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**ВЕСТНИК**

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## **CULTURAL VALUES OF GREAT SILK WAY: PAST AND FUTURE**

**Abstract.** This paper considers cultural monuments along the Great Silk Road and actualization of the experience of these objects. Face-to-face methods were used and analyzed to determine the current state of cultural monuments preservation and related folkloric narratives. Historical and archaeological monuments of the Great Silk Road belonging to the Turkestan region have long been the subject of interest, and certain scientific findings have been accumulated, but the peculiarity of its cultivation and it has not been the subject of special research. The methodological base of this paper is the results of surveys from experts and population of Turkestan city. Also in the family as the primary organization of the society a number of recommendations have been made for the further development of national ideas in the spiritual and social consciousness of Kazakhstani people.

**Keywords:** Great Silk Road, cultural monuments, myths, survey.

**Introduction.** It should be noted, that in the issue of historical heritage in the Silk Road network on the territory of Kazakhstan there is sufficient potential for the gradual development of tourism zones. This is a reference book, which has a historical and cultural weight and is a symbol of the genetic memory of the Kazakh people. Member of the UN, UNCTAD and UNESCO transnational project on restoration of the ancient historical route of Silk Road, at the crossroads of ancient caravan routes, located in the heart of Eurasia [1].

In the article, “The Seven Wonders of Great Steppe” published by the Head of our State Nursultan Nazarbayev on Nov. 21, 2018 clearly marked the seven outstanding historical achievements of the Great Steppe Civilization. The essence of the concept of space and time in national history, ancient culture in the Great Steppe, animal style, golden man, the cradle of the Turkic world, the Great Silk Road, apple and tulips are also among the common ideas in the article, observation of views and the formation of consciousness at the level of state ideology. In this article, the scope of research involves the selection of examples of folk narratives in the past millenium - the accumulation of fairy-tales, legends, epics and myths, and the Great Silk Road, which contributed significantly to the socio-cultural influence of the Eurasian people to determine the coherence of science and to introduce it into scientific circulation consistently [2].

It is true that this requirement is not merely for the culturologists, historians, or literary critics and archaeologists, but rather as a society. Commenting on the article of the Head of State, Akberen Yelgezek, the First Deputy Chairman of the Kazakhstan Writers Union said, “... peasants, who have to work together, are opening up the gold mine. It is clear that, the great work which will be done to invent our history lets revive the historical consciousness, historical memory, and will allow the past to look at the great works of our great ancestors” [3].

The concept of “Silk Road” appeared in the second half of the 19<sup>th</sup> century. The first European Venetian merchant Marco Polo for the first time reached the border of the Chinese Empire called these caravan routes “Silk”. In 1877, the term “Great Silk Road” was acquainted with the scientific revolution in the fundamental work of German researcher Ferdinand Rietgofen [4]. Since then, this name has a special importance in research, as it plays a major role in world culture. Academician N. N.Negmatov pointed out that, by the Silk Road the process of globalization of the early Middle Ages, values, goods and achieve-

ments of the old world were available to other parts of the continent. The relevance of the topic and the interest in the theme of the Silk Road are associated with the possibility of re-activation and re-use for society development. Ancient and medieval traditions in the 19<sup>th</sup> century, caravan roads of Central Asia, including the Great Silk Road, have been continuing since the beginning of economic and cultural relations of the region [4].

The main content of the Great Silk Road is the conclusion that there is a rapprochement and mutual enrichment of countries, peoples and civilizations. A brief overview of such issues as cities and holy places along the Silk Road, legends about the people's memory, historical monuments to them, as well as the treasures of the Kazakh steppes, highlands and fertile valleys, extending from Europe to Asia and vice versa our values along the Great Silk Road show that each other's cultures are mutually reinforcing and enriching each other in the cities of East and West, Asia and Europe. "As the result of mutual relation between settlers and nomadic tribes, they were able to create a stunning culture of pearl in the ancient culture of humanity" [6].

First of all, in modern interpretation, cultural heritage is defined as a manifestation of tradition, which, in essence, contributes to past and present meaning. If we carry out the historical and cultural interpretation of this concept, it means that inheritance follows the "roots" and that it has a special spiritual value, leaving behind its mark for many centuries. It came out of the ordinary, day after day, forever [7]. De Castro ignores the time aspect of the information contained in the definition of this concept in the Montero Culture Declaration. In understanding the researcher, heritage is a special form of unifying and transmitting the total spiritual experience of mankind. De Castro Monteiro clearly shows two of his heritage: spiritual (linguistic, ideals, traditions) and material (museum, archive, library fund, archaeological monuments, architecture, science and art, monuments, buildings, ensembles, unique landscapes, human and nature joint works, modern structures of certain values in terms of history, art or science [8].

