**Lecture 8**

**Kazakh culture in the context of globalization**

- The role of museums in preserving the cultural and ethnic memory of the Kazakh people.

- The role of cultural institutions in the formation and education of the cult of knowledge, pragmatism and competitiveness, cultural identity and solidarity, patriotism among modern Kazakhstani youth.

- Hofstede's cultural dimensions theory

**The role of museums in preserving the cultural and ethnic memory of the Kazakh people.**

Improvement of cultural policy and preservation of cultural heritage by reproduction in cultural and ethnic memory are an important component of the strategic development of modern Kazakhstan. Today’s state policy is aimed at the development of regions that play an increasing role in the processes of modernization of Kazakhstan.

The concept of memory is one of the most popular and productive for the studies focused on modern cultural states, if the culture is understood not as normative and directive prescriptions, but rather as real, including everyday practices, ways of adapting to challenges of a global nature, as well as local identification strategies and self-description.

History and genesis of the museum business in Kazakhstan are generally complex and contradictory. On the one hand, the State program “Cultural Heritage” has played an exceptional role in support and development of museums and has become a driver in the revival of museum research activities. On the other hand, there is opposition between national museums (Almaty, Astana) and regional ones. While the first, capital museums have the opportunity to actively use the resources of large cities, regional museums of Kazakhstan are in a special locus of problems.

Comparative analysis of the world trends in the museum business shows that modern museums are experiencing literally a boom of revival. Museums become urban creative sites, objects thanks to which regional tourism develops, they create educational programs that can be integrated with the systems of school and supplementary education, can provide additional jobs to certain social groups, such as pensioners and students; through active volunteerism they can develop local state programs.

Methods of delivering the materials and the nature of many exposition practices in regional museums preserve the standards of an enlightenment museum, which were established back in the Soviet period. The core emphasis is put on exhibiting, on the didactics of the oral message, while one of the trends in the contemporary museum practice is transformation of the museum from the exhibition space into a contact space, when visitors can touch the exhibits, when they can “live through” their involvement in certain artifacts or events.

A museum revolution is ongoing in the world, museums become democratic, publicly accessible venues, the concept of a “museum-temple” or a “secure facility” becomes a thing of the past and is replaced by new interactive museums, where technology that popularizes science are now used. Another aspect of comparing the world and local practice is the use of the potential of museums in learning.

Discussions in the dominant discourse about the identity are centered around the concepts of ethnos, language and culture, and therefore state projects whose aim is to frame (form)the national identity as a Kazakhstani identity are the official tools for identity design. First of all, it is the state program “Cultural Heritage” aimed at studying, restoring and preserving the historical and cultural heritage of the country, reviving historical and cultural traditions, propaganda of the cultural heritage of Kazakhstan among the population and outside the country.

Another project on the development of cultural policy that is analyzed in this text is the Concept of Strengthening and Developing Kazakhstan’s Identity and Unity approved on December 28, 2015. The Concept provides not ethnic but civilian understanding of a nation that unites all citizens of a multiethnic and multiconfessional country. The key in the Concept is the idea of the Kazakh nation as a nation of a single past, joint present and unified future.

The new capital of Kazakhstan, Astana, became a symbol of the formation of Kazakhstan identity and unity. The role of the Institute of the Assembly of the People of Kazakhstan (APK) in consolidation of a multiethnic and multiconfessional society is emphasized. All work to strengthen and develop Kazakhstan’s identity and unity will be built under the auspices of the APK and around the nationwide patriotic idea of “Mangilik el”.

The practice of creating the Kazakhstan ideology of national construction based on its own identity and national interests acquires special significance in current conditions. It is the ideology of the new Kazakhstan patriotism that puts interests of every citizen of the Republic in the first place, regardless of ethnicity and religion. The new ideology focuses on the issues of formation of a Kazakhstani nation united by unified ideals and values, the implementation of which will ensure independence and prosperity for the Republic. The practices of representation of the concept of Kazakhstan identity can be seen in the space of regional and national museums opened in Kazakhstan before 1990 and after 1991. Since museums are the very place of memory, the museum keeps a memory of the heritage of the people and can influence a person who visits the museum, including their self-identification, among other things.

Kazakhs are more interested in holy or sacred places now. Interest in holy places has existed for a long time, they were simply not controlled by the state. When mazars, burial mounds, etc. became cultural and historical objects, they fell under the control of the authorities. Since the dawn of time, the Kazakhs worshiped aruahs. Therefore, holy places – mazars, graves, temples, zirats – are often visited to perform any rites or rituals. It can also be considered an element of self-identification of the human.

This is why the places of memory – mazars, mosques, graves, museums – are the main tools for Kazakhstan’s identity design.

