**Lecture 9**

**Cultural policy of Kazakhstan**

- Kazakhstan model of cultural policy

- National idea «Mangilik El»

**Kazakhstan model of cultural policy**

The concept of the cultural policy of the Republic of Kazakhstan (state program) plays a huge role in the design of Kazakhstan identity. The assignments of the program are defined as the development of a single multinational cultural space, formation of “Kazakh” mentality and spirituality of the Kazakhstani.

Objectives:

1) formation of spiritual and moral guidelines of citizens, new Kazakhstani patriotism and a sustainable set of values;

2) development of the all-Kazakhstan cultural space on the basis of preservation of national diversity and harmonious development of the culture of the people of Kazakhstan;

3) integration of national culture into the global cultural space, wide promotion of the historical and cultural heritage of Kazakhstan in the country and abroad, formation of its own national brands;

4) creation of conditions for the intensive development of a competitive cultural environment and modern cultural clusters;

5) further preservation and popularization of historical and cultural heritage in the new format “Mangilik el”;

6) creation of bright artistic images embodying the best examples of modernity, remarkable historical events and artifacts, cultural heritage and traditions replicated by all types of genres and areas of art: cinema, animation, literature, painting, etc.;

7) extensive use of the historical and cultural landscape of the country for the development of internal and external cultural tourism (Concept of Cultural Policy in the Republic of Kazakhstan, Astana, 2014).

The debates about the future of the cultural policy and nature of relations between globalization and national identity in Kazakhstan in many ways reflect the essence of the debates on the future of multiculturalism in Western Europe. Like many countries in the European Union – France, Germany and Italy – Kazakhstan has to deal with many immediate and challenging issues: how to deal with ethnic and religious minorities, how to address the changing cultural landscape in the country and last but not least – how to smoothly integrate into the society a large number of recent migrants into the Kazakh society.

The conceptual frameworks of the debates in Kazakhstan are built around two very different theoretical schools: one is the theory of *modernization* and the second is the theory of *multiculturalism*. The concept of cultural, political, social and economic *modernization* through a specific set of state-led initiatives and policies was quite popular in developing countries in the 1960s and 1970s. In the 1980s and 1990s the paradigm shifted and policy-makers in many countries began reassessing the role of the state in the context of free market reforms and the “neo-conservative revolution” in economic thought (which postulated the absolute role of the market, rather than the state). Most of the countries in Central Asia underwent a similar transition, although rejecting the neo-conservative approach and radical “shock therapy” reforms. However, Kazakhstan has probably been the only country which attempted to conceptualize its reforms within the framework of modernization theory.

The concept of *multiculturalism* implies equal respect to various cultures in a society and policies promoting and celebrating cultural diversity and cultural differences by supporting each culture and refraining from both assimilation and segregation (Crowder, George. *Theories of Multiculturalism: An Introduction.* New York: Polity, 2013., Carl A. Grant. *Multiculturalism in Education and Teaching:The selected works of Carl A. Grant (World Library of Educationalists).* New York and London: Routledge, 2014.). Multiculturalism is a reflection of and response to the demographic and especially migration patterns in the 21st century when the urban centers around the world have grown so quickly attracting more and more people into large metropolitan centers from all over the world (Adams, Joseph. *Murdering Multiculturalism: A candid conversation on how cultural and racial diversity is destroying America*. New York: Create Space Independent Publishing Platform, 2013., Murphy, Michael. *Multiculturalism: A Critical Introduction (Routledge Contemporary Political Philosophy).* New York and London: Routledge, 2012). The supporters of multiculturalism suggest that it emphasizes on tolerance and social and cultural engagement, which in turn helps to avoid conflicts and to maintain peace and stability. In the meantime, the critics of multiculturalism have questioned the values of maintaining distinct cultures (ethnic and/or religious) within the modern nation-state institutional and social setting.

The debates about the nature of the cultural policies reveled a deep divide in the Kazakh society about the causes and consequences and ultimately about the direction of cultural changes. Some believe that the government should focus more on strengthening the cultural identity, invest more into the developing national institutions and to help the society, especially youth, in protecting from the destructive forces of globalization. Other groups believe in opportunities provided by the forces of globalization and in integrating the Kazakh cultural universe into the rapidly globalizing culture and making Kazakh art and culture more competitive in the international arena. This camp strongly believes that the Kazakh culture is strong and competitive enough to offer something else to the international audience.

**National idea «Mangilik El»**

**In the conditions of growing globalization, the importance and necessity of nominating the national idea of Kazakhstan becomes clear, thus there is no state that does not need to define its goals and tasks for the future.**

Realization of the principles of Kazakhstan's development strategy in the 21st century requires consolidation of the entire Kazakh society around those paradigms of social development that can form the main content of the national idea. One of the most important paradigms of the state ideology and policy of our state is the formation of a national idea that could mobilize society to improve the quality leap, a real breakthrough in the field of political and economic relations.

**The identification of the system characteristics of the political organization of Kazakhstan in the past allows us to move on to the modern tasks of the modernization processes of Kazakhstan society.** They are defined in the Message to the people of Kazakhstan dated January 17, 2014 «Kazakhstan way-2050»: a single goal, common interests, a single future». First President of the Republic of Kazakhstan N. Nazarbayev proclaimed the national idea «Mangilik El», born of the thousand-year historical experience of the Kazakh people, the Kazakh way, passed over the years of independence.

The idea of Mangilik El is an ideology based on the goals and interests of the Kazakh nation and the national idea of more than one hundred and thirty Nations and nationalities living in our country.