The phenomenon of cultural heritage is a dynamic system of elements and levels of socio-cultural interaction. The components of this system include: subject (object) and subject, preservation mechanisms and forms, functions, boundaries and levels. Object of cultural heritage can be spiritual and material. Inaccurate, i.e. within the cultural and spiritual heritage are as followings:

- Folklore, folk traditions and customs;
- Religious heritage - places of worship, images, beliefs and past experiences;
- Intellectual heritage - folk sources of philosophical, ethical and scientific traditions of the past;
- Aesthetic heritage - literature, theater, music, etc.

Through cultural heritage of folklore products such as fairy tales, myths, legends, the problems of the genealogy and identity of Kazakh people, their cognitive perspectives, and their comprehensive study of cultural heritage programs, have become popular in science.

The comprehensive study of the monuments along the Great Silk Road on the territory of Kazakhstan has been carried out from the second half of the 19<sup>th</sup> century to the present day. These historic monuments and their legends are written by ancient and medieval historians, geographers, monks, and writers in the Turkestan, Shauzar, Otrar and Turkestan provinces. One of them used to write in the region, used to write, the other used the lyrics, while the others used previously written works [9].

We consider that the complexity and capacity of Kazakh folk tales, myths and legends is a positive aspect for the study of cultural heritage sites along the Silk Road. Any folklore fragment describes the core of the worldview, the concept of morality, and the ethical traditions of the people. Folklore works show that philosophical thought is based on the concepts of different developmental stages as things that are based on life. "The legendary story tells about the well-known concept of the era, the behavior of the hero based on the behavior of the character, the names of the land, the nature, and the peculiarities of the animal. All this is, probably, the source of the folklore work, which means a source of recognition for its social environment" [10]. Folklore cognition reflects the peculiarity of the people's consciousness, and it empowers the power and awareness of the world that it has acquired its secrets. Famous scientist academician of the Kazakh people Alkei Marghulan also writes, "Even the psalms of the last century, all of which have been materialistic, have sung the historical facts and historical stories. According to the Macedonian writer Maqdisi, Talas (Taraz), Zhetysu, was the most beautiful city, with its gardens, squares and gates from all sides of the city. Zemarh, Ambassador of the King of the Roman Empire, also wrote about this remarkable city of Talas. But these cities have been ruined and collapsed over many centuries,

and have been become as only a folk tale in the country” [11]. Whatever the place of the Kazakh land, earth-water, mountain-horses are sacred, sanctified, or said as “signs saved from their ancestors”. Such acknowledgment of consciousness determines the people’s historical memory and powerful tradition.

**Materials and methods.** Mechanisms for the study of the observed phenomena are often dependent on the type of society (civilization), but in general the following variants can be distinguished: unconscious - conscious; custom; regulatory, moral and axiological; education and training; scientific heritage, artistic and creative, information and codex, etc.

Cultural heritage conservation forms may be are verbal and non-verbal, material and spiritual, conservative and creative, protective or prohibited, etc

Cultural heritage functions, first of all: - reproductive (reproduction); - creative (culture development); - axiological (cultural phenomena and filling with human values); - existential; - ethical (tolerance, respect for other nations).

**Results and discussians.** Social survey questions were as following:

- Study of cultural values, orientation of experts and their influence on formation of national ideas;
- evaluation of cultural policy of Kazakhstan;
- studying the main issues of preservation of cultural heritage along the Great Silk Road;
- research of key expert opinions;
- assessment of activity of the main subjects of cultural policy of Kazakhstan;
- analysis of future prospects of cultural heritage preservation.

