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## Historical memory in the era of independence

National modernization, according to the Head of the state, is the achievement of maturity of national consciousness, emphasizing two sides of its essence. It is an ability to show the unlimited ability of extraordinary thinking, and without denying national identity facing the future confidently. Drawing attention to successful examples of reviving modernization, a comprehensive and in-depth answer is given to the question of what risks may arise in this case. Life shows the fallacy of the opinion that external obstacles arising outside for the versatile development of representatives of different nationalities can be a role model for all mankind. In different periods, states create unique models of development that are not similar to each other. In our case, we pay attention to the fact that «the national spirit must remain in everyone». Authors, considering various transformations taking place in the country after independence, through their vision, aim to study the role of universal values in society. In particular, authors note that it is necessary to preserve the core of national existence, first of all, to show their national specifics, and most importantly, to learn the infinity of the horizon of consciousness.

*Keywords:* years of independence, national idea, spirit of independence, spiritual revival, national consciousness, noble goal, historical memory, good deeds, Kazakh state, special status, seven pedestals, spiritual heritage, competitiveness.

### *Introduction*

The concept «Mangilik El» originates from the history of the ancient world, where as a heritage in the national mentality, the worldview of ancestors was based on kindness and rational benevolence. Owing to their courage, perseverance, and dedication, our ancestors endured difficult historical trials throughout the country's history in the name of the country's destiny and interests. Despite these difficulties, the great goal and noble dream were to establish «Mangilik El». «Mangilik El» is the personification of ideals and good wishes of the common people who lived in the steppe, in the roundabout mountains and rocks. «Mangilik El» is the heritage of the ancient Turks and a dream of the Kazakh people, inherited from their ancestors, formed by history.

### *Experimental*

The method of analysis in the study of logical and gnoseological problems was used to reveal the specific essence of the problem under consideration. That is, to reveal and explore the meanings that are not visible behind each word, giving a comprehensive explanation. The method of reflection was used in order to determine and clarify the methods of differentiation in relation to the problem raised through self-experience, the creation of their own thoughts, the formulation of goals and objectives, the rational use of the possibilities of analyzing and reflecting the results. Without this, it would be impossible to understand and explain the broad basis of the research. The reflection provided an opportunity to understand the process of thinking, learning, cognitive processes in the implementation of the goal set in the article, to achieve it, to plan, make decisions, and predict what will happen next. Through these actions, the content of the article was critically analyzed. Every aspect of social existence and social consciousness is studied separately through systematic analysis of society and the work of thinkers in it as a whole system. The structural elements of the logical method of education are reflected through political, economic and moral analysis. Their relationship, the validity and consistency of knowledge, and the conceptual apparatus of its implementation are comprehensively explained.

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*Results and Discussion*

According to the history of the ancient world, the Turkic khaganates respected the language, traditions, and beliefs of the peoples at their disposal, which has now played an important role in the continuity of generations, as a reflection of life principles of the Kazakh people. Our country has witnessed spiritual peace and harmony for people of different nationalities who live in our country. Not only the words but also the deeds of wise people that are carried out for the people, as well as their virtuous intentions are identified with the idea of «Mangilik El». We have always tried to take pride in people who lived in the vast steppe expanses, have a strong character, are able to set great goals, their life experience, and spiritual heritage and treasure.

On January 17, 2014, the First President of the Republic of Kazakhstan, Nursultan Nazarbayev, delivered a very important message to the People of Kazakhstan «Kazakhstan's way-2050: Common goal, Common interests, Common future». The national idea of «Mangilik El» was announced, which was formed from the thousand-year history of the Kazakh people, the Kazakh way that survived the years of independence. N. A. Nazarbayev, calling «Mangilik El» a national idea, called on all Kazakhstan citizens to take a responsible approach and take an active part in the implementation of the main directions of the strategy «Kazakhstan — 2050». On April 26, 2016, a meeting of the Assembly of People of Kazakhstan «Independence. Consent. Nation of a United future» was held, where according to the results of the XXIV session the national Patriotic act «Mangilik El» was proclaimed and adopted.

