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The idea of «Mangilik Yel», knowledge and practice

(a text-book)

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The origins of the historical roots of the national idea «Mangilik Yel» formed from the Turkic era in the history of the independent Kazakhstan and a creative idea of the Great Steppe children uniting all the nationalities and people of our country are described in this text-book. It contains a wide range of thoughts about its essence, purpose and interests, scientific and theoretical foundations of theoretical bases, differentiated conclusions.

The solution of upbringing problems of a new generation, members of active society, responsible for the saving of nation culture spiritual values, having a high level of interethnic communication culture, overcoming stereotypes of national consciousness and able to communicate intelligently with other cultural figures are reported.

The manual is for high school pupils, students, undergraduates, teachers and general readers.

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FOREWORD

We are the people who made belief from the honor and achieved an Independence through the love to life in honor of the national dream. The next goal is to keep our independence and to be an eternal country worthy of a new era.

Our general national idea is that we are the state that takes the idea of «Mangilik Yel» as a main direction and turns perspective of our independence into the project of Nurly Zhol. That's why, we should hardly work and make every effort in keeping the unity strong in Nurly Zhol. Mangilik Yel– the power of uniting the people, the future of the youth and an inexhaustible source of energy. It is not only a tireless idea of the strategy “Kazakhstan-2050” but also of the state of Kazakhstan in XXI century! The new Kazakhstan patriotism is Mangilik Yel! It is the great value of the whole Kazakhstan society. The bow of our past history, the pride of today's luck and confidence in a prosperous future are in the powerful notion “Mangilik Yel”.

It is evident that only the united country would be able to build a light future and to define its individual fate in the conditions of a global emergencies and in global political and economic instability. “The life of people continues by its generation. The eternity of the people is here, i.e. it would be eternal by its generation... The idea of Mangilik Yel opens the door to our future, it is a symbol of lasting stability, - says the leader of the nation pointing out that the future of the idea Mangilik Yelis in the power of our youth who would realize the elder generation's dream of becoming Mangilik Yel.

Today the values of MangilikYel such as civil equality,conscientiousness, literacy, tolerance, true devotion and patriotism unites us.“Our predessecors said“If you think of a future year – grow a tree, if you think of an eternity – bring up a man”. The values of Mangilik Yelare the program of our wealthy future, that is why we should strengthen our common civic identity for our state'sunity and solidarity”, - says our leader, pointing out that the direction of the future is connected with the idea of an eternal country.

Our Great Field is like a cradle of Modern Turkic peoples. The legends about Alash who is the ancestor of all the Turks the kuis of Korkyt, edifications of Kultegin – all of them related to Kazakh land, ancient roots of Turkic spirituality. Five centuries ago, the direct root of the tragic events in the Great Steppe - Kazakh Khanate was created and it went the glorious road, - after such leader's words we can feel that there is a necessity of considering the deep researches of the ancient roots of Turkic spirituality, tragic events (Egemen Kazakhstan № 242 (28970) 2- 3 p.). At any stage of the centuries of history the future of our ancestors was foggy and suspicious. When the power was high, the land was expanded, when there was no unity the field narrowed. When there was a limit on the edge of the earth, conclude an agreement, they were unable to obtain a permanent residence. For thousand years, being on a horse, they defended our land making all the efforts”. But, we bow before our abcestors' history who put up withall the storms of the era. Teaching our generation these sacred values, giving deep knowledge,developing a succession of generations, the tradition of “respect for the elder people, care for young people, support each other”, the formation of all traits based on diligence and the pursuit of knowledge– we should bear in mind that through all these capacities we can be an Eternal Country (Mangilik Yel).

Some years passed since we took our independence and it is evident what place would take our country in the world civilization and what goals we would achieve. On the horizon of the XXI century which was considered as a gold century of science and education our people had more dreams and goals, thoroughly analyzed the ideas concerned with our national history and culture, literature and language and formed the state ideology. It is evident that it was an idea of Kazakh people who dreamed of freedom, who wanted to be free and unauthorized, an idea that leads to the bright future in the way of great goals and dreams, it's a national idea of "Mangilik Yel".

Today, the scientific and technical innovations that conquer civilization are the base of the process of globalization. At the present time, in the era of various changes our country is famous for all over the world as a state with a bright future. The fate of Kazakh people today is bright, and the future is mature. Its clear the conceptual tendency based on humanistic interest such as "Love all the human people" (Abai) of the national figures is based on creation of humanism through the national idea of "Mangilik Yel".

Nowadays, the problems, historical data and literatural works covered the historic factors that are the reason for the idea of «Mangilik Yel» are thoroughly investigated. The following researchers works can be mentioned such as M.Zholdasbekov, K.Sartkhozha, U.Kurmanbaiuly, S.Syzdykov, S.Kanaev, Zh.Zhenis, S.Praliyev, K.Naribayev, K.Zhanpeissova, M.Koigeldiyev, Zh.Moldabekov, G.Kan, S.Imanbayeva, N.Khan, S.Kaliyeva, A.Kaidarova, R.Dzhanabayeva, A.Berikkhanova, B.Makhmetova, B.Saidakhmetov and others. Nevertheless, in these scientists' works some social points of view and other issues concerned with the idea of «Mangilik Yel» were resolved, the idea of «Mangilik Yel» is not considered in the system of complex development, according to the society conditions the conclusions and the data are not developed mad thoroughly investigated on the conceptual basis. Also, beginning with the turkic era, passing through a number of centuries, the issues concerned with the turning of the idea of «Mangilik Yel» into the leading national idea of the independent Kazakhstan is not considered carefully, the scientific theoretical bases are not discussed conceptually. In this work we are trying to consider and analyze the directions of the leading national idea "Mangilik Yel general national ideology".

Today, in the global epoch according to the future of the nation as a great direction of strenghtening the spirit of our country the idea of "Mangilik Yel general national ideology" was declared by the president of the Republic of Kazakhstan, the leader of the nation Nursultan Abishuly Nazarbayev in his message to the people of Kazakhstan "The way of Kazakhstan 2050: one goal, one interest, one future". As it was said in the president's strategically important message the idea of «Mangilik Yel» will be the fundamental idea that will achieve our country to its aims without any obstacles. Of course, it is evident that we achieve it due to the independence of our country. That is why, we should take great pains in keeping our independence and unity as a symbol of peace and stability, freedom and an ideal spirit, as a dream which was waited by our people for a long time, as a symbol of indestructible power. In connection with it, we know that our president in his message said that «Mangilik Yel» is our ancestors' dream for thousand years. This dream was to become an independent state that will have an equal right in the world economy and other fields. This dream was a dream to become a happy state that will have a happy and a rich life, which generation will look to its future with confidence. We turned

this dream into reality. We laid the foundation of the eternal state» [1, 3 p.] – by these words our leader pointed out that we are able to become an eternal state keeping our independence carefully. Such ideas should be born in mind of our young generation.

President in his work “The great heros of the Great Land” wrote: The unity of the people would build a palace and turn it into a castle. We relentlessly say this word and lift it up as a flag. It was never hard for us to carry the duty of our ancestors. Nobody show us the way to build an independent state, nobody helped us. We started everything with the very beginning and formed it with our people, - having analyzed the success and difficulties achieved in the way of independence, the President says that we are going without any obstacles in the way of the nation development in the result of the unity and solidarity between different nations. He said that it is the way of Kazakhstan, through which we make our independence eternal.

The independence of Kazakh people is confessed and it is mentioned that the root of the spiritual and cultural core is in the deep. Even the whole world civilization (writing and drawing and others) starts with Turkic people and it was proved by the historical documents and scientific data and also the European scientists and travelers had confessed that in the II century before our era there was an Academy in Baghdad [4, 4 p.]. But since ancient times our Kazakh people could keep the culture and language, spiritual heritage and traditions, heroic feat and customs, Kazakh people never forget and remove the picture of the national idea from the social consciousness. At different era it has a peculiar characteristic and was always in the people’s memory. And the beginning of creative ideas lasted for centuries was the idea of «Mangilik Yel” which was the flag of Kokturic empire, the base built by Tonykok and which was described in the monument of Kultegin [2, 36 б.]. it is the historic truth, a clear truth. That is why, today there is a goal to bring up the youth of our country in the patriotic, humanistic, spiritual-moral spirit, respect culture and literature, history and language, traditions and customs of the native country and keep it up in the height before the world civilization. Today’s time requirement is to explain that the idea of «Mangilik Yel” is the leading idea that should be respected by the representatives of all nations and ethnicity. To meet all these requirements we should prepare an educated, literate persons who is able to perceive language and religion and through this we should form the perspective development of Kazakhstan.

Today, representatives of all nations and ethnicities that live in our Republic should understand this. According to this, there is a necessity of investigating the idea of «Mangilik Yel” from scientific point of view in the sphere of education and science of our Republic, considering its historic essence and importance, the beginning of which starts since Turkic era and that today its turning into the leading idea of Kazakhstan. Also, in this manual the importance of the idea of «Mangilik Yel” is substantiated by the processes of entering our state into the global and world educational space [3, 3 p.]. From this point of view there is a problem of developing the scientific-methodological applications to implement the system of forming the process of national sense of consciousness of the young people, including future specialists and the discipline of «Mangilik Yel” in higher schools and in general educational institutions of our state. To realize this issue it is necessary to turn the social thought into the driving force. That’s why, we consider that to develop the scientific-theoretical bases of the idea of “General national idea Mangilik Yel” to implement the system of forming the process of national sense of consciousness of the young people, including future specialists in higher schools and in general

educational institutions of our state is appeared because of the requirements of the time.

It is evident that the spiritual core of the national idea «Mangilik Yel» is the spiritual value of our people that was formed for a number of centuries. Today, Kazakh people found out their spiritual value of historic base and show them to other countries by this they show the model of the spiritual unity and compliance in the society, also they accepted a number of representatives of different nations and became a state based on unity and stability. The next problem is to develop our attainment and to enter the row of the leading first 30 developed states. In this work which appeared in the result of the necessities of time requirements “Ancient Turkic inscriptions” that was the base of the idea of “Mangilik Yel”, Al-Farabi and Jyssip Balasaguni’s heritage was investigated connecting with the epoch that scientists live. Also, the work observes the facts such as the later generation builds an independent state, the theoretical bases of the idea «MangilikYel» which was based by our ancestors, the famous khans of our national history as Abai and Alash people, also the Leader of our independent Republic, the Leader of Nation N.Nazarbayev and everything that was done by our intelligentsia, to give this everything to our young generation – is our main aim.

The work substantiates the promoting of the national ideology that is considered to be the core of spiritual and social development of the Republic of Kazakhstan to all the people who live in this country. “Our Kazakhstan is the country of Uly Dala, it’s an eternal country. We hold strongly this name as a national image of a hot sun in our chest and an oath in our consciousness. We newly wrote the history of UlyDala and make it absorb in the mind of the youth. It is the general, important state task. And a task must be surely done. It means that this is an enormous task of Uly Dala generation”, - by this President’s words we understand that this is a task Uly Dala generation had set. We are the people who made belief from the honorand achieved anIndependence through the love to life in honor of the national dream. The next goal is to keep our independence and to be an eternal country worthy of a new era.

If it is true, the new significant ideas and points of view directed on solving the issues of bringing up socially active members of the society and anew generation of the young people who are responsible to keep the spiritual values of the national culture, who mastered interethnic communication culture in high level and are able to communicate with representatives of other cultures will be thoroughly analyzed in this work.

§1. The idea of «Mangilik Yel», knowledge and practice

If I make a way in the place of my chest,
If I make a lake in the steppe,
If I collect a lot of people,
And make an independent state!..
(*Aktamberdi zhyrau*)

Since the epochs of sak, gun, Turkic, kypshak we reached our aim of becoming an eternal country (Mangilik Yel) keeping our wide land which was defended by the power of our ancestors and left by them for us... The independence phenomena that pulled the heart of each person in our country had a light on our consciousness... Our country got independence and our land was famous for the world for the quarter of century, we passed through the ways of history, did a lot of things and achieved a glorious success... It didn't come to us easily...

The Kazakh people had struggled for independence for a number of centuries. Due to the interests of Kazakh people to live friendly with neighbour states, in cases of emergencies uniting all its good traits, our country could keep its independence and got its place in the world space as an independent state.

Since the epoch of independence in our country the directions of social and cultural development channels had changed very much. It is known that the change of this phenomena in the social consciousness, the new creation of a person and environment concepts in the new society had been reflected in a spiritual heritage. According to this, nowadays the process of investigating the language, religion, literature, culture, history and other heritage and their publication which was forbidden in the Soviet epoch but today in the national spirituality it had been activated. As a result, a valued historical, literature-cultural souvenirs united with Kazakh history and literature, the fund of the national spirituality had enlarged and the space is expanded. The heritage concerning the history of the national world outlook is clarified, the concept of the national idea there on the level of the special theme is in the process of being investigating. And the beginning of this national idea, the national principle of the Kazakh people of XXI century is still in the memory of the Kazakh people as an idea of “Mangilik Yel”.

In the new era of the world civilization when there is a process of globalization and an education and science is in the process of being developed the president of our country N.A.Nazarbayev in his strategy “Kazakhstan – 2050 – is the great direction of the nation” and he affirmed the national idea of «Mangilik Yel” as it's essential part.

The president in his important Strategic document, in this message he writes: “I often hear the following issue “What is the national idea of the Kazakh people” is discussed everywhere. There is an idea that leads us to the great goals and directs us the bright future. This is an idea of “Mangilik Yel”. Within an independence our country reached its eternal goals. We build the heart of our country, the base of our

independence – the capital of our country. The Kazakhs' eternal life is devoted to making the future of our generation more bright. The next generation is the eternal Kazakh's child. So, the national idea of Kazakh people is – “Mangilik Yel”.

If you look through the history the idea of «Mangilik Yel” “We made poor people rich, hungry people full. Listen all the people of Turk, ogyz! Who will destroy your state, your power if land won't be broken up? Get together, be together. Regret your past! Turkic people need a unity and a satisfaction in a power”, - with such words is begun this work. This unity of the nation mentioned in the idea of «Mangilik Yel” was left by the priest Tonykok to the future generation [2, 21 p.].

So, our ancestors saying that “The aim of Mangilik Yel is the aim of Turkic power” suggested an eternal idea 1300 years ago. Some centuries ago the kagans and priests of the Great Turkic kaganate found the idea of «Mangilik Yel” and today, in the XXI century our president N.A.Nazarbayev declares this national idea of an independent Kazakhstan and realize it with the people of Kazakhstan.

Generally, we should understand that the national idea we discuss is the idea of Kazakh people. From this point of view the idea of «Mangilik Yel” is turned into the creative idea common to all nations and ethnic groups who peacefully live nowadays in one and the same country in spite of the different events. That is why, this idea that keeps inviolability of our country in a global era containing more than 130 nations and ethnics today renamed as “General national idea”. And turning our country into a civil and political community through the general idea is the main goal of our state in stabilizing and developing interethnic relations and interconfessional tolerance. Today, in the way of forming the humanism, patriotism, morality, interethnic tolerance and a respectful attitude principles in Kazakh Yeli and in ethnic groupshave a great role in the society.

The monuments and literary-historical data prove that the national idea is a gold core of the national spirituality that came to us from the ancient epoch. For example, though the national idea is not specially considered and investigated in the ancient epoch literature and history, it is evident that our ancestors wrote about their dreams and goals in their heritage, in achieving the independence spending so many sleepless nights, taking great pains in fighting for their own land and leaving everything for their predecessors. The readers know it from the work of the great scientist, a doctor of philological sciences Alma Mutalipkyzy Kyraubayeva, which is called “Gassylarmurassy”.

The researcher in her work wrote that 2500 years ago Turkic people had their own alphabet that consist of 26 letters, that Turks had their state called “Turikkaganaty” in V-VIII centuries and that Bilge kagan and Tonykok baba said that they didn't sit at day and didn't sleep at night to make our state independent”.

“In XIII-XIV centuries in Kazakhstan, Central Asia land there lived a lot of ancient tribes who speak Turkish language. So as that time Turk tribes were not formed as an individual country, the literal monuments they left are considered to be a common heritage of modern Turk people”, - says the scientist in the foreword in her work “Gassylarmurassy”[4, 6 p.]. Modern scientists have been proving that the idea of «Mangilik Yel” was born in this epoch. This is a proof that the so called idea is a

creative idea born in the way of defending the land from the enemies and that called all the Turk people of ancient times for unity and peace.

Nowadays, though «Mangilik Yel» is famous as a national idea, lots of people don't know what is the root of it, what historic premises it has and when and who was the author of the idea basis. Also, the people should know the facts that this idea had passed through the state ideology and critics in our ancestors' history and that till now it continues its historic consistently in the people's consciousness [5, 4 p.]. The conclusion here is: the national idea is the aim of the people, the source of which is in the ancient epoch and till today's date it has its own continuation.

An idea – is a greek word, is used in the notions as an image, a notion, a concept. According to its aims the idea had different facets. For example, sometimes it is a form of society consciousness that depicts an external world, sometimes it may be the main confidence of a man.

In each historical epoch of development there is no nation that has no own idea and it is clear that there is no idea that can be equal to the national idea in conquering the consciousness and heart of the people of a wide range.

The national idea –is the point of view that has a priority in the national consciousness in this historical epoch of that nation. Researchers pay a great attention to both of its sides. From the one side, the community confesses itself as a nation, from the other side as a peculiar historic people's association it declares its own points of view, principles, values to the entire world. If we say by the words of the famous founder of German classical philosophy I.Kant: “Any knowledge of a man starts with the instinct, turns into the notion and ends with an idea” [6, 124 б.]. This simple notions such as “idea”, “national idea” can clarify the importance of this notion and the ways of its formation.