**The role of cultural institutions in the formation and education of the cult of knowledge, pragmatism and competitiveness, cultural identity and solidarity, patriotism among modern Kazakhstani youth.**

Cultural institutions are institutions with an acknowledged mission to engage in the conservation, interpretation and dissemination of cultural, scientific, and environmental knowledge, and promote activities meant to inform and educate citizens on associated aspects of culture, history, science and the environment.

*Cultural Centers*

Displaying masterpieces of artistic creation, encouraging creativity, animation and education represent the basic concept on which the cultural centers are based. The main task and function of the diffusion of culture in the cultural center is a choice or selection of content and presentation of

cultural goods from local, national and world cultural heritage. To perform this task entirely there are institutional segments with their own, precisely defined space and activity, a library with reading room, gallery to gallery or museum collection or phonetics. The cultural center usually

found the following sectors: theater, music, art, cultural, literary and social and political science, which through various program activities carried creation, animation and diffusion.

The function of the cultural center should be encouraging the creation and fostering of cultural goods, it should be a center of cultural life in an environment in which their content work will affect the civic education. It will work only by providing adequate space and opportunity to all organizations and associations, artists and cultural workers to implement their programs.

*Theater*

The theater is a collective art and the theater management, diffusion and animation and storage and protection realized by the theatrical work is very important. [Education, A. A. (n.d.). *The Effects of Theatre Education*. Retrieved February 2015, from AATE American Alliance for theatre & education:

http://www.aate.com/?page=effects] The performance begins to live and establish cultural communication with the audience even after its performance, and hence the interest of actors and artists to display their artistic achievements in front of a full hall and the interest of society as much to spread and promote theater culture. Theater occupies important place in school curricula, as a general educational subject, which will contribute to the development of theater culture, but there should be some other forms of popularization of theater in school, such as various types of animation, activation and adjustment of the students for physical and verbal expression, in the same way as they acquire the techniques of singing and painting.

*Opera*

The opera as a musical stage appearance equally deserves study as the theater and the music business. While in theaters is operated with a cast, the opera has singers and dance ensemble, choir and orchestra. Because of this it is necessary to create conditions for the daily exercise of ballet players and singers, not only to organize the work of production of new operas and performances of those who are already in the repertoire. For this reason, the financing of operas around the world is a high rate in the budget for culture. The number of operas is significantly lower compared to the theaters, and recently emerged chamber operas throughout Europe, as significantly less supportive financial institutions.

The opera has a very positive influence on raising the music as well as the civic culture among people, primarily through its way of manifestation. Attending the opera is not only important because of the contents, or the dramatic plot, but because of the interaction of all art forms that include performance. The textual part is a reflection of the thoughts of the writer and he wakes up new thoughts in the reader when reading the case. But the music, especially the scenic one, doesn’t transmit ready thoughts, but causes deep feelings among students, while creating beautiful and extraordinary mood. The substantial part gives a dramatic performance, while all the drama of the literary work is accomplished through music solo arias, duets, trios, etc.

Accompanied by large orchestras, capable through music to enhance the drama and emotions, watching and listening to opera makes it more accessible to fans of this stage-musical art genre.

*Libraries*

The library exists as a key place that provides access to various sources of information, space and equipment and partially or completely covers the material and program costs. The librarian activity occupies a significant place in the cultural development whose priorities are:

- creating the conditions for continuous and appropriate supplement of the library fund in public libraries;

- equipping public libraries with IT equipment and

- securing the paper stock and manuscripts which are materials of cultural heritage. [Education, l. a.-B. (2013, September). *Learning at the library of Birmingham* . Retrieved January 2015, from Education, learning and libraries - Birmingham City Council: http://www.libraryofbirmingham.com/article/learningservices/learningservices]

The basic principle of the libraries has always been to foster the love of reading and its further development. The library as a national network for learning, acceptance and good civic education should always be in touch with the needs of the citizens, to enable cultural values, appropriate to their needs.

*Museums*

The museums as cultural institutions allow citizens to attend public collections and to explore for their inspiration, learning and enjoyment. They represent the cultural institutions that collect, safeguard and make accessible to all citizens art facts and examples. These items are originals, not

copies, through which citizens can connect their cultural history to explore, explain and to use them in a way relevant to their needs. Museums have great importance for the civic education; they provide a unique opportunity for information and self-study, as through life and through educational activities. All of this is facilitated through exposure to materials, research and activities that bring to life the objects and not informed about the lifestyle, ideas and beliefs of the people who made them. [Bader, R. &. (2014). *Building the Future of Education.* Retrieved January 2015, from Center for the future of Museums:http://www.aam-us.org/docs/defaultsource/center-for-the-future-of-museums/building-thefuture-of-education-museums-and-the-learningecosystem.pdf?sfvrsn=2]

*Civic Education*

The civic education, according to some authors, is a process of personality development and preparation of young people for social statements, dialogue and cooperation, based on respect for human rights, the established personal moral position and knowledge of state laws and mechanisms and principles of democracy. [*Граѓанско образование во Република Македонија-*

*Образование за демократско граѓанство.* (1998).Скопје: Филозофски факултет.]