As for the history of the idea «Mangilik El», it is an idea that originates from the ancient Turks and consists of three roots. The first thing discovered its content is the idea of «Mangilik El» in ancient Turkic written monuments, the second in the philosophical work of Al-Farabi «Treatise on the virtuous city» and the third is in the work by Y. Balasaguni «Kutadgu Bilig». The Tonykok monument clearly sets out the goals, interests, and unity of the strongest sages of the Khaganate for the unity of all forces in order to maintain power to build a stable state, unity of word and deed, and unity of the people. It says that the Turkic people lost themselves as a community, remained without a ruler, obeyed others, began to recover after him, with the appearance of a new ruler, took measures to unite the people, that is, «worked day and night, tirelessly, sparing no effort, shed blood and sweat to restore their people». All this sounds like an appeal to the future generation. At the same time, the concept of «Mangilik El» is echoed together as the spirit of independence and the idea of freedom.

Al-Farabi, connecting ancient Greek philosophy and Muslim teachings of the East, revealed the philosophical and theoretical meaning of the concept «Mangilik El» of the Turkic world. The scientist presents the main provisions of the theory of «Mangilik El» in the works «Treatise on the views of the residents of a virtuous city», «Aphorisms of a statesman» and «Civil policy». Al-Farabi, based on his wisdom, comprehensively investigated problems of the human community. He even added his own additions to Aristotle's opinions on this issue and analyzed them in his own way. In his opinion, the larger society is, the better it develops. After all, the mutual community of people, the division of labor, and spiritual relations complement each other, as Plato said, and allow talented people to rule society and the state. That society is considered inferior, in which people do not have a permanent place of residence, that is, groups that include nomads who constantly move from one place to another. Such places may be sparsely populated. Therefore, there are many obstacles to the development of scientific culture. However, Al-Farabi pays special attention to mature society. After all, the most important place in society is occupied by spiritual and cultural wealth. Al-Farabi, as a native of the vast nomadic society of Kazakhs of the Kipchak steppe, does not agree with Plato's opinion that only the Greeks can be the best organizers of society.

Here, of course, it can be traced the handwriting of Farabi, who wanted to show that the culture and art of the people and cities where he was born, at a high level. The proof of this is the idea of «Mangilik El». The scientist in his treatise «The way to achieve happiness» said that as a result of a person's aspiration, happiness is the most useful among noble goals. A person who has attained happiness must always be satisfied. This judgment leads to everyone's perception of the concept of happiness in different ways (for example, wealth, etc.).

According to opinion of Al-Farabi, every person must make every effort to be happy. «The main condition for achieving happiness» is the improvement of society itself, said the sage. The highest concept in the ethics of Farabi is happiness, that is, everything that is called the property of this happiness in life must find its meaning in the content of this happiness. Therefore, it is a value that is important only for the person himself.

The virtue is a person's love of life, aspiration, and source of love. In the traditions of the ancestors, the love of life is manifested through an attitude to the world around us, a desire for nature, and its study. Thus, virtue is goodness, loyalty, business, in combination with mind, it is intelligence, a manifestation of humanism.

Each person has his own side of conscience. Consequently, each person should not exceed the limits of their will and rights. Every useful action is a good thing, and every useless one is the opposite. The performers of the first one are smart, thoughtful, honest people, and at the same time, they start any business with intelligence and calculation. Such actions never bring regret. Which is the main basis, the principle of humanity. Such rules-laws based on Sharia, Kazakh customs, and traditions are linked to each other, combined with humanity and moral qualities. For instance, honor, conscience, dignity and spiritual wealth are the distinctive features of our people. Knowing how to preserve one's personal dignity and conscience, how to defend one's honor, faith, knowledge, loyalty, justice, loyalty to the good, loyalty to their nobility, care for the people. All this became the content of the system of philosophical thought, which is a testament to the future generation of our ancestors.

Thus, the ancestors traditions left future generations are an example of wisdom and divine testament. Heroism and courage inherent in these people, honesty and impartiality, freedom that everyone should clearly understand, love for their native land, have the gift of speech, not everyone is given all these precious personality traits to pass on. We see that at that time the sages performed a noble role that is extremely rare. Such people fearlessly told the truth both to the Khan and to the people. The people listened to the words of smart biys, which once again emphasizes their special wisdom.

We are proud of those people who lived in the wide steppes, who were able to set high goals as the basis of everything, having traced their life experience and spiritual heritage of virtue.