The idea of our ancestors Turks «Mangilik Yel» that was declared as a national idea of Kazakh people has 3 approaches, i.e. 3 bases. The first is the manifest «Mangilik Yel» in the ancient Turk writings, the second is the idea of liberation in the Al-Farabi's philosophical works (especially in the work “Kaiyrymdydala”) and the theoretical-methodological justification of the idea “Mangilik Yel”, the third – ZhussipBalasaguni's work “Kuttybilik” that provides the realization of this idea. All of them are connected with each other, the the fetus of one and the same epoch and they are the continuation of the heritage of the ancestors before and they continue with the idea of “Mangilik Yel”. Also, the notion of «Mangilik Yel» iand the spirit of an independence coincide with each other [7, 7 p.].

The declaration of the manifest «Mangilik Yel» in the ancient Turk monuments. In the ancient Turk writings the centre of “mangi el”, i.e. The centre (capital) of state is clearly appointed. On the left side of Kultegin writings page /KT.1Y.8/ and the right side of Bilge kagan text /БК.1Y.6/i: «If you will sit on the Otuken side you'd be an eternal country. If we take any of the ancient Turks writings we may notice that the idea of «Mangilik Yel» is the core of each of them. For example, at the left side page of Tonykok /Тұй.11.56/ «The country became the country, the people became the people».

In Tonykok writings the necessity of unanimity of kagan and a clever man who hold the power, the necessity of cooperation for people's unity and the core of all the power is written as an object to stabilize the state. In the work the Turk people lose its stability, staying without kagan, being dependent to others, after the sitting of a new kagan the measures of the uniting the people, i.e. "not sleeping at night, not sitting at days, doing everything for Turk people" are described in the work. Everything this is left for the future generation as a motto of their beginnings.

As we take the ancient writings, first of all, we may see the signs of the state symbols that define an independence and freedom signs. For example, it is not by chance that the top of the monument of Kultegin is like a pentagonal shield with the head of wolf. The image of the wolf –it is evident that based on common beliefs of ancient Turk people. After the fact that Ashina who based the fundamentals of the Turk family had moved to Altai mountains, «to declare that he won't forget his name, he hang the flag with the image of the wolf head at his gates», – was written in Chinese yearbooks. To show the whole image of the wolf is based on the principle of "to show the integrity by the parts". So here, the image of the wolf is the symbol of the flag that defines not only the artistic, but also political-social side, i.e. Freedom, independence and peace symbol. The image of the wolf was the sign of many Turk tribes. [7, 6-8 pp.]. Now it is in the use as the symbols of some Turk peoples communities.

L.N.Gumilyev in his analysis made on "Orkhon-Enissei" monuments and wrote that they were not of runic characteristics, but of publicistic character: «the texts of three writings are written in the form of declaration to all Turk society members, and nothing was changed, they wanted to make the people believe. So, writing – declaration, the material given there is chosen. Such genre shows that the word is a power in Turk society. So, the developed society and the social opinion is presented here». O.Suleimenov considers the publicity from the point of view of the wide participation in mass consciousness as the period of entering the monument into the world history. So, we may come to the conclusion that «Mangilik Yel" was declared as the manifest of the great Turkic state in the ancient Turk writings.

Here, the word "manifest" may be looked strange for the readers. But, according to any political event, let's consider the word "manifest" as the act of the higher power in the form of sending a message to all the people (for example, the working out and an admission of the patriotic Act of "Mangilik Yel"), so as the rulers of Turkic kaganate united the people, and won in the struggle for independence, renaming his own country as «Mangilik Yel" wasn't opposite to this notion, on the contrary it is noticeable that it adds the socio-political meaning [5, 5 p.].

In the work of Gubaidolla Aidarov who regulate the writings of "Kultegin" into the Kazakh language norm there are such words: "The Turk God in the sky, the sacred land-and-water said the following: I don't say there won't be Turkic people, I'd like them be there..."[8, 63 p.]. Here they wish people's keeping, not going away from the scene of history. Mangilik Yel may be understood as resisting the competitiveness at the turn of the centuries and among the major powers of the state and holding a self-defense policy.

Our land is the native home of Turkic people. Our great land set tasks before us such as Zhibekzholy unites the distance between Altai and Atyrau, Zhaiyk and Ile, Alatau and Saryarka and nowadays is renewed, extending the caravan mass of the new millennium, turning into a glory of the era and by this becoming of an eternal country...

Questions and tasks:

1. Tell about the importance and content of the Message that is considered to be the Strategic document for future generation;
2. Tell us about the gold core of the nation spirituality of the National idea that came to us from the ancient era and explain us the notion of “Mangilik Yelis the common national idea”;
3. Tell us about the idea of our ancestors Turks «Mangilik Yel” that was declared as a national idea of Kazakh people which had 3 approaches, i.e. 3 bases;
4. Clarify in short the notion of “idea” in the following I.Kant’s words: “Any knowledge of a man starts with the instinct, turns into the notion and ends with an idea”;
5. What is “idea”, “national idea”?
6. What did L.N.Gumilyev tell in his works where he made an analysis on “Orkhon-Enissei” monuments?

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§2. The philosophical, theoretical basis of the idea of «Mangilik Yel»

There was a capital of Ordabalyk of Turk kaganate on the bank of Orkhon river. The centre of kaganate is the internal core of the state. There was a special policy (turgak) that defends it and in addition to this permanent military (sherik) was used. The zone of the second circle which was called an internal defence was defended by different tribes. In the third circle only ten Turkish lived. The kyrgyzs, Kidans, Tatabies, Tangyts, Basmyls were the defenders of the third circle. These three circles defended the whole empire. After setting these three circles the Turks strengthens the idea of “Mangilik Yel”.

The resisting to the death, the desire for eternal life of the wise thinker, composer, kobyz maker Korkyt baba was not only Korkyt’s dream, but also the dream of all the rulers of that time. M. Auezov showing the philosophical core of Korkyt’s contemplation of the eternal life, he pointed out that it has an important world outlook and that it is an eternal heritage for future generation. From the legends of Kazakh people we know Korkyt as a dad of kyi, on the other hand we know him as a guardian who is in the search of the measures against the death. It may be understood by Assan Kaigy’s works who searched for the notion of that Korkyt always searched an eternal life, who didn’t want to be the dead. It is evident that AssanKaigy searched the most comfortable and cozy place for his people. The goal of Assan Kaigy in searching the Eldorado in utopian view to find the best and comfortable place for his people and in future become an eternal country. A famous European scientist, historian-ethnologist L.N.Gumilyev in his work “From Rus to Russia” said: “The continent of Eurasia had united three times. At first it was united by the ancient Turks who formed the Great Turk kaganate. After Turks the mongols headed by Shyngyskhan, then the Russia took them in its hands” [1, p. 382]. By this, L.N.Gumilyev begins his idea of the unity and eternity of Eurasia continent from the ancient Turks.

Let’s analyze the views of Al-Farabi (the full name is Abu Nasyr Mukhammad ibn Tarkhan ibn Uzlak Al-Farabi) who substantiated the idea of «Mangilik Yel» in his works. Al-Farabi connecting the ancient greek philosophy and muslim studies of the east, made a theoretical justification of the philosophy of “Mangilik Yel”. The scientist described the main rules of «Mangilik Yel» theory in his works such as “About the views of the city inhabitants”, “Citizen policy”, “The proverbs of the state ruler”. Charity and understanding between the people in the way of achieving the happiness, the help to each other, friendship and peace, upbringing and education creates the basic part of the whole Al-Farabi’s socio-political theory. In his socio-political theory about the maturity of the state and society the imperatives and mechanisms of the state government that the people and the state governors who live in that society should hold, are described in this work. That is why, all of them should be considered as a national value of Turkic states nowadays.

Al-Farabi in his treatises mentions about the power of the state and democracy on the socio-political problem. The closest charity cities opposite to all the types of non-culture cities is the collective city. The inhabitants of this city in all actions are equal in rights, there is no rulers and subordinates. And the city rulers are those who are honored. In scientist’s opinion, the ruler related to the freedom and righteousness respectfully, but without ruler, without his permission it is impossible to achieve the happiness common to all people.

In his characteristics and classification of “gracious” and “cruel” cities Al-Farabi made the social perfect structure of the society. This city gives the full characteristics of the social life of the state. That is why, he said that the man and the animals differ each other by their consciousness and body, but to be more clever and mature the man should speak and be talent [2, p. 42].

Al-Farabi defined the internal and external tasks of the state. The external task is to defend the inhabitants of the gracious city and to defend the state from the external enemies, i.e. it is defined by the organization of powerful defense. The internal task is to realize an outstanding measures to achieve the happiness of the people of the state: to set up the fairness, learning the people, to educate them with necessary science elements, to give a moral upbringing, to give charity and to learn more useful manners and habits. All other issues, i.e. economical and political issues depend on the main task, i.e. the people’s achieving happiness and their spiritual maturity.

The data for all of this can be taken from the events in the life of Turks. For example, one day Khosrow 1 Anushvari khan went out hunting, passing through the village he saw an old man about 90 who was planting a greek nut tree, he asked: - Old man, are you planting a greek nut tree? The old man answered: “yes, my ruler”. The ruler: “How many years do you need to see its fruits?” (knowing that a greek nut tree has its fruits in 20 years). Then the old man said: “our ancestors planted, we ate, we planted, our predecessors would eat”. Then, khan who was glad for old man’s words said to give him a glory and he gave him 1 thousand dirhem.

Al-Farabi explained that the main power that direct the development of the society is a man’s consciousness and its understanding. He changed the god’s interfering to the social life with the activation of a man, a man’s ambition to education or happiness. In his theory the scientist suggested the man’s will instead of the god’s will, he suggested the happiness in “this life” instead of the happiness in “that life”. He made a unique system that covers all the problems of the knowledge of an ancient Greek philosophical society and that generalizes philosophical-social ideas of Central Asia, India, Iran and other east countries.

Al-Farabi in his treatise divides the people of the city into 5 groups. In his opinion, the inhabitants of the gracious city consists of 5 different groups of people: the most honorable men, speakers, meters, soldiers and rich people [4, p. 26]. For the most honorable men Al-Farabi related clever, judicious men and those who are authoritative in solving important issues. For the speakers –religious men, poets, musicians, secretaries and other people who do creative work are include, and for the meters accountants, doctors, astrologists, mathematicians are included. Rich men are those who found richness in the city, farmers, stockbreeders, merchants and artisans.

Al-Farabi considers that the mayors of the gracious city should have 6 traits. They are: adolescence, reasonableness, belief, to be overwhelmed by thought, strength of sensibility. “A man who masters all these traits in himself will know whom to imitate, keep their ear open to anybody’s words and mind being the model of them. Such person could govern the state at his will.

Al-Farabi didn’t deny the form of city government. About this type of government he wrote: “If there is no a man who masters good manners in himself, but if these traits are among one group of the people, then the members of this group they would sit instead of the mayor and the people called them good rulers and respectful people, and their government was called respectful people’s government. [4, p. 32]. Al-Farabi didn’t detach the society from the state. The society itself seems

as a human organism that keeps the sound body of a “Gracious city” man and to make it full it seems as a man’s sound body. Because the society consists of full members and they also need each other. Al-Farabi who told about the social inequality of people, came to the conclusion that “as people weren’t born a weaver or a secretary so charity and bad traits weren’t born with the man”, they appeared from the aspiration to dominate over each other.

Also, Al-Farabi in the “Gracious city” treatise tells about good-natured society that set the social fair and freedom. The great scientist imagine such society as the society where “each person give the proportion to the second person necessary to live only the people who help each other through integration according his nature. The scientist’s idea of the state support of hardly providing groups that was told more than 1000 years is one of the main tasks of internal policy of the state. In such developed society, in Al-Farabi’s words, to communicate each other, help and support each other, consolidation turned into the life necessity. Al-Farabi says that such society should be governed by the clever, tolerant person capable to value the man’s traits, capable to combine the spiritual power with virtue power.

Al-Farabi, considering each family as a little part of the society, says that it has its own plan and that plan should serve the plan set be the mayor, i.e. the people who had their own interests should direct to the society interests. In “The proverb of the state governor” he divided the members of the family (as Aristotel’) into some parts. They are husband and wife, the host and servant, parents and children, properties and their hosts. Al-Farabi considers that to mobilize the house’s goal according to the goal of the state is the view of the man’s moral trait. The people’s achieving the goal depends on themselves, only a person is able to virtue, consciousness and charity, this is a high direction that a man can achieve.

Al-Farabi compared religion and philosophy in a man’s development and said that philosophy needed to be proved, religion needed to be believed, but both of them could help the people achieve the way to truth. He considered that philosophy and religion, especially ethics gave an opportunity to differ kindness and evil, he thought the a man is a value that nature had, that is why he put on the first place respect and kindness between the people.

Al-Farabi paid attention to the fact that achieving the real happiness is possible only in this life and the people should develop and avoid of difficulties. In his opinion, the “kindness” and “evil” are nor from the God, it depends only on the activity of a person in an everyday life. The natural capacity of a person gives an equal opportunity for good and bad habits, and to choose it depends on a person’s character [2, p. 85]. That is why, the interest of the people to good actions depends on character development.

Al-Farabi pointed out that through the compare of knowledge and muslim right not only the resemblance about the godish source, but also the importance of the influence on different sides of a man’s activities and character. The valued views on policy of Al-Farabi could influence on political-legal knowledge in the east of Arab and Central Asia [4, p. 61]. His political-legal ideas were reflected in Middle century and modern scientists’ works. Though a number of centuries had passed since a great person arised different views concerning different spheres, it didn’t lose its significance and it deepens the roots of the theoretical bases of the idea of “Mangilik Yel”.

The first main law of «Mangilik Yel» is Jyssip Balasagun's work «Kutty bilik». It is evident that it was written in the language of the Turk people who lived in the civilized state of Karakhan auleti in the Middle Age. Jyssip Balasagun began his work «Kutty bilik» in 1069-1070 years in the city of Balasagun and in eighteen years he finished it in the city of Kashkar. There was no rule that regulated the management procedure of the state that took an enormous place in the epoch that Karakhan auletigoverning, also there was no rule that defines the rights and tasks of the members of society. With the purpose of closing such gaps in the state Jyssip Balasagun wrote his work «Kutty bilik». That's why, this work in a definite meaning served as a Constitution.

The main idea of the poem was based on four principles. The first, there should be a fair law to govern the state properly. As the symbolic image of the fair the author shows the Khan Kuntu. The second, the wealth, i.e. the wish of the state being prosperous. The problem of the wealth is included into the poem through the image of Aitoldy who was the king. The third is the smart mind. The social role of the smart mind is described in the image of the king's son Ygdulmish. The fourth is the problem of satisfaction. This problem is described through the image of the king's relative Ordgurmush. The harmony characteristic to the Middle East scientists' – the use of cognition in combination of artistic and scientific methods is thoroughly considered and seen in finding the harmony of the writing, thoughtfulness, scientific, philosophical qualities as in Jyssip Balasagun's work.

Questions and tasks:

1. Tell us about Ordabalyk, the capital of Turk kaganate on the bank of Orkhon river and about three circles that surround the whole empire;
2. The resisting to the death, the desire for eternal life of the wise thinker, composer, Kobyz maker Korkyt baba;
3. The views of Al-Farabi who substantiated the idea of «Mangilik Yel» in his works;
4. The views of Al-Farabi in the «Gracious city» treatise about a gracious society that set the social fair and freedom;
5. Explain the first main law of «Mangilik Yel» Jyssip Balasagun's work «Kutty bilik»;
6. What does a person need to achieve a real happiness in your opinion?

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§3. The tradition of governing the state by Uly Dala in Middle Ages

The great philosopher Jyssip Balasaguni, who has been influenced by a source of Turkic culture and influenced by muslim civilization, strives to understand the place and function of a human being in society and describes his noble philosophical ideals in a perfect society. His poem “Kuttybilik” the meaning of life in the sacred pole is the essence of human values – ideals, religions, ethics, art and wisdom are analyzed. Jyssip Balasaguni is guided by the principle that the way of reaching the truth is harmonious with the great universe and the microarchitecture of man and the world. Being aware of the four philosophical concepts of fire, water, air and the ancient earth, it is believed that the tiny world was created by the combination of these four. One of these four smokes is in the ideas of Balasaguni about the society, i.e. in the modern notion of the social philosophy, it is imaged as a mind ans satisfaction, the four heroes of “Kuttybilik” had in themselves. It reflects on Jyssip Balasaguni’s world view of the intergrity of universe and microuniverse. He dreamed of establishing a human society on the basis of world-wide harmony, which as he believed was capable of correcting the false world. So he paid a great attention to science and education. Jyssip Balasaguni is aware of the possibility of the transition to education as a result of commonly thought out cognition. The philosopher is opposed to the idea that education can be conceived and he believes that it can be achieved through intelligent action. Only a person who has a wholesome knowledge of himself can do so. In his opinion, education is wisdom, health and happiness [5, p. 36]. According to Zhussip Balasagun, the criterion of maturity in society is only visible when social order is broken. At that time, goals and slogans appeared and were supported by the people. He considered the perfection of public order as an individual’s freedom, independence in the world. In his social philosophy, Balasagun sees the close relationship between maturity and manifestation of the phenomena in society. The philosopher wrote his work on the canal of East perepatism with the powerful influence of the Sufism. It is characteristic of a man, but not animal. If the feeling is deceptive, it will not be entirely incompatible with it; the main idea of “Kuttybilik” is the human well-being and manifestation of the human being, thereby making the state and society look great. A person who is on the way to maturity is a noble person who draws closer to his attribute and essence.

