

Maintenance of Philosophical, Humanistic and Religious Values of Security of the Kazakh Nation

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Abstract—People have always needed to believe in some supernatural power, which could explain nature phenomena. Different kinds of religions like Christianity, Hinduism, Islam, Buddhism have thought believers in all world, how to behave themselves. We think the most important role of religion in modern society most important role of religion in modern society is safety of the People. World and traditional religion played a prominent role in the socio-cultural progress, and in the development of man as a spiritual being. At the heart of religious morals the belief in god and responsibility before it lies and specifies religious and ethical values and categories. The religion is based on ethical standards historically developed by society, requirements and concepts, but it puts all social and moral relations of the person in dependence on religious values. For everything that the believer makes on a debt or a duty, he bears moral responsibility before conscience, people and god. The concept of value of religious morals takes the central place because the religion from all forms of public consciousness most values is painted as it is urged to answer vital questions. Any religion not only considers questions of creation of the world, sense of human existence, relationship of god and the person, but also offers the ethical concept, develops rules of behavior of people. The religion a long time dominated in the history of culture, and during this time created a set of cultural and material values. The identity of Kazakh culture can be defined as a Cultural identity traditional, national identity and the identity values developed by Kazakh people in process of cultural-historical development, promoting formation of Kazakh culture identity on public consciousness. Identity is the historical process but always the tradition exists in it as a component of stability, as a component of self that what this identity formed.

Keywords—Philosophy, religion, education, culture, human, national value, security, religious value.

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I. INTRODUCTION

CULTURAL identity is the identification with distinctive, unique, traditional (national) culture in which the inimitable cultural world made by people exists. It is necessary to define the cultural identity in terms of cultural individuality.

In the process of cultural comparativistics we can reveal special, typical only to one culture components and tendencies which include a potential of traditional identity. Every culture and every state solves the issue of cultural identity from the position of detection the own uniqueness and own cultural way. Identity is the historical process but always the tradition exists in it as a component of stability, as a component of self that what this identity formed of. The system of values in religious morals is based on universal ideals and values, calls for spiritual improvement of the personality. As considers Florensky P.A., values of culture and religion are congenial because sense of religion to connect God and the world, spirit and a flesh, sense and reality. If values of culture lose sacral measurement, occurs as P.A. Florensky "considers rotting, disintegration and almost already death of human culture" [1]. The religion is not only the instrument of social integration, but also a special way of development of the world. In it the person is turned to the main moral problems of the life and mission, to understanding of the highest meanings and values. It joins the world, its order and its secret, is located in its general context, the content of its communications. And, unlike science, for example, the religion speaks with the person the clear language approached to its concrete and human problems, addressing to his heart, emotions, connecting moral and aesthetic experiences. Therefore religion and morals - the interconnected spheres of culture. Their similarity is most noticeable in spiritual manifestations. At each religion to a greater or lesser extent there is a moral and spiritual beginning.

II. DISCUSSIONS

After all the religion defines not only the relations of the person good luck, but to some extent regulates the relations of people among themselves both in a religion bosom, and beyond its limits. God personifies those moral requirements to which his adherent is obliged to follow. Abu Nasr al-Farabi considered that the religion is view derivative, dependent on the philosophy, adapted for social and moral regulation of

