Contemporary cultural and humanitarian cooperation between the countries of Central Asia

Myrzabekov Moldakhmet\textsuperscript{a}, Sadykova Raikhan\textsuperscript{b*}, Myrzabekova Ryskeldy\textsuperscript{c}

\textsuperscript{a}Candidate of historical sciences, docent of the chair of International Relations and World economy, al-Farabi Kazakh National University, al-Farabi street 71, Almaty 050040, Kazakhstan
\textsuperscript{b}Candidate of historical sciences, docent of the chair of World history, historiography and Source, al-Farabi Kazakh National University, al-Farabi street 71, Almaty 050040, Kazakhstan
\textsuperscript{c}Candidate of historical sciences, docent of the chair of World history, historiography and Source, al-Farabi Kazakh National University, al-Farabi street 71, Almaty 050040, Kazakhstan

Abstract

Central Asian countries have a long history of cultural-humanitarian cooperation. Civilization-cultural interaction and mutual influence of the Central Asian peoples was not interrupted during the emergence of many independent states, resulting in the collapse of the Soviet Union. The humanitarian cooperation between the Central Asian countries in the modern stage can be positively estimated. The cooperation in this area is most highly developed in comparison with other areas of Central Asian country’s cooperation. It is based on ethnic, linguistic and cultural similarities of Central Asia. Alongside the positive experience of such cooperation, and there are also events that can have a negative impact on the development of the integration process in Central Asia. The purpose of the research is to show that the humanitarian-cultural cooperation is an important part of civilization dialogue between the peoples of Central Asia.

Keywords: cultural and humanitarian cooperation, Central Asia, integration processes;

1. Introduction

Central Asia today - its five republics: Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan and Tajikistan. Initially, the Soviet government did not plan to include in this Islamic region of Kazakhstan, preferring to associate it more with bordering Russia and Siberia. Today, however, Kazakhstan, and the rest of the world believes that the republic is still a part of the Central Asian region. The territory of Central Asia - 3,994,300

* Corresponding author name. Sadykova Raikhan. Tel.: +7-701-472-0209
E-mail address: raihan_rose@rambler.ru
square kilometers, it includes some of the least densely populated regions of the world. Combined population of 51 million people is made up of representatives from more than 100 different ethnic groups - the Germans and Austrians, to Tibetans and Koreans. The largest ethnic group - are Uzbeks. Uzbekistan's population - 27 million people, in addition, as a national minority Uzbeks are present in all other regions of Central Asia, in addition to Uzbekistan.

Tashkent and Ashgabat - the capital of Uzbekistan and Turkmenistan, and has a long history, while Dushanbe in Tajikistan, Almaty in Kazakhstan and Bishkek in Kyrgyzstan were established by the Bolsheviks, to emphasize the ethnic identity of these nationalities. In Uzbekistan there are four most famous historical cities of Central Asia - Samarkand, Bukhara, Khiva and Kokand. These were the imperial capital of the nomads and the great states of the past, as well as centers of Islamic culture in the region. Over the centuries, hundreds of madrassas, Islamic colleges in Bukhara and Samarkand attracted students from distant countries like Morocco and Indonesia. For many Muslims, Bukhara is a place of pilgrimage and an important Islamic city after Mecca, Medina and Jerusalem. Central Asia is also the birthplace of Sufism - currents in Islam spread rapidly in Africa and Asia.

2. Civilization characteristics of Central Asia

With the formation of the Soviet Union in the first half of the 20th century urban life of Muslims in the region known as Central Asia, which has a rich cultural and historical heritage, has faced many challenges. Socialist world could not get along with traditional religious beliefs of the population of Central Asia. Meanwhile, various socialist programs and changing of town’s and village’s structures encouraged local residents to abandon the traditional way of life and move to the new city. On this basis, the authorities set about the destruction of ancient cities and monuments of the past. On the cultural heritage of the region is seriously threatened. Ignoring the communist government of the USSR cultural past of the local people led eventually to the disappearance of a large part of the culture of Central Asia. Of course, after the collapse of the Soviet Union, this process is stopped and the people of this region gradually recover its cultural and historical identity. In particular, increased cultural exchanges between the newly formed independent republics of Central Asia and the people who inhabit the region have paid more attention to their cultural past.