The poem tells its readers that goodness and happiness can be achieved only through good morals. The principle of self-preservation and self-forgetfulness is focused on the perfection of humanity – humanity and personality. The poet is full of transient life and death. His intentions, in his most painful way if life, arise from a lack of wordly pleasures and natural wishes, and that a person should not forget the reality of life together with his power. In his poem Jyssip Balasaguni described the king and princes and the commanders and officers of the emperors, the craftsmen and the cooks, the herders, the personality of the members of the community, their attitude, reasonableness, rights and duties. The poets starts the question from the ruler himself – the king himself.

The country is in the control
It’s a good idea for a reasonable person,
Open as a moon, like an open lamp
The khans have a crowded people,
And the people have their khan.
Let them guard their khan,

Let the khan guard his people and land.

How to do the hard work

So make them go in straight way,

If they have such khan

All the people would be eager to see then.

There are many records of the medieval Turkish khan's justice and his good deeds for the people. One of them is the ruling of the Sultan of Akhmed Gazi, the famous Sultan Makhmud Gazi's father, Sabultegin, made him the ruler of Hindu. The face of Makhmud Gazi must have been bright yellow. When he was praying at his palace, his uncle, KhassanAkhmet, came in. Having seen the salaam, Makhmud looked at the mirror and asked: "Do you know what I am thinking about?". Akhmet replied: "My master knows very well". "I'm afraid that he will not love the people and the beauty of my face, and that the people will always be beautiful". Akhmet said: "When the khan is doing something, people will be ready to love you more than their half and children and be ready to put themselves into the fire and water for you". When Sultan asked him what to do, Akhmet answered: "If you count gold as an enemy, the people at once would be on your side". Makhmud liked these words and thought: "There are a lot of meaning and use". After then, for several years Makhmud led the state policy in the interests of people. After Makhmud Sultan told Akhmed Sultan: "When I pulled my hand out of gold, this world and that world came to my hand" [5, p. 45].

Samanids came from the Turkic family, Ismail, the son of Akhmet Khan, the ruler of Bukhara, is very righteous and has come to see many blessings he has done for the people. He had a habit. When it was cold and blizzard in winter, he had to ride on his horse and to stay in the middle of the city until late afternoon prayer. The reason is: "May be people from the provinces do not have the opportunity to visit our palace on the storm and cold days, so they may not have a place to eat or stop. And if I am in the square area, they will come and give them a chance to break their jobs" [6, p. 68].

The empire that was founded by the Turks was "not only created by the power of the white spear, but also with the knowing power. The ancient Turkic leaders used the various peaceful measures to dispel their possessions, as the ancient Chinese say: "It is possible to capture the empire, but not manage it on horseback". For example, positions were assigned to local representatives of their possessions, religious beliefs were viewed with various tolerance, such as diplomacy and girlfriends – they used rational ways.

The basis of the great traditions of UlyDala state government in the Middle Ages was, to a certain extent, in the era of the Orkhon-Yenissey Turkic peoples. The Golden Horde empire of Shyngyz Khan once again restructured the state structures of the Turkic Khaganate when establishing a state governance system.

It is well-known from the history that the poem "Kuttybilik", written in the XI century by JyssipKhasKhazhyb, was an important place in the life of the country. Even the author has been given the title of "hass-hadjib" for this work. Jyssip Balasagun, who was ahead of his time, was involved in a number of research projects. It is clear that this work is a valuable historical treasure, no matter how many eras it is.

The issue raised in the 11th century are of great importance today in the era of globalization. In the era of the excited government, the consumption of the principles of morality, humanity, and humanity has not diminished. That is why, it does not make any difference to this wonderful historical work. The main purpose of the poem is to create a happy society to be generous. That is why starting with the family, the

establishment of the state, the country's priorities [6, p. 12]. If the beginning of everything is obvious, it is possible to create a future family, a strong state, a happy society if it focuses primarily on the upbringing of the children. And a happy, good-willed society is the dream of all humanity on earth since the birth of man. This is a disadvantage that hinders the achievement of the dream. In the poem the author:

“Now that I have a story about a man,
Who found the knowledge of the mind that” [6, p. 75].

We know that human beings are not born wise and intelligent from the birth. These qualities come to the human being through labor. It is true that upbringing in the family, the environment is going to be good – bad things, the social status of the people - all–these factors can affect their children. And in order to distinguish the bad ones from this crowd, first of all, it needs a good education and knowledge. Only a person with a mysterious mind can distinguish between good and bad.

In the “Bad – never will, never stoop over. And it is difficult to say that mankind, which marks the threshold of the twenty-first century, is uneducated. It is foolish that you can not distinguish between good and bad. It is quite possible that this question may arise, why is human society unable to build a good society, since the dawn of the month was born? The answer to this question is also the answer”

Before the law is the same for me, I just cut it.
There is no agreement
Be aware of this is just the point of management.
Is it fair Berik is a spinal cord.
In Beck's native land
If there is a right to a living [6, p. 44].

The reason for the injustice in the society and the overthrow of the injustice is due to the fact that the people who govern the country. Today, citizens of today's ruling who say, “For the sake of all things are equal”, have to adhere to the principles of humanity, the principles of justice, which are based on modern times, without care of the city.

And what can be said about the dictatorship of the country, what qualities should be absorbed in it, and how to benefit the public – all these issues can be found in the way that Ogdulmush speaks about fascism. The qualities of Bek: a man of noble character, strong courage, brave, clever, chaste, intelligent, honest, respectful, well-groomed, well-wisher, good-mannered, honest, arrogant, haughty, dignified, energetic, vigilant, firm in word.

Let him go far away from things
That are not contentious
And to dishonor him with his good name
Trickyness is one, the other is sarcastic
Third – the discovery, twin ignorance
Destroying the trunk, scratching the ground
Fifth – let's lie, bring the dead alive.
Bek keeps them away
Keep the name of the tree and burn the word
Ecclesiastical – selfishness, cruelty,
Selfishness – traced back [6, p. 213].

If the rulers today will hold the good qualities mentioned above and would be away from the five bad qualities, the society today would be on the way to humanity.

Of course, in Kazakh there is a proverb “Five fingers are not the same”, and “a single dip in the stomach breaks the fat”. In the life there is a good and a bad thing to do.

All the food is consumed

And the appetite loses sight [6, p. 209].

From the beginning of human existence on the earth, the the owner of the intelligence Zhussip Balasaguni made a conclusion that a man had such treats as hunger and dissatisfaction. There is a proverb in Kazakh “Even if I am full, my eyes are not full”, i.e. a man’s dissatisfaction is seen here. It is clear that such people who think only about himself and his riches are in nowadays society and were in the past. Even though it is true, that it is a human being after the birth of a human being, it is better to live in the name of a man, more higher. Thus, we had studied the heritage of Al-Farabi and Zhussip Balasaguni, the ancient Turkic written monuments, which laid the foundation for the idea of “Mangilik Yel”

Nowadays, when the next generation has become a sovereign state, our ancestors laid the foundations of the idea of folklore, khans and dances in our national history, Abai and Alash figures, as well as the president of the independent state, the Leader of the nation N. Nazarbayev, studying the continuity of the intellectuals in Kazakh society, identifies the roots of centuries – old historical roots requires further study.

Questions and tasks:

1. Historical background on the validity of the medieval Turkic khan and its goodness to the people
2. The idea of «Mangilik Yel” based on the works of Al-Farabi
3. Analyze the problems raised in XI century comparing with an important events in nowadays global epoch;
4. What kind of man should be the ruler that govern the state, what qualities should he has, what use should he bring to the people of the state, your opinion about today’s power;
5. The views of Al-Farabi in the “Gracious city” treatise about a gracious society that set the social fair and freedom and today’s independent society;
6. Tell in short about the heritage of Al-Farabi and Zhussip Balasaguni’s “Ancient Turkic writing Monuments” which was the base of the idea of “Mangilik Yel”

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§4. The idea of «Mangilik Yel» – the model of the spiritual unity and agreement

It is clear that the spiritual core of the national idea of our state «Mangilik Yel» is the spiritual values of our nation that had formed many centuries ago. Today, Kazakh people found out their spiritual value of historic base and show them to other countries by this they show the model of the spiritual unity and compliance in the society, also they accepted a number of representatives of different nations and became a state based on unity and stability. The next problem is to develop our attainment and to enter the row of the leading first 30 developed states. In this work which appeared in the result of the necessities of time requirements “Ancient Turkic inscriptions” that was the base of the idea of “Mangilik Yel”, Al-Farabi and Jyssip Balasaguni’s heritage was investigated connecting with the epoch that scientists live. To realize this goal we should define the role of the idea of «Mangilik Yel» in organizing all the people in our country and by this way it might turn into the driving force of the social idea, also we should establish the historical depth of the spiritual heritage of the nation’s history.

Therefore, today’s choice is focused on solving the problems of preserving the spiritual values of the culture of the people, cultivating interethnic relations, the stereotypes of national consciousness, dialogue with other cultural figures and educating members of socially active society. It is the national idea of the state, which has once been called independent Kazakhstan and been the name of the great Zhyngyz Khan Empire, the founder of Tonykok, the roaring empire of the roaring power. However, it is unreasonable to say that everything that is said to turn into reality. It is another matter to speak of the value of ancestors in the most honest and genuine manner and to implement it in a sincere and noble way. It is clear that our spiritual heritage is balanced and when it comes to lifting such a great idea at a national level, is it a surplus. So it was possible that “those who perceived the idea of «Mangilik Yel» and accepted it as a slogan, as a mask to the public.

The famous public figure, the prominent scientist, doctor of philological sciences, professor M.Zholdasbekov said “It is the only Allah that we know from history and from the Kuran. There will be no grave under the sky except for God. But we need an ideology that does not go astray. The next ideology of Kazakh people I think is “Mangilik Yel”. Nobody can say that we will be an eternal country in 2005. The president didn’t say so. He meant the ultimate dream of Kazakh people”. To be an eternal family means within the human values to know our own history, to love our own literature, to bring up the cultural, versatile, capable man according to the demand of time and a sound generation. To become an independent country equal to other world countries, to find its own place in the world space, to become a happy wealthy state which generation look at the future with belief.

The idea of «Mangilik Yel» in its own history passing through several centuries united the beginning of each century with the ending of the past centuries. For example. In the national history it had passed through the spiritual detonation, in the end of XX century and at the beginning of XXI century renewed in its wide meaning, since the post soviet epoch uniting over than 40 turk ethnos and about 300 mln Turkic people returned to the Turkic world with the new content. That is why, today the opinion as “XXI century would be the century of Turkic people” exists. But, to turn it into the truth, much will and power of Turkic people and their president should be

needed. As Kazakhstan was first known as an independent state, if the public and state figure of Turkey Namyk Kemal Zaibek said that Kazakhstan should take an example from Turkey, now on the contrary they say that Turkey should take an example from Kazakhstan. We won't be mistaken that the merit of our president N.A.Nazarbayev is enormous in achieving Kazakhstan the international level.

Modern Kazakhstan is known not only in the Turkic space, but also at international level. Head of state, N.A.Nazarbayev supported not only the integration processes in the Turkic space, but also began to take many important steps. As a result, the Turkic people, Turkic Council, TURKSOY and the Turkic Academy came to the common structures that would unite the Turkic people, i.e. to the idea of "Mangilik Yel". These events have proved their viability over time and it is clear that they will continue to lose their suspicions about the unity of the Turkic people. Thus, at the bottom the idea of «Mangilik Yel» should be based on the national idea of all Turkic states, i.e. each state of the Turkic world. In the XXI century, the President of the country, N.A.Nazarbayev has been actively promoting the idea of «Mangilik Yel» which was published by the Turkic Khaganate. It is obvious that this is one of the prerequisites for civic recognition of the idea of national identity and peace of today's independent Kazakh nation as well as a great idea of the harmony of all ethnicities in our multiethnic state, which is shaken by peace and calmness.

There is no doubt that collocations such as "If we want to be a state", "If we want to be a state of a long time" in head of state N.A.Nazarbayev's book "In the flow of history" [1, p. 36] means the notion of «Mangilik Yel» (lasting country).

Elteris Kutlu Kagan was the second Turkic Khaganate and Tonykok started the idea of "Mangilik Yel". Now, let's focus on the essence of this idea. The geopolitical, internal and external security framework that ensures the country's security has been realized by the Turkish Cypriots. The inscription "Kultegin" is based on the Kazakh language. According to Gubaidolla Aydarov's version of Kultegin's modern Kazakh language, "the heavenly Turkic Trench, the sacred land of Turkic people, until the Turkish people are destroyed before the people..." [2, p. 25]. Here the country wishes you not to abandon the history of the country. It is possible to understand the traditionally self-defensive policy of our country which is the age of the state, the struggle between the major powers and the competition.

Therefore, on the basis of the Eurasian idea is being initiated by the Head of the State, it is necessary to achieve not only the Russian but Turkic cooperation, but also to prove the viability of the eternal nation of the ancient Turks. The work of our forefathers from the idea of the "whole Turkic nation" to the idea of "single Turkestan" is significant. The president of the Republic of Turkey has raised the idea of the Turkish unity since the first days of independence. The president analyzed the views of the citizens and political elite of Kazakhstan on the formation of national ideology. An idea shared with the Kazakh people, who created the state with the idea of "One Turkestan Idea", "Turkestan Confederation", "Idea of Eurasian Union", "Idea of Kazakh Nation", "Zheruyik", "Atameken", the ideology of state significance [2, p. 45].

It is possible to believe that the idea of «Mangilik Yel» is the ideology based on the purpose of the Kazakh nation and the national idea of more than thirty nationalities who shared our country.

In his "In the flow of history", the President and the Leader of the Nation say that "The challenge of history imposes on every Turkic nation the search for a whole

range of institutional mechanism to solve the problem of integration in political, economic, cultural and humanitarian spheres in various fields” [1, p. 142] saying that it is necessary to find effective ways to integrate Turkish states. Even on the 14th of December, 2000, the President pointed out his opinion of moving to the Latin alphabet and said that it would be by very careful preparation moving to Latin alphabet. The Leader of the nation N.A.Nazarbayev who reinstated the idea of «Mangilik Yel» which was long ago founded by the priest Tonykok, had said that it is necessary to move to Latin alphabet useful for all Turkic people, but not Cyrillic. In his work “In the flow of history” he said: “When the Turkic people are joined together, they can act as an equal subject in geopolitical life, and not as a passive element of communication in the cultural world, but as a person equal to others.

The first step in this direction was the creation of the Central Union. Within this framework, we will all be able to increase our level of awareness by sharing our common cultural similarity” [1, p. 96] with great hope for the future of the Turkish unity. «Mangilik Yel» is the national idea of the whole Kazakhstani commonwealth. Our ancestors dream. The word «Mangilik Yel» has a deep historical and enormous importance. In Turkish geneology the word “eternal” was used equal in meaning with the words as “Tanir”, “God”, “Allah”. After this «Mangilik Yel» means “The country, the people of Allah” and there is a full base to say that it will be the unlimited mascot of the state and nation. The fundamental essence of the idea of «Mangilik Yel» is the national Kazakh state, which is based on the ideals and ideologies of the cultural ideas of the Kazakh people and other nationalities based on our cultural and spiritual values [3, p. 4]. That is why, we can come to the conclusion that the national idea of «Mangilik Yel» is to think of our past and think of the right ideals for our future development. In the chapter called “Inertial phase – “Eternal el” in L.N.Gumiliyev’s book “Thousand years around Caspi” about Turkic Khaganate was said: “Namely in this phase the Romans called their capital – “Eternal country”, the Turks called their power – “Eternal Yel”. The Tatar historian R.N.Bezertinov in his book: “Tatars, Turks are the shakers of the Universe”: “Gradually Orda turned into the state which is called khanate. Khanates are united in Khaganates. Turks called their khanate as Yel’ and Il’.It was more constant than Orda or confederation, that is why Turks called their state as “Eternal Yel”. A constant need of the unities of Orda and creation of the states served the basis of Turks’ ideology. This ideology “The ambition to an eternal El” pervade all the history of Turkic world with its lights. Due to this ideology Turks created many dozens of empires and khanates”(Novosibirsk 2001, p. 52). The works of these historians are also inspired by the fact that the Turks call it their khanate as “eternal el” as well as in the Orkhon stone inscriptions to prove Kultigin’s inscriptions: “The great patriotic beloved country”. S. Malovsaid “When or how you bend over Otuken, you can thread forming a leisurely pile union” and other Russian scholars also translated the word “country” as “plutonic union” (V.Radlov and P. Melioransky called it as “eternal tribes of inhabitants”).

According to the Kazakh scientists, this phrase “will keep you in the bottom of your pocket, you will keep your country of origin” (M.Zholdasbekov), “you will become a country with a little importance” (K.Sartkhozha), “if you sit in the valley of the utility, you can hold the country back” (G. Aidarov), “let the grandfather sit in a throne” (T.Abenaiuly), “if you are in the Otulen you may live supporting your eternal state” (A. Amanzholov).

K.Salgarauly in his book “The great khanate” wrote: “It is known to everybody that Turks in 552 year destroyed zhauzhan and called their state “Eternal country”, and their leader they called “The state khagane” [4, p. 36].

Thus the concept of «Mangilik Yel” is ancient in the history of our nation and from its pragmatic point of view today, the first stage of becoming a country that can resist the time and the time is the concept of Kazakh Yeli. The first stage of the evolutionary development of a country is Kazakh country. Therefore, we have to do a lot of work to pay close attention to the strengthening of today’s Kazakh nation and to make it a spiritual heritage for future generations. If we consider the above-mentioned data on a scientific basis, then the national idea of the people of Kazakhstan before the middle of the XXI century has been defined by a brief ideology, the national idea of “Mangilik Yel”. The national idea is the native land, formed from the growing influence of the environment, systematized by the language, folklore, traditions, rituals and prohibitions of the people. It is also a national identity where there is a nation of psychological characteristics. He lives with the gold, does not die, doesn’t change.