society. The philosophical truth is universal, ways of its symbolical representation are concrete and specific to masses. That is why the various people have various religions though believe in the same happiness. Comprehending happiness in concepts – the wise men comprehending by means of imagination – believers. It sets justice as the prime target of the personality because the highest beginning of a moral consists in knowledge and likening to God, the creator of all things who created the world of people, reported to souls the highest idea about good and justice. The philosopher and psychologist V. Frankl calls God "the personalized conscience". Owing to it the moral beginning already is present at the idea of God. God is by all means allocated with personal moral qualities. The vital need of the person in morals is caused by that the act of man has to be based on idea of obligation. The person has to be convinced that he isn't lonely in the choice that this choice has under itself sufficient moral justification. Each person needs moral authorities which in chaos of the objective cultural facts can tell him internal definiteness and stability. And the religion always was the keeper and the carrier of the highest moral authorities. Religion evolution, formation of its world forms substantially meant movement from the installation "follow system of a ban" to the installations "freedom of choice", "culture of conscience". Traditionally the religion was a spirituality and morals source. At the heart of the cultural values divided by the majority of religions, such universal concepts, as love, hope, the world, justice lie. The moral beginning is brightly expressed in all world religions. Each world religion forms the diverse structure, but all religious precepts contain as the ancient moral standards which have developed still in primitive culture, carrying-out regulatory and axiological functions, and a set of instructions of household character. The moral beginning in Islam penetrates idea of uniform God – Allah, the creator and the lord of the world, an omnipotent and wise being. At the same time God of Islam – a good embodiment. All Sura of the Koran (except the ninth) begin with the words "For the sake of Allah Mercy and Merciful", relying on favor and mercy of God underlie Islamic dogma. The Koran is through impregnated with moral lectures. For example, in Sura 17 it is spoken: "If you create good, you create for yourselves and if you create the evil, for yourself" [2]. It is peculiar also to Sharia – the arch of Muslim cult, legal and moral establishments. According to Islam people "are equal before Allah in humility and obedience". Humility in Islam means humility to person Allah, an established order of things, at the same time, there are the rules allowing the believing Muslim to comprehend the problem and according to it to change the behavior. If the religion surely includes the moral beginning, and in morals the religious moment isn't removable. Here too the feeling prevails over reason and a lot of things are hidden in extra mental, in unconscious and subconscious. Here the belief (trust) also acts as the major abutment. The world of morals is similar to a peculiar temple where the, moral shrines are reverentially honored. Many of them have universal, supranational character, such as

diligence, respect, love, friendship and others. The morals have quite terrestrial roots, however the idea of God leads to that moral values tower, on the one hand, and on the other hand – fear of punishment beyond the grave for obvious and reserved sins – an important factor of perception of the world the religious person. Moral precepts as commands on behalf of God give to moral standards the special importance.

Some researchers of ethics consider that morals and moral are generated by religion and are inseparable from it. Thus refer to the statement of I. Kanta about the divine nature inherent in the person of "a categorical imperative". Refer to the most ancient texts of "sacred books", sated with moral lectures, and that in the itself idea of God and requital beyond the grave influences in the strongest way behavior of the personality, her moral foundations even more often. If to speak about "a categorical imperative", really at the moral person force of internal motivation can force it to arrive in a counterbalance to any personal interests, and conscience torments concerning the offense even hidden from people around, - to cause intolerable sufferings. In it there is nothing supernatural. First, moral motives and torments of conscience are unknown to the person immoral. Moral concepts and feelings – result of influence of a social environment of the personality, her way of life, an education and self-education fruit. Secondly, in itself moral "imperatives", representations and feelings of different times and at the different people are significantly various and depend on various social conditions and changes in society. Ideas of the good and evil, for example, can trade places if in public life there are radical social revolutions. certainly, the extent of influence of religion on morals is very great that allows to speak about existence of religious morals as systems of rules and the norms consecrated by religious institutes and supervised by it. Within religious doctrines many ideas, altruistic by the nature, universal on a moral essence are mature. Manuals of prophet Mohammed are all-human: "Only then make any act if you don't feel a remorse". It is obvious in Islam and moral and precautionary sense of a ban on wine. The same ban is present at the well-known Buddhist ethical principles along with appeals about abstention from causing the evil, from lie, theft, sensual excesses. Religious ethics operate with the whole system of moral and ethical categories and concepts. The theology operates with many categories and concepts of secular ethics (good, the evil, conscience, justice, the benefit, happiness, an ideal, etc.). But their contents strongly contacts belief in god. In religious ethics they turn into attribute of religious morals. Along with use of secular moral and ethical categories religious ethics operate with specifically religious concepts and installations. Their originality is caused by bases of religious outlook. They follow from it and scoop in it the justification. Devotion to God is considered the highest criterion of religious moral. In hierarchy of religious and standard values of any religion the first place is taken by duties of the believer in relation to God. Being inherent in only religious ethics, they are specific. Their transcendental orientation is obvious: human life is projected by them on

