

Шаруаларды белсенді әлеуметтік күйзелістер аудандарынан көшірді.

Столыпиннің 1906 және 1910 жылдардағы негізгі мақсаттары біріншіден, шаруалардың кедей топтарын Қазақстанға көшіру арқылы революциялық қозғалыстарды реттеу. Екіншіден, ұлттық шет елдерде ауқатты отбасылар тұлғасында саяси тірек қалыптастыру.

XX ғ. басында Қазақстандағы байырғы тұрғындардың үлес салмағының күрт төмендеуінің негізгі себебі-Столыпин аграрлық саясаты. 1910 ж. Ақмола облысындағы қазақтар саны - 36,6% (1897 ж. - 61,1 %); Семей - 73 % (87,9 %); Сырдария - 62,3 % (84,4 %); Жетісу - 60,5 % (80,4 %); Торғай - 58,7% (90,6%); Орал - 56,9% (71,3%) үлес салмағында болды. 1905-1907 жылдардағы революцияға қазақтардың қатысуының басты алғышарттарының бірі патшалықтың отарлық аграрлық саясаты болып табылады [8, 5 б.].

Аграрлық тарихты зерттеу тарих ғылымындағы күрделі және көп өлшемді проблемалардың бірі екенін есте ұстаған жөн, бүгінде зерттеудің әдіснамалық тәсілдерінің кеңейіп байқалады. Қазіргі кезеңде зерттелетін мәселелердің өзіндік, ғылыми негізделген көзқарасын дамыту қажет. Күрделілік жаңа дәуірдегі Қазақстан материалдарында аграрлық мәселелерді зерттеудегі әртүрлі тәсілдердің үйлесімінен тұрады.

Осылайша, аймақтағы патшалықтың отарлық саясаты әмбебап сипатта болды, қазақ халқының барлық салаларын, материалдық және рухани өмірін қамтыды, оның өмірлік мүдделеріне қарсы және оған жат құндылықтар мен мұраттарды таңу арқылы дәстүрлі өмір салтын өзгертуге бағытталды деген біржақты қорытынды жасауға болады. Бұл халықтың шынайы әлеуметтік-экономикалық және рухани прогресіне оның ұлттық тәуелсіздігі мен егемендігі арқылы ғана қол жеткізуге болатындығы туралы аксиомалық ережені тағы бір рет растайды.

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THE NATIONAL IDEA OF «MANGILIK EL» AS THE MAJOR DIRECTION FOR DEVELOPMENT OF THE MODERN KAZAKHSTAN'S SOCIETY

Ualiyeva G. K.

PhD student, L.N. Gumilyov Eurasian national University
Nur-Sultan, Kazakhstan

Blyalova A. S.

Research scholar, State Archives of Nur-Sultan City
Nur-Sultan, Kazakhstan

In the Address to the people of Kazakhstan on January 17, 2014 «Kazakhstan's way - 2050: common goal, common interests, common future» The First President of the Republic of Kazakhstan Nursultan Nazarbayev outlined and substantiated a completely new concept in national history - «Mangilik El». In fact, this is a national idea and state ideology of our state, which is based on the centuries-old dream of our people, as well as on the concrete results of the development of Kazakhstan over the years of independence.

With the State's independence, the life prospects of the people of Kazakhstan have become more diverse and, in many ways, real. Preserving the integrity of the republic as a social organism at the level of the nation and society remains the dominant task in the period of strengthening the stability, prosperity, and security of the country. Strengthening civic and spiritual, ethnic and national identities, accelerating the

socio-cultural and socio-psychological activity of the population are the priorities for the development of Kazakhstan's society.

The idea of a single principle and a single spirit in a multi-ethnic and multi-religious state, the principle of diversity in a single direction of their activity - this is what stimulates the life prospects of a person and the people of Kazakhstan in the XXI century.

Kazakhstan in the XXI century cannot be imagined outside the Kazakh way of life, outside the national life of the Kazakhs. The history of the social and cultural evolution of the Kazakh people is rich. It gradually developed at the junction of civilizations of the East and West, Asia, and Europe in the space of steppe and urban culture under the strong influence of Turkic traditions and Islamic spiritual values.

Since the earliest times the current territory of Kazakhstan belonged to Kazakh people. Kazakhs, protecting their native land, strengthened the basis of peaceful life, acquired social strength and thoughts in unity. The Kazakh nation is the only state-forming people with a high mission of consolidating around themselves representatives of other ethnic minorities living in the republic. The image, style, and standard of living of the Kazakhs should be the core, the root of the Homeland, and the main support, the centerline, the attractive force of Kazakhstan.