The problem of the country is the preservation of the national identity and protection of native land for the Kazakh people is always important for historical development. These issues are never on the agenda. They have become the cornerstone of actual public opinion in relation to different historical backgrounds. All in all, this issue is in the face of independent Kazakhstan.

Questions and tasks:

1. Tell about the national idea of «Mangilik Yel” as a spiritual religion, the spiritual values of our people since ancient times;
2. Analyze the research related to the idea of “Mangilik Yel”, refer to the opinion of scientists, express your opinion;
3. Write a conspect of N.A.Nazarbayev’s book “In the flow of the history”;
4. Write a conspect of K.Salgarauly’s book “The great khanate”
5. What is a national idea?
6. Do you think about the idea of "Mangilik Yel", which is the core of social thought, which is relevant in different historical periods?

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§5. "The national idea of the eternal country" is a socio-cultural code of the Kazakh people

Any idea, including the idea of a national idea in Kazakhstan, should be a driving force that is unifying the people, based on a unity, a crucial role in the development of society. It should be reflected only on the past and future of our society's development. Certainly, the idea of "Mangilik Yel" deserves such qualities. The management system of the state should be motivated and motivated to implement the idea of "Mangilik Yel". Because it is not only the satisfaction of domestic and external needs of the state, but it also serves as a set of main goals and key tasks facing the state of the nation.

First of all, it is known that the idea of "Mangilik Yel" is the main problem of the history of the Kazakh people. In the history of the Kazakh people, the heroic heroes, who did not look for answers in the history of the Kazakh people, Undoubtedly, Chechens and leaders, khans and dances, even the peoples of the world, are in constant history. The search for answers to this question is still going on. The time has changed and the direction and content of the response has also changed. The level of answering the historical question is diverse. So, the question was raised, the idea was presented to the public as a concept. The goal is to solve this problem correctly, to create its socio-philosophical, historical-cultural, literary, political and economic foundations. Policies and domestic humanities also contribute to it. By comparing historical data presented with various data, one can draw the following conclusions. He is convinced that "Mangilik Yel" is the main source and source of the national outlook, and its internal content is constantly evolving, changing and renewing. "

The idea of "Mangilik Yel" has a socio-cultural code of the Kazakh people's compressed, systematized life experience. Hence, it is known that the idea of "Eternal Nation" can not be considered beyond the historical development of the nation and is not an issue or a fraudulent matter. This issue is always relevant to the Kazakh society.

Secondly, the idea of "Eternal Country", as some people say, "utopia" or imaginary person is not a collection of abstract concepts. It is a spiritual idea of the national idea that defines the anthropological nature of Kazakhstan, the spiritual and political position in the realization of the dreams of our ancestors throughout centuries, which guides the development of society. In other words, it is a paradigm of national ideology. It is known that during the yesterday's totalitarian system was one ideology. This ideology, along with the collapse of the socialist system, has gone from history to place. During the reconstruction process, radical-style "reformers" argued that Kazakhstan should not be in need of state ideology, the state should be beyond the ideology, and the concepts of totalitarian ideology and democracy would not coincide. It is known that there is a contradiction between totalitarian ideology and democratic values, and they are disagreeable, even antagonistic. But, of course, it does not have to be thought that the society in general needs the ideology of development. In the early years of independence, it is known that the process of

"disintegration" and the formation and development of an independent country's ideology. It should be acknowledged that there was an attempt to implement ideological principles at the state level, even though it was not specifically mentioned in ideology.

Today it is possible to speak about national ideology freely. The main principle on this path should be to transform the national ideology into the worldview of Kazakhstanis. The main task of the present stage is to transform the idea of "Mangilik Yel" into a key element of national ideology, which will be a key principle that will support the common, social, ethnic and religious identity of all Kazakhstani people.

At the same time, it is important to remember that the main idea of the "Mangilik Yel" national idea is the unity. Unity is the spiritual unity of the country, the unity of the people in the cultural, linguistic, ethical and informational space. Development of social, cultural and spiritual identity of Kazakhstanis should be a key factor in the development of national ideology.

In our opinion, the Mangilik Yel national idea is being implemented since the day Kazakhstan proclaimed its independence. It is aimed at the formation and development of historical consciousness of the Kazakh people. One of these first steps is the Law on the State Border of the Republic of Kazakhstan. This should be regarded as the most important step in the implementation of the idea of "Eternal El". The following is the basis of the "Mangilik Yel" idea - the internal stability of the country, which has always been spoken by the President, the friendship and peace of peoples, respect for each other. Ethnic and interreligious harmony and peace are the key components of Kazakhstan's development. Only a friendly country can achieve its goals. That's why the peace and stability in the country remain the main principle in the "Mangilik Yel".

It is known that the idea of "Mangilik Yel" is based on a certain value system. Among these values, the main thing is to strengthen the Kazakh language as a state language, to create conditions for free expression of the Kazakh language in three languages. The state language is the basis of the idea of "Mangilik Yel". The power and power of state power are measured by the speech in the Kazakh language. The language in which the state speaks, the power of the language is always dominant. Speaking in the state language strengthens the uniqueness of the Kazakh people and promotes the civilizational, cultural aspect. Language is the national code of code of the nation, the system of knowledge of thinking and cognition, attitude to the world, values. At the same time, language is a power, a great policy. The language is the basis of the idea of "Mangilik Yel". Respect for mother tongue is a source of awakening and revival of national dignity. In this regard, the protection of language and information space, the state influence and information space security should be the main principle in the country's independence protection.

It is possible to live near the states of Kazakhstan (Russia, China) only through spiritual devastation, using the collective mobilization potential, the spiritual, religious and political initiatives. The main principle: "Idea is what the emperor is, the future is there", "Mangilik Yel" becomes a national ideology from the national idea. And the competitiveness of the nation can be achieved by upgrading the

education system to a new level. The development of a qualitative education system is the main basis for implementing the idea of "Mangilik Yel".

The education system is directly related to culture. What is the main purpose of the education system is that there is no complete answer yet. Such a situation can be explained by the following reasons: The educational system's goal is not teachers and philosophers, but rather politicians and officials of education, and it is their responsibility. People who think creatively and creatively, just like ordinary performers need more. While today's education system is capable of preparing mid-level executives, it is incapable of training professionals who think creatively at competitive levels. Therefore, in order to implement the idea of "Mangilik Yel" it is necessary to change the purpose of the education system. It is, of course, the formation of a "cultural personality", which is creative, creative thinking.

The national education is a matter of particular interest in the analysis of cultural heritage of the "Mangilik Yel" idea. If the education begins with cradle, it should start with a national education. Family education should be the main goal of culturally oriented individuals. It is important to respect the elderly and to respect parents, to put the values of dignity, honor and shame into the minds of the youth, to the main ideological position. The future of Kazakhstan should be based on a combination of parity and identity, unity and harmony, knowledge and morality. The family should feel responsible for the state and society. The family should bring patriotic feelings to their minds by bringing up the future youth on the basis of national values. At the same time, protecting, respecting and protecting women, orphans and widows must be recognized as the most important asset of society.

It is clear that today's youth are implementing the idea of "Mangilik Yel" and its further development. Young people need to be patriotic and patriotic to their homeland to implement this national idea. Patriotism should be recognized as a force that unites, classifies, opposes, and opposes ethnos for our Kazakhstani youth, and must be formed as a principle in their mentality. The status of the country, its uniqueness and elevation, integrity and inviolability must be achieved only on the basis of equity and mutual co-operation and respect. In short, it is important to educate today's Kazakhstan youth in this positive direction.

In carrying out the idea of "Eternal Nation", the weight of the workload of the national intelligentsia is very heavy. Nation's intellectuals should be able to defend the interests of the nation. This way, Kazakhstan needs an innovative, creative elite elite. It should be an elite educated in a non-traditional, passionate spirit. The main direction in this path is to overcome the slave consciousness, to form an unconscious sense of frustration and pessimism. A national mentality system that does not divide the nation into tribalism, ceases to be tribalism, and is critical of the national identity. The idea of a united, state-forming nation should become a leading force. This is not a preference to other ethnic groups, but rather a great responsibility, and it requires political culture that is older than the Kazakhs. Your current identity is a model for many nations, multi-confessionalism and peace of mind. It is a great opportunity for the nationalist "Eternity Ely", which will help you to keep up your mind, to be in high spirits and to become more attractive in the state of democracies. It will, in the course

of time, lead to the development of national ideology, which is the basis of the spirit of the Spirituality and the United States.

Questions and tasks:

1. Contribution of politicians and domestic humanitarian scientists
What is the conclusions that come from different historical data?
2. emphasized the cultural background of the idea of "Mangilik Yel"
The problem is national education, your opinion and understanding ...
3. What is the "Mangilik Yel" idea, the main factor of national ideology?
4. Implementation of "Mangilik Yel" idea and its further development
Your opinion on the responsibilities and responsibilities of today's youth.
What should be theirs?
5. How to Make a Leading Idea of Kazakh as a Common, State-Based Nation do you think?
6. Emphasis on national values in the implementation of the idea of "Mangilik Yel"
what is the weight?
7. Stability in a multiethnic, multicultural environment.
The role of the idea of "Eternal Eul" in the peace ...

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§6. The idea of traditional ideology and freedom

As ideals of freedom and independence, the ideals of independence and eternity in every era, are regarded as an important cognitive orientation, as ever when the ideals of independence are reflected in the history of our people. It is clear that today Kazakhstan's independence is a prerequisite for the country's progress in the cultural, spiritual and economic and political spheres and achieving certain progress in the world's development. This independence is undoubtedly the value that our people enjoy in the political, cultural and psychological struggle of the Soviet era during the aftermath of the Russian colonization.

According to historical facts, the spirit of freedom starting from the time of the Hun and Saka epitaphs continued with the proverbs in the V-VII centuries of Turkic peoples' monuments. The deserted Kipchak steppe was associated with the liberation of consciousness, with the ideas of the khan's khanate and the ideas of biys, zhyrau and warriors.

In the world outlook of the Kazakh people, freedom is seen as the foundation of existence. In the context of the relationship between man and the world, the problem of freedom comes from the fact that human beings are regarded as the inherent creation of nature. First of all, it is necessary to review the historical and social background and the process of formation of this tradition. Because the khans were the great men who were able to feel the spirit of freedom in establishing the integrity of the country and national sovereignty and the times when they were in equality with other nations. The historical philosophical analysis of their ideas, beliefs, orientations about independence is certainly contributing to the enrichment of today's national values. It's the easiest way to be dependent on others, and freedom is the hardest thing to do. The Head of our state has said: "Do not we need to brag about the fact that the people who have come to Alash and who have expanded the concept of liberty have brought back their independence to the consciousness of the people and to the historical pages?" That is why historical understanding of independence, liberty and freedom is of particular relevance to today's Kazakhstani society. The Kazakh people put the freedom, especially the freedom of personal freedom and freedom of thought. It is well-known that the democratic values are prevalent in the sense that the word is soul, has ceased to exist, and the library and archive are the memory of the people. Traditionists say that "traditionally steppe democracy" or "nomadic democracy" is a tradition in which the former Kazakh society is pronounced as a "Danish".

The Khan, the Hero, the Sultan, and the rich and dark people were forced to settle with this argument. At the same time, the idea of the poets and poets brought by the country has become a significant social force. Thus, the freedom of speech and freedom of speech in the traditional Kazakh society went so far as to "dance to the head", to anarchy, as Abai said. Apparently, it is possible that the Kazakh society, when under strict rule dominated by the tyranny, became a refuge for other people, "said Nysanbayev's conclusions, using the freedom of expression, as a positive assessment of the negative aspects of the country's pre-emptive endeavors. Humanity is in freedom. In human life, human dignity can be chosen in the conditions of

freedom. By choosing a person, he determines the future plan of life. It is impossible for them to realize their ideals, what they value and what makes life worthwhile. And the choice is a great criticism for the individual.

Today, peace and calmness are determined by the fact that we live in peace. People are dependent not only on the nature of their everyday relationships, but also on their own forces. These forces are social organizations, social institutions, traditions and customs. The main issues of the traditional Kazakh culture are goodness and cruelty, truth and falsehood, the place of man in the world, its orientation, the essence of life, the human relationship with the environment, the higher power, the spirit. The outlook of the Kazakh people was different in the stages of the world. In the traditional Kazakh culture, the attitude "Alem-Jer-Adam" is a whole. In the history and literature of the Kazakh people, poetically shaped images reflected their poetry in the works of poetry and poetry. In previous studies, freedom is concerned with the concept of independence, sovereignty, liberty and freedom. In view of the fact that the role of khans in the content of the freedom of the Kazakh society in the context of the content of the Kazakh society is important, the level of consciousness and practical actions of this issue should be considered from the point of view of historical consciousness.

There is a need to balance social liberation through the personality of the Abylay khan - the beginning of the freedom of XVIII century. The events of the XVIII century have inspired and inspired the social, political and philosophical thinking of the Kazakh people. One of the symbols of civilizations is freedom. The Kazakh was horseback, breathing freely, looking at it and feeling comfortable. Where do I go, how do I go on my own. It felt like its own whole area. The loss of life in the Kazakh world, where life was self-sustaining, was a loss of freedom. The detention was equivalent to death. For example, in the war there was no fear, no fear. One of his distinguishing features of his ancestors was fear of death in the war. His fear is not to be captured, to be in prison, or to be a slave. Yes, the essence of their lives was not only Kazakh miscarriage of livestock, which was a material basis for freedom and freedom, "Ksybekbekov said. A man riding a horse at a time of misery, while the warrior was martyred in the battlefield, he did not regret it. Because, in their understanding, such death was regarded as "white death". For example, when he was aging, when he was in bed, he dreamed, "My dream, I say, is like a hero, I'm not dead." This dreams also testify to death for freedom. For the sake of protecting the land and the land, life itself is regarded as the most dignified, sacred type of death.

Whatever difficult it is for a man to sacrifice this light is to sacrifice it on this path. There is no place for life where there is no freedom. That is why the warriors are calling for the soldiers to stand up for their freedom of movement by giving them the inspiring power to the soldiers, who say, "Naked, the enemy knows, our Lord knows, our destiny is wholly". Writer of the historical state of the Kazakh horde in the Eurasian region, M. Magauin, a poet of the Hiroshi poetry, said: "The loss of twenty-five towns of Turkestan has not only cut the wing of the Kazakh Orda, but also has its predominant lifestyle in the nomadic shooting. The rich library, preserved in the storage of mosques in Sauran, Shymkent, Sairam, Tashkent, Suzak and other

cities from the Azimet Sultan monument in Turkestan, religious and philosophical works, old traditions and chronicles, and many legacies that we did not know were burned, it has been eliminated. " It started when the Sahara people began to see the signs of the collapse of such precious values. In such an unprecedented age, in the face of the Kazakh people's survival and disappearance, the passion for freedom gained a great deal of enthusiasm for the freedom of the nation, thanks to the high spirit of the nation. We know that many of myths, poetry, and poems were born about the unselfish courage of our ancestors. These works are the realities of that time, the trembling of hearts, the desires of the people. The memory of our ancestors is in the ears of our mind, even though our memory spans more than two centuries.

The history of L. Vitigenstein has been proven by the fact that the former culture will be destroyed, and eventually the ashes will remain, but the spirit of this ash exists. Years of the so-called Aktoban Shubyryn, Alkalol Shamama and the songs "Karatau kala kala", "Elim-ai" are the works of the Kazakh people. The most sensitive sons of the people, such as jokes, dances, poets, who were the first to feel the danger, showed their horrors in such works, calling the people, the kings of power together. Their main theme - patriotism, heroism, protection of the land and the homeland was devoted to the revival of the spirit of the era of the time of the Turkish Empire. Minor interests, power disputes, tribal, tribal, etc. severity of sincerity and the promotion of the interests of the united people. As for the geopolitical epoch of the epoch, the Kazakh steppes were preparing to separate China and Russia. Russia has pursued a policy of "political gambling" with bilateral, Kalmyks and Kazakhs.

Ablai's union with China was the only right solution for those periods. Historical events of the XVIII century, which seriously hindered the prosperity of the cultural heritage of the Kazakh people, mobilized the nation on the one hand and united the unity and unity of the people from one side to the other. On the other hand, he built the political culture of the nation that inhabited the Sahara, did not give its land or wealth to anyone, nor declared war on anybody. Political culture begins to emerge only from the emergence of a national state structure. Tuberculosis, inter-communal relations, large-scale repatriation within the country, hostilities, economic disputes, and social issues are one of the most important issues of the Kazakh society - widowhood, almost all of which are the internal relations of the population. They are not political. The process of integration of the population as a nation as a nation in the later eras. Of course, these values are fundamental. But although they have certain characteristics of political relations, there is no real political relationship.

When political relationships become popular and national, it should develop within the framework of relations with other similar teams. This nationalist consolidation is a force that unites a whole nation, which is associated with the emergence of the state, thus reinforcing it. During the struggle for independence, the rule of the country, the regulation of international relations with neighboring states, the governance of the political and social affairs of the national state were implemented by the khanate. Our historians, literary scholars call this century the Abylai zamani and Ablai epoch. The famous scientist M. Kozybaev in the article "Abylai and his time" says: "The Kazakh people were danced by many khans. But

during the time of Ablai Khan, the prices of the princes of Chinghiz tribes fell. At the start of the day, the princes of the Kazakh nation were criticized on the battlefield, not on a plate. "

"It is well-known," said philosopher G. Esim - an enemy of our country. Our ancestors did not know that they were private, protecting them from our land and inheriting our land for today's generations. The hero, who protected the country, did not own any property in the country. The land was a property of the Kazakh land. It is to protect the integrity of the Kazakh land ". Once the land became the property of the people, national interests were common, the need to protect the country and the land from an outsider. The political situation within the country was also fair.