Consonant ideas can be seen in the work "Kutadgu Bilig" by Yusuf Balasaguni similar to the works of Al-Farabi "Treatises on the views of the inhabitants of a virtuous city". This is the aspiration of humanity to exalted, preferably to moral, spiritual qualities. In his work, Y. Balasaguni from the point of view of mutual dialogue of the main characters, showed his philosophical thought about the art of governance, authority: Chindogu-justice, Aitoldu — treasure, wealth, Urdulys — mind, reason, Ugurbil — satisfaction. At the same time, special attention was paid to the fact that the main wealth of humanity is education, which will be one of the ways to happiness and benefit the country. This is the beginning of all the changes that are taking place in the country at this time.

The manifestation of continuity and harmony, corresponding to the spiritual heritage of descendants, the wisdom of great thinkers, their works, great personalities, outstanding figures, ancestors who defended the interests of the people, the country, and their activities, are admirable. This harmony and correspondence can be traced in the idea of the patriotic act «Mangilik El». The task of the ancestors was to provide a long and happy life for their people, by awakening the desire for knowledge, to give the right direction, to be able to always defend honor and dignity, to be able to hear and apply the sayings of great thinkers, to do good deeds. At first glance, like words of edification. However, the essence of the proverb «a good word is half good», is that the descendants have a desire that should come from the heart to lead the country, the people to happiness. This can be achieved only after absolute adherence to such principles.

This deontological (from the Greek *deon* — duty and *logos* — word) sense of duty is intertwined with such features as love for the native land, place of residence, homeland, ancestors, respect for parents.

In the late XVII — early XVIII centuries black clouds hung over the Kazakh people, there was a question about the general existence of the people as such. During this difficult period of history, the Kazakh people laid a serious responsibility on Tauke Khan. As a son of his time, he was a khan, a batyr, and a private. Tauke Khan at one time, occupied a special place in the history of the Kazakh, Russian, Chinese, Dzungarian and other eastern peoples, as a major figure, an outstanding ruler. The personality of Tauke Khan in the political life of his country is known as a diplomat, brilliant, incredibly intelligent and revered ruler among the Kazakhs. Reformer of the customary law system and a major statesman who spared no effort to preserve the unity of the nation and the integrity of the land. Pursuing his internal policy, Tauke Khan used all available opportunities, along with the spread of disagreements between the clans, put on the agenda the improvement of the country's administrative potential. To create a Kazakh statehood with centralized management, the primary problem was to attract gifted and talented people from different places. These events gave their results. In the political arena of Kazakh history, owing to the new policy, talented biys and batyrs began to appear among the people, who showed courage in defending the independence and freedom of the country. There have been great changes in government management. The «Council of biys» has been intro-

duced in the management. The status of the «Council of Biys» was raised to the level of making a decision, which was discussed as a collegial body, which did not require revision on the issue under consideration.

In the following years, the foundation of centralized Kazakh state was laid by Abylai Khan in the XVIII century. The political unity of Kazakh people under Abylai Khan, the fight against Dzungar was launched. By the middle of 50s of XVIII century, after the fall of Dzhunghar state, the political situation changed dramatically.

At the beginning of XVIII century, it was important for the tsarist government and Russian merchants not to lose influence that they had gained. The most terrible thing was the policy of colonization of an independent country. This colonial policy, filled with contradictory and very serious consequences for the Kazakh people, spanned over a century. The main objectives of the colonial policy researchers indicate as follows: «1) mass withdrawal of the best and most fertile land, displacement of the Kazakhs to the desert steppes, narrowing the traditional nomadic zone of the Kazakhs and, thus, violating the economic process that has developed over the centuries; 2) mass theft of livestock during military campaigns, thereby depriving the Kazakhs of the main source of life; 3) when looting peaceful villages, massively destroy and capture men — their main life support and military strength» [1; 23].

In the early XIX century, national liberation uprisings took place throughout the Kazakh land. The national liberation movement led by Kenesary Kasymov (1837–1847) was an important manifestation of opposition to Russian colonization. Zholaman Tlenshiev in the West, Zhankozha Nurmakhamedov in the South-West, Agybay Konyrbayuly from the Central part, Suranshi Akynbekuly, Baizak Mambetuly and other famous people who demanded equality united under the flag of Kenesary Kasymuly. In other words, the movement led by Kenesary Kasymov showed the viability of a national idea that can unite the entire Kazakh country into a single goal.

