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## INTERACTION OF NATIONAL CONSCIOUSNESS AND NATIONAL CULTURE

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The article deals with the essence of national self-awareness and national culture in modern conditions. And also the essence of the formation of national self-consciousness is revealed. National self-consciousness acts as an important factor in the development of national culture. National culture is considered as one of the determining factors of the vital activity of any people, the most important system-forming element of national life, a powerful consolidating force, heritage of both nation and humanity. The main aspects of their interaction are analyzed.

**Key words:** *national self-consciousness, ethnic self-awareness, national culture, national history, cultural activities, ethnic cultures*

Among the urgent problems of modern science is the problem of national and ethnic self-awareness. Thus, ethnology several decades ago stated the transition of ethnicity "increasingly from the material sphere to the sphere of spiritual culture and self-awareness", "mainly to the inner world of man, to his systems of values and orientations" [1, p. 94].

Although in the domestic science of the Soviet period various manifestations of national identity were not given sufficient attention, since the 1960s, the concepts of "national identity" and "ethnic self-awareness" gradually acquired the status of scientific terms. Following A.G. Agaev and other researchers began to include national identity in the number of signs of the nation.

The nation is a collective carrier of national identity. In the process of socialization, the individual acquires the idea of his national identity, the nation to which he belongs (the image of "we"), as well as other components of national identity. Due to this, he is the bearer of an individual variant of national self-awareness, through which he feels a connection with relatives, countrymen, ancestors, feels his roots in history. National self-consciousness gives a person stability, a sense of security as a member of a certain community - the nation.

Individual and collective national self-consciousness are closely connected and mutually enrich each other.

In some situations, national self-consciousness can spontaneously perceive and destructive ideas, moods, and become infected with them. In the conditions of immaturity of civil society and underdevelopment of democracy, a spontaneous mood can be directed to any channel. As a rule, the most valuable, reasonable and paramount ideas for the people, the opinions of individuals, are included in collective national self-consciousness. Thanks to this, it is possible to prevent negative phenomena by correcting the content of national consciousness, active inclusion in it and dissemination through the institutions of education and upbringing, the mass media, etc. ideas of interethnic cooperation, the closeness of the historical past of different nations, the unity of the destinies of modern nations.

As for the subject of national self-consciousness, in the strict sense, this part of the nation is part of the nation that expresses feelings and interests in concrete historical conditions, produces ideas and theories connected with various aspects of the national phenomenon. Thanks to this, the nation realizes its material existence in all its aspects, and its spirituality in all its richness.

Due to the specifics of professional activities, the most representative social stratum, engaged in the formation and development of national self-consciousness, is the intelligentsia, and in some periods of national history - other classes and strata of society.

National self-awareness, as the nation's recognition of itself, its national values, and the individual-the awareness of the latter on the basis of one's own national identity, is undoubtedly one of the most significant components of the national phenomenon. It is formed in the course of national history, on the

basis of national movements, intensive national development, the uniqueness of natural and social conditions, cultural traditions, etc.

In the national consciousness, the people's idea is formed, supported and developed, and about the special that distinguishes it from other peoples.

National self-consciousness can persist for a fairly long time even after the loss of objective forms of national identity.

As the general culture of the nation grows, so does the level of development of its national identity, which does not exclude the process of weakening its individual elements and even their partial loss.

A high level of maturity is reached by a people whose national self-consciousness rises to the realization of the intrinsic value of each individual. His collective self-consciousness does not suppress individuality, does not unify the diversity of views of individuals.

Despite the inextricable link between ethnic and national identity, it is necessary to differentiate these phenomena. The core of ethnic self-awareness is the sense of the community of origin by the representatives of the ethnos and the awareness of the community of language, culture, the past, etc., based on it. In the national consciousness, the topical tasks, problems, goals of the development of the nation, along with the awareness of the community of cultural values, come to the fore.

The ethnic core of national self-consciousness presupposes the preservation of memory, pride in the past of its people, and this serves as a basis for recognizing the subject's belonging to the ethnic community. "The process of globalization generates a wave of ethno-renaissance as a search for certainty and stability through the restoration of the vitality of the roots," O.N. Kozlova [2, p. 76].

In certain periods of development of large, and even less numerous peoples, it is the awareness of the community of the past that plays an important role in the spiritual life of the nation. Such a period is now being experienced by Kazakhstan. The self-consciousness of both individual peoples and the general self-consciousness of Kazakhstan as a whole, in the context of a somewhat protracted transition period and the vagueness of the goals of further development, actively turns to the past, especially to the stages of prosperity, years of glory, military victories, achievements, biographies of outstanding figures. In this way, the national self-consciousness of the peoples of our country and the general self-consciousness of Kazakhstan attain a powerful boost through the activation of the traditional components of its structure.