Questions and tasks:

1. The opinion of the President about the relevance of freedom.
2. Abylai Khan's personality, which begins with the freedom of XVIII century
3. Opinion of Aktamberdy Zhyrau about the value of freedom.
4. Opinion by philosopher G. Esim
5. For a well-known scientist, M. Kozybayev, please, write an article entitled "Ablai and his time".

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§7. Country integrity, the future of the nation in its unity

The wisdom of our ancestors is evident when the wonders of the Kazakh steppes, the field of thought and the virtues are solved at the topical issues. Authorities such as passion, ambition, and fame drown in the time of constant threat to the unity and independence of the people. It is nice to hear the great Abai's words here. Abai said in the thirty-ninth word, "We abandon our ancestors' idols one by one, but they have two characteristics more than they are today." "Without losing these two traits, we would be in the country, and all of our art we use is not like humanity, it's a great cause for us to leave. In the first place, there are two types of behavior: first, the people, the head of the country, the head of the group. If migration is fierce, if conflict is disputed, power will be there. The other people are good and bad, and they go about their business. It's not like the head of the country, the group leaders, they're going to try it in the people, they can not run at once... Everyone is his brother, and if he really does have his own livestock, he will not care about them. The second one is dignified. He was called by the name of the place where he was invited to go to his brother's heart, not to look at the hostility. Well, where are these two behaviors? We lost these. The friendships of these people are not immoral, deceitful, hostile, not casual, or casual. " These two good qualities were one of the main consequences of surviving the land after being one of the noble qualities of our ancestors.

Our people, who started the country at that time, did not only show their heroism, courage, but also showed their soul for the Motherland. After killing the hero of the Kalmyk khan Sharsk in the bloody battle Khan Shalyn, who took Abylai in prison, called him and said, "I will kill you instead of a hero and you have a dream." Then Abylai said, "I have three dreams: first I killed Sharkysh in the blood of the Kazakh and Kalmyk, and you are about to grab me in the sleeping place and kill me. I do not have a dream to die in the blood of Kazakh and Kalmyk ". According to the rules of customary law of nomads, then "blood is blood, revenge is a revenge."

The problem is the decision of the fate of the main people of the two neighboring states. "Second, the country is a migrant worker. If I had settled down somewhere and settled down in a place of rest, I would not be dreamy. Thirdly, I was lonely since I was four years old, and now I die, and I do not have any children or siblings, I'm not born. " Dzhungar khan Kaldan Sherin has also shown that his eyes are open, he is awakened and politically competent. When both Abûl heard the request, they apologized and negotiated. Here we see how much Ablai felt his need for his people and considered the possibility of survival. Combining his dreams and bringing them to the settled civilizations. Developing a culture of international politics has revealed that such positive solutions to events between the two conflicting states have been shaped.

The tension between the two neighboring countries has sometimes been so positive. The Kazakh and the Dzhongars have similar traditions, traditions, traditions and customs, but there are times when they have come to a consensus, understanding that their dreams, desires and goals have sometimes come together. It is possible to

see that the nomadic peoples have a high degree of state diplomatic relations. At the same time, progressive spiritual values are promoted by the advancement of spiritual values. During the Ablai Khan, the tendency of the tendency is developed, political consciousness is formed, and political culture is on high stages. By analyzing today's historical events, we can see that the role of the ruler in ensuring the integrity and independence of the country is high. The universality of personality was reflected in its ability to break the bloody battles. If we say that the Dzhungar state and the Kazakh Khanate had nothing but isolated wars and hostilities, then we would have to abuse the truth. From these examples, we find that there is a period of peace between the two countries and empirical relations.

There were times when they wanted peace and calmness through their own liberties and aspirations. This is also possible through freedom. Shokan Valikhanov links the formation of socio-political views of Ablai Khan to his historical researches. For a positive solution to the contradictory situations of the Kazakh society: "The stormy episode helped Ablai to show his ingenuity and persistence, wisdom and skill." It is evident that his business and politics, as well as the controversial political situation at that time, were not less than that of the Russian kings and the bishop of China. Ablai Khan preserved the independence of the nation during the worsening epoch of international events. The force that united the peoples of the vast Kazakh steppes was able to rise to a prestigious person who was able to know the people with spiritual and philosophical ideas. "Indeed, before the Kazakhs conveyed Allah's greatness to do great deeds, Abylay passed through a lot of difficulties," wrote Shokan Ualikhanov. Ablai, who was born with his natural abilities, grew up with the springs of the philosophy of life philosophy of his ancestors, building his dance, his heroes, and his dreams.

The only way to save the future of the nation was to realize that it was in its unity, and it was able to do its utmost. Ablai Khan's achievements in foreign policy became recognition of the independence of the Kazakh state by powerful states such as Dzhungarian, China and Russia. As for the domestic affairs, Abylai Khan created the appropriate state bodies to solve the political, social, cultural and spiritual problems of the Kazakh society. One of them is Ken, near Khan. Principles of the political structure of the Khanate have been carried out in the clear and straightforward way which our ancestors have built for centuries, and the khan consultants - sultans, dances, wise men, and heroes gathered. It is worth noting that in the Kazakh Khanate the democratic tendencies prevail. Regarding the current Parliament, Umbetai Zheshare says,

When you are in a hurry,
The rightful government is blunt.
From what kind of battle - Kereidek batyr Zhanibek,
The Kaz Violence,
Happy voice, Kuttybay,
The Black Sheep Kabanbay,
Khanzhgaly Bogenbay - Ablai is with you,
There are five of them.

Sometimes a hero, dancing,
This is the gift I have given my Lord.

Kazybek and Bukhar zhyrau became his sensitive heart, advisor, if our ancestors, such as Kabanbay, Bogenbay, Zhanibek, and Abylai Khan's swords and swords were attacked. At the same time, several political movements of the Kazakh political life were alike. The question is whether or not he will be able to overtake the enemy, if he is weaker than the Dzungar invasion, and if he is an enemy from the East, he will choose the way to the people who were divided into three hundred and the other. The most important thing is the need to maintain the integrity and independence of the country. When Abulkhair Khan consulted with the junior brethren, he united with Russia to form a military alliance and defend against the Kalmyks. The Grand Cross of Tole bi, the Middle Ages elder headed by Kazybek bi, want to be a union with Russia. Considering these ideas, Abylay khan preferred to subjugate the national statehood under one center to the brutal dictatorship. The hawkish politician also mastered steppe democracy, and in conjunction with the khanate. The socio-philosophical thoughts of the Khanate period have been so interconnected that they have become an integral part of each other. The Kazakh Khanate became a model of independent statehood in ensuring the freedom and freedom of the Kazakh people.

Questions and tasks:

1. Abai, the forefathers of our ancestors, are more than two in the past what do they say about their character?
2. The Soviet Khan, the political structure of the khanate, the administration what do you say about the principles?
3. Democratic processes in the Kazakh Khanate and modernity Explain to the parliament about the joint debate.
4. The historical events of the same period in the studies of Shokan Valikhanov
5. Tell about it. Ablai Kaldan, who was captured in a rag, was "three my dreams? "
6. What is the current political and social course in the Kazakh language?

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§8. The idea of "Mangilik Yel" is the basis of national ideals

The idea of "Eternal Country" is a concept that has become a cornerstone of national ideals, combined with the people since the very beginning. Undoubtedly, the fact that the head of state N.A.Nazarbayev has put forward this idea, which has been eradicated from the memory of the country, and renewing this idea, which our ancestors did not achieve, is a high-level goal.

The idea of "Eternal Country" is characterized by the courageous and elite, pride and courage, the fragrance of the national spirit of the highest spirit. Certainly, it is impossible to compare now and now. However, given the fact that no archetypes are created by chance, it is thought that the reflection of the ideal ideas and high ideals, which has been continuing since the beginning of the whole monolith, is a synthesis of generations.

In any event, the problem of poetry and poetry was that of the native land, the water-wetland. Fertility of the steppes is a characteristic of the grassland, where the parents are able to survive, to absorb the sickness into the wedding, to take a nourishing nourishment, and to give their spirits a delicate spirit. Therefore, the problem of land born from the heritage of zhyrau is reflected in many ways. And it is only in conjunction with the people's future. The concept of the land is given in a multicultural sense. The earth is the motherland, the homeland, and the fatherland - the destiny of the whole nation.

Earth is a sign and support of the integrity of the country, political independence of the people, independence. [1,4b]. Undoubtedly, our land, which has been protected from an external enemy since ancient times, represents the freedom of our country.

Asan Zhyrau represents a new form of land solution. It is a transition to a new migration. The legend of Asan Kayai's quest for the Earth was the product of the philosophical dreams of the Kazakh people who wanted a bright, happy future, freedom. The "Zherouik" video, which Asan Kaygysy has dreamed, is the result of utopian ideas such as the "Utopia Island" of one English philosopher Thomas Maur, Italian Tomas Campanela's "Sun City". Of course, it was a utopian idea born of the nomadic Kazakh people in the X century [1,346 b]. The idea of Asan's exploration of the Earth is in line with the Western philosophers' view, but it is indisputable that each of them will recognize the originality and the level of his philosophy. The utopia of Asan Kayu was the product of a purely thoughtful thought based on the nomadic Kazakh society. Zhyrau has two goals in offering its idea: one is a comfortable one, a person who has not died before his face, a sheep dwelling on two floors, and a second is the country's tranquility. Both goals are combined with the goal of the country. That is only the happiest happiness of the country that has gained independence and the khanate.

It is clear that there are two types of utopia in Asan: one is looking for a cozy, nourished and wet migration in the country, and in the latter one wants a nomadic life, that idea is opposed to feudalism, "the Soviet scientist A.Konyratbayev said. Of course, although the views of the scholar are worthy of his time, there is no truth about the truth. Because, Asan Zhyrau had the desire, the interest of nomadic traditions of the nomadic people to preserve the nomadic civilization.

Utopia does not come out of the ordinary. The ultimate motivation for the idea of the utopian idea comes from the spiritual aspect, needs, dreams and high ideals of the people. The people who are aware of the past and present of the people, the candidate for the future brings the utopian idea to the people. It can be displayed in a wide variety of forms. The utopian idea and story depict the past life, not a distant happiest place, but also an astute king (king, khan) who rescues the country from misery. Finally, these three are the three types of social utopian population, three stages [2, p. 184]. It is true that Dana Korkyt's quest for immortal land, Asan Kaygy's quest for the Earth, and support for the idea of Bukhar Zhyrau, Asan Kaygy, are in the depths of the heart of the people and are the thoughts that have come to be in the consciousness of the many generations.

In our opinion, Asan Kaygy Jeruyky, the author of the era of the twentieth century, is the first-ever universal public utopian.

In addition, the work of Utopia, published by Thomas Mor in the world, was published only in 1516.

The time when Thomas Münzer set up a peasant uprising to preach the Christian utopia and set up a paradise on earth was also later in 1525.

Another famous utopian, Tomazo Campanella's "The City of the City", was printed in the stone almost 1602 years ago.

One of the two comrades, Tomaso and Tomazo, in all three of them, did not cope with their fate. English Mori and German Munster were sacked with light on the tree, while Italian Campanella was in prison for 27 years. Asan Kaygy, telling about the sadness, made his life, and died unharmed by his death. Here is a contradictory story between the Europeans who call themselves "arbitrary", "free", and Darus, who is a "rough", "dash" [2, p. 24].

Is there a clear picture of the free will of a free country? But here we should not forget about the tantamogo (fears of death) of our ancestor Korkyt and the views of Al-Farabi about "The good city" to Asan Kaygy's Earth.

It was as if Korkut fled from the dead to conceal the historic-social thought of the Kazakh poet. Knowing Cork's thinking, wisdom, and thought-provoking, we are making a vivid impression of the goodness that he has done for his country. Upon reaching a high level of education, Cork is unaware of the reality of death. So Cork wanted to give his country a life of eternal life in search of a mortal homeland. In this sense, the idea of life is the essence of the spirits of the spider overflowing with centuries and looks like it is reviving in our time. It is the idea of the Eternal Country

Did Cork fear only death? Fear of death is not the fear of death. Korkyt's search for a mortal place and search for Asan Kaygy's Earth, later Bukhar zhyrau:

For three years,
Get up and down.
The man did not die before the face,
The sheep are inclined to two layers,
For the sake of the child,
So go ahead - [2, 93 pages]

is a collection of the ultimate ideas arising from the civic duty of the noble son, who hears for a happy person, for the happiness of his country. The human race has been living in the dreams of an imagination, a land of virtue, a life of sadness, and a dreams of imagination. Sometimes it is called "happiness" in one word. However, he did not find answers to his questions about how life would look happy, in which case humans would be happy. This question came to mind by some thinkers, wise men. There is not much answer to the question. That is why the world-class thinkers were accompanied by some utopian ideas, such as Korkyt Aghin, Asan Kaygy.

Western utopists were limited to just paperwork. Asan Kaygue, Korkyt, sought refuge in his country, landing in his country for the purpose of implementing his thoughts in the mountains and on the stones. That is, they have considered the real way of implementing the idea. Asan Sadiq:

In our walk,
The Volga and the Ural,
If you go to summer,
If you have a short winter,
You do not hold your hand
Gold and silver! [3,23 6]

Does not Zhanibek emphasize that the utopian idea is closely related to the implementation of the khan? However, the utopia's inaccuracies in the mirror of life are two different. That is why Asan Kaygy says to Zhanibek who did not listen to his advice:

Be a good one, Zhanibek,
You will not see me now! [4,24 6]

"he whispered, and, with a great swing in the door, Korky took his kobyz into his hand and filled the steppes.

Utopia But unrealistic goals can not be achieved. It is possible to survive through a difficult period, with the hope of flying through the wings of the fallen and hoping for the future. Utopian view of the future of the country is not a lie. Promoting public trust. There is no doubt that the sponsorship of the people in times of crisis, when there is a difficult life in various stages of history, and in times of failure, can not be trusted. At such moments, the power to help, the spiritual support of the people is poetry. "Philosophy is a must for cultures of crisis periods, when the need for progressive, explicit philosophy of philosophy. And for traditional, comparatively well-developed culturally characteristic philosophy in the Nephilosophy forms, "[5, 38 p.] M. Orynbekov's vision confirms our superiors. Because the country is in the midst of the culture, the spiritual development of the country is postponed. The people are caring for the black head, and they live one day of hardship. At this point, wise men, such as Asan Kaygy, worry about the future of the country, think about it, and consider ways to overcome it. As a result, she is born with great sorrow and pearls.

The social value of the poetry of Zhyrau, probably, was that he wanted to develop the Kazakh people as a nation, a state. So, do not they think that if you put on "me" and come back, I would develop the Kazakh people? That is to say, under the development goal, the concept of removing the entire cloud of cloudhead at the head of the Kazakh

state was developed. Clearly, though, he did not point to the path of development. Development, that is, progress has been the main dream of the true nationalists who loved the country at any given time. Even if they do not disclose it in their heritage, they can be distinguished from their actions and speeches.

There are several prerequisites for it to be implemented on a regular basis. One of them is optimism. Without optimism, there will be no progress. The development of the society is based on the confidence of its members in the future. In addition to tomorrow, it is necessary to believe in tomorrow. The positives are justified when they are combined. Belief in the future is a dream. Zhyrau, in spite of the fact that he did not show the way to the future development of the country, did not hide his dreams along with the foreseeable future. The fate of the country has come to the forefront, and the wonders of the poetry have always helped to strengthen the support of the tired nation. For example, Dosambambet Zhyrau:

The Volga erupted slowly,
When we were tied to the meadow,
On a regular basis,
Smiling with a boy - playing,
Where is the queen meal? - [7,64 pages], are not the best-looking slogans for peace and quiet?

Or Aktamberdy Zhyrau:

A flat, split-colored,
Whether we are fluid.
Taking the ladder on the threshing floor,
The horse rides on a horse

How We Can Make a Resurrection! - [7, p. 64]

It is not difficult to realize that the dream of the zhyrau is combined with the dream of the country. However, to achieve a dream it is necessary to take action. Inaction causes inattention.

In the Jurasyn era, the main activity was protection against external enemies. In the Colonial era, the principal activity was seen as an opposition to the colonial policy, ideologically and by means of weapons.

As time changes, the pattern of action changes in the law. As science and technology evolve, stronger forces will be stronger than ever, and a shorter way to achieve their goals. It does not respond to its actions, by removing the opposite of its kind. The weaker side has the ability to withstand a strong, defensive action. This often leads to war. Kenesary-Nauryzbay, Isatai, Sipatay wars are not just an uprising, it is mainly defensive. They did not look to someone else's place. He waged war in his own land. Such wars are the opposite of justice. But it is not lawful for the strongest to resist the weak, or to apologize for the weakness of his power. Whether it is a short time or not, it will be a long win. He subverts weaknesses. In the end, it is quite possible that weakness gains power and gains autonomy on the basis of resistance actions against the strong. But the achievement of independence depends on the abundance of spiritual wealth, the will of power, and the aspiration for independence. And in some cases, under the influence of force, some of the countries are crumbling like mills and tracks disappear.