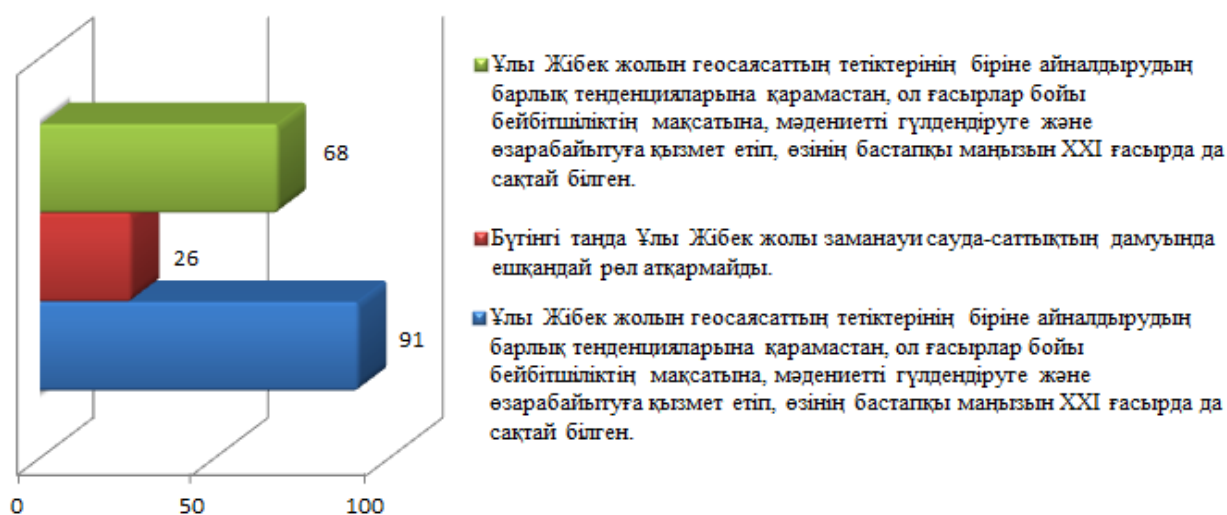


Figure 1 – Analysis of social survey questions

The following results were obtained in the analysis of sociological survey results. Respondents were divided into three groups:

- The first (optimist-idealists) - full-fledged dialogue, intercultural exchange, support for enrichment of Western and Eastern cultures (about 50% or 91-96 experts);
- the latter (materialists) - supporters of unique architectural complexes and monuments restoration aimed at developing countries in the Central Asian region (one third of all respondents or 64-68 experts);
- The third (pessimists) - those who do not believe in the possibility of rebuilding the Great Silk Road, but understand that ancient architecture can contribute to the development of religious tourism in Central Asia (about 12% or 22-26 experts).

**Results.** In the opinion of optimists, despite all the tendencies of the Great Silk Road transformation into one of geopolitics mechanisms, it has served for the purpose of peace, culture and prosperity for centuries, preserving its original significance in the 21<sup>st</sup> century. Besides, the international project “Great Silk Road” for Kazakhstan will create conditions for the establishment of a full-fledged dialogue between East and West cultures. The art, culture and science of the Turkic world are very closely connected with it.



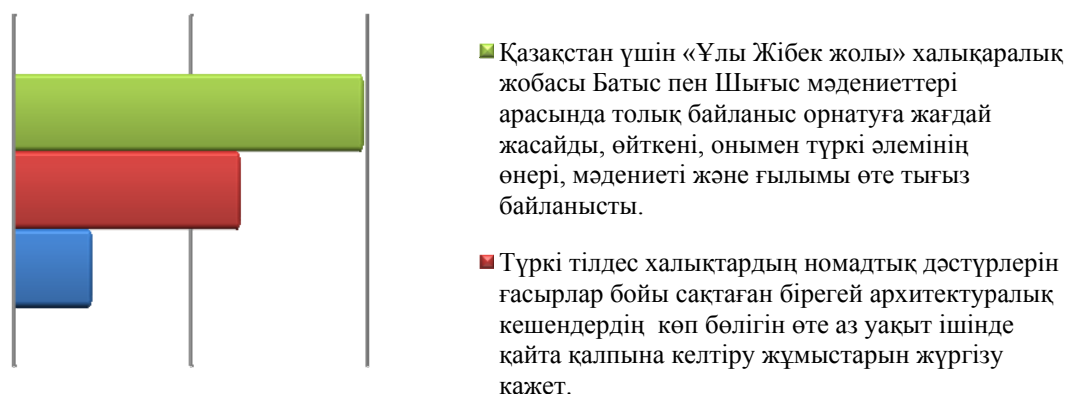


Figure 2 – Analytical Indicators of Urgent Issues of Cultural Monuments preservation along the Great Silk Road

According to materialists, the Great Silk Road should be revived as it is Kazakhstan, Turkmenistan, and Uzbekistan etc., undoubtedly, will contribute to the development of developing countries. One of the key conditions for the successful development of Central Asian countries region is the process of intercultural exchange between East and West. The transit position of the Central Asian region plays an important role. If the famous western researcher S. Huntington considered his point of contact with the diversity of civilizations and cultures as the source of civilizations conflict, the ancient Silk Road history has always been an opportunity for cultural exchange, exchange of trades, and peaceful resolution of such events. The values of western civilization based on prejudice, competition, and contradiction are evident from these. The difference between eastern civilization and western values is that they are always based on harmony, creativity, judgment. Cultural heritage of the countries of the Central Asian region is a certain layer of peaceful coexistence of western and eastern civilizations. That is why the cultural heritage of the Great Silk Road is of special value to the researchers.