Among the peoples of economically leading states, ethnic self-awareness is often deeply hidden and the emotional melodies, speeches, realities and symbols of one's own people are manifested as an emotional response. Even among people who have lost many of the features of the traditional way of life and their native language, ethnic self-awareness is often preserved.

National self-consciousness acts as an important factor in the development of national culture. In works until the late 1980's, national culture was most often given the place of a minor sign of the nation. Only a few authors claimed that the peoples are not related to territory, not to economy, and not even to language, but to general culture [3, p. 89]. Today the role of culture is assessed more adequately. National culture is considered as one of the determining factors of the vital activity of any people, the most important system-forming element of national life, a powerful consolidating force, heritage of both nation and humanity.

Thus, national self-consciousness is one of the primary foundations of the unity of modern nations. It belongs to the decisive factors of the consolidation of the nation. Even in such a catastrophic situation as the change of language, the nation remains as long as it retains its national identity.

Proceeding from the concept of culture adopted in cultural science, it is possible to define the national culture as a set of ways and results of the nation's activity, a universal mechanism for its adaptation to the natural and social environment.

National culture is the result of the life activity of the people for the entire period of its development, the experience accumulated over thousands of years, materialized in the objects of work and life, as well as traditions, moral, aesthetic and other spiritual values, customs, rituals, etc. In diverse activities to create, preserve, disseminate and consume cultural products, the nation manifests itself as a subject of historical creativity, realizing its needs and interests. Cultural activity is one of the main goals of the existence of human, nation and humanity.

The social entity that makes the greatest contribution to the creation and functioning of the national culture is the intelligentsia. True, part of it, for example, the scientific intelligentsia, is professionally employed in one of the most international spheres of science. However, for example, representatives of some

humanitarian branches of knowledge, as well as artistic intelligentsia, cultural workers, teachers, etc., devote their activities to the development, study, propaganda, and national culture.

Usually the concept of "national culture" includes, first of all, its spiritual components: language, national characteristics of the psyche, socionormative culture, artistic creativity, etc., paying much less attention to its material components. Meanwhile, both are manifestations of the adaptive abilities of the nation, its creative potential.

In the process of functioning of spiritual culture, humanization of society, harmonization of relations of all social actors, art plays a large role. It is an integral part of the national culture. Art to a lesser extent than other elements of culture, is unified and continues to be the focus of national specifics. It acts as one of the most important forms of national self-consciousness.

The self-consciousness of the nation organically includes national symbols, artistic images of the native nature, representatives of the nation, the surrounding social environment, native melodies, tales, poems, myths, etc., people's ideas about their own national taste and ideal, and much more. National aesthetic taste reacts to the aesthetic qualities of the surrounding world and works of art. Since it is formed mainly under the influence of the usual impressions, the national aesthetic ideal, the typical forms, colors, proportions of the surrounding world, the types and genres of folklore and the professional art of its people, they serve as one of the impulses of creativity and are perceived, especially at first, As a kind of benchmark for evaluation. Developed national aesthetic taste adequately assesses other national borrowing, new, unusual aesthetic and artistic values.

Versatility, emotionality, expressiveness, multifunctionality and other features of the nature of art allow to consider it as one of adequate forms of expression of self-identity and community, including the nation.

National culture is a natural form of manifestation and self-realization of national self-consciousness. It is culture that underlies the national differentiation of communities and national self-identification of the individual. In the national culture, the nation's image of itself, about the specific features of the way of life, character, etc., is objectified.

The formation of national self-consciousness and culture is carried out in close interconnection and interaction.

National self-consciousness can promote the development and even the revival of certain elements of national culture, for example, language, ritual, types and genres of art, etc. In recent decades, thanks to the rise of national identity, positive trends have emerged in the development of the cultures of the peoples of our country, including Siberian ones: the revival of traditions, customs, folk handicrafts, holidays, the resumption of the study of native languages, the revival of publishing activity, the growth of people's interest in their own cultures etc.

In turn, the national culture is the basis and the stimulus for the development of national self-consciousness.

Of course, the concept of "national culture" is broader than the notion of "national characteristics of culture." The proportion of purely national, distinctive elements is relatively low. However, it is these specific elements, as well as the peculiar combination of certain features inherent in a particular national culture [4, p. 13] give it an identity, uniqueness and uniqueness.

