

G. Yessim, M. S. Sarkulova, A. Zh. Amen

L. N. Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan

SYSTEM AND GENESIS OF ETHNIC DIASPORA CULTURE

Abstract. The problem of the historical formation of the culture of ethnic groups and the identification of their specific features is very urgent, since the diaspora culture is able to significantly transform depending on environmental conditions, among which socio-economic and ethnopolitical ones can become decisive. The result of transformational processes in each case can be individual, therefore, studies of specific conditions and the specifics of the formation of a culture of ethnic diasporas are quite significant. A theoretical study of the features of the historical formation of the culture of various resettlement groups makes it possible to identify possible common structures in the model for studying such phenomena, to study the features of intercultural dialogue of diasporas, and, as a result, to predict the results of intercultural dialogue of diasporas with the environment, thereby ensuring the comfortable functioning of the diaspora culture as a whole.

The relevance of the topic in practical terms is caused not only by the increased needs of representatives of different ethnic groups and diasporas to preserve their culture, but also by the desire for its development, the formation of stability in it.

The article builds the logic of the concepts of culture-ethnic culture - culture of the ethnic Diaspora. The culture of the ethnic Diaspora is studied as a specific way of people's activity to preserve and create a set of cultural elements and structures that have ethnic specificity, and by performing ethno differentiating and ethno integrating functions, contribute to the awareness of their unity by various, often dispersed, parts of a particular ethnic group.

The article describes the features of implementing the main functions of the culture of the ethnic Diaspora: ontological, aesthetic, sociological, historical, reflexive, axiological, ethical, communicative, and psychotherapeutic.

Key words: diaspora, culture, transcultural, cultural system, traditions, genesis.

Introduction. The process of forming a diaspora culture, like any other phenomenon, requires a comprehensive and comprehensive approach to its study.

The basis of the study is a general scientific system approach to the study of the problem. This allowed us to consider the object of study as a whole object consisting of closely related structural elements. At the same time, a systematic approach provides the key to the internal mechanism of culture and allows you to enter the content sphere of cultural dynamics.

The following periodicals were actively used in the consideration of issues related to the methodology of the study of the studied phenomenon: Society, Diaspora, Science and Life, Questions of Philosophy, Social Sciences and Modernity, Philosophical Studies, Policy. The results of the analysis of domestic and foreign periodicals are used in the study. Since the peculiarity of all newspaper publications is that they cover current issues of readers' lives, articles have become an important source of research on the importance of the formation and development of diaspora culture for science.

When considering the culture of the ethnic diaspora, it is firstly necessary to reveal that the culture of the ethnic diaspora is an organizing force as a system that seeks to overcome chaos and self-defense. At the same time, it is necessary to take into account the essence and dialectic of life, that is, to consider the peculiarities of the cultural structure of the ethnic diaspora, its possible modifications within its boundaries. The type of system is very important in this regard. Since the culture of the ethnic diaspora is an open system, it is necessary to use a certain code that allows for intercultural communication.

In order to consider the culture of the ethnic diaspora as a system, it is necessary to create a logic of the relationship between the concepts of culture - ethnic culture - the culture of the ethnic diaspora. Today,

one of the methods of defining culture is the method of action, which interprets culture as a special way of human activity [1].

This article distinguishes between the concepts of ethnic culture and ethnic culture. Traditionally, ethnic culture is defined as the individual elements, local groups, ethno-social organisms, etc., regardless of whether the various elements and structures of this wealth have a specific ethnic color or are ethnically neutral. The whole set of cultural heritage inherent in these ethnic groups is combined. Ethnic culture refers to ethnic differences by performing an ethno-differentiating function within the opposition of "we are not us" (or "ours is not ours") is understood only as a set of cultural elements and structures. The main task of ethnic culture in today's context is ultimately based on the conditions and opportunities to maintain historical continuity in the socio-cultural development and restoration of cultural patterns that reflect the ethnic identity of the relevant groups of the population [2].

Consideration of the features of the system of culture of the ethnic diaspora is possible by considering the structure of ethnic culture. The universal conceptual model of the theoretical analysis of the culture of the nation shows that the structure of ethnic culture consists of three main components: the core, the elements of ethnic culture and the protection belt.

Discussion. The core of ethnic culture is formed throughout ethnogenesis, protects ethnic culture from disintegration, determines the amount of infiltration from other cultures. The kernel is a special key element of the system and includes:

- a) information about the system (system memory);
- b) the main energy potential of the interaction of system elements;
- c) consolidates the communication processes between the elements of the system.