Therefore, experts in the second group believe that the most part of unique architectural complexes of nomadic traditions of the Turkic peoples, preserved for centuries in the shortest possible time, should be restored (modernized).

According to pessimists, today the significance of the Great Silk Road is not as old as the development of modern trade. In addition, experts in the third group believe that the cultural and historical heritage of the international transcontinental project on tourism revival in the Great Silk Road has certain geopolitical potential.

Experts say that “the cultural heritage of the Great Silk Road” is primarily intended to comprehend archaeological materials (about 50% or 96 experts) and monuments (about 25% or 47 experts).

In the opinion of experts, there are some issues in the implementation of the cultural policy:

- Culture, language, etc. Management requires a good quality of civil servants (10% of respondents). There is an acute shortage of culinary experts, they are exchanged by experts in various fields, lawyers, economists, historians, humanitarian specialists and journalists. Such a scene is observed in many museums of Turkestan region, there is acute shortage of culinary specialists, even lack of experienced guides, which are mainly replaced by historians. These incidents are complicated by the development of religious tourism, the constant flow of foreign tourists and meeting their needs. In such cases, cultural protection of monuments and even the attention of the international community can be challenging.

- Bureaucratic barriers in the field of protection of historical monuments, obstacles to the full implementation of cultural and political politics, etc. One third of the experts believe there are issues.

- Another third of the experts believe it is necessary to increase funding for the protection of cultural heritage objects. There are state and international funding sources for cultural heritage objects. The International UNESCO organization also included the Mausoleum Akhmed Yassawi Mausoleum on its list of precious historical monuments.

For the development of national ideas in Kazakhstan, a number of values are of a higher significance (in decreasing order):

- Education (138 votes);
- Family and work (116 voices of experts),
- Religion (111 votes of experts),
- Friendly (108 voices of respondents),
- Health (104 votes).

Obviously, for the development of national ideas for the most important values, we can add education, family institution and mutual understanding, trust and tolerance between different 130 ethnic groups in Kazakhstan. This is because in the family as the primary organization of this society, it is possible to create favorable conditions for the further development of national ideas in spiritual and social consciousness of Kazakhstani people in the spiritual revival of cultural heritage. As "national ideas", experts understand the national identity, the preservation of cultural heritage, national consciousness, spiritual values, national spiritual sources, national folklore, nationality, people's meaning. In addition, according to experts, the degree of implementation of national ideas promotes the level of protection of historical monuments (about 60% of the opinion or 118 experts' answers).

The main content of the Great Silk Road is the conclusion that there is a rapprochement and mutual enrichment of countries, peoples and civilizations. If we give a brief overview of such issues as cities and holy places along the Silk Road, legends about the people's memory, historical monuments to them, as well as the treasures of the Kazakh steppes by Baipakov's words, "... highlands and fertile valleys, extending from Europe to Asia and vice versa Our values along the Great Silk Road show that each other's cultures are mutually reinforcing and enriching each other in the cities of East and West, Asia and Europe. As a result of the interaction, settlers and nomadic tribes have been able to create a stunning culture of pearl in the ancient culture of humanity" [12-13].

**Conclusion.** From the point that it is possible to realize the state program "Rebirth of Historical Centers of Great Silk Road" as well as the other programs of the development of the historical-cultural heritage and development of the tourism industry in the country, undistinguishable by the improvement of the historical objects in the Kazakh part of the Great Silk Road, with the exception of the international status. In addition to the current infrastructure for development of historical and cultural tourism, the entire tourist routes in the path of history, culture and history of the museum, the creation of their own unique museum profile, extensions and restoration of the existing objects. The following are the results of the research period for the results of the following investigated exits:

- in countries along which the Great Silk Road passed, a universal international master plan should be developed for the preservation and maintenance of the cultural heritage of the Great Silk Road;

- improve the qualitative composition of civil servants in the departments of culture, languages, etc. As there is an acute shortage of specialists in cultural studies, they are replaced by diversified specialists, lawyers, economists, historians, humanities scholars, and linguists;

