

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 a social-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.

Conclusion

To Kazakhstan as to the young developing state, aspiring to gain high-grade international recognition, such experts are necessary not least. Therefore researches, not only own, but also other ethnic cultures answers trends and inquiries of modern society which can't carry out more intercultural communications on the basis of force, money or at the expense of own natural resources. Research of another's art culture especially important in the conditions of globalization and modernization, for the solution of disputed problems and prevention of such situations both in the country, and in cooperation with other countries.

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НАЦИОНАЛНА ИДЕЯ И МАНТАЛИТЕТ НА КАЗАКИТЕ В КОНТЕКСТА НА ДИАЛОГА МЕЖДУ КУЛТУРИТЕ

Резюме. Казахстан се нуждае от нова национална идея и от ново идентифициране на менталитета. Затова днес казахската национална, но не и националистическа идея, изпълнила своята историческа мисия, трябва да се трансформира в общоказахска и евразийска идея, носеща универсален и диалогичен характер. Основният принцип на националната идея на Казахстан трябва да стане диалогът между културите – крайъгълен камък на всички човешки взаимоотношения. Идеята на диалога е именно идея за срещата на две различ-

ни съзнания, на два различни културни свята, всеки от които заема своето единствено, пригодено само за него място. Националната идея се отличава от близките ѝ понятия като манталитет, национален дух и характер. Националният манталитет, в качеството си на сакрална система на духовно-философски виждания, не почива на фиксираните културно-психологически особености на нацията. Гореизброените понятия могат да се обединят под термина „екология“ на културата и нейния архетип. Менталните особености на казахската култура са добре описани от казахските автори, чиито изследвания са основни източници за тази статия.

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