The whole history of the Kazakhs, and now the history of independent Kazakhstan, is a history of rallying, harmony, and unity, mutual understanding with neighboring countries. The past of his people is not forgotten by those who advocate peace and equality, who recognize the strength of the wisdom of their people and look with hope to the future of their country.

The fundamental principles of the self-determination of a nation and country were and are: 1) the path to independence, the revival of the traditions of the Great Silk Road; 2) universal labor, the unity of the people, the uniqueness of history, culture and the state language, with respect for the languages of all ethnic groups; 3) the national culture of the Kazakh people.

Kazakhstan's way of reforming society is recognized by the world community.

The new time dictates the revision of views on the essence and correlation of the following stools: 1) there is no Kazakhstan outside the Kazakh people and its culture; 2) the future of Kazakhstan will not be attractive without the coordinated and joint life of all Kazakhstani; 3) the success of socio-economic transformations, the driving force of culture lies in mutual respect and mutual support, in the effectiveness of integrated efforts. These postulates of folk wisdom have an objective historical meaning and following the establishment of friendship and unity is mandatory for the entire people of Kazakhstan. The country's development is a period of introducing ideas and traditions of cultural relations in society [1, p. 5].

The question of the national idea has a long history. It is as important for the country as the question of the meaning of life for each person. Without an answer to it, success becomes intangible and elusive. The national idea is the environment in which every citizen lives, develops, and acts. Modern Kazakhstan is particularly sensitive to this issue in two aspects. Firstly, can Kazakhstan exist as a country, as a state, as a human community? Secondly, what should the authorities and society do so that it would be possible to realize the basic principles of the national idea of «Mangilik El». In order for the national idea of «Mangilik El» to be realized, it is not enough to state and list «what is bad» and answer the question «why is it bad», and most important is «what to do, how to act». These questions are the most relevant because they concern not only the authorities but also each person. It is reliably known that in the most difficult conditions, in illness, strong-minded people survive. For a person, the idea, the meaning of existence are important. Often they play a greater role than material conditions. A breakdown, unrest, decay is possible when there is no idea, when the idea disappears. The idea is needed as a guide: where to go, how to live, what in the future, what values should be guided, etc. Therefore, the return of the idea to the life of the country is of great importance. Someone might think that the national idea of «Mangilik El» is the result of a sick imagination, uncritical thinking, and intellectual quest. It should be recalled that the national idea of «Mangilik El» and its internal content is filled with eternal development, change, and renewal. It does not, as some people think, demonstrate unrealizable ideals, «eternal longing for the unattainable», moreover, it is not the result of intellectual speculation. It is not a utopia, nor a product of uncritical thinking. This is an aggrieved idea filled with historical experience and the fate of the country and its people. It is woven from spiritual quests, connected with the search for a happy, peaceful, bright future. It is filled with social creation, the wisdom of the people, and the energy of many generations. In other words, the «Mangilik El» philosophy is dictated by only one desire, to put Kazakhstan and its self-fulfillment into the stream of world history and civilization, as a full member of the world community. It is known that the national idea has a number of specifics. In our opinion, they are as follows: first, in our conditions, a national idea can only be unifying, consolidating, and not disconnecting. It cannot be local, it can only be universal. It cannot be built on exclusivity, the superiority of one over another. This is a fundamental moment of the national idea of «Mangilik El».

Therefore, it cannot be purely ethnic. That means that an idea can be national, but it cannot have an ethnicity. Second, the national idea cannot be imposed from the outside, the idea is born «from inside», based on the value guidelines worked out by centuries. Third, the national idea has an internal and external dimension. Internal represents a special idea of one's native country, and external is an idea aimed at the world around one. Only the global significance of the idea raises the nation to a global scale. Fourth, a national idea, presented as a system of goals, depends on many factors. Since many of these factors are temporary, the idea also changes in time and space. Any national idea should be relevant. Fifth, the national idea should have certain attributes that make it viable and effective, the main attribute should be its integrative nature. That means that the national idea unites society, pushing into the background the existing sociocultural differences. The national idea is integrative as it combines the interests of the individual, society, and the state into a single long-term, positive national project. Sixth, the national idea must be directed to the future. Seventh, the national idea must be viable in order to survive for decades and centuries. Eighth, the national idea should be understood by people as a mechanism for the implementation of effective communication between citizens by power structures in order to further develop a democratic society. Also, the national idea should become a certain concept, appropriately and similarly perceived by the majority of the country's population, regardless of language, religion, lifestyle, social status, education, and cultural level. Ninth, the scale of the national idea should be at least civilizational.