It consists of two main structures: the first is characterized as constant and unchanging and also performs the function of the nucleus, the second acts as a "catalyst" of the interaction between the nucleus and the periphery, so it is mobile and variable.

The system kernel performs three main functions, which provide the following interactions:

- system and external environment;
- internal elements of the system;
- structures of the first and second functions or "catalyst function" [3].

Elements of ethnic culture - components of culture: law, morality, religion, art, science, philosophical forms and protection zone - ways of preservation and development of ethnic culture in time and space (traditions, customs, traditions, way of life, etc...) together form the peripheral sphere, which feels the organizational and regulatory effect of the system kernel only partially (temporarily, fragmentally). The protective belt of ethnic culture consists of social, intellectual and moral traditions. It protects culture from disintegration and transformation, as well as provides adaptation mechanisms that allow culture to adapt to changing conditions. Among the elements of ethnic culture (morality, religion, law, philosophy, art) differs dominant (all or some elements of culture), the spiritual potential of the whole nation, the worldview is reflected in this dominant.

Two main functions of culture can be noted:

- to provide society with all the needs for a successful fight against nature, to constantly increase its level of non-anthropoc [4];
- increase the efficiency of mechanisms to ensure their mobility, resilience, productivity, increase the efficiency, i.e. continuous self-improvement. Recognizing these two important functions as primary, they fully reveal the essence of ethnic culture (ontological, aesthetic, social, historical, reflexive, axiological, ethical, communicative, psychotherapeutic).

The ontological function determines the dominant model of the world (view of the world). Here, culture intuitively identifies and systematizes the laws of origin, development and functioning of the world and its individual elements.

The aesthetic function is realized through the formation of ethnic notions about the beauty, harmony, kindness of this world.

The social function ensures the relative integrity of society. In ethnic culture, criteria for conformity to gender, age and social status are developed and clearly observed.

The historical function is based on the nation's ability to see itself over time. The historical function ensures the formation of public consciousness, because any system of views on the world and the place of

man in it is based on his historical experience. This experience reflects the nature of the spiritual and material values that dominate society, as well as their hierarchy. Knowledge of the past is a necessary component of the culture of society. A person's future depends on his ability to store information about past historical events, to evaluate them correctly and to learn from them.

The reflexive function is realized in the implementation of ethnic identification and ethno-differentiation processes at the individual and ethnic levels.

The axiological function of ethnic culture is the constant production of the values of life and development of the ethnos. Ethnic culture itself can be a value for a nation in difficult times.

The ethical function is to develop a "moral code" that includes the moral norms of the people, which includes universal human moral norms.

The communicative function consists of regulated rules of ethnic relations at all levels (from space to interpersonal).

Psychotherapeutic function provides the mechanisms of social stabilization. Such mechanisms are, first of all, customs and traditions.

Let's look at the culture of the ethnic diaspora as a system, showing ethnic culture as a system.

To clarify the concept of diaspora culture, we need to define the concept of diaspora. The concept of diaspora was originally b. with. e. It was used in the 6th century to mark the phenomenon of the settlement of Jews outside Palestine. There is no generally accepted definition of the diaspora today. To describe it, try to identify significant, characteristic features:

- Scattered location to the homeland, often due to violence;
- Expansion of lands abroad in search of work, for commercial purposes or to satisfy colonial ambitions;
- collective memory and mythology of the lost Motherland; idealization of ancestral heritage;
- long-lasting strong group ethnic consciousness; unstable attitude to the owner-society;
- a sense of solidarity with their ethnic compatriots in other countries;
- Opportunity for a creative and prosperous life in tolerant host countries [5].

Let us consider this basic fundamental systemic quality of the culture of the ethnic diaspora.

1. The organization of the culture of the ethnic diaspora determines the coordination of actions of the whole system due to the accumulation of functional resources of the elements of this system, which allows to resolve the contradictions that arise in the system.

2. The integrity of the culture of the ethnic diaspora is determined by its ability to maintain its qualitative characteristics in a changing environment. Integration is one of the most important components of integrity that ensures the integrity of its parts. As a result of such integrity, the properties of the parts change and look qualitatively different, which is characteristic of a particular integrity and differs from the properties of its individual elements. Integrity is reflected in the activity, ie the self-propulsion of the system.

Stability is an important component of the integrity of the culture of the ethnic diaspora. This is the system's ability to withstand destructive effects. One of the aspects of integrity is the hierarchical connection, which assumes the vertical alignment of the levels of the system and its elements.