According to Ulrike Scholl, the civic education means “Transfer / acquisition in a formal educational framework of knowledge, skills and values that govern the functioning of democratic society at all levels“.[Волчев, P. (1999). *Образование за демократско граѓанство.* Софија: Центар „Отворено образование“.]

The successful implementation of civic education should provide training of citizens in exercising its rights and obligations under a democratic environment in which they live and work. The aim of civic education is participation of the informed and active citizens who are responsible and skilled in performing thoughtful and effective action. Every citizen in a democratic state should aim to:

- common good;

- broad knowledge and wise assessment of public affairs;

- developing skills for effective use of knowledge and

- protection from attacks on the rights of public or private source. [Petrovski, D. (2003). *Demokratija i gragjansko obrazovanie.* Bitola: Pedagoski fakultet.]

The citizen participation will be fully and effective if citizens possess these values, knowledge and skills. And all this can be achieved through cultural ascent, individually and collectively, because culture is emerging as a fundamental value in the life of the individual and the society as a whole.

Cultural ascent as such can be attained by the citizen only through the cultural institutions.

**Hofstede's cultural dimensions theory**

Psychologist Dr Geert Hofstede published his cultural dimensions model at the end of the 1970s, based on a decade of research. Since then, it's become an internationally recognized standard for understanding cultural differences.

Hofstede studied people who worked for IBM in more than 50 countries. Initially, he identified four dimensions that could distinguish one culture from another. Later, he added fifth and sixth dimensions, in cooperation with Drs Michael H. Bond and Michael Minkov. These are:

1. Power Distance Index (high versus low).
2. Individualism Versus Collectivism.
3. Masculinity Versus Femininity.
4. Uncertainty Avoidance Index (high versus low).
5. Long- Versus Short-Term Orientation.
6. Indulgence Versus Restraint.

## **1. Power Distance Index (PDI)**

This refers to the degree of inequality that exists – and is accepted – between people with and without power.

A high PDI score indicates that a society accepts an unequal, hierarchical distribution of power, and that people understand "their place" in the system. A low PDI score means that power is shared and is widely dispersed, and that society members do not accept situations where power is distributed unequally.

## **2. Individualism Versus Collectivism (IDV)**

This refers to the strength of the ties that people have to others within their community.

A high IDV score indicates weak interpersonal connection among those who are not part of a core "family." Here, people take less responsibility for others' actions and outcomes.

In a collectivist society, however, people are supposed to be loyal to the group to which they belong, and, in exchange, the group will defend their interests. The group itself is normally larger, and people take responsibility for one another's well-being.

## **3. Masculinity Versus Femininity (MAS)**

This refers to the distribution of roles between men and women. In masculine societies, the roles of men and women overlap less, and men are expected to behave assertively. Demonstrating your success, and being strong and fast, are seen as positive characteristics.

In feminine societies, however, there is a great deal of overlap between male and female roles, and modesty is perceived as a virtue. Greater importance is placed on good relationships with your direct supervisors, or working with people who cooperate well with one another.

The gap between men's and women's values is largest in Japan and Austria, with MAS scores of 95 and 79 respectively. In both countries, men score highly for exhibiting "tough," masculine values and behaviors, but, in fact, women also score relatively highly for having masculine values, though on average lower than men.

## **4. Uncertainty Avoidance Index (UAI)**

This dimension describes how well people can cope with anxiety.

In societies that score highly for Uncertainty Avoidance, people attempt to make life as predictable and controllable as possible. If they find that they can't control their own lives, they may be tempted to stop trying. These people may refer to "mañana," or put their fate "in the hands of God."

People in low UAI-scoring countries are more relaxed, open or inclusive.

Bear in mind that avoiding uncertainty is not necessarily the same as avoiding risk. Hofstede argues that you may find people in high-scoring countries who are prepared to engage in risky behavior, precisely because it reduces ambiguities, or in order to avoid failure.

## **5. Long- Versus Short-Term Orientation**

This dimension was originally described as "Pragmatic Versus Normative (PRA)." It refers to the time horizon people in a society display. Countries with a long-term orientation tend to be pragmatic, modest, and more thrifty. In short-term oriented countries, people tend to place more emphasis on principles, consistency and truth, and are typically religious and nationalistic.

## **6. Indulgence Versus Restraint (IVR)**

Hofstede's sixth dimension, discovered and described together with Michael Minkov, is also relatively new, and is therefore accompanied by less data.

Countries with a high IVR score allow or encourage relatively free gratification of people's own drives and emotions, such as enjoying life and having fun. In a society with a low IVR score, there is more emphasis on suppressing gratification and more regulation of people's conduct and behavior, and there are stricter social norms.