Ways to implement the national idea of «Mangilik El». The implementation of the national idea of «Mangilik El» depends on the viability of the country. In this concept, territory (territorial integrity), population (demographic state), and governance (quality of public administration), which organizes the whole system as a single, are concentrated. It must be emphasized that the vitality of a country is not only a relatively new concept but also unusual in scientific and practical terms. The concept of the state as a living organism is to a certain extent new.

Factors affecting these potentials can also be identified. And the national idea in this context is not considered quite traditionally, not in the form of a speculative construct, but as a vital function of a social organism. Having diagnosed a «living organism», one can offer a recipe for healing and strengthening the country's immunity. Such a method, a method of treatment, in our opinion, is the Plan of the Nation of «100 concrete steps to implement the five institutional reforms». In other words, the national idea of «Mangilik El» as a megaproject can be implemented on the basis of five institutional reforms:

- the formation of a professional and autonomous state apparatus;
- ensuring the rule of law;
- industrialization and economic growth;
- a transparent and accountable state;
- a nation of a single future [2].

The national idea of «Mangilik El» has essential features. They are as follows: country, people, state. Let's ask ourselves the question: If there is no territory - can we talk about the country? If there are no people in this territory, can we talk about a country? If in the territory with people there is no superstructure like public administration - can we talk about the country? The problem of the formation of a national idea is closely connected with the spiritual choice of the people. Our people choose those values that form the basis of the national idea of «Mangilik El». This is independence, national unity, peace and harmony, secular society and high spirituality, family values, economic growth based on industrialization and innovation; it is the Society of Universal Labor, the commonality of history, culture, and language, national security, etc. It would not be superfluous if we consider «Mangilik El» as the basic values of the national idea: law and freedom, duties and responsibilities. In these state-forming national values lie the ideological basis of the new Kazakhstani patriotism. However, it would be naive to believe that it is worth proclaiming a successful catchy formulation of a national idea - and the problem will be solved. The national idea of «Mangilik El» can provide answers to the following challenges of our time: Firstly, the «children of sovereignty» come into life. Under these conditions, more than ever, it is important to correctly determine the vectors and content of the development of their identity. Not only their future depends on this, but also the future of the state. It must be emphasized that identity is a strategic resource that must be correctly and efficiently used to place Kazakhstan among the 30 most developed countries. Secondly, the modern Kazakh family and its full functioning are inconceivable without culture, without a spiritual and moral purpose, without the formation of patriotism. The implementation of these parameters of the development of a modern family is possible only on the basis of the basic values of the national mentality.

The basic values of the national mentality are high morality, devotion to one's faith combined with religious tolerance, mutual assistance, the spirit of collectivism, a special love for the land of ancestors, tolerance, conscience, duty, the high role of family and man, citizenship, a sense of justice, mercy,

willingness to overcome life trials, readiness to serve people and the Homeland, etc. It is the family that is the primary cradle of the national idea of «Mangilik El» for younger generations. As the educational function of the family weakens, the country's viability decreases. Thirdly, it should be noted that in recent years, the notion of «work» in the family has been moved so far that it, as a source of creating a personality, has ceased to participate in the upbringing of the young man. In this regard, in the national mentality, work should be formed as a basic value, as the basis of the spiritual and moral growth of the nation. For this, it is necessary to cultivate labor in the family and society, to make it the main factor of personal success [3, p. 1]. As you can see, the topic of the national idea is more strict than just intellectualistic fiction. The conversation is conducted at the level of public administration, including the understanding that the country's national idea should be systematically fixed in the Constitution of the country. First, in independent Kazakhstan, any idea, including a national one, should be aimed at consolidating society. It should embody the continuity of culture and tradition, the historical experience of living together, moral values. Second, the national idea of «Mangilik El» can be realized through a powerful spiritual uplift based on the revival of ethnic, cultural, civic identity. Third, «Mangilik El» can be correctly implemented if we take into account the peculiarities of the mental world of Kazakhstan. Fourth, in order to accomplish this task, the state itself and public administration should be interested in this and aim at effective, creative work. The motivation for honestly serving the interests of the people and society should prevail over all other interests. Civil liability, patriotism, professionalism, statehood should be the basis of modern management. First, the national idea of «Mangilik El» is necessary for the formation and development of the historical consciousness of the nation, the strengthening of independence, the preservation of the spiritual, cultural, territorial integrity of the country and the internal unity of the nation. It is also needed for the formation of civic identity and the new Kazakhstani patriotism. Second, the national idea of «Mangilik El» is needed to ensure the continuity of generations, the preservation and development of the Kazakh language as the state language. Third, the national idea of "Mangilik El" is needed to preserve national values, culture, traditions, to build a civilized society. Fourth, the national idea of «Mangilik El», along with political, socio-economic sovereignty, is needed to achieve spiritual independence. In addition, in our conditions, the national idea can only be unifying, consolidating, and not disconnecting. It cannot be local, it can only be universal. It cannot be built on exclusivity, the superiority of one over another. This is a fundamental moment of the national idea of «Mangilik El» [4].