With a total review Central Asian architecture can be said that cities in this region are highly organized complex of historic buildings, various monuments and tombs. These structures are always the main attractions of any city in Central Asia, and attracted the eyes of tourists and architecture lovers. Today the peoples of Central Asia have formed a kind of symbiosis between different ethnic and cultural component of civilization.

It is particularly important to understand the experience polietnocultural development options, which are characteristic of a stable trend for tolerance and normalization of inter-ethnic and inter-religious relations. These symptoms are especially noticeable in the region of Central Asia, which has historically formed a kind of dialogue of cultures and languages, which can be characterized as sedentary nomadic cultural symbiosis.

Sociological interpretation of science, the term "symbiosis" occurs in the context of the passionarity theory of ethnogenesis of L.N. Gumilev, where it refers to a form of mutually beneficial co-existence of ethnic systems in the same region in which the symbionts retain their identity (Degtyarev, 1990).

Civilization differences historically affected the process of Islamization of Central Asian peoples. Sedentary (agricultural) civilization of Tajiks and Uzbeks earlier, systematically and profoundly perceived Islam. A nomadic people of the region (Kazakhs, Kirghiz) and later converted to Islam more than superficial. A number of Western historians’ link directly to some of the modern ethnic and border conflicts with these historical events (Myhametshin, 2009).

The region in history, in any case, the Russian and Soviet always merged into a single concept. But, on the other hand, this association has always had an underlying reservation. For example, recently the region inhabited by peoples of present Central Asia called coincidence - Central Asia and Kazakhstan. And this feature of
Kazakhstan is in a different ideology; - nomads were on the lowest level of development. Arnold Toynbee in his list took nomadic civilization to retard. But it makes an important correction, explaining to critics, "that if I had used the expression" examples delay "instead of" retarded civilization, "I would avoid this criticism and I would not have to justify the position that I was trying to follow in this chapter. In fact, only one of my so-called "retarded civilizations" nomadic, really well qualified to wear the label of “civilization” and nomadic civilization is in a class of satellites" (Toynbee, 2002).

As far as individual problems in Central Asia due to traditional cultural and civilization complex - it is a matter that requires special study. Clearly, however, some conflict-phenomena exist independently, in addition to the historical background - in particular in the areas of water, energy distribution, the delimitation and demarcation of the "internal" border between the Central Asian states. Certain contradictions exist in the hidden (latent) form, some of them openly manifested in the form of various conflicts and tensions at the international level.

XXI century as the age of globalization and intellectual development is the era of awakening and development of a new Central Asia, respected and recognized by the international community. In other words, it must be a region of high culture and civilization, where the cultural and civilization renewal States should be a priority in its development. But today, unfortunately, we have to state that the level of social security, health indicators, as well as quality of life, education, cultural development, population, crime, and environmental protection in Central Asia remains one of the worst in the world. Thus, according to a UN report on human development in 2010, Kazakhstan was only in the list of countries with high human development - 66th place, while Uzbekistan, Kyrgyzstan and Tajikistan are in the list of countries with the lowest levels of human development, occupying, respectively, 102th, 109th and 112th place between Micronesia (103) Guyana (104), Namibia (105), Honduras (106), Indonesia (108), South Africa (110) and Syria (111). Gas-rich Turkmenistan has taken on this list 87th place. In addition, Kazakhstan was on the 50th place among 110 countries in the rating of sovereign wealth Legatum Prosperity Index Research Institute, an international investment group Legatum (Kazakhstan podnyalsya no pyatdesyatoe mesto v reitinge nascionalnogo blagosostanya, 2011), which indicates the leadership of Kazakhstan in the region.

It should be recognized that in contemporary Central Asia, despite the substantial human and natural potential to accumulate a serious problem. Resource relative to sustainable development without thought-out social reforms can gradually deplete. The negative impact of the existing problems in the countries of the region extremism, drug trafficking, illegal migration to other countries is a major concern of the world community, and requires a coordinated policy in the region, and this requires further regional and international cooperation. Obviously, the political, economic and ecologic sociocultural integration is vital to countries in the region. However, in contrast to the potential of the integration of its real possibilities now, unfortunately, are small because narrow national interests prevail in the region, and in different directions and the inadequacy of economic transformation while increasingly cause disintegration (Scymyn, 2002).

3. Integration initiatives in Central Asia

In the Central Asian region, even before the disintegration of the Soviet Union, attempts were made to unite the state. As the President of Uzbekistan Islam Karimov, "this region has always been in some form of integrated. The need to work together to build our future the people of Central Asia once again felt after independence" (Obshnost interesov y nerazryvnost sudeb – scennosty, 2012).