- in this regard, I would like to recommend the higher educational institutions of the Turkestan region (the Ministry of Education and Science of the Republic of Kazakhstan) to open a new specialty 5B020400 –Culturology, for example, in Akhmet Yassawi International Kazakh-Turkish University. In Kazakhstan, this specialty is available only in a few universities: Ablai Khan Kazakh University of International Relations and World Languages, Al-Farabi Kazakh National University, Toraiyrov Pavlodar State University. Since the number of culturologists does not cover the needs of the cultural policy of Kazakhstan;

- in addition, given that these cultural experts are designed to meet the needs of foreign tourists and promote the development of international religious tourism and pilgrimage in the Turkestan region, one of the most important requirements of the time is the knowledge of two foreign languages (for example, English and Arabic, English and Turkish);

- To conduct a more stringent selection of applicants for vacancies in the regional, city and district departments of culture, language development. This may contribute to a better set of civil servants in the required specialties and profile;

- despite all the tendencies of turning the Great Silk Road into one of the levers of geopolitics, to preserve its original significance in the 21st century;

- for Kazakhstan, the international project “The Great Silk Road” will create conditions for establishing a full-fledged dialogue between the cultures of the West and the East, since the Renaissance of art, culture and science of the Turkic world is closely connected with it;

- that in a relatively short time it is necessary to restore a significant part of the unique architectural complexes, which have preserved the nomadic traditions of the Turkic-speaking peoples for centuries.

Unfortunately, we still lack joint programs and cooperations between the museum and tourist complexes already established in the republic, although they operate hand in hand all over the world and promote mutual development. This is especially important now, when the whole world contributes to the revival of the Great Silk Road and the ever-growing world interest in our country.

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#### **ҰЛЫ ЖІБЕК ЖОЛЫНЫҢ МӘДЕНИ ҚҰНДЫЛЫҚТАРЫ: ӨТКЕНІ МЕН БҮГІНІ**

**Аннотация.** Мақалада Ұлы Жібек жолы бойындағы мәдени ескерткіштер және осы объектілерді қас-терлеу тәжірибесін өзектендіру мәселелері қарастырылған. Мәдени ескерткіштерді сақтаудың бүгінгі күй-жайы және сонымен байланысты нарративті айқындау мақсатында face-to-face әдісімен пікіртерілім жүргізіліп, талданды. Түркістан өңіріне тиісті Ұлы Жібек жолы бойындағы мәдени ескерткіштер бұрыннан тарихшылар мен археологтардың қызығушылығын тудырып келеді, белгілі бір ғылыми нәтижелер жинақталған, алайда оның мәдени кодын қалыптастырудың, сақталуының ерекшелігі осы күнге дейін арнайы ғылыми зерттеудің пәні болмады. Осы мақаланың әдіснамалық базасын маман-мәдениеттанушылар мен тұрғындардан алынған пікіртерілімнің нәтижелері құрайды. Сондай-ақ, қоғамның бастапқы ұйымы ретіндегі отбасында қазақстандықтардың элеуметтік-саяси санасында мәдени мұраларды рухани қайта өрлетуде ұлттық идеяларды одан ары қарай дамытуға бірқатар ұсыныстар жасалған.

**Түйін сөздер:** Ұлы Жібек жолы, мәдени ескерткіштер, аңыз-әңгімелер, пікіртерілім.

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#### **КУЛЬТУРНЫЕ ЦЕННОСТИ ВЕЛИКОГО ШЕЛКОВОГО ПУТИ: ПРОШЛОЕ И НАСТОЯЩЕЕ**

**Аннотация.** В статье рассматриваются проблемы сохранения и возрождения памятников культуры Великого шелкового пути. На основе социального опроса путем face-to-face проделан анализ текущего состояния и даны рекомендации по сохранению памятников культуры. Исторические и археологические памятники Великого шелкового пути, принадлежащие к Туркестанскому краю, уже давно вызывают интерес, и накоплены определенные научные знания, но однако, особенность формулировки и сохранения его культурного кода до сих пор не был предметом специальных исследований. Поэтому, методологической основой данной статьи являются результаты опросов экспертов и специалистов в области культуры. На основе которых был дан ряд рекомендаций по дальнейшему развитию национальных идей в духовном и общественном сознании казахстанцев.

**Ключевые слова:** Великий шелковый путь, памятники культуры, легенды, социальный опрос.

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