divine worship as foremost business for the believer which appears as criterion of his belief in God as concrete expression of recognition of dependence from Supreme, a devotion indicator to it. Duties of the believer in relation to near and far closely contact the principle of love for God. The first is brought from it, obligatory for believers, a duty to love and respect all people. Manifestation of respect and love to people – justice and mercy – locate sacred texts of religion. Love for God – one of the main values of Christian morals. For example, V.S. Solovyev in the understanding of God considers it as the supreme value, and to various forms of love for God carries absolute values: Benefit, Truth, Beauty. They correspond to three forms of God. V.S. Solovyev says that from a triune formula "Truth — Kind Beauty" it is impossible to allocate something one. The truth (science) without good and beauty turns into dry knowledge which can become the evil. Good without truth and beauty powerlessly. It can't check the validity or logicity, and therefore is useless. The art which has been torn off from knowledge and morals, can't help people. For "integral knowledge" categories of the Benefit, Truth and Beauty, so the Benefit – Spirit and Will synthesis, Truth – Mind and Representation, Beauty – Soul and Feeling synthesis are most important. All world process of Nightingales considers as aspiration to perfection, that is to God. The concept Sofia which enters Nightingales into the theology, is a feminine, existing in infinity, or Love. All social contradictions, probably to resolve thanks to service to God. On the basis of spiritual communication there is a society improvement. Establishment in the world of perfect harmony is possible only on the basis of mutual love of God and people. For cultural development of the present it is necessary to consider religious values as many religious truth bears in themselves spiritual and moral potential. In a bosom of religious doctrines many ideas, altruistic by the nature, universal on the moral essence are mature. Processes of religious revival play a special role in the conditions of finding of cultural identity on the former Soviet Union. Today in the conditions of Kazakhstan the religion is not only one of factors of an international consent and social stability, but also one of sources of revival of culture. As marks out A.N. Nysanbayev, in the conditions of civil society of people forming in our republic "has to have the right to use freely achievements not only secular, but also religious culture" [3]. In our republic there is a religious variety therefore the spiritual consent of various religions which passed test for spirituality, internal clarification and rapprochement of positions is necessary. The role of religious values is also great in the course of formation and formation of the modern person as promote education of the person, his formation as the educated, cultural and moral personality. Cultural identity is the identification with distinctive, unique, traditional (national) culture in which the inimitable cultural world made by people exists. It is necessary to define the cultural identity in terms of cultural individuality. In the process of cultural comparativistics we can reveal special, typical only to one culture components and tendencies which include a potential

of traditional identity. Every culture and every state solves the issue of cultural identity from the position of detection the own uniqueness and own cultural way. Every national culture in this cultural diversity appears as interchangeable, equitable, and able to communication and is "desirable" to communication itself. On the one hand globalization threatens cultural identity, on the other hand creates real facilities to the dialog of the cultural identities. Cultural globalization set in front of human the issue of searching of its cultural identity. There are many different modifications of identity: ethnic identity, civil identity, national identity, religious identity. Essence of the cultural identity is that it combines all these modification transformations of identity being a fundamental base for the projection of human in cultural communicative space. In the context of globalization position is appeared and strengthened which considers the preservation of cultural originality, identity as a high display of civilization. The development of Kazakhstan is impossible without studying the history and culture of the nation, without understanding the origins of ethnic development, priority, spiritual, moral values of Kazakh culture. In the spiritual history of ancient Kazakh people deep origins of national identity are laid which compose value-semantic base of historical process and the concrete ethno social reality. Spiritual values, accumulated for long development history of Kazakh culture must compile historical-cultural base of modern culture. Nomadic way of life laid an imprint and defined uniqueness of nation's culture, its mentality, custom and tradition. Spiritual world of Kazakhs inhaled to itself many cultural influences for ages, floating and assimilating it to its aboriginal steppe traditions. These traditions were so stable that neither political catastrophes and wars, cultural expansions of great neighbors (China, Russia), Arabic and Mongolic influences, nor islamization could change them drastically. The reason of these viability and durability seems to lie in that method of management and type of civilization remained practically unchangeable over a period of many ages. Studying the history unintentionally you come to the thoughts how strikingly strong was the wish of our ancestors for saving their traditions, custom, and beliefs. Nomads ardently protected their individuality: did not admit to their mentality the influence of Chinese and Mongolian custom. Spiritual-moral values of Kazakh ethnos reflect such virtues as hospitality, tolerance, generosity, human dialog and etc. This is that core which laid to the genetic memory of Kazakhs and passed from the generation to generation. The Kazakh culture is very reach with traditions. Oral national traditions, creative work of akyns and zhyrau always laid a big educational potential. Traditional Kazakh culture is differed with a high continuity in terms of moral upbringing of the growing generation, spiritual improvement of personality. Exactly oral national creativity was a means of communication of the generation, it laid itself a load of original institute of spirituality and morality, was a means of national upbringing. We can name oral national creativity as an encyclopedia of national life; its works had a huge influence on the spiritual-