Back in June 1990, the heads of the five countries held their first meeting in Almaty. In its final documents referred to coordination in the political, economic and social spheres (Morozova, 1995). These summits have become regular. In January 1993, was created the new political term "Central Asia", and also was signed (in Tashkent) Protocol between the five Central Asian states on the establishment of the Common Market. Also, were defined the following activities: commitments on economic cooperation, coordination of environmental activities in the Aral Sea, the development of a common policy in a state of war in Tajikistan and even signed an
agreement to establish a regional newspaper published in the capital of Kazakhstan, and the channel - with the center in Tashkent.

However, Tashkent summit was rich in rhetorical terms, but not in actual implementation. War in Tajikistan and Turkmenistan made permanent distancing problematic implementation of the signed documents. In economics and finance something was done, and the proposal to establish a regional newspaper and television for a long time were not met because of a dispute about which language should be used as an international, as well as because of disagreements about the freedom of the media. On the territory of having a single system of water supply and the general problem of the Aral Sea, collaboration seemed inevitable, but it was a lot of politics, and not the actual coordination activities.

After the collapse of the Soviet Union and the formation of new independent states, one of the pressing issues is the formation between the equal and mutually beneficial relationship based on universally recognized norms and principles. The importance of this was for the countries of post-Soviet Central Asia, have embarked on the path of independent development. Peoples of the region have felt the need to work together to build our future, to establish in the new interstate neighborly relations and mutually beneficial economic, political and cultural links.

Humanitarian cooperation is certainly an important area of bilateral relations, his all-round development to fully meet the expectations and aspirations of the two peoples. At the same time, it should be noted that the relations in this area could be developed more rapidly. After gaining independence, the countries of Central Asia, the newly independent states had to deal with quite complex problems. The first decade was devoted to strengthening the state, regional, and national security and prosperity of the peoples of the region. Now that the Central Asian countries have a real opportunity to look to their spiritual needs. For the short period of Central Asian society cooperation between countries in the field of education has undergone significant changes in its essence, the challenge, the aims pursued and the organizational and legal requirements. Cooperation in the reform of the education system is a priority and a prerequisite for the equal occurrence of the Central Asian states in the international community, as it contributes to the definition of the ultimate goals and objectives of the reforms in the generally accepted accounting standards of education.

An important role in regional cooperation to ensure the necessary level of theoretical and practical lessons had practiced the exchange of scientists, qualified professors. Important forms of cooperation in science are scientific and practical international conferences and symposia. This period laid the foundation for the development of cultural, scientific and other ties to qualitatively new conditions identify priority areas of cooperation, with ongoing work. However, in cultural cooperation was lacking systematic approach, and the weakest link in the sciences, for example, remains the fact that it has more prevalent joint scientific meetings and inadequate attention was paid to co-existing at the effective use of scientific potential of the republic, joint research, including on issues of regional importance.

This is clearly expressed in the relations between Kazakhstan and Uzbekistan. For example, the order of the Chairman of the Committee of the RK on Archives and Records on November 16, 2001 approved the "Programme of activities for search and acquisition of copies of documents on the history of Kazakhstan XV-XX centuries from the archives and research institutions of foreign countries that have historical and cultural value to the Republic of Kazakhstan in 2002" In this regard, the Central State Archive of the Republic of Kazakhstan has signed agreements with historians to conduct work on the identification of documents on the history of Kazakhstan in the Central State Archive of the Republic of Uzbekistan.

In order to enhance cooperation in the field of education and literature competition was held among students of Uzbekistan "World of Abay is My World", dedicated to the study of the creative heritage of the great Kazakh poet Abay Kunanbayev. Another contest for the best essay on "The centuries-old friendship of Uzbekistan and Kazakhstan: History and Modernity" has caused a great and genuine interest among students in Uzbekistan. With the construction of the national state have been changed to the past, rich historical heritage, cultural values and traditions. There were revived folk festivals and customs, strengthening national identity of all ethnic groups who reside in Kazakhstan and Uzbekistan. Back from oblivion the names of many prominent figures - statesmen and generals, scientists and philosophers of the past.
In the field of cultural cooperation between Kazakhstan and Uzbekistan, most work is done by the Kazakh national cultural center and a newspaper "Nurly Jol", published in Uzbekistan. In the report, chairman of the Center U.F. Askarov Ministry of Justice noted that 2007 was fruitful in the development of cultural cooperation between the sister republics. Today, it is continuing the process of closer cooperation in the field of culture. For example, February 16, 2007 took a tour of the theater of Zhetysay South Kazakhstan in Navoi region, which ended with a gala concert at the Palace "Turkestan" in Tashkent.