The idea «Kazak eli» appeared in the form of Kazakh enlightenment and Kazakh nationalism in the beginning of XX century. It cannot amaze any researcher which way was passed by Kazakh intelligence of 20–30s. At the same time, forming ideology of national-liberation fight that met timely requirements, were able to rise from writing statement (petition) of colonial power (1905) to trying to create national statehood and its realization (1917) [1; 45]. Such situation is not common in human history.

In the course of realization dreams about independence, based on the continuity of generations and good history of Great Steppe with one destiny and historical memory in the early Kazakh land real patriotic act was adopted — permanent duty to future generation — importance of the peace and harmony, unity and integrity, fulfillment of high goals and interests of society and state. Under the leadership of N.A.Nazarbayev, high status and responsibility for writing the history of new Kazakhstan was clearly marked. During the period of «era of independence» our country has achieved success thanks to unity and cooperation on the way to creation of united country goals — «Mangilik El». These simple, understandable and the most precious truths for each of us-family well-being, hospitality and hard work, stability, security and unity, confidence in the future. In this regard, strengthening and preserving seven unshakable positions of «Mangilik El» and passing it from generation to generation is the duty and responsibility of every citizen of Kazakhstan.

“Mangilik El” is an independence and Nur-Sultan. The prosperity and power of the main city, which has become a symbol of our independent country, is seen as the embodiment of the bright future of our state.

“Mangilik El” is a national unity, peace and harmony. For Kazakhstan citizen, the Motherland is the country of independent Kazakhstan. Therefore, each of the people of Kazakhstan has one homeland “one country in the heart of everyone”. We hope that the great actions that will preserve the traditions of our ancestors will be continued. The essence of which is proved by the saying — “there will be no unity, there will be no life”.

“Mangilik El” is secular state and high spirituality. The unity of civil and spiritual values allowed us to find our own path and proudly declare ourselves to the whole world — we must become the core of the global dialogue of religions and civilizations that defines unique spiritual image of our country.

“Mangilik El” is a sustainable economic growth based on innovation. United country aimed at modernization and innovative development, taking care of natural resources and the environment, and establishing the cult of science and education in society as the intellectual Foundation of the nation.

“Mangilik El” is society of universal labor. All successes and achievements of the country, victories are result of national unity, including daily, hardworking labor for every Kazakhstan citizen. The possibility of having conditions realization of the creative potential of every citizen is guarantee, evidence of deep penetration of such values as hard work and responsibility, respect for the person of work.

“Mangilik El” is a community of history, culture and language. One of the main wonders of the mentality of the Kazakh people is respect for the culture, religion, traditions and customs of other peoples, the openness of national culture, their openness to dialogue among themselves, the conquest as a result of innovation, interaction — the national treasure of Kazakhstan as a whole. The basis for the integration of society, the state language, as the main condition for the competitiveness of the nation, the development of trilingualism will be our response to modern requirements of life.

“Mangilik El” is national security and deep participation of Kazakhstan in the decisions of worldwide and regional problems. Strengthening of national security is a sacred duty of every citizen and patriot of their country. In order to strengthen the stability of society and ensure its unity, guided by the values of «Mangilik El», it is the duty of every citizen of independent Kazakhstan to work hard to strengthen country's authority, recognized in the international arena.

As main principle of national unity, strengthening and development of nation's are defined as consolidating and strengthening foundations. The spiritual foundation is the force that unites the people into a single whole. The stronger spirit of the people, the higher the prospects of its statehood. This is the main engine of history and our destiny. It is the spirit of the nation that determines the uniqueness of the appearance of any country, sets the direction and gives impetus to development. To raise our national spirit, the main priorities should be the spirit of tradition and patriotism, the spirit of renewal, competition and victory; reliance on traditional values (respect for language and culture, morality, family, generational ties, patriotism and tolerance) as the spiritual foundation of society[2; 8]. The main goal of the new Kazakhstan patriotism is to preserve and strengthen public harmony. This is an unavoidable prerequisite for our existence as a state, as a society, as a nation. The basis of Kazakhstan's patriotism is equal rights of all citizens and their joint responsibility for the honor of the fatherhood.