moral formation of children and youth. In case of almost complete illiteracy these works played quite important role in formation of the personality from childhood till extreme old age. By means of these from generation to generation fastened traditional values of society. Living conditions, created consistently resettlement necessity from one place to another, produced in nomads an unpretentiousness, belief to the fortune, resolution in the face of danger, which found the reflection in the works of oral national creativity. According to them growing generation clarified to itself what is bad and what is good, accustomed to primordial ideals and values of Kazakh nation. Besides the oral national creativity an important means of national spiritual and moral upbringings of Kazakhs are: music folklore, decorative and applied arts, traditions and custom rituals ceremonies, and national games, traditions of national pedagogy. Such kind of national upbringings as explanation, persuasion, habituation, advice, example-model, edification, approval, gratitude, command, blame, wishes (bata), damnation and others were used. We can define the spiritual culture as a sphere of human activity, involving different sides of spiritual life of the human and society. It presents inner world of each separate people and form of its expression on creating and keeping of spiritual values. Spiritual culture of Kazakh people is one of the important links of traditional culture, disposing of potential spiritual-moral facilities at spiritual-moral and value mind formations. It is very difficult system of features, functioning of which might be comprehended in the context of interaction all spheres of vital activity of people (economic, political, legal, moral), with a glance diversity of manifestations of each. Complexity of spiritual culture system is that it has in its content traditional structural components. Ethnic originality is formed in the development process of national self-consciousness being a reflection of collective activity of human and society, which supposing identification with historical background. It is differed with uniqueness and inimitable of cultural-historic heritage, with means at achievement and conversion of reality, with value-moral orientation. National self-consciousness is, in essence, awareness by nation their own social-ethnic entities, awareness of that what kind of real role he played or in potency can play in history of humanity, what is his contribution to universal civilization. It is awareness its natural-historical right in freedom, independent existence. Ethnos builds its culture conforming needs to acquire spiritual harmony between itself and surroundings and with objects belonging. In other words, national culture in its moral, artistic and aesthetic measuring is figurative model of the universe, space, accepted and mastered by people, world, humanized and its historical environment of existence. The world view of ethnos is produced by means of symbols of common past- myths, legends, and shrines. And together with them rites, customs, popular belief, folklore are emerged which passed on by means of natural abilities of each person- his memory, oral speech and living language, natural ear for music. In aggregate they present spiritual values, peculiarities