The scientist M. Myrzahmetuly commented: "One of them was Anichkov, a scientist who participated in the raids of Russia and Kazakhstan in the Turkestan. It was because of their national consciousness that the heroic battles of the Kazakh heroes who sought to fight an armed enemy, defending the country, their colonial Russia for a hundred and fifty years "[8, 106]. What is the power that leads the people to such actions? Why have the countries that have been exerted on the world been destroyed from the earth? The answer to the question is in itself. First, the Kazakh people are not idle. He initially opposed the colonization of the Russian Empire, and later pursued a political path to independence. Secondly, the heroes of the Kazakh people, their poets and poetry, and then the wise representatives of the intelligentsia were right. Thirdly, the protection of such things as sacred places in the historical crossings of the Kazakh people, language, religion and religion is a common concept of breastfeeding. No strong state can shut it down. Fourthly, there are rich sources of spiritual support for the Kazakh people, which have been continuing from the poetry of Kultegin. This rich treasure has become a key driving force behind our country. Although the pro-Western states are trying to erase it from the people's memory, the people's conscience did not give way to it.

The direction the jury ruled, the way they were shown, drove the country out of a sad tragedy. On the way to the liberation of the Iron Curtain, the country and the country leaders have a great deal of pride and enthusiasm. That is why the idea of the eternal Kazakh people has become the driving force behind the dream.

Anyone who reads the story of the jumpers is convinced that their main dream is to strengthen the independence and to make the future clear. This dream has drawn another direction in the 19th century. The dreams of achieving independence in the poems of this period were put on the first place. In the same way, Alash workers at the beginning of the twentieth century sought independence as the continuation of traditions of the previous generation poets. But during this period, the power of the two sides was far from equal. The Russian Empire, whose political, military, and economically stronger dominance, has demonstrated its superiority in whatever struggle. The anti-colonial struggle of the twentieth-century poets of the 20th century, the freedom of the pseudo-XXI century, awakened the consciousness of the oppressed nation, but failed to win the national victory. Even the terrible disaster struck. As you read poetry, you will be convinced that history will repeat itself in hundreds of years. At the present time, there is a need for further strengthening of independence, strengthening of independence. This is not the main purpose of the idea of "Mangilik Yel". Thus, if the present generation is able to realize the idea of "Eternal Country", then we consider that a trust made by ancestors is fulfilled [9, 4-5]. And, of course, the future of the people of the Great Steppe will become a bright, bright, united, solid country.

Questions and tasks:

1. What is the idea of "Mangilik Yel"?
2. What were the actual issues raised by the poets?
3. Tell us about Asan sad, Bukhar Zhyrau land, about the problems of the country, about their present and continuity?

4. Dosambambet Zhyrau:
The Volga erupted slowly,
When we were tied to the meadow,
On a regular basis,
Smiling with a boy - playing,
5. Tell us what you think and read the poem, Where's the Day of Kus?
What do you say about the social value of the poetry of poetry?
6. What is your understanding of how we have diminished the historic-public opinion
that Cork has fallen from the dead?

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§9. "Eternal Country's Idea" - the Concerted Characteristics of the Spirituality of the Nation

At the present time the national spirit has passed on to a new dimension. The warriors are distinguished by their positive innovations in the tradition of spirituality.

At the same time, the mountaineers, as well as the techie and others. The main aim of the conference is to support the efforts of the leading scientists in the field of economics, scientific research in the field of social science and social sciences.

The role of national science in the development of modern world and the various genetic technologies, the evolution of the brightness of the present life reality with the brightest realities of the world, is the cornerstone of the modern world. Modern trends and challenges of modern humanitarian science are the basis of world-class, splendid design.

The time of the exploration of the conceptual identity of the idea of the nation's heritage as it progresses to the every moment of the Da'wah. To do this, we need to make sure that our family members are protected from the threats of ill-wishers, malaise, and self-denial. In other words, the main part of the "Everlasting Eul" is just a few. We can educate the younger generation in patriotic spirit through the centuries-old epoch of the "Hellenic epoch", which has been wreaking havoc over the centuries-old shadow of the tragedy of the nation and its survival.

The main feature of the juries' creativity is the recognition of human freedom as the most important asset. The common characteristic of the poetry worldview is freedom, united by the problem of national unity and unity. Because the time of the XVII-XVIII centuries was associated with the unification of the people. Aktybergen, Umbetey, Bukhar zhyrau are intended to subjugate the people to one power and dedicate their works to it, determined by the unity of the people, the unity of the country.

One of the great people who had been thinking about the wise world outlook was our philosopher Bukhar Zhyrau, who lived about a century in the Kazakh sacraments. Bukhar Zhyrau contemporator, Umbetay Zhyrau, says that he lived from the Azazek - Kayip, Bulat, Samaike, Ablamambet, Kuchik, Abilhaiyar, Barak and Abylai khans. Bukhar Zhyrau was engaged in the political and social life of the Kazakh society before the Ablai Khan era. With his deeply thoughtful philosophical concepts he took part in the development of public opinion. For the first time Bukhar Zhyrau will participate in the affairs of the state at the time of Tauke Khan. The fact that he participated in the debate at the Kurultay, which included a quarter ninth dance in Karakum, and his revision of this customary law, proves this. At the same time, Bukhar Kokilshak finished his grunge and studied several Islamic sciences and studied Arabic, Persian and Tajik languages. He was a philosopher of thought and world view. Bukharin, who was inspired by traditional poetry and poetry, gained deep spiritual nutrition from nomadic civilizations. At the same time, he is a master of the Oriental culture, and he develops knowledge in solving state problems. There was a customary tradition that regulates relations between the paternalistic patriarchal flames and other forms of nomadic livestock, which are preserved in the nomadic

Kazakh public life. When discussing legal laws, the jury from Bukhara, the Islamic Center for Religious Studies, said: "You, dear people, are a Muslim since the time of the Kazakh people, when you come to the law, you are not following the Koran. You will cling to heaven. You say blue. You worship the ancestral graves and the ancestors. This is the way of the Shari'ah, "Bukhar Jirayah, who possessed the knowledge of the Sharia of the Sharia, said," God is not in heaven, not in the earth, but in the heart, in his memory, in his memory. And the law is not higher than that of faith. "[1.15]. If we look at Jirau's opinion, he is well aware of the basics of Islam. The Shari'ah law of a Muslim is not for the Kazakh, but the Koran says, "Pay blood and pay for it", and the Kazakh way is the same. Society is to follow the Shariah way by the Kazakh way. It defines the place of each of the concepts about religion and law, morality and humanity. These words of Bukhar mean that they support the non-interference of religious organizations in the affairs of the state.

There were times when such wise thinkers as Bukhar Zhyrau were called "palace poets" in terms of Soviet ideological views. Through the classic analysis technique, our personality has been the victim of such a misconception. One of the tools to strengthen our statehood was the fact that the main purpose of the jirga was to unite the Sahara people divided into three hundred and to glorify and praise the Khans. Fields of democratic governance can be traced back to the fact that the poets, poets, boutiques and Chechens are concentrated in the suburbs of Khan. At the time of Bukhara's attack, the call for a nation and a khan to concentrate its people on a strong center was the cornerstone of the people's unity. It means that the nation is a poor country. In the period of free thought, we must emphasize that the ultimate goal of zhyrau is to preserve peace and national values. When Bukhar zhyrau had been able to move from the land to the grave, the spirit, our heroes, and the khan gave advice. He listened to the khan and to his people. The philosophical creativity of the philosopher was largely devoted to the question of power, and the judgments of justice, morality, good governance and leadership. He is talking about Abylai's art of creation: Khan Ablaiyan, Do not go out of the world, Thirteen heads on the golden throne You have made no difference to the orphan and the widow You have walked in good conduct You have a dream Do I have a Khan? "The words of the Kazakh people say," Tell the good, tell the light, tell the bad things, let the bottle run away, "the people praised. In the Ablai Khan, the Kazakh three-faced head united. The dominant position of power was justice, and it was found in the khan. The jokes and poets were also the opposition to power. In such a way, he promoted the reputation of the people and denied any opposition to his views. It is possible to notice that the jungle's next uproar is closely following all the major events of the real life of that time. Abyz-zhyrau was able to express his political thoughts in a pleasant, pleasant, cheerful way, always breathing and singing. The Great Jirayau played a key role in preserving the peace of the country. Bukhar has managed to persevere with the problems of poetry and poetry. With regard to his evidence, we find a modern-day version of Asan Kaygan's ancestor's predecessor in Bukhara. In some of his works, the hypothesis of the long-term ancestor of Asan Khan suggests that in the Bukhara period, the threat to the peace of the nation would be from the neighboring Russian

state. In the XV century Asan Kayu: If you think about Ai, Zhanibek, Will it not be a long time, whether the white pike in the water, the pine or not? From the same point, he is yellow, his eyes are blue Head of the pop looks at the sunrise. The sun does not shine. Slowly, the colonial minded neighbors, who are supposed by the saint, say that the Kazakh substance does not only sink into the wealthy region, but also to stabilize the people. It is known that aggressive states provide for the destruction of the national identity, cultural and spiritual nature. He is an eyewitness of ancient history, a modern-day witness. The predictable predictions of this seemingly predictable future of Zhyrau were predicting the future of the country and its survival in the Kingdom. Unlike other poets in Bukhar Zhyrau, it is his sensual qualities and predisposition to predict the future. In the XVIII century, the main center of international politics in the Central East was the Russian Empire. Pyotr I wanted to take over the trade routes to enter India and China, and to build a barrier on the Kazakh land and to think of ways to get into it. The impression of such a provocative colonial policy of the Russian Empire has been predicated on the future and the sovereignty of its people.

Putting on a chest,
Honey on lubricating oil.
Feeding the juniper trees,
The good thing about the country
Do not go to the throats.

These assumptions have been confirmed by the events of 1937-1938 in the Kazakh society. The basis of the colonial policy was established in Russia at that time. Even in the Soviet era, where the aim was to establish equality and fairness in the society, the policy of colonization would continue with a striking note in his essay: "They are your hand from your arms, your army of soldiers, your uncle, and your head.

One of our horses - Shalkiiz Zhyrau, puts the first place in the preservation of the integrity and tranquility of the country and the land. He says in his arms: Give your livestock in Yensen, and tell him that you can not reach the enemy if you are dealing with a winter campaign. A poet who lived in a time of war always adhered to the principle that all five of your devices are compatible. It is important for the state to protect its defense when it comes to peaceful, unobtrusive, and should always be on guard against the army and heroes.

Shalkiz Zhyrau expresses its view of freedom through the pseudo-rhetoric that the enemy has to unconsciously uphold and kill. Such remarks should be the principal principles of freedom of conservation and country and land. Zhiembet Zhyrau, the founder of his philosophical thoughts, was able to concentrate on exogenous issues such as freedom of conscience, national unity, freedom and social liberty, high spirit of soul, vigor and perseverance and intolerance. , P. 12). Although these are not many legacy of Zhejembat Zhyrau, these issues are clearly evident from the supposed khan's words, "Amir Ismany Khan." He describes the evolution of his freedom and self-consciousness as follows: First, it expresses its loyalty and loyalty, respect and respect for its khans under its rule:

"I would like to see Yesim Khan,
I missed my mom, you ...
I was a worker,
Buy your slave. "

Later on, it is possible to avoid social conflicts, possibly social injustice, and to win social liberties with such a respectful attitude:

"In spite of all this,
And, Ms., wait!
Back to the back,
I'm dying for my slogan ...

Let me see your day without you! "[3, 24 pages]

But Jiembah's supplements do not have any depression or sarcasm, and physiologically, "old age" does not lose his spirit, even though it is a bit older. This, of course, is the spirit of freedom and liberty, and ultimately the problem of independence and national concern:

"Do not play with me, Ms.
If you ask me my honesty,
The tiger and the moon,
If you ask me for my
Horses in the horses,
If you ask me,
Sturgeon and slow,
If you ask for my strength,
pine and birch ".

The zhayray has cried out to the Khan, describing its "me" in this way by equations. In this context, if we study the true meaning of the question of freedom in national cognition, we will see a system of concepts and concepts that come to the content of the concept of freedom, from philosophical point of view. Specifically: "Erlik", "Orlik", "Zorluk", "Strength" and others. Although these concepts seem to be self-evident, it is definitely categorical notion of the concept of freedom, which is meaningless. These are world-renowned philosophical and psychological approaches to our nation's mentality. It can not be explained in the context of purely western philosophy, but we can be narrowly considered at the intermediate level. For example, what is "Orrick"? It is, of course, a tool that can sustain freedom, liberty and freedom of man and society. Secondly, the notion of "aptitude" is closer to aesthetic category. Third, the personality that determines national identity. Fourth, we can say that it is a definite example of the relationship between the universe and the human. Fifthly, the principle of vitality necessary for the preservation of the land and the land. It is not abstract, egoistic freedom necessary for personal gain. So;

My arms are blocked
Extremely extensive,
May I have a sun and a pumpkin,
River and Aral
He pointed to the arm,

Is there a sunny day,

It is possible to understand that freedom of spirit is not only a personal one, but also a sense of emotional power to its whole population and country, land and nature. The truth is that every one of these lines has the idea of liberty and liberation. The properties of these ceilings are not just because they are mountains. It is certainly a matter of precaution, independence of the land and the country. That is, we have a logical chain of freedom and liberty that we have to keep and to keep it. The feeling of regret and regret in the squares of Zhejembat Zhelaugun can not be overstated. He can deliver eternal creativity and vitality to his later generations, poetic language: There is an uncovered sword hanging on a rod.

If you look at the tracks of the poems, "The sword is hanging on the rocks," the sword remains in the same state as in ancient times, unless Gioembet dies. He regrets that he will not be able to fight the enemy with the sword anymore because of the development of war technique as a result of the development of western science and technology.

Questions and tasks:

1. What is the concise cipa of the idea of the nation's inheritance that fills the grave of the ka'azak?
2. What is the main feature of juries' creativity?
3. About Bukhar Zhyrau land, about the country
4. Folk paints in Gemembre works
5. Participation of the jury in the issue of national dance, the problem of the national spirit
6. Have a look at the idea of liberation in Kazakh world outlook?

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§10. The idea of liberation in the Kazakh world in the poetry

One of the most prominent representatives of the Zhyrau poetics - Aktamberdy Zhyrau:

Troubleshooting
From you I see loneliness,
I was born with a father,
I was 15 years old,

He wrote that he was alone and that there was nobody to defend him, and through his loneliness he didn't show the suffering of his life and was not very upset. The dream of a young man's youth is to see the enemy as he is capable of attacking the seventeenth, the sword to the sword, the enemy to the enemy, to the divine desire, to see the protection of his country by the adversary and liberation. After he has reached the spirit of freedom, he loses his loneliness. Because, the spirit of freedom, if we look at these roads, at first glance it seems that there is no deeper issue of freedom. But there is a need to get involved in the deeper logic chains: the concept of "casting" is at this point a certain degree of freedom in society. That is, through his heroic spirit, the inner physique – the psychological stock of which is the one who has been able to eliminate or know the will of the will. The heroic level of a certain degree of freedom has to do with its versatility and truthfulness in its life experience. Everyone who calls "batyr" or "conquered" himself is not a hero. It must be tested before the actual enemy. It can not be explained by Western paradigm. But at that point, we can compare it with K.Yaspers' "borderline event". That is, the true nature of the human being opens only to the point of death or difficulty. The idea of liberation in the Kazakh world was not merely a matter of espionage, but the issue of vitality – freedom of movement, for example, in the late 18th and the beginning of the nineteenth century, see the Kotesh poet's life: the problem of human life, family and respect in the family, youth and old age.

In the old age, the wife became the enemy
With her child, a fireceenemy arose
A daughter-in-law became the other enemy
One squeezes from within, the other from outside.
We always say "child" and "child"
We may die because of him
We may beg our children

But there is a daughter-in-law as a barbarian [1, p. 72]

The essence of such life-sustaining liberty is also somewhat limited to existential and lifestyle philosophy, to the meaning of human life. For example, if we look at the second and forth lines of expression, "what is compressed?". The question arises. Of course, it is undoubtedly limiting the freedom of human being, but not the limitation on the freedom of living. It is important to understand that the concept of freedom from the sunnah and the worldview is dependent on the poetics of zhyrau tradition. The freedom of a man does not mean an absolute freedom, but the personality of the person is always limited by the responsibility before the family and parents, grandfather and grandmother, wife or husband and children. We should point out that, the freedom here, depends on the future generation's consciousness that aimed for being independent from traditional taboo and being conscious of first of all, political independence and sovereignty, secondly, spiritual-cultural and psychological freedom, thirdly, all these external factors.

That is why, the ideas of the past and today's poets coincide with the ideas of rhythm of the End Time. The notion of the final life is connected with religious cataclysm in social consciousness. It means the change of all geocosmic events, end of the world, the disappearance of life and humanity from the earth. But there is no connection with the End Time in Zhyrau tradition. This final life is the crying voice of our philosophers' idea opposite the process of changing the values in Kazakh society. Undeserved and national cognition dominates, recognizes it as a public order and obliges it to be objective and without internal disobedience. This characteristic of the End Times begins with the clear history of AssanKaygy:

“Ay, Haiiem. I do not know if I don't speak”
Don't let it go. Let it warm you
Let it warm you up, from the khan's ritual
The country is faint the dates of Atamas.
Ay, if you think of Zhanibek khan
Is it true that there is no age?”

Zhyrau desires a boy who is dancing, dreams of a man's lips and dreams of a clever leader who thinks of his country in a difficult winter. AssanKaygy is concerned about the breakdown of traditions. The philosopher's idea of “Zheruyk” was caused by the search for resettlement when Kazakhs were still unable to take the shack.