The eternal country is that the state at the turn of the century competes between the major powers and adheres to its own defense policy.

The eternal country is the society of universal labor, the realization that grace does not come easily, the rational education of the younger generation, the unity and awareness of the people, the confirmation of every step of the state. The plan of the nation, comprehensively strengthened the course for the Strategy «Kazakhstan – 2050» urges us to it

7 principles «Mangilik El»: 1) independence of the republic, development of patriotism, 2) sustainable, economic growth based on innovation, 3) secular state, high spirituality, development of moral and spiritual education, 4) national unity, peace and harmony, 5) society of universal labor, development (6) commonness of history, culture, language, development of multilingualism, political culture, knowledge of one's roots, (7) national security and global participation of Kazakhstan in solving global and regional problems, development of co-operation, the ability to compete and the person in demand on the labor market.

In the late XX — early XXI centuries the correlation between the processes of globalization and regionalization has been the subject of numerous scientific discussions. There are points of view that argue the main idea: globalization and regionalization are parts of one whole, and, developing, mutually reinforce. Quite a number of arguments also lie in the other position — there are serious contradictions between these two processes. There is also a third, compromise point of view, expressed by the well-known formula: «Think globally, but act locally».

In modern scientific literature dealing with global and local problems, a similar phenomenon is called glocalization, which is defined as the transformation of the globalization process on a local level. There are several concepts that describe the process of intercultural interaction in the context of globalization. One of them is the concept of Glocalization of R. Robertson. According to this concept, the processes of globalization can not be represented only as the spread of capitalist relations and the cultural homogenization of world space. As in the past, so today globalization occurs along with «glocalization», that is adaptation of the borrowed cultural elements to various local conditions on the basis of the local tradition.

**Culture shock**

Kalervo Oberg who coined the term *culture shock* the mid-1950s, defines *culture shock* as «the anxiety that results from losing all our familiar signs and symbols of social intercourse» (Oberg 1954). According to Oberg, a person is not born with a culture but only with the capacity to understand it and use it. As we grow up in a determined cultural environment and we learn to interact socially in this environment, this culture becomes our way of life; it becomes a safe, automatic and familiar way to get what we want.

It has been evidenced that any person entering a new cultural environment will be exposed to suffer this culture shock. The only variation will be the degree to which this person will be affected. This depends on a series of factors, of which, the most common are listed and briefly commented here:

1. The intercultural experience the subjects have had in the past: travels to places with cultures that are different from their own, relationships with people from other cultures in their culture of origin, etc.

2. The previous knowledge they have about the target culture: the more we know about the place and the people hosting us (their history, their folklore, etc.) the easier it will be to understand the behaviors we observe.

3. The linguistic ability they have to manage in the target culture: the higher the level of foreign language the subjects have the less probable it will be for them to experience misunderstandings.

4. Human values previously learned and developed by subjects: tolerance, respect, etc.

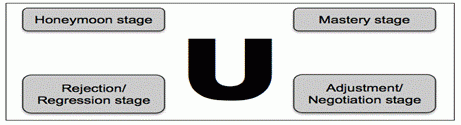
5. The subjects’ personality: confident, open and sociable people will find it easier to establish new relationships with local people who will help them interpret those not very familiar behaviors they will come across in the target culture.

6. Similarities between the culture of origin and the target culture: the more similar both cultures are, the fewer the occasions in which the subject will be exposed culture shockwill be.

7. Geography and weather: certain physical contexts (excessive heights, nearness to the sea, etc.) and climatic conditions (rain, cold, excessive heat, etc.) affect people,specially those subjects that are not used to them. These physical conditions increase the subjects’ discomfort and often make them project and expand all this negative feelings into the target culture.

8. The subjects’ situation in the new environment: are they integrated in the target culture?, are they in a culture-of-origin bubble?, etc.

Stages of culture shock



***Image 1. Oberg’s U-Shape Continuum***

1. Honeymoon Stage: The subject has just arrived in a new environment and is fascinated. All the senses are alert and even the foreign language is understood and spoken better than expected. The subject feels euphoric, energetic, and enthusiastic. Everything is fantastic and the differences between the culture of origin and the new culture are hardly perceived and excused as the defects in the loved person.

2. Rejection or Regression Stage: The physical tiredness resulting from the previous stage appears, issues with the physical adaptation process to the target culture are detected (insomnia, food or water problems, etc.), the subject is exposed to more situations of linguistic intercourse where the level of language may not result as good as it was thought at the beginning, family and friends are missed and a feeling of loneliness and vulnerability hovers around. The differences between the two cultures are evident now and frequently, in the comparison, the target culture comes off badly (everything is better in my country) and the target culture is blamed for all the problems the subject suffers when s/he does not know how to behave in an unfamiliar environment (nothing works well in this country, people is rude, etc.). The subject feels confused, tired, afraid, rejected, lonely, irritable, vulnerable and anxious every time one of these situations is faced.

3. Adjustment/ Negotiation Stage: The subject progressively adapts to the new environment and starts to develop routines (following the same itinerary to class, buying in the same shops, etc.), meets new people who can help interpreting situations that may not be completely understood, linguistic abilities are improved, the city is better known and the subject manages well in it. Of course, the subject is conscious of the differences between the culture of origin and the target culture but know s/he understands the target culture is not bad; it just has to be interpreted with different patterns. There will be things the subject will like or not and also, s/he will know why.

4. Mastery Stage: Not all the subjects spend enough time in the target culture to complete this stage where the subject would become an adoptive cultural native.