N.A.Nazarbayev in his program article «View in the future: modernization of social consciousness» raises the question of our country's desire for the future, to become a strong and responsible united nation and, in this regard, to change the mass consciousness. Only competitive, educated country can achieve spiritual modernization of consciousness. Therefore, the Head of state focused on the role of national consciousness in spiritual modernization and emphasized that increasing competitiveness in determining several tasks is a successful achievement of the future nation. Most importantly, to expand the horizons of consciousness, to preserve the core of national existence. «To teach to be educated, to open your eyes, to strive for the future». One of the important issues facing spiritual modernization is the «openness of consciousness». The desire to learn world languages is the main requirement in the process of globalization. This means that we will be able to achieve the best world experience and achievements, focusing on the fact that we will be able to fully intervene in our global processes[3; 1–5].

The Head of state clearly defined the main tasks that must be completed in the coming years on the way to spiritual modernization. One of them is to switch to the Latin alphabet. At the same time, the issue of adopting a single standard version of the Kazakh alphabet in the new schedule is on the agenda.

Within the framework of the project «New humanitarian education. 100 new textbooks in Kazakh», to date, a number of books have been translated from foreign languages into Kazakh.

The Head of state proposed to start the «Tugan Zher» program, which will start with a new article «Tugan Elge». Every citizen is encouraged to make a real contribution to the prosperity of their native land. At the same time, special attention is paid to the fact that the work should be monitored, it is necessary to carefully think through and correctly explain its essence to the population. This initiative is now bearing fruit and producing corresponding results. Love for the native land has strengthened the sense of patriotism for the native country-Kazakhstan.

Fourth-the project “Sacred spiritual values of Kazakhstan” or “Sacred geography of Kazakhstan”. The importance of absorbing concept of national shrines is noted.

The idea to pay attention to the success story of compatriots of the «era of independence « should be implemented through the project “100 new names in Kazakhstan”. Currently, this project is reflected as a «history” of many years of work of citizens who have made a great contribution to the development of the country.

President set the task to implement the project “Modern Kazakh culture in the world” in order to carry out spiritual revival, become an independent people, unique in the world. After selecting the best examples of national culture, they oblige the holding of presentation procedures abroad to contribute to the future.

Today, one of the most important issues is the study and promotion of spirituality of national culture as a native language, national language, religious knowledge, national identity. In order to understand the

worldview of the nation, identity, spiritual world, the system of Kazakh thinking, the spiritual foundations of culture, it is necessary to comprehend the past history. Now, the thoughts and wisdom of the great personalities of Kazakhstan, their spiritual heritage are being promoted. After all, the fate of every nation depends on the viability of its spiritual knowledge. In this regard, the proposed research work will contribute to educating the younger generation in the spirit formed by the traditions of our ancestors, the identity of our people.

Our ancestors, who are ambitious in spirit, strong-willed and determined, went through a lot of difficult historical tests on the way to the interests and fate of their country from the history of the early World. Despite these difficulties, the great goal-Murat-was a noble dream to entrust his descendants with the protection of the peaceful life of our country and our land.

From the history of the early World, the Turkic khagans treated the customs, beliefs, and language of the Peoples at their disposal with respect, and now play a role as a reflection of the life principles of the Kazakh people through the continuity of generations. Our country, which has become a sacred land of different nationalities, is a testament to the spirit of peace and harmony. In the caravan street of history, there is a continuity. For centuries, the tradition of spiritual unity has been continued, and the ability of the human generation to perceive spiritual perfection, directly related to the ancient existence of life, has become a source of public wealth. From century to century, the trend of models of immortal wisdom, which has acquired the greatest human dignity, has never been ignored in the course of its development-the values shared by the people of the past [4; 7].