It aimed at improving the nomadic society. The Middle Ages of the End Times correspond to these time-telling poets. After that, we did the same with Abai, Magzhan and others. For example, Abai's poem “The Youth of the End Times” is well-known to all of us. But the idea of reviving society is not to get revenge. The poetry of the country which is protecting the enemy from outside the homeland is embodied by nomadic ideals – the tradition of heroism has developed all the peculiarities of the traditions and has changed dramatically from the historical and poetic point of view [2, 96.]. In the era of armed resistance reversed and under the yoke of foreigners, the fatalistic and eschatological rulers of the Kazakh society entered the literature. The contemporary poetry was born.

In the poems of Dulat Babataiuly (1802-1874) there are many philosophical thoughts in the direction of human being, its purpose and its freedom. The peculiarity of a person is evaluated according to what he does in the hands of a power, the barrow, the sheep, the herd – the man with the horses in his hand did not go straight, but the truth would be his. The unity and excitement of the Kazakhs during Abilpeiyz and Abylai khans. He doesn't want his country to be trapped in a disgraceful home and refused to move to a normal life style. Man has put into bad criticism all bad qualities. The essence of the word is that it deserves a respect for the relationship between hell and the desire to preserve the peculiarities of the spiritual tradition of the psalms. It is criticized for its well-deserved values which are based on the reduction of nomadic social life. Dulat's troubles and prospects of the time when he lived are in the poet's hearts. There is no peace in the world, the will and freedom of human being

Looking back, looking at the present man
In the darkness of this time
Black is a tycoon, the khan is cruel
A hero of the Pelican head survived
Baibishe is naughty, a rich is stingy
The young man is a desperate man

The bird is a defective horse.

In the meanwhile, the essence of Dulat's poem is deeper than that of the poet. Being an ongoing process with a certain degree of forwardness, it takes its negative values one by one. Also, this is an universal process of taking away not only a man (Kazakh), but also other things. That is the will of a man and of life in the age, the world has required all the livelihoods, but it can not be confused with the concept of fate. Destiny possesses immoral obedience and gives each person and creature a unique, lifeless creature. And when we look at the above lines we can enrich the logic of the influence of time into the subjectivity. In fact, the given fact that the nature of "evil", "cruel", "stingy" depends on a purely subjective person, and that the "girl born to the tragedy" is disastrous, but depends on the person, his background and subsequent upbringing, we can see the effects of snow on the objectivity. And "lazy camel", "slow horse" are like the objective influence of the time. The former laziness was suddenly tense, and he too went back. Everything is up-to-date. Time and linkage prevails. Another prominent representative of the contemporary poets – ShortanbayKanaiuly (1818-1881). Unlike others. He is deeply tired. The system of views about the nature of creation and the universe is covered by the system. From abstract to reality, from the general to the standpoint, these issues are constantly reflecting on the issues of humanity, society, the times and people, and in particular the people's representative, about not only the political, but also the cultural and social spiritual freedom of the people.

Our father – Adam Prophet

Is from the soil.

The man was disturbed

By the slander and the humiliation.

The deceit, the abusive of the violence

Or:

The moon and the moon

Are the light of the sunlight [2, p. 8] – is a sign of the admiration of religious and ethical roots of philosophical excellence. Thereafter, he offers the impatience of the End Times and the future. At this point, a serious question arises. Why do human beings, through Adam's descendants? But he doesn't disseminate his thoughts about the fate of the record. That is to say, the absolute freedom of human existence is at a certain level only through the offer of supreme powers:

"From the lie, the indifference, the violence

If you would be far away

You won't see any bad things..."

That is to say, do not look, as if they were alerted. Human freedom is limited to such oenologist "imperatives" within a certain circle, which can also be constructed as conditional limitation and accountability. When such a condition is put to freedom, humanity, of course, sometimes gives evil and unfair acts. But at this point, it should be noted that Shortanbay cries sincerity and honesty of life. Though he is a good Muslim, he does not scare his people with hellfire. Still, she is saddened by her immorality. Here is the freedom of humanity in the idea of Shortanbay – spiritual freedom, natural freedom creates problems such as political freedom and cultural liberation.

The next major representative of poetry is Murat Monkeuly (1843-1906). The life of the nomadic Kazakhs, the summer pasture and the overwintering were troublesome for modern thinkers. Especially, Murat's "Three Threats" is as follows:

“The whole valley is full of bloody spikes,
Fatty tricks all over the world.
During the sweatshirt all over the valley!
Seven people walked out of these three crests.
Assankaygy, Kaztugan, Orak, Mamay,
Telagys and Shora.
Where is the poorest people?” – he said.

But it does not call for open struggle. Nomadic people are not separated from the earth by their mysterious lands, but rather taken as a part of their historical and spiritual life. In their nomadic sense, the inanimate natural phenomenon is not just a live video. When you are alive, the sacred video – “Earth - Mother” is reflected in the appearance. Here comes the relationship between the land and the nomadic, the morally acceptable kind of relationship between the two co-equal and relative ones. The nomadic self-esteem is calculated by the Earth’s mother. The son of her. Atoms of traditional Kazakh world outlook start from the mythical-poetic thinking system. Utopian symbols about the time immemorial on the sheep are found their image.

The seizure of the Volga,
The stinging of the helmet.
Pulling up the steep slope
Picking up the pillow.
He took my mind off.
It’s just a game whether
There is a settlement or not.

– such Murat Monkeuly’s song is about land’s turning into the colony. To move another place there is no land.

There is no call to fight colonists here. Suitability and resilience were prioritized. The sharp questions of the time of the world’s poets in the world of today are differentiated from the point of view of freedom. At the same time, the tragic events of the ideas that have come to an end with the nomadic tradition have been compounded and the details of these thinkers have been studied in the future.

There are some differences in the creative image of representatives of the XIII-XIV centuries in the early years of the Kazakh history and literature. The heritage of the zhairs that lived during the formation of the Kazakh khanate. There are a lot of similarities. Because in the XV-XIX centuries it is a December which despite the fact that it has been destroyed does not hurt them for their country. Most of these people are caring about the khan and the caravan. For them, he did not care about their country. He is the leader of his country. She has made her heroic attitudes and hobbies. But it does not go unnoticed, promoted, encouraged. But it is impossible to be certain that at least some of those people are about the truth, the trace of the events, because the legends are about their descendants is not from the truth. It is true, the age has changed and in the years past, some historians are not aware that the memories of the whole people are altered and obscured and the name of the second great person who is in the good relationship with him, have changed and sometimes become unrecognizable. However, some of the things that can help them to determine the truth are found. Especially it would be appropriate to emphasize that the life of the XIV-XVII centuries of personal life has a great impact on the historical truths that are reflected in their works.

Certainly, it is impossible to compare AssanKaygy and Kaztugan, Shalgez and Dospambet, Margaska and Zhiembet both as a historical hero and a creative person,

because they have different fate, diverse historical moments, as the main man, people who have lived and survived. And to the historical moment and destiny, there is a sense of creativity, patriotism and civic action. So it would be inappropriate for one of them to have a historic event, a momentous period in which the country was headed and the second one as a fluid. And this question is not only related to the heritage of the XV-XVIII centuries, as if it were a day before yesterday. Nevertheless, it is a revelation that we will not stop here about the differences in the heritage of zhyrau and the similarity of harmony. For example, the works of Mussabay and Nyssanbay in the 10th century differ not only from their colleagues in the XVI century, but also from the heritage of Bukhara, Umbetey which led them to bring their melodies. The fact is that their epochs are not only different from time to time, but also by the authors themselves. Therefore, their goal was to represent the art of different types of word-for-word talent. Also, the genre of the works of the authors was different. For example, the representatives of XIX century sang shawls without the masterpiece, most of them sang in the form of a great epic from of historical psalms and the XVIII century poems did not have such works. He showed them his own thoughts. Of course, the idea of the poetry tradition of the Kazakh people in that era from the creatures of the twentieth century did not seem to have come out of the genre of poetry. Like Baitak, Zhanuzak in the XIX century, the zhyrau who lived in the twentieth century, also, the poet Makhambet of the same age was created with all his creations. Even without all of this genre has come to this day, and it is evident to everyone who has come from the talent of modern poets. And in the XVIII century if there were any great works of the poetry living in the vicinity of the XVIII century and if the question of what was not subsequent it should be sought from the underlying possibilities of the literature in the context of its main causes. The authors of the song are lost and the poet of the post-epoch will have to make the author's work harder than the people's epic [3, p. 93]. Here is one of the reasons why the XVII century and the later generations of the fragments of the late time did not come to their original name. otherwise, Bogenbay, Kabanbay, Olzhabay and others. It is quite possible that at least one of these stones could originate from the beginning of the first or the long poem called Bukhar or the same poetry. After all, how many epic traditions have been living on the Kazakh soil. It is difficult to assure that the XVIII century was the epitome of the epic of the same epics, and it was difficult to guarantee that they did not mention the heroic deeds that they had witnessed. For example, about the "KabanbayBatyr" who asked for the attention of the warrior, BukharZhyrau, who had been covering the horses, dropped the water and dropped it on the unguarded man and one hundred men from one hundred people from Argyn, I have said a hundred words from the Akshyn and I have an episode that cries for the head. When I was about to go, Abylai said, "If I sacrifice three out of three, it would not only remind me of the poet that has been preserved by the name of the month". Of course, we can not say that the ancient epic canoes could be used by Bukhara or the polar zhyrau in the same ancient form, and that it would not be a miracle-bearer for those who had been in the past for days. The fact is that the people living in this era have always been convinced that the people who are working hard and who are laboring for the sake of not being lost in the history of the world. Some of them have become witnesses of what happened. Hence, they make the same as the usual meat and bones as they did with their horses, even though they had fallen from the brave cavalry. For the Kazakh people of the XVIII century, it is known that the joyous celebrations did not start with events. Nevertheless, in the history of the peoples, the

place of the century was special, because the Kazakh community experienced the backdrop of the epic “Aktabanshybyryndy”. It has been witnessed by the Kazakhs that the devastation of the epicenter of the war in Central Asia in the past – the Dzhungaria – has been for a quarter of a century and has gone through the history arena. The Volga Peninsula, with its population, was also battling with them when they settled down. All these events were closely related to each other. The struggle for freedom against the Kazakh and Dzhongarians is not a festive battle. It is a continuation of the tragedy of Aktobe. On the way to the struggle, the Kazakh people had a different potential to support themselves from the country. Russia, with its fundamental countries such as China, held ambassadors, messengers and eventually became the body of the Kazakh people, who had been left without a trace. Now, the story of “Aktabanshybyryndy, Alkakolsylama” is reflected in the literature. What was the historical state of the peoples of the Kazakh nation on the eve of the same day and beyond. At the time when the story of “Aktabanshybyryndy” started, there were five Kazakhs in the Kazakh nation, including Tauke khan (1680-1718) and the Kazakh ruler Zhangir khan, who ruled Tsevan-Rabdanhentai (1697-1727). The most aggressive in the nomadic countries has great potential as a feudal khan. Because, for a hundred years lasted zhongar-Kazakh struggle (1635, 1643, 1651, 1652, 1698, 1711-1712, 1713-1714) and if on the one side were Kazakhs, on the other were zhongars, it made the Kazakh rulers think because the Kazakh soldiers lost defeat in 1717 year on the bank of Ayakoz, in 1718 year in Turkestan region. Because, in both of these struggles showed that zhongars lost defeat. Our khans and priests’ beliefs to independence, the feeling towards to native people and sovereignty were on the high of everything [2, p. 55].

Nowadays, we have focused on the future of our country, reviving the idea of freedom from the above-mentioned poets, khans and sages in the national consciousness. Therefore, the idea of “Mangilik Yel”, which has been continuing centuries in the history of the country and has never stopped at any time in the history of national ideas has gone from a long history to a truly promising future. Last year the Kazakh Khanate celebrated its 550 anniversary. In this regard, we should focus on the formation of our first independent state in our country and in the land when it comes to the concept of the main ideas that existed there. In general, about 3 milleniums have passed since the statehood began in the Kazakh land. The state of Iran in the state of Cyrus, in China was even earlier. Why did not we start with Scythians, Saks? What is the meaning of our statehood from the khanate? Up to the Kazakh Khanate there were 20 states structures and political systems. All of them were named tribal groups that formed the same state of the Gun State, Kanly State, Oguz State, Turkic khanate, Turgesh, Kimaks and others. All of them one of the stages of state history in Kazakhstan. The Kazakh Khanate is not a specific Kazakh Clan. It was a state of the Kazakh people. That is to say, the state of the nation, which is the part of the khanate, is in the “At the cross of the Centuries”, “The Kazakh Khanate” the first nationally established country in Central Asia, was right. Today, the Kazakh ethnos, which is the state of Kazakhstan is on the stage of the history of the Kazakh Khanate. The political structure of which was named “Kazakh Khanate”. The state of the Kazakh people reached the first quarter of the 20th century. Unfortunately, the Kazakh Khanate was a state with a national character, but it was a state based on medieval social relations. Such states and modern society have failed to improve their relations, as Germany, France and other countries should be reformed and upheld. Before Tauke khan, before the Russians, it was necessary to

make changes to the Kazakh Khanate. Unfortunately, it did not work. Thus, the Kazakh khanate was divided into three parts. The face is the administrative structural unit of the Kazakh khanate. The Kazakh khanate after Tauke khan, our country was divided into smaller khans who were united by peaceful coexistence and who were unwittingly subordinate only to the war. This situation has been used by Russia in a very good way, and has further promoted internal and external political conditions in the country. And then it is well-known what has happened. In total, the Kazakh khanate has three and a half centuries history. Kerey and Zhanibek khans are the founders, whose end time is in 1822 in the Middle Ages, and in the Junior hundred 1824. In Bokey Horde, the khanate was abolished in 1845. Wali khan is the last khan of Orta (Middle) Zhyz, Shergazy khan and Bokey khan are of Kishi (Low) Zhys. Later, Kenessary took great pains in restoring Kazakh Khanate, in 1841 the khan was elected, but in 1847 he had died.

What is the role of the Kazakh Khanate in our history? First of all, one of the peculiarities of the formation of the Kazakh Khanate was that it accompanied the ethnic tendencies in our land. Starting from the epoch of ethnogenesis of the Kazakh people, bronze begins. The nomadic cattle breeding, formed in that era, became a driving force of ethnogenesis. This nomadic cattle breeding was finally abolished in 1929-1930. Previously, the mentality, character and outlook of the people of Kazakhstan formed a nomadic life. The formation of the Kazakh people has its own turns. The last period passed in the XIV-XV centuries. The ethnic process and political tendencies were interconnected and moving forward. And the Kazakh Khanate was established.

The Kazakh Khanate is ancestral Kazakhs. The people who have the state are happy people. The territory, the economy, the language of the people who do not have a state will not have a religious culture and spiritual life. Even the future of such people is weaker[4, p. 15]. That is why, this year's national holiday of the Kazakh state. This year we have to propagandize the ideas of the state in the direction of patriotic upbringing. We still have to look into the history of the folklore idea of "Mangilik El" according to the needs of the younger generation. This is because the historical path of the history of the people obliges us to do so. The Kazakh Khanate of the colonial era should come and follow the Kazakhstan's post-independence history.

The stage of the ancient Turkic history is also a swing. We have a somewhat resemblance to the historical time before the formation of the Kazakh Khanate. In fact, it is the moment we need it. We still confuse the formation of the Kazakh state and the formation of an ethnic group in the Kazakh land. We are confused with the logic of the Kazakh Khanate in relation to the Kazakh statehood in our country. The Kazakh Khanate is a continuation of the state traditions in the Kazakh land. It is the only the old tribes created here by the Kazakh people, the people created by the state, the ethnicity and the name of the Kazakh people. Being united and having a horse. And that nation did not speak Kazakh on the same day. Language, logic, tradition were consciousness. Therefore, it is time to pay special attention to the period before the formation of the Kazakh Khanate. The era of its history is well-known. However, in the history of our people in each of these periods and epochs, we find that freedom from liberation, freedom of ideas and ideas of independence have not been erased from the memory of the country for a moment. In our modern society, the idea of "Mangilik Yel", a nationalist who has been frequently discussed and scrutinized, has become the basis of our ancient history, has come to us from these epochs as a

leading idea of the future. With the advent of the Kazakh Khanate, the national idea has become a factor in the continuity of the state and its constituent ethnoses, history. Later, the idea helped the talented boys and girls to embark on a global intellectual drive. So, our national idea has more than five centuries. It consists of several epochs. Under the Kazakh Khanate, the core of the national idea is to strengthen the statehood, to build ethnicity, to establish a favorable relationship with the Russian, Chinese, Zhongar, Central Asian states. Thus, the leading idea of centuries – long national ideology has become a conceptual foundation in XXI century.

Questions and tasks:

1. One of the prominent representatives of zhayrau poetics – Aktamberdizhyrau's works about world outlook;
2. The idea of liberation in the world outlook of life in which it is vital to address the issues of domestic freedom;
3. Views of ShortanbayKanaiuly (1818-1881) on creation and the secret of the Universe;
4. Philosophical thoughts of Murat Monkeuly's "Three hackers";
5. The end of Nomad's tradition, the tragedy revealed in the thoughts of the thinkers;
6. What is the role of Kazakh Khanate in our history, what is its importance?
7. What do you think about the similarities and differences between AssanKaygy and Kaztugan, Shalgez and Dospambet, Margaska and Zhiembet?
8. Speak about the freedom and liberty in the history of our people in each era and epoch, compare the social meaning of independence ideas to the contemporary and explain how the idea of «Mangilik Yel» is the leading idea.

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§11. The characteristics of the idea of “United Alash” in the way of becoming an eternal country

It is necessary to identify the innovative significance of the global propaganda of the tendencies and the intellectual potential of the heritage of the Alash people, who formulated the conceptual system of search for innovative ideas in the modernization of public opinion.

