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SOME PROBLEMS OF CULTURAL EDUCATION IN KAZAKHSTAN

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Abstract

The given problem existing in Kazakhstan from long time has been intensified with collapse of the Soviet Union. Kazakh people have felt accruing need of self-identification in new socio-historical and geopolitical conditions. It was especially important with respect to interrelations and interaction of Kazakh people with Islamic, Turkic and Western world. The youth of Kazakhstan especially needed and needs in the light of enormous and amplifying ideological influence from the outside "binding" to own ideals, values and forms of spirituality of Kazakh people, its historically implanted traditions, customs, wisdom of daily life. In question solution a special role is played by education and self-education of youth and, in particular, religious Islamic education. Merits of the outstanding Kazakh poet and educator Abai Kunanbayev in propagation of studying of Russian language and familiarizing through it to the European culture are widely known to the public. At the same time, its follower and relative Shakarim Kudaiberdiev had underlined the importance of traditional belief of Kazakhs-Islam in self-identification and spiritually moral self-standing and nation developments.

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1. Introduction

The given problem existing in Kazakhstan from long time has been intensified with collapse of the Soviet Union. Kazakh people have felt accruing need of self-identification in new socio-historical and geopolitical conditions. It was especially important with respect to interrelations and interaction of Kazakh people with Islamic, Turkic and Western world. The youth of Kazakhstan especially needed and needs in the light of enormous and amplifying ideological influence from the outside "binding" to own ideals, values and forms of spirituality of Kazakh people, its historically implanted traditions, customs, wisdom of daily life. In question solution a special role is played by education and self-education of youth and, in particular, religious Islamic education.

2. Historical aspects of cultural education in Kazakhstan and modern youth

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The Russian and Soviet stages of history of Kazakhstan are the process of acquaintance with European world. Merits of the outstanding Kazakh poet and educator Abai Kunanbayev in propagation of studying of Russian language and familiarizing through it to the European culture are widely known to the public. At the same time, its follower and relative Shakarim Kudaiberdiev had underlined the importance of traditional belief of Kazakhs-Islam in self-identification and spiritually moral self-standing and nation developments. Entrance of Kazakh lands in the sphere of Russian influence in 17-18 centuries has strengthened Islam positions which distribution occurred through the Tatar mullahs with support of the Russian officials who were afraid of strengthening influence of pan-Islamic ideas through Turkey.* The imperial power opened certain possibilities for studying of Islam and Islamic education of people. In order to keep the population of southern suburbs of the Russian empire including the Kazakh population from integration with other Muslim world. The maintenance of Islamic education in Kazakh society after joining of the country to Russia was in many respects carried out by **Tatar mentality and religious learning**. Rod thoughts of Islam were passed through a prism of not Kazakh, but through Tatar view and thinking that should have some negative consequences. During Soviet power division of the state from religion and school from church, the state propagation of atheism up to the collapse of the Soviet Union have left a deep trace in thinking and a life of citizens. This state-party approach was resisted by many parents initiating education of children in the spirit of traditional belief. The youth, thus, had some family possibilities of familiarizing to religions of ancestors.

In the article «the Forecast for tomorrow» the author has visually reflected psychology of the Soviet favourites and has shown simultaneously that the youth never was the passive receiver of influence from the outside: «Youth perfectly sees all. Today it is in a not simply problem situation, but boundary, existential. Under the threat is an existence of the person, its future, its ability of implantation in a reality» and self-standing.

Nowadays Kazakhstan faces a spectrum of possible ways of further movement. From the point of civilization view, it first of all is an experience of the European-western development (a science, techniques, technological vanguard and etc.) experience of many countries has shown that combination of the euro-western civilization with preservation and development of national culture is possible. We should integrate the best achievement of western civilizations without refusing of ourselves, from our Turkish roots and Muslim religion. The modern youth of Kazakhstan in education has stepped far forward in mastering of the western system. However in search of comprehensible spirituality, the clear contradiction between the majority of Kazakh intellectuals of senior generation and modern youth is found out.

Independent Kazakhstan, multinational, multi-religious and multi-confessional adjusts relations with the north and the south, with the West and the East with many cultures and civilizations. In this plan, the possibility of religious education abroad is important for youth of Kazakhstan.

But this opened possibility also generates a problem, as not all foreign educational religious institutions conduct the policy corresponding to the constitution of independent Kazakhstan. Training to Islam is frequently turned to training to political or fundamental Islam, and sometimes worse. In parallel, mass stream of various missionaries, which are inclined to pay attention of Kazakhs more likely to outer sides of religious practices, than on an internal essence of the religion of Islam is observed in independent Kazakhstan. Local, Kazakh spiritual teachers quite often remained helpless under the impact of the Arabian, Pakistani, Turkish and other teachers from abroad, who had much stronger organized and material support, the possibilities of publishing and distribution of religious-educational literature. The thesis of foreign missionaries, who possessed a sufficient experience and possibilities, had opened own colleges and academies, which appeared as the centres of distribution of idea, not always useful for spiritual development of youth of Kazakhstan.†

Some of these ideas and consequence of their distribution among youth will be considered in given article. To note that many consequences of their distribution are faced by Germany where the problem of Muslim "ghettos" and "Islamic islets" are accrued, especially in big cities as Berlin, Hamburg, Munich,

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