### Conclusions

Nowadays, the most important goal of our sovereign country is to become one of the most civilized countries in the world educational space. This indicates the need to bring directions of development of the national education system to a new generation, a new quality. In this regard, Kazakhstan is currently forming its own national model of education. This process is accompanied by a change in the knowledge paradigm. In the new paradigm of knowledge, the first task will be not only to develop knowledge, skills and abilities of generations, but also versatile development of their personal qualities, install national education, and enrich the spiritual world. As German philosopher and linguist W. von Humboldt, who lived in the second half of the XIX century, said, language is a national spirit. Language forms the national spirit throughout the entire nation, in this regard, it is advisable to install the national spirit in the personality of young generation through teaching creativity of sages enriched with the national spirit. It is necessary to pay attention to the fact that in the present, past and future, the issue of education, training, education in the spirit of humanism and continuity of generations is relevant — a problem that at one time determined significance and essence of the work of Kazakh thinkers. From this point of view, in the period when the state entered educational space, science is the value of education and has a special spiritual significance. Therefore, in order for tomorrow's generation to live in a bright future together with developed countries, first of all, we need deep knowledge and comprehensive spiritual growth. In this regard, focusing on the future, it is necessary to awaken love of knowledge and science in young generation. This will allow them to develop their talent and form creative personality.

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### Тәуелсіздік дәуіріндегі тарихи жады

Елбасының пікірінше, «ұлттық жаңғыру бұл — ұлттық сананың кемеліне жетуі», яғни, оның екі сипатын атап көрсетеді. Бастапқысы, ұлтымызға тән өзіндік ойлау қабілетінің шексіздігін таныту, көрсете

білу. Әрі ұлттық болмыс негізінен танбай болашаққа нық сеніммен қарау. Соған қарағанда, қазір салтанат құрып тұрған жаңғыру үлгілерінің қандай қатері болуы мүмкін деген сауалды қоя отырып, оған тереңнен жан-жақты жауабын өзі береді. Бұл жерде сырттан төніп тұрған жаңғырудың ішінен түрлі ұлт өкілдерінің даму үлгісінің адамзат баласына ортақ үлгісін жан-жақты, көп қырлы өнеге-үлгілерін ғана алып қарастыруда деген түсінік өте қате екендігін өмірдің өзі танытып отырғандығын көрсетеді. Әр уақытта кез келген мемлекет ешкімге ұқсамайтын дамудың қайталанбас үлгілерін туындататынына тоқтала келе, «ұлттық рухымыздың бойымызда мәңгі қалуға тиіс» екендігіне баса назар салады. Авторлар мақалада тәуелсіздік жылдарынан бергі аралықта елімізде болып жатқан жанашыл өзгерістердің негізін қарастыра отырып, өзіндік көзқарас тұрғысынан жалпыадамзаттық құндылықтардың қоғамдағы ролін зерделеуді мақсат еткен. Ұлттық сананы кемеліне жеткізудегі өзіндік ұлттық ерекшелікті, ең бастысы, сана-сезімнің көкжиектілігінің шексіздігін танытуда ұлттық болмыстың өзегін сақтай білу керектігіне баса назар аударған.

*Кілт сөздері:* тәуелсіздік жылдары, ұлттық идея, тәуелсіздік рухы, рухани жаңғыру, ұлттық сана, игілікті мақсат, тарихи жады, ізгі істер, Қазақ мемлекеті, биік мәртебе, жеті тұғыр, рухани мұра, бәсекеге қабілеттілік.

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## Историческая память в эпоху Независимости

Национальная модернизация, по мнению Главы государства, это достижение зрелости национального сознания, подчеркивающее две стороны его сущности. Изначально, это умение проявлять и демонстрировать безграничную способность неординарного мышления. Также, не отрицая своей национальной сущности, уверенно смотреть в будущее. Обращая внимание на успешные примеры модернизации, дан всесторонний и глубокий ответ на вопрос: «Какие при этом могут возникнуть риски?». Жизнь показывает ошибочность мнения о том, что препятствия, возникающие извне, для разностороннего развития представителей различных национальностей могут быть образцом подражания для всего человечества. В разные периоды государства создают неповторимые модели развития, не схожие друг с другом, в нашем случае вызывает интерес то, что «национальный дух должен оставаться в каждом». Авторы статьи, рассматривая различные преобразования, происходящие в стране после обретения независимости, через свое собственное видение ставят цель — исследовать роль общечеловеческих ценностей в обществе. В частности, они отметили, что необходимо сохранить ядро национального бытия, прежде всего, проявлять свою национальную специфику, самое главное, при этом познавая бесконечность горизонта сознания.

*Ключевые слова:* годы независимости, национальная идея, дух независимости, духовное возрождение, национальное сознание, благородная цель, историческая память, добрые дела, Казахское государство, особый статус, семь пьедесталов, духовное наследие, конкурентоспособность.

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