By revealing the integrity of the ideal by identifying the spiritual harmony and humanistic trends in the views of the leaders of public opinion and the Alash leaders, promoted at the global level. The Alash people need to clarify the intellectual potential of their hereditary heritage, the conceptual orientation of innovation-oriented with good ideals of integrity. Also, the Alash people would have a special place in identifying the global potential of conceptual trends in harmony with the national idea “Mangilik Yel”. In the XX century, the greatest idea in the history was the idea of Alash. The foundation of today’s independence, the bright future of our generation is the idea of the national idea of «Mangilik Yel” in cooperation with this idea. It means that the dreams of the ancestors come together and reflect the evolution of tradition and continuity of tradition. Therefore, when we talk about the idea of «Mangilik Yel” it would be appropriate to give a good comment about the idea of a single Alash. Let’s talk about the idea of the Alash which has become a national treasure and national pride. Alash idea is the idea of Kazakh people. Therefore, for us, who says, “Our wall are wood, our motto is Alash”, it always becomes a peculiar Kazakh ideology and the Soviet government, which has slandered the policy of internationalism; it uses all the means to destroy and eliminate the common “alash” need. For this purpose, they used their fight for their own benefit, divided the country into two and settled in a quiet and calm atmosphere. Previously, there was a lot of political underdevelopment and some of its traditional methods of writing were scarred and a special snare was created.

The problem of “nationalism” has been blocked and shattered by people who have a reputation for the people who can bring it forward and learn. First of all, there was an apology for the participants of the Alashorda movement, but afterwards all were sacrificed and the survivors were driven to the dog. The following people were killed and destroyed in the brink of the Bolsheviks, which in the past encouraged the country to empower my land and to glorify the national interests. For example, AlikhanBokeikhanov, AkhmetBaitursynov, MirzhakypDulatov, ZhusupbekAimautov and others were killed, they were recognized as the movement’s leaders in the Alash case.

The Alash party formed in this sense was a netional party. The purpose of the nation’s founding members was to reach a common thread and to harmonize with each other. Therefore, the work they had started was fruitful. AlikhanBokeikhanov, AkhmetBaitursynov, MirzhakypDulatov, who created the party Alash know that these people, despite the fact that they are in danger are courageous and secondly, love of the nation. Respect for our dear heroes who sacrificed their lives for the people, studying their lives and continuation of their work – is the duty of every Kazakh citizenwho thinks his nation to be a nation [1, p. 25].

The group headed by Alikhan Bokeikhanov, Akhmet Baitursynov, Mirzhakyp Dulatov created the party “Alash” to add Kazakh people to the country and to qualify for their quality. Their main goal was to unify the nation and national interests – to

identify goals and mobilize the nation's efforts. In 1917, MirzhakypDulatov, in one of the articles in the Kazakh newspaper, states: "There are many political parties in Russia, but one of them does not fit the interests of our people. We have to say that the main purpose of our present historical epoch is to create a party that needs to have a political party that represents and protects the Kazakh people and that the nation should live".

The lives of our ancestors who had a headache in front of the country were in trouble, they were in dire need of ordinary human needs. They did not go far away in the middle of their family, in a sovereign country, as they dreamed. Black was in darkness and nobody was able to speak without saying a word. Although he had a lot of burdens, he did not mean the people who trusted them. They did not erase the hope of a "free day" in their hearts. They supported each other and encouraged each other. Alikhan Bokeikhanov told Mirzhakyp and Akhmet that "my dear Akhmet, my dear Yakub, your prison is a correctional colony".

Earlier, there were descendants of God who could see the sun. If he regards and respects them, then he will be encouraged to be treated justly. Now, in his letter to Akhmet, his government has tied our hands. We do not speak. But we can go to the nation. Akhmet, you write textbooks, he's a scientist. Let Magzhan come and write with his poems. But let everyone contribute to national science. And Akhmet Baitursynov devoted his friend Bokeikhanov to the letter "A letter to a friend" [1, p. 9]. Here is a picture of a friend of a poet, an eagle-eyed muncher, who does not wear a ragged, long-haired man with a horsepower.

One of the words of MirzhakypDulatov proves that the Alash people are always proud of one another: "Alikhan Bokeikhanov and Mirzhakyp Dulatov were the first people to take all their life to the Kazakh nation. He became of his disciple and later he became their sincere friend, despite their corrupt behavior. The mind was clever, Myrzhakyp brothers always spoke. Akhmet Baitursynov's "Poet to my brother" is devoted to Myrzhakyp. It is full of joy. The author suggests that the game does not align itself with the principle that it behaves in the opposite way in the form of antithesis". This should be considered as the artistic method of the poet, which was used to strengthen the idea of poetry. In fact, he is a good companion, such as the gentleman, prestige, reputation and perhaps it would be wrong to say these words in the form of a sermon. And in a surprising way, the reader has a good influence. There is a saying "There is a son of a country, one of whom says he is one". Alikhan, Akhmet, Mirzhakyp, one of them, praised this article. We would not be able to do so even if each of these parties had only their own status. It would still be a dark Kazakh nation, which had never been dreamed of, because it was never seen where there is no education. Our talented ancestors understood this as the only way to raise the spirit of the people. That is why the Alash intellectuals published the newspaper "Kazakh" from 1913 to 1918. The case of the rebels, who believed in the independence of the people to wake up the wet dreamers, continued to do so today. This newspaper, which was edited by Akhmet Baitursynov, a native of Torgai, was headed by Kogabay Sarsekeeyev. Last year, the 100th anniversary of the newspaper was celebrated. This newspaper, which has a century-old history plays a great role in the country. Because of the publication of this newspaper, the serious problems were solved in the country. Female inequality has been eliminated. The language problem has been addressed [1, p. 11].

Alikhan Bokeikhanov wrote abusive articles to the Russian government in order to destroy the Kazakhs, Myrzhakyp Dulatov wrote "Oyankazak". Akhmet Baitursynov, in his turn is anxious to influence the consciousness of the people. These three are, in part, the incarnation of the vocabulary that awakening the minds of the people is one of the most powerful tools for moving forward in society. Akhmet Baitursynov, in the article "Kazakh lungs", published in 1911 in "Aikap" magazine and wrote: "The falling of our share in the Olzhaly, the place where we were in the grave, our way was out of the way, all is an ignominious pestilism", the country, nation, that is, art, attention and education. Myrzhakyp Dulatov "If the power of each nation is art, then we must be in the art – Kazakhs. For this reason, read Islamic sciences and discover what is wrong, find the source of ignorance and work with it! Finally, we should be able to learn Russian in order to preserve our land and property in the world", he says. The way to become a Russian is connected with the Russian language of science and art. Alikhan Bokeikhanov did not intend to divide the Kazakhs from Russia, but on the contrary, with Russia, thought to achieve the prosperity of the Kazakh people. From this we find that three of us have the goal of winning the knowledge and culture of the people in the grasp of darkness and ignorance, aiming at raising the living, culture and education of the country [2, p. 7].

As we can see that our fathers praised and comprehended each other. When we talk about Alikhan's Kazakh novel. "Shakarim, Akhmet, Myrzhakyp write better than me" argued that "they did not have a blessing from Apollo". Although the outsider partnership seemed mock, basically true friendship it is only the friend who are able to raise each other's jokes. Yes, if the younger generation imitates the lives of our ancestors and the human being supports one another, the only dream is to live without devotion and dignity to the knot. Because, Alikhan, Akhmet, Myrzhakyp passed away in a dream to see an independent Kazakh land. As in today's youth. Kazakh youths are convinced that their eyes are open, that they will have a lot of knowledge and that the dark cloud that flies to our sky will disappear. The one thing that shocks us, their dream comes true. Alikhan did not fail to fight against the king's rule, to shed light on Akhmet, to sway Myrzhakyp's liberation spirit. Their wounds were justified and the skins they did not crack. The French genius Gustav Lebon states: "The masses of people begin to live before the living" [1, p. 26]. Thus, the spirit of Alikhan, Akhmet and Myrzhakyp is alive. They have fulfilled the tasks of fate that had been loaded with history before their own people. We must always remember and admire the independence act for the sake of Alash. Then, perhaps, they will find a harmonious relationship in the continuity of generations, the way they start their friendship, their spiritual ideas of the independent nation of today's independent country.

Alikhan Bokeikhanov is the author of numerous articles in other fields of science such as animal breeding, history of Kazakhstan, anthropology. Together with the Kazakh intelligentsia, he considers the ways of giving a sense of consciousness, organizational character in the country and the character of the nation and the emerging national movement. The publication of the newspaper begins with intervention tools that have never been in the history of the Kazakhs, such as the organization of petitions putting forward socio-political demands. In June 1905, at the Koyandy festive Karkaraly petition, the elimination of the restrictions on the will of the local population in the organization of the educational system, the opening of schools in Russian with the Kazakh language, the necessary tools for discussing the

needs of the Kazakh people – issuance of newspapers and publishing houses, on the apparatus, in courts, in the Kazakh language and to set up a coherence. These requirements are being fulfilled today. Our country has been declared a state with a three-language policy. Documents in the organizations shall be filled in the Kazakh language. Many newspapers and magazines are published in the newspaper “Kazakh” which is of interest to the nation. Most importantly, the Republic of Kazakhstan gained its independence.

AkhmetBaitursynov is a public figure, a poet, the first Kazakh theorist, linguist, folklore, Turkologist, translator, publicist, educator-scientist. He contributed greatly to literary, scientific and journalistic activities in his native language. He wrote a great deal of books in the mother tongue of Kazakh children. He wrote textbooks such as “Teaching materials”, “Language Tools”, “Alphabet”, “New Alphabet”, “Literature Demonstration”. At present, our history, customs and traditions are in our native language. The main pillar of the sovereign Kazakhstan is our mother tongue, the Kazakh language. Be assured that in the country, when his native language is fluent in his mother tongue, he can see the growing generation of his country.

Myrzhakyp Dulatuly is an educator, poet, writer, translator, journalist, teacher, speaker. Together with the leaders of Alash, he went to the construction site and dedicated his entire life to the culture of the native people. In 1910 the Karimov publishing house in Kazan published the novel “Unpleasant surprise”. This novel is written in the archives of the Kazakh women. Today, this dream has come true and Kazakh women have gained freedom. With his hard work called the “Reporting Instrument”, he gained the knowledge of Kazakh children. Myrzhakyp Dulatuly made a great contribution to the formation of the Kazakh journal and its genres through essay, article, painting and short stories [2, p. 8].

If to look at it, it is not only the goals of friends that are found in each other, but also their work is one of the other. The dream is wishes also. What a wonderful harmony is a goal, a work that he has done and even his dreams come together on the same channel. After AlikhanBokeikhanov’s response to the investigation in 1919, after the Alashorda split, we, the former allies, did not strive to join any organization and were struggling against the Soviet authorities. I can not talk openly about foreign affairs, but I can only talk to Baitursynov and Dulatuly, but as for “nationalism” we do not speak think about nationalist behavior and even in the days of the Sultanism, we were crying out in frustration. Here you can also find out the common purpose between them. Their commitment to the full freedom of the nation is invaluable and does not go unfulfilled in the case of Kazakh nationality.

The Alash intelligentsia who was accused of being “the enemy of the people” and who spent the last years of their lives in prisons is called “The leader of the nation” today. Recognition of their innocence and some actions have been taken since then. Monuments were erected in the streets and educational establishments and promoted their work. Street, school names were given by their names. Akhmet Baitursynov and MyrzhakypDulatov have monuments and memorials in Turgai. In various competitions are given the awards named after Alikhan Bokeikhanov, Akhmet Baitursynov and Myrzhakyp Dulatov. Alash is always underestimating. The people give their estimation and respect. When they were in the throne of the royal government, they were forbidden to pronounce their names and their deeds. And now Kazakh children are proud of their national leaders, not only in their own country but also in other countries. They say if you know AlikhanBokeikhanov, you will certainly

know AkhmetBaitursynov and Myrzhakyp Dulatov. If you look for Akhmet, you may find Alikhan and Myrzhakyp. If you talk about Myrzhakyp, you can not shut Alikhan and Akhmet. Therefore, it is necessary to respect the people who sacrificed their lives for the bright future of the Kazakh people. Yes. We were in the past, just like a fierce flood, when we were flooding our land in the wake of the massacre. We condemned our citizens against us. He slandered our innocent people as “The enemy of the people”. They destroyed their writings and works. The oppressive king ruled the people against the Alashites. What kind of state did he face when his own nation opposed it? But we are sure that they will not be sorry, no matter how much trouble they may have. Because they believe in the future/ the whole nation was reunited with them and their ancestors were resurrected. AlashOrda resumed. Alikhan, Akhmet and Myrzhakyp started their work. When they interact with each other and support each other, they are in complete harmony with the educated, civilized generations of independent Kazakhstan, their good deeds.

The president of Kazakhstan, NursultanAbishevichNazarbayev, in his “History of the Alash”, titled “Alash’s heritage and modernity”, states that the intelligentsia of Alash began the national idea in the Kazakh steppes: “Spiritual intelligent good people, who promoted national unity in the early twentieth century”[3, p. 25]. They were from different backgrounds and first of all representatives of the traditional aristocracy, as the relay race of the generation of intelligentsia in Kazakh society of the beginning of XX century. It is a good idea to note that we have the inheritance of this relay. “It is obvious that all of a sudden, the whole national idea for the whole nation will be the idea of “Mangilik Yel”.

The idea of creating a common, national state is something that has been shaping for centuries. The idea of forming a nation-state is the knowledge that arises from national needs, and the real intellectuals who form the knowledge of national idea. The national idea in Kazakhstan was born with the Kazakhs, and the history of the Kazakhs is also raised with the Kazakh people. The honor to the nation depends on the level of ethnic consciousness. Under general national consciousness, the nation will lose its national character. In that case, national interest will be the victim of personal gain. The nation having no goals can not be formed and preserved as a nation. Under the Kazakh Khanate, the core of the national idea is to establish an interconnected relationship with the strengthening of the state, the formation of the ethnic territory, the return to China, the Zhongar, and the Middle Asian states. AssanKaygy:

You will write one of the Volga and the Ural.

Put one in the winter.

And he stretched out his hand

Against the gold and the silver! [2, p. 45]. The monumental lines of nationalistic ideals depict the territorial integrity of the people of that era as political freedom, social excellence, harmony between nature and man. With the unity of the country, internal tranquility, sincerity of the khan, the prosperity of the people, the national idea was raised as public policy by Kaztugan, Dospambet, Shalkiiz, Zhiembet zhyrau. The Kazakh zhyraus have preserved their historical and social space in their spiritual works, categorically criticizing the fate of the national identity which is associated with the oldest idea. Moreover, as we examine the philosophy, we see the image of an intelligent person who thought of society in the era for the country, the individual, the destiny of the earth. The phenomenon of the zhyrau is a

complex phenomenon for a person who looks at the philosophy of the Kazakh philosophic well-being as it broadens the worldview and preserves spiritual depth. The first thing that seems to be the eye is that the national spirit, the national idea becomes one of the meanings of one of the notions of “national interest”, “national intelligence” and becomes a great source of historical experience and knowledge in the study of the spiritual features of human existence. Assan Kaygy’s experience shows that he is a person who has worked hard to build a “Kazakh idea” from Assan Kaygy is a valuable phenomenon in the national consciousness, preserving the importance of their ideas on the settlement of the country, the harmony of the land, country, language, religion and mentality with the Alash intelligence system. We believe that intelligentsia was a national guardian even when it lived that it was harmonious and consistent. Their insights must be settled in order to preserve the land and to use the land properly, and the free economic development of the people’s economy is required. The ideas of Kazakh zhyrau, Alash intelligentsia, which had theoretically profound importance on the realization of the national needs, contributed to the continuation of traditional Kazakh society from the ancient Turkic people.

Being loyal to the people of the country, known in history, depends on the citizenship of the generations. In order to recognize the civilization of one country, it is also important to know how the people of that country have achieved civilization. Hence, the concept of civilization of the country, the more closely educated the younger generation with the spirit of the idea of the civic opportunity in that society will instill in itself the inner spirit of human nature. As the main value of the herd is a descendant, the national idea is not far from serving the spirit of the generations. The goal of the idea of our nation “Yel-Zhurt” is to preserve the image of aesthetics and social life of the Kazakh people in the generation. Zhyrau, who valued Kazakh nation’s dignity with its sun, digs the energy of the earth, to philosophical levels.

The idea of fertile soil in the philosophy of the zhyraus has become a matter of raising national spirit. Abylai Khan, the poet of the XVIII century, was buried in front of the Kazakh people. The Kazakh society, which was part of Russia, lost its socio-political and territorial integrity. Every political effort arising from the policy of “divide and duplicate” brought about the social idea of a nation-wide idea that suits its purpose. At the beginning of the XX century, the Kazakh national idea developed rapidly and qualitatively. And in the course of time, the idea of Alash was born out of politics. Alash workers who created and developed his party Alash with genuine need have made a great contribution to the historic opportunity. This is a crucial period in the history of the country. The president N.A. Nazarbayev: “The role and place of the Alash party in the political life of Kazakhstan in the first quarter of the twentieth century is one of the most pressing problems of our domestic history. Because the principles proposed by the leaders of the Alash party have kept their point of view until today” [4, p. 16]. In the history of the Kazakh people, the beginning of every century was filled with tragic events. This, in its turn, brought to the stage the history of large scale individuals and figures, leading to radical changes. Especially the beginning of the XX century is marked by the exceptional complexity of the countless events, the awakening of the national consciousness. At the same time, in the Kazakh steppe, the thoughts and actions of a number of Kazakh figures, who raised the slogan “Alash” and began to liberate the