and principles of national spiritual culture differing from cultures of other nations. Mythological thinking is an early stage of aesthetic relation to the world. In Kazakh folklore mythologems about world building (the beautiful, harmonious or featureless, elevated or united) are incarnated, closely allied with life conditions of steppe inhabitants. They carried their terrestrial orientation in space and time to celestial world, settled it with animals from their real environment. Natural world, sensory perceptual- one of the foundations on which national perception of the world of nomads is grown. Every nation has its landscape, in perception of which its cultural traditions are interpreted (steppe and mountains). Esthetic world of nomads absorbed itself generally ideal types of arts, which did not tied to objects, did not fastened to things. In the ancestors of Kazakhs, subsequently at the Kazakh ethnos poetry and music are become as them. Characterizing the special position of separate arts (music and poetry) in national culture of Kazakhs, it should be remembered that the conditions of nomads' camp supposed the manufacture of rituals and rites, directed at active integration of ethnos. From myth and epos descriptive manner of tale, meditative relation to the nature, space, human, poeticizing world order, conception about the beautiful as commensurateness, metaphorical and hyperbolic of artistic consciousness, culture in whole, contrasting picture of being, respect to the word, moral values of culture were entered to flesh and blood of national self-consciousness of Kazakhs. Epic heroes, folkloric topics are become a poetical symbolism of the national consciousness of Kazakh ethnos. Organic linkage of folklore and national tradition with literary artistic creativity created a distinctive aura of transmission and accumulation of the mythological and epic motives with Kazakh national mentality. Myth modernity is being sung with the world of ethnos- human world, human work greatness, belonging to this ethnos; nature is appeared a field of human activity, this is life itself in solid with individual, linkage of the present and past: "landscape" myths allow to feel the connection with history. The time of the national culture opens diachronic cut of cultural-historical evolution, fixes the specifics of correlation "time-nature-society-human", the specifics of junction of the objective and subjective temporal rhythms of vital functions, how they are differently revealed in different civilizations, within the scope of concrete historical time. Within the scope of local society there are always arrhythmia, discrepancy of temporal form and existence of its constituents: individuals, their vital functions, conditions of these vital functions exist. The time of the national culture is multiple: person masters rhythms of own, natural and social being, retrospectively and perspective. Reversibility of time can become means of unification of non-contemporaneous cultural phenomena, enriching it. World symbolism in Kazakh prose orients at values of traditional world-view, first of all at contemplation as method of relations to the world and with world. Contemplation as primordial cultural tradition of Kazakh ethnos assumes a multilevel content. This is a method of mastering the nature, and perception of amenities of

Universe, its endlessness, and awareness of movements. In the capacity of ideal presents not seclusion of culture from vital world of human. All-embracing ideas of national consciousness value of traditional sense are idea of communication perceiving as creative beginning. The main point: human acts must inspire it, in aspiration for this laid irresistible inclination of person leave from chaos to harmony, from shadow to the light. Originality way of live of ethnos in many respects defines and originality of its artistic thinking. Dependence of Kazakh language accurately, dependence of figuratively-speech means from world-view and perceptions of the world of nations are displayed practically in all spheres usage of tropology. It is told at sound nature of speech, at spatial designation. Tracks of national thinking form, purely Kazakh notion and presentations are visible in locution, metaphor, Kazakh poetry about earth and water, about steppe and mountains, about nature and nomads' camp. Thus spiritual world of Kazakhs is passed in steady, habitual for traditional consciousness and folkloric traditions of epithets and turns: white ray, light wish, heart blessing, moon, white cupola and etc. In addition to that- black earth, black night, black stone- words, making emotional painting and perception. In language used comparison bound with phenomena, most near to mode of Kazakhs, - with nature, livestock, and in general animal world. Hyperbole is one of the traditional accepting of Kazakh epos. Features, inherent in ancient oratorical art of Kazakh, - long approach, hint, allegorical, and sometimes direct speech – presented practically in all literary work. The history of Kazakh poetry-obvious evidence of that how traditional notions of ethnos reflect life, actions, sense of individuals with traditional forms. Reflections, edifying maxims, morality questions (good and bad), family, mode, relation to the woman are prevailed in it. To the social problematics Kazakh poetry turned considerably sparsely, only in special historical periods, for example, in a period of peasant rising under management of Isatai Taimanov and Makhambet Otemisuli and, in an epoch of Abai. During such periods social interests of poets become aggravated (Buhar, Shortanbai, Murat, Sherniaz, Makhambet, Suinbai and others). It gets thematic riches only in times of Abai and Altynsarin. Worldly philosophic, didacticism of the Kazakh poetry have predetermined its function of the compiler of traditional sights at humanity, nobleness, harm, violence and etc. Childbirth and genres of the Kazakh literature have their folklore and mythological memory. Folklore products stand and at sources of the Kazakh novel originating from the national epos, focused on complete coverage of a life, historical event. Its originality is that novel formation went through folklore, the oral and written literature, the leading part in which was played by poetry. From aesthetics of folklore, the aesthetics of the collective creativity expressing estimation by traditional consciousness fine, tragical, invented and etc., the Kazakh literature has come to formation and development of individual creativity. In the context of formation of the Kazakh statehood for the people such concepts as ethnic unity, honor, justice, tolerance, endurance,