Ambassador of the Republic of Kazakhstan and Uzbekistan A. Myrzakhmetov and akim of Tashkent A. Tohtaevym was reached the agreement on the establishment of the monument to A. Kunanbayev in Tashkent and the Navoi in Almaty. In addition, opinions about the unveiling of the memorial plaque on the building in which he studied and worked M. Auezov. This arrangement has reached its goal. The hospitable land of Uzbekistan held events dedicated to the 150th anniversary of Abay, the 100th anniversary of Auezov and Almaty conference on "The role and place of Tamerlane in the history of Central Asia." March 15, 2007 in Kibray district of Tashkent region Kazakh school named after M. Auezov. The anniversary evening dedicated to the 110th anniversary of the great Kazakh writer.

Leaders of Uzbekistan with dignity and respect for the cultural heritage are the Kazakh people. An example of this is held on March 29, 2007 charity dinner in honor of the Kazakh knight Tole Bi in Tashkent. In addition, UNESCO's decision was widely celebrated in Uzbekistan 2500 - Anniversary of the world-famous cities of Bukhara and Khiva, anniversaries academics Ulugbek, Navoi, and many others.

Astana is a symbol and pride of the Republic of Kazakhstan. Between Tashkent and Astana holds annual cultural festivals. So, April 18, 2007 took a tour of the Kazakh State Drama Theatre Kuanyshbaev, 3-7 October 2007 Kazakh Academic Theatre named after M. Auezov in Tashkent, the International Festival of Arts "Alem Sanniyaz-Kazakhstan", which was attended by the staff of the Uzbek State Academic Theatre Hamza.

Conclusion.

Thus, the cultural relations between Kazakhstan and Uzbekistan should not be considered only as part of the present. Their cultural interaction rooted in the distant past, even during periods of Turkic civilization. However, after independence, the cultural contacts between the two countries did not stop developing for the same rights. In general, cooperation between the republics of Central Asia is a positive trend. The legal base of intraregional relations covers almost all aspects of cooperation. In recent years, have been developed cultural links between the countries of the region.

An important factor of good neighborly relations is a cultural-humanitarian cooperation. A true "golden bridge of friendship" between the Central Asian republics is the largest-largest mutual Diaspora, which plays a crucial role in the development of cross-border and humanitarian cooperation. A lack of cooperation between the Ministries of Culture of the region, which together within the framework of cooperation carried theater festivals and competitions, organize music and art tour groups.

Speaking about the relations between Kazakhstan, Kyrgyzstan, Uzbekistan and Turkmenistan, we should first emphasize deep common culture, language, traditions, spiritual values and family relationships of the Kazakhs, Kyrgyz, Uzbeks and Turkmens, who have thousands of years. These people have always lived in peace and harmony, reaching out to each other a helping hand in trouble, side-by-side to confront the enemy, becoming a single community. In one of his speeches, President of Kazakhstan Nursultan Nazarbayev noted that "There are not a lot of people, whose fate is so closely related, as Kyrgyz and Kazakhs. Single Story and kinship; weave millions of human lives, shared aspirations and goals - all the unshakable foundation of our future together. This is a valuable historical heritage of the two peoples, which is necessary to preserve and enhance our future generations " (Obzor: gosudarstvenyi visit prezidenta Kazakhstana N. Nazarbayeva v Kyrgyzstan, 2012)

Today, inter-regional cooperation is an important factor for expanding bilateral trade, economic, investment, cultural and humanitarian cooperation. Socio-political and cultural changes taking place in the countries of Central Asia at the present stage of development is the cornerstone of their future, have a significant impact on the neighboring countries and contributes to the changes in the regional circuits. Central Asia is expanding its
external relations. There is evidence that the new independent states of Central Asia are beginning to play a role in regional and world politics.

References

Obshnost interesov y nerazryvnost sudeb – scennosty, sostavlyashye osnovu vzaimootnoshenyi (2012). Retrieved from Zhahon Informascyonnye agenstvo pry MID RU.