3. The complexity of the culture of the ethnic diaspora as a system is primarily reflected in the quantitative and qualitative differences of the elements of the system, ie diversity. Emerging and overcoming contradictions are at the same time the source and consequences of the system's development. As a result, a dynamic balance of system centers of force and voltage is ensured.

4. Functional anisotropy of ethnic diaspora culture means inhomogeneity and non-uniformity of functional capabilities. It is characterized by functional inequality of elements and the connection of structural components, organizational contradictions and different sensitivity to effects.

5. The inertia of the culture of the ethnic diaspora is based on the ability to maintain and resist certain factors that lead to change. The transition of the inertial system from one state to another takes some time during any effect, ie there is a delay in the reaction to the effect. In addition, as a result of certain inertial forces and the effect of resistance on them, the transition from one state to another is manifested by the appearance of interference in the system, which reduces the efficiency of the interference system.

6. Transparency of ethnic diaspora culture. Qualitative characteristics of openness assume that the culture of the ethnic diaspora is in a constant state of exchange of matter, energy or information with its

environment. In this regard, the culture of the ethnic diaspora acts not as a stable structure, but as a structure-process that renews new content.

The nature of the culture of the ethnic diaspora as a system with a high level of complexity requires a three-pronged approach: subject, functional and historical. These aspects have their own peculiarities in the systematic consideration of the culture of the ethnic diaspora [6].

When considering the culture of the ethnic diaspora from the whole to the individual, subject analysis allows to determine the place of each component in the system and its functions, as well as to determine what components are necessary and sufficient for the culture of the ethnic diaspora [7, 8].

Next, let's look at the structure of the ethnic culture of the diaspora. The structure of diaspora culture consists of three main components similar to the structure of ethnic culture: the core, elements of diaspora culture and the protection belt. Components of diaspora culture perform the functions of maintaining and developing the system, but the content of these components varies considerably. The main goal of diaspora culture - to preserve itself as a whole and to develop as much as possible - is to act as a decisive force in the content of the nucleus. The introduction of innovation into the world model does not have a significant impact, but the landscape changes the perceptions of migrants about the origin of the world, the structure of the world, space and time, for example, the Kazakhs of Mongolia perceive the seasons differently than their compatriots in ancestors. It can be said that he has preserved his understanding. The system of needs, interests and values is also changing. The material and elements of the feeling of the Fatherland, the family, the spiritual culture of the fatherland, which remain in the homeland, are of special importance. There is a desire to increase the number of healthy generations, the value of ethnic cooperation increases.

Conclusion. The culture of the ethnic diaspora has been studied as a concrete way of preserving and creating a set of cultural elements and structures and presented as an integrated system. The main characteristics of diaspora culture as a system of syncretic type: openness of diaspora culture; original organizational character of diaspora culture; high level of adaptation of all structural components of culture. The article focuses on the implementation of the main functions of the culture of the ethnic diaspora (ontological, aesthetic, sociological, historical, reflexive, axiological, ethical, communicative, psychotherapeutic), their strength and visibility in each case, as they depend on the conditions of cultural development of the ethnic diaspora. It is shown that the culture of the ethnic diaspora has its own unique mechanisms of self-government and self-development, which should be considered as a whole system that ensures the functioning of the elements of the system. The culture of the ethnic diaspora as a system is based, on the one hand, on ethnic, traditional culture, as it absorbs and preserves elements of historical memory of the people, which are reflected in its historical traditions, standards of behavior and want to pass historical values to future generations. On the other hand, the culture of the diaspora adopts new forms and methods of learning the surrounding reality as a result of constant contact with other cultures. Therefore, the culture of the diaspora is characterized by both introverted and extroverted. This preserves it and saves it from disintegration, allowing it to grow.

Ғ. Есім, М. С. Саркулова, А. Ж. Әмен

Л. Н. Гумилев атындағы Еуразия ұлттық университеті, Нұр-Сұлтан, Қазақстан

Этникалық диаспора мәдениетінің жүйесі мен генезисі

Аннотация. Этникалық топтар мәдениетін тарихи қалыптастыру және ерекшеліктерін анықтау мәселесі өте өзекті саналады. Өйткені диаспора мәдениеті айналадағы жағдайға байланысты едәуір өзгеріске түсетіндіктен, олардың арасында әлеуметтік-экономикалық және этносаяси шешуші болуы мүмкін. Трансформациялық үдерістер нәтижесі әр жағдайда жеке болуы ықтимал, сондықтан этникалық диаспора мәдениетін қалыптастырудың нақты жағдайы мен ерекшеліктерін зерттеу бүгінде маңызды болып саналады.