To denote the structural elements of the national culture that preserve the identity of the nation, we use, following A.I. Rakitov, the term "core". This core is ethnic, because the national culture most often retains the essential features of ethnic culture, and traditional. The traditional core determines the natural inheritance at each new stage of original elements, their continuity in the development of national culture. In the ethnological and psychological literature, these elements are called an ethnic constant, an ethnic archetype, and so on.

At the same time, one can not but admit that all the richness of ethnic culture is not always the property of every member of the ethnos. As A.A. Elayev, "its content by the majority of the members of the ethnos is realized fragmentarily, in its entirety it remains the property of a few specialists" [5, p. 29].

This does not detract from the self-worth of ethnic and traditional culture. The importance of traditional cultures in the world historical process of L.S. Sysoev opens this way: "Like the genetic program of the population, they reinforce the essential and stable properties, both natural and ethno-social environment" [6, p. 145-146].

The ethnic cultures of the peoples of Siberia, especially the small ones, were significantly weakened and undergone significant deformations as a result of two cardinal transformations that took place at the beginning and at the end of the twentieth century. Nevertheless, their traditional core has been preserved, and now the cultures of the peoples of this vast region focus on the most important spiritual values: peace, restraint, respect for elders, veneration of national relics, authority of knowledge and wisdom, importance of family and kinship ties, etc. In the post-Soviet period, the legacy of figures whose views were not consonant with Soviet ideology is restored, many traditions, customs, elements of religious culture, lost artistic values are restored, and a mass interest in the cultures of these peoples has appeared. In response to the public need, the amount of information on these issues has increased immeasurably. Thus, the space of national culture has become more extensive than before.

The expansion of the social base of national self-awareness and the space of national culture influences the self-awareness of individuals. The activation of collective national self-consciousness leads to an earlier and more dynamic creation of a national picture of the world in the mind of a person, a more distinct idea of the national aspects of one's own self. The individual in this case becomes a subject, on the basis of free choice, actively and creatively forming his own self-consciousness. In turn, the developed self-consciousness induces the person to master the riches of the national culture in a deeper and more diversified manner.

Originality support the aspirations of the nation and its component individuals assert themselves through specific forms of culture, through belonging to a community with a unique value.

If the traditional core determines stability and stability, then other elements of the national culture, which can be called actual, modern (for each stage of development), determine the mobility of the national culture, its ability to produce innovations, and modernize.

Only a holistic, having a harmonious internal structure, a highly developed culture is viable and capable of successfully participating in worldwide processes.

Obviously, the culture of any nation is much broader than the national culture, because includes both international and supranational components. And their share in the cultures of modern nations is increasing, especially in recent decades. Many of these components are necessary for all peoples and meet their own internal needs, being an expression of the common destiny of mankind. At the same time, it is not entirely correct to call, as is often done, the supranational culture of the world, because it does not exhaust the whole content of world culture.

The diversity of cultures in the modern world shows that many nations manage to preserve their identity and distinct culture. "While the economic and political map of the world is indeed almost completely" Westernized, "the cultural map remains to this day what it was before the beginning of Western economic and political expansion," A. Toynbee wrote [7, p. 81]. Of course, the current situation has changed, but the desire of many peoples to preserve the identity of their culture is obvious.

The vitality of the national culture now depends on the optimal combination of the traditional core and the actual layer, on its ability, while remaining original, dynamically developing, adapting or optimally integrating the constantly increasing components of the global, supranational culture. In addition, not all these components acquire any local form: for example, many of the latest technologies are knowingly devoid of it. O.N. Kozlova characterizes some of the features of globalization:

"Globalization is developing due to the growth of the number of connections within the ethnosphere, which leads to densification, greater coherence, interdependence of the processes of reproduction of social life throughout the globe ... Information ... has no country and is reproduced in the Internet space, the most important principle whose functioning is transparency, openness of borders ... As a result, a post-capitalist society is formed as a global world community, in which it is coherent It is higher than differentiation. In it an increasingly prominent role is played by the institutions of rapprochement, association. And at the same time, the attachment, the tightening of people and space weaken [2, p. 74].

Unfortunately, the components of supranational culture tend to dominate over any local, including national, components. It is no accident that many publications refer to the cultural expansion of the West, with which the phenomenon of supranational culture is associated. Thus, V.K. Nazarov writes about "the aggressive expansion of Western mass culture, which leads to the destruction of national cultures, catalyzes the disappearance of cultures of small ethnic communities. World culture is increasingly saturated with ideas, values and norms of the Western way of life" [8, p. 54].

Modern national culture is based on writing, literary language, includes a fairly large national intelligentsia, a system of universal education, special organizations and institutions of culture, all kinds of artistic activity, technical means of production and distribution of cultural products, etc. It is still one of the most adequate and optimal forms of objectification of national self-consciousness.