patriotism, good birth and others were come out as a valuable senses. All Kazakh zhirau of that time sang in their poems and poetries heroes which fought for the native soil, their courage, heroism, and justice acted. The indulgence or tolerance is one of the basic categories, opening the valuable maintenance of Kazakh moral culture that means patience, endurance according as in what word-combination it is applied. For example, if it is used in economy, then it develops with labor of people in creation of economic resources, mining sources of a material benefit, that it shows results of a combination of patient work with endurance. If this concept is applied in religion, then it means a toleration, the patient relation to the representatives and values of religious culture of the other people and etc. Tolerance as the ethical category can successfully be applied as concept of moral culture and means tolerance in interhuman relations to the perception of good and harm, as nobleness display in relation to weak and unfortunate; it is perceived as endurance in struggle for justice, approach realisation to the realized combination of interests and the rights of each person with interests and the rights of a society, collective at regulation of behavior of people. By means of oral poetic creativity these qualities took root in people, and not one generation was brought up on wise and truthful examples of their ancestors. It was transferred not only experience of past years, but also specificity of thinking, feature of mentality of the Kazakh people, in this case patience and endurance were taken root. It is possible to assume, that for traditional Kazakh culture tolerance is characteristic initially. In the context of a nomadic cattle-breeding housekeeping, the adaptation to the natural conditions of sharply continental climate, weak security with atmospheric precipitation and other water sources, characteristic for the territory of steppe, semidesertic and deserted zones of a moderate zone of Eurasia, preservation of vital live and material property did not happen, it considers, without endurance and patience. Therefore as the concept realised valuable, having necessary basis has the right to the statement in a life. Moreover, with this concept also all spiritual and material riches of the nation were penetrated. To keep its unique culture in heavy natural conditions the people could owing to such human qualities and the most important thing to realise this quality. «The direct affinity of Kazakhs to the nature, - writes M.Orynbekov, - the affinity from an emotional position to the observable, to the perceived world has found the reflexion in understanding by them its inner world, the moral beginnings of existence» [4, 87]. Blood as the ethical-valuable category, reflects a daily life and a life of Kazakhs. In creativity of akyn-zhyrau the concept of blood is interpreted in various semantic variants. Its concrete displays can be: a worship for spirit of ancestors; performance of their duty before parents or tutors; recognition of the elder brother as support; respect to mothers of the son-in-law; recognition of the son-in-law as native son; especial honoring of the daughters, sisters, as a future mother and etc. Value of this category for the Kazakh traditional culture consists that in it interests of human dialogue in system of patrimonial and