Қоныс аударатын түрлі топтар мәдениетінің тарихи қалыптасу ерекшеліктерін теориялық тұрғыда зерттеу осындай құбылыстарды қарастыру моделінде ықтимал жалпы құрылымдарды анықтау, диаспоралардың мәдениаралық диалогының ерекшелігін зерттеу жұмыстары диаспоралардың қоршаған ортамен мәдениаралық диалогының нәтижесін болжауға мүмкіндік береді, осылайша бүкіл диаспоралық мәдениеттің ыңғайлы

жұмыс істеуін қамтамасыз етеді. Тақырыптың өзектілігі түрлі этностар мен диаспора өкілдерінің мәдениетін сақтауға деген қажеттілікті арттырумен қатар оны дамытуға, тұрақтылықты қалыптастыруға деген ұмтылысқа және сонымен бірге трансформация мүмкіндігіне, жемісті мәдениетаралық диалогты жүзеге асыруға байланысты. Мақалада мәдениет – этникалық мәдениет – этникалық диаспора мәдениеті ұғымдарының қисыны қалыптасады.

Этникалық диаспора мәдениеті этникалық ерекшелігі бар мәдени элементтер мен құрылымдар жиынтығын сақтау және құру үшін этникалық ерекшелігі байқалатын, этностық бөлу функцияларын орындайтын, белгілі бір этникалық топтың түрлі, шашыраңқы бөліктерімен олардың бірлігін тануға ықпал ететін адамдар әрекетінің нақты әдісі ретінде зерттелді.

Этникалық диаспораның мәдениеті интегралды жүйе ретінде қарастырылады, мәдениетаралық симбиоз. Оның негізгі жүйелік қасиеттері анықталады және келесідей сипатталады: ашықтық, өзін-өзі ұйымдастырушылық сипат, мәдениеттің барлық құрылымдық компоненттері бейімділігінің жоғары деңгейі, құрылымдық компоненттердің қысқартылуы. Этникалық диаспораның онтологиялық, эстетикалық, әлеуметтанулық, тарихи, рефлексивті, аксиологиялық, этикалық, коммуникативті, психотерапевтік мәдениетінің негізгі функцияларын жүзеге асыру ерекшеліктері көрсетілген. Этникалық диаспора мәдениетін дамыту үшін жағдай әртүрлі болғандықтан, жеке жағдайда функциялардың күші мен көріну дәрежесі туралы тұжырым негізделген. Қорытындыда этникалық диаспораның мәдениеті өзін-өзі реттеу және өзін-өзі дамыту тетіктері бар, оның жүйелік элементтерінің қызметін қамтамасыз ететін интегралды жүйе екендігі тұжырымдалды. Этникалық, дәстүрлі мәдениетке сүйене отырып, этникалық диаспора мәдениеті халықтың салт-дәстүрінде, жүріс-тұрыс нормаларында және мәдени құндылықтарды кейінгі ұрпаққа қалдыратын тарихи жад элементтерін сіңіріп әрі сақтайды. Екінші жағынан, басқа мәдениеттермен тұрақты байланыс нәтижесінде диаспора мәдениеті бір уақытта интроверсия және экстровеерсиямен сипатталса, қоршаған шындықты игерудің жаңа формалары мен әдістерін игереді. Дәл осы диаспора мәдениетін иесізденуден қорғайды және дамуға мүмкіндік береді.

Түйін сөздер: диаспора, мәдениет, мәдениаралық, мәдени жүйе, дәстүр, генезис.