For the vast majority of the people one of the primary elements of national culture is language, which is considered as marker of nation and one of the main national values.

Consequently, how the national culture influences national self-awareness, and national self-awareness affects the national culture. The nation is the carrier of national self-consciousness. She also creates culture.

The peoples of Kazakhstan for centuries existed in conditions of multiethnicity and mutual influence of different cultures. In such a multinational country as ours, the policy in the field of national cultures should be carried out in a differentiated way, taking into account the characteristics of each people. This will allow at least to return to that level of relative leveling of cultures, which, with all the shortcomings and deformations, was achieved in the Soviet era.

One of the priority areas should be the state's concern to preserve the entire cultural heritage in the face of ever-increasing unification and standardization of the way of life. It is clear that the smallest in number of people are the most vulnerable in terms of loss of national identity. With the massive penetration of dominant cultures or supra-national culture, the traditional core of their cultures and its protective layer, as a rule, are unable to organically perceive and adapt the phenomena of other nationalities mobility, as a result of which identity is lost. Such ethnoses and their cultures require special protection and assistance from the state and the world community.

National cultures that form the diachronic connections of mankind, the world and general Kazakh cultures, which carry out synchronous interrelations of peoples, mutually complement and enrich each other.

It can be assumed that the traditional values of national cultures will remain as the heritage of mankind in the future. National cultures themselves will develop in the form of their predominantly spiritual components, as long as there are languages, features of the psyche and national self-consciousness of peoples.

Socionormative sphere and art seem, perhaps, the most resistant to the leveling influences subsystems of culture, most fully retaining their national identity. Thus, in contemporary art culture, along with the global spread of Western artistic production and the creation in many countries of their own works of mass art forms, there is also an active development of original national artistic cultures, the interest of artists and public alike in the traditional themes, original styles, genres and species art.

In the individual national self-consciousness of a person of the near future, several levels of self-consciousness can coexist: national and any local ethnic variant; these two levels can coexist with the national, for example, common-Kazakh identity. Probably, similar models are possible in the future in the form of coexistence, say, of a national with a larger regional self-consciousness or with an ethnically neutral self-consciousness of the future mankind.

Only subjects with full self-consciousness can act as full participants in the global dialogue of cultures, the necessary identity of which is and will be, in the foreseeable future, national self-awareness.

Prospects for the development of the national self-consciousness of all peoples are largely laid down in our days. They are determined by the leading trends in the development of interethnic and interstate relations, their foundations lie in the field of international law and the national policies of states and national and state entities within them. The task of scientific research is to analyze the current situation and determine the prospects for optimal development.

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## ВЗАИМОДЕЙСТВИЕ НАЦИОНАЛЬНОГО СОЗНАНИЯ И НАЦИОНАЛЬНОЙ КУЛЬТУРЫ

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В статье рассматривается сущность национального самосознания и национальной культуры в современных условиях, раскрывается суть формирования национального самосознания. Национальное самосознание выступает в качестве важнейшего фактора развития национальной культуры. Национальная культура рассматривается как один из определяющих факторов жизнедеятельности любого народа, важнейший системообразующий элемент национальной жизни, мощная консолидирующая сила, достояние и нации, и человечества. Анализируются основные аспекты их взаимодействия.

**Ключевые слова:** национальное самосознание, этническое самосознание, национальная культура, национальная история, культуросоздающая деятельность, этнические культуры

## ҰЛТТЫҚ ӨЗІНДІК САНАНЫҢ ЖӘНЕ ҰЛТТЫҚ МӘДЕНИЕТТІҢ ҚАРЫМҚАТЫНАСЫ

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Бұл мақалада заманауи жағдайларда ұлттық өзін-өзі тану және ұлттық мәдениеттің мәні қарастырылады. Сондай-ақ, ұлттық өзін-өзі танудың мәні де анықталды. Ұлттық өзін-өзі тану ұлттық мәдениетті дамытудың маңызды факторы болып табылады. Ұлттық мәдениет кез-келген халықтың өмірлік белсенділігін анықтайтын негізгі факторлардың бірі, ұлттық өмірдің ең маңызды жүйе құраушы элементі, қуатты біріктіруші күші, ұлт пен адамзаттың мұрасы болып саналады. Олардың өзара әрекеттесуінің негізгі аспектілері талданады.

**Түйін сөздер:** ұлттық өзіндік сана, этностық өзін-өзі тану, ұлттық мәдениет, ұлттық тарих, мәдениет қызметі, этникалық мәдениет