genetic relations are revealed. The concrete historical form of blood is position about a family tree - seven generations of ancestors. Reflexion of continuity of the traditions and the requirement of an establishment of harmony in the social environment based on a family tree, promoted their valuable understanding. Blood as defining the valuable characteristic of people carried out functions on preservation and development of a worthy Kazakh society, focused it on estimation the personal qualities promoting formation of high morals. Considering the valuable maintenance of ethical categories of moral culture we have possibility to define distinctive features in mutual relations of the people, promoting preservation and augmentation of a cultural heritage of the Kazakh people. As Nysanbaev A.N. marks many thinkers of the Kazakh nation in the creativity to the problem of spiritually-moral values took away the important place and their ideas «are a source of revival of the Kazakh national culture and spirituality in the beginning of XXI century» [5, p.49]. In the creativity of Al-Farabi, for example, its vision questions about good, justice, morals were given. Abu Nasr al-Farabi considers spiritual revival of the person through formation of its virtue. Under concept of virtue the thinker integrates the higher values of the person. «And this person thanks to that what is poured from him to his perceiving mind, becomes a wise man, the philosopher, the owner of perfect mind, and thanks to that what is poured from him to his ability of imagination, - the prophet, the prophet of the future and interpreter current private events - all these thanks to that existence in which he cognizes the divine. The similar person possesses the higher degree of human perfection and be at the summit of happiness. That person is that, who knows any action, with help of whom it is possible to reach happiness» [6, p.11]. At the monument of Turkic culture «Diuanı lugat at-Türk» of Makhmud Kashkari ethical values and the norms of behavior, specific world-view of the Turkic people in XI century, drawing out all previous heritages of ancestors were imprinted. Kashkari pays attention not only to importance of knowledge, education, morals in a public life of people, but also to the language role as the powerful lever in regulation of relations between clans. The native language, according to M. Kashkari, is an important means of dialogue and rapprochement of the Turkic people, the concentrated expression of social and spiritual experience of the nation. Today this thought of the scientist is rather the actual, in the context of sovereign Kazakhstan. Certainly, it should not be absolutised a certain positive lines of ethnic culture as in the modern world the individual is tightened in the space of identification, created not only by values of traditional culture, but also by global tendencies of development of a universal civilisation. But, nevertheless, time has come to define all completeness and the luggage of the cultural wealth accumulated in ethnocultural space throughout long history. Exactly the development of the spiritually-moral values is the obligatory basis for the creation and formation of the national identity, will provide constructive prospect of a modern Kazakhstan society.

Scientific searches and culture development show, that it is necessary to search for roots of cultural wealth in bowels of a human life, in ethnic culture of the people, its mentality, in the morals bases. As a whole, the fundamental basis of this phenomenon is made by the various factors interconnected among themselves promoting formation and development of spirituality, to which concern: erudition, humanity, morality, an aesthetics, the philosophical and psychological bases, art and creativity. Revival of the national valuable priorities is possible only through spiritually-moral updating and formation of bases of moral qualities of each separate person. Cultural identity plays the important role in culture, because an identification himself with culture represents the person as the creator of culture, so also the creator of dialogue of cultures which is today in the conditions of globalization way of existence of cultures and the person. Dialogue the East-West is a dialogue of cultural, of east identity and western. In those and other traditions, despite of all distinctions, there is an understanding tendency. If to capture the periods of development of culture and the well-known representatives of culture the general universal tendency - identification in the context of cultural identity is come to light. The cultural communicative space - the world of various languages, the cultural national worlds - forms installations of our consciousness on dialogue of cultures. In the course of intercultural interaction there are reception, acculturations, cultural diffusion and set of processes which generate interaction mechanisms, mechanisms of cultures adaptivising. The humanism in dialogue of cultures is recognition of originality and variety of cultures. Each culture is represented a complete organism which possesses both an openness, and closeness. Otherwise cultures would be dissolved in each other. M. Bakhtin asserted, that «another's culture only in the opinion of other culture opens itself more deeply.

One sense opens its depths, meeting with other, another's sense, between them begins as if a dialogue which overcomes isolation and unilaterality of these senses, these cultures ... At such dialogical meeting of two cultures they do not merge and do not mix up, each keeps its unity and open integrity, but they are mutually enriched »[7, p.354]. Cultural identity searching is adequate response to modern cultural processes, that not to lose itself in this cultural variety, it is necessary the support on fundamental essence of its culture and the language in which the cultural sense of being contained. In Kazakhstan during the epoch of formation of the sovereignty and independence definition of own cultural identity is remained as an actual problem.

III. CONCLUSION

The goal of this study was to present an interesting and important dimension of national culture. We believe that we have achieved our goal. Although our study is not perfect, we did obtain a version that is close to the original. The present study offers a further contribution to a theory of religion notion. People have always needed to believe in some

supernatural power, which could explain nature phenomena. People have lived, owing to religion, in hope of better life, which would come after suffering on the earth. Nowadays, in spite of advance in science, many people still need to believe in God, who they can speak to and who can help them in difficult situations of life. They want to meet with the others in the churches, temples or mosques and long for feeling of safety among the believers and in presence of God. It is, I think the most important role of religion in modern society is safety of the People. World and traditional religion played a prominent role in the socio-cultural progress, and in the development of man as a spiritual being. Religion is a universal phenomena.

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