The natural resources of Kazakhstan are its advantage and threat at the same time. Many resources are located in border areas. And this is a potential threat, as well as excessive natural wealth. The national idea is an essential component of public administration. Through ideologies, historical models of statehood are formed. It is the national idea that sets the concrete forms of state life. The analysis allows us to state that the determining factors of statehood are: territory, population and the quality of public administration. The presence of a country's territory brings to life the category of sovereignty of its state power. The territory defines the physical boundaries of the sovereignty of the country, within which the laws and power of the respective country apply [5, p. 117]. The territory defines the boundaries of security, separates itself from strangers. It is relatively easy to describe the factors that influence the effectiveness of power since this process is sufficiently developed in modern science. In general, the effectiveness of power depends on a combination of internal and external factors. To the internal ones, one can attribute the state apparatus and the professionalism of the elite - two indicators that evaluate the administrative and political levels of public authority, respectively. Obviously, any imbalance in the interaction of administrative and political will have a negative effect. Thus, the optimal situation for vitality is when the elite is highly professional and the administrative staff is efficient. The professionalism of the elite as a factor is viewed through the prism of the intellectual and moral readiness of the elite to solve any classes of problems that arise during the implementation and, partly, during the seizure and retention of power. Professionalism, in this case, reflects a combination of theoretical and practical knowledge, as well as steadily formed skills for carrying out activities in the field of public administration. The national idea is closely interconnected with the problem of solving the country's land issue. The land belongs to the country, the people, which means it is the basis of national interests and national security. The aggravation of the land problem has recently posed a number of burning questions to society and the authorities [6, p. 14].

We believe that answers to questions must be linked with the problems of national interests and security of Kazakhstan. The head of state rightly pointed out that no law should be adopted against the will of the people. In this regard, society and power should be consolidated around the national idea of «Mangilik El». The land issue occupied a special place in history. Let us recall the problems of «enclosing lands» in England, land riots in Europe, Asia, Stolypin reforms, land decrees in the Soviet country, etc. Our ancestors defended the vast territory of Kazakhstan from the invasion of enemies, and we must pass on our holy land

to subsequent generations. In solving these problems, haste and a superficial approach are unacceptable, as well as solving the problems of the economy through the sale and lease of land. Agriculture - this is an area of the economy where systemic subsidies and infusion of funds has always been a prerequisite. No wonder protecting the interests of farmers' products has been and is an important direction of state policy in many countries of the world. Empty and abandoned lands must be developed systematically, and it is necessary to first involve all available reserves, and if necessary, attract foreign capital. Again, the protection of national interests is a priority of the entire agrarian reform. The head of the state rightly noted that no law should work against the interests of the people. It is necessary to clearly and professionally put emphasis and explain to the country's population. We support the setting that it is necessary to develop a special approach with bordering countries. This will remove any contradictions in the future. It is no secret that foreign companies in the west of the country behave at ease, there is no dialogue with the local population, regional interests, including social and environmental ones, are ignored, labor conflicts arise against this, and social tension grows. All these problems must be solved taking into account national interests, and the national idea of «Mangilik El» [5, p. 118].

The nationwide idea of «Mangilik El», doctor of political sciences G. G. Sultanbaeva writes, defines the worthy future of the Kazakh people and allows Kazakhstan to stand among successful countries in the developed world. This is a new period of Kazakhstan's path, the basis of which should be national unity and peace, strengthening the economy, social protection of the people, national security, development of culture, language... At the present stage of the country's development, the national idea of «Mangilik El» is a bold step into the future. It should unite the aspirations and forces of all Kazakhstani in solving the pressing problems facing society. The idea of «Mangilik El» presents Kazakhstan not just as a country, but as a nation, as a whole. We must develop not only economically, but also spiritually. «Mangilik El» is the essence of state ideology at the present stage of the formation of Kazakhstan [1, p. 14].

Thus, a comprehensive analysis of strategic national programs and all the President's Addresses to the people of Kazakhstan made it possible to present the national idea of «Mangilik El» in the unity and interconnection of its components as an ethnicity-forming, civic and nationwide one, oriented towards the development of an intellectual and competitive nation.

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