Г. Есим, М. С. Саркулова, А. Ж. Амен

Евразийский национальный университет им. Л. Н. Гумилева, Нур-Султан, Казахстан

Система и генезис культуры этнической диаспоры

Аннотация. Проблема исторического формирования культуры этнических групп и выявление их специфических черт является весьма актуальной, так как культура диаспоры способна существенно трансформироваться в зависимости от окружающих условий, среди которых определяющими могут стать как социально-экономические, так и этнополитические. Результат трансформационных процессов в каждом случае может быть индивидуальным, поэтому исследования конкретных условий и специфики формирования культуры этнических диаспор достаточно значимы. Теоретическое исследование особенностей исторического формирования культуры различных переселенческих групп позволяет выявить возможные общие структуры в модели изучения подобного рода явлений, изучить особенности межкультурного диалога диаспор, и, как следствие, прогнозировать результаты межкультурного диалога диаспор с окружением, тем самым обеспечивая комфортное функционирование культуры диаспоры в целом. Актуальность темы в практическом отношении обусловлена не только возросшими потребностями представителей разных этнических групп и диаспор в сохранении своей культуры, но и стремлением к ее развитию, формированию в ней устойчивости и одновременно возможностей трансформации и осуществления продуктивного межкультурного диалога. В статье выстроена логика понятий культура – этническая культура – культура этнической диаспоры. Культура этнической диаспоры исследована как специфический способ деятельности людей по сохранению и созданию совокупности культурных элементов и структур, которые обладают этнической спецификой, и, выполняя этнодифференцирующую и этноинтегрирующую функции, способствуют осознанию своего единства различными, зачастую дисперсно разбросанными частями определенного этноса. Культура этнической диаспоры рассмотрена как целостная система, транскультурный симбиоз. Определены и охарактеризованы ее основные системные качества – открытость, самоорганизующийся характер, высокий уровень адаптивности всех структурных компонентов культуры, усеченность структурных компонентов. Описаны особенности реализации основных функций культуры этнической диаспоры: онтологическая, эстетическая, социологическая, историческая, рефлексивная, аксиологическая, этическая, коммуникативная, психотерапевтическая. Обосновано утверждение об индивидуальности силы и степени выражения функций в каждом отдельном случае, поскольку условия развития культур этнических диаспор различны. Сформулирован вывод о том, что

культура этнической диаспоры представляет собой целостную систему с присущими только ей механизмами саморегуляции и саморазвития, которые обеспечивают функционирование ее системных элементов. Базируясь, с одной стороны, на этнической, традиционной культуре, культура этнической диаспоры вбирает и сохраняет элементы исторической памяти народа, выраженной в его традициях, стандартах поведения, стремлении передать культурные ценности последующим поколениям. С другой стороны, в результате постоянных контактов с другими культурами культура диаспоры усваивает новые формы и способы освоения окружающей действительности, характеризуется при этом интровертностью и экстравертностью одновременно. Именно это оберегает культуру диаспоры от обезличивания, дает возможность развития.

Ключевые слова: диаспора, культура, транскультурный, система культуры, традиции, генезис.

Information about the authors:

Garifolla Yessim, Doctor philosophical sciences, professor, Academician of NAS RK, Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan; garifollaesim@mail.ru; <https://orcid.org/0000-0001-9482-274X>

Sarkulova M.S., Candidate of Philosophical Sciences, Associate Professor of the Eurasian National University, Nur-Sultan, Kazakhstan; manifa.s@mail.ru; <https://orcid.org/0000-0002-5992-2814>

Amen A., 3rd year doctoral student, specialty 6D020400 - "Cultural Studies", Zh.L. Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan; 87014090781@mail.ru; <https://orcid.org/0000-0002-4275-3516>

REFERENCES

- [1] Kagan M.S. Human activity: experience of system analysis. M.: Politizdat, 1974.
- [2] Kagansky V.L. Landscape and culture // ONS. 1997. N 1.
- [3] Kasavin I. Knowledge in the world of traditions. M.: Nauka, 1990.
- [4] Kogan L.N. Art and we. M., Young Guard, 1970.
- [5] Kafarov T.E. Tradition as a sociocultural phenomenon // Philosophical studies. 2001. N 1.
- [6] Ayupova Z.K., Kussainov D.U. About essence of institutes of law of the international organizations // News of the Academy of sciences of the Republic of Kazakhstan. Series of social and human sciences. 2019. Vol. 5. P. 5-11. <https://doi.org/10.32014/2019.2224-5294.156>
- [7] Ayupova Z.K., Kussainov D.U., Winston Nagan. Novelities in providing of legality in the legal politics of the Republic of Kazakhstan // News of the Academy of sciences of the Republic of Kazakhstan. Series of social and human sciences. 2019. Vol. 4. P. 81-85. <https://doi.org/10.32014/2019.2224-5294.140>
- [8] Gusev M.A., Baideldinov D.L., Gedikli Fethi (2018) Institute of paternity as component of the institution of the family: historical and legal aspect // News of the National Academy of Sciences of the Republic of Kazakhstan Series of social and human sciences. Vol. 1, N 323 (2018). P. 180-189. <https://doi.org/10.32014/2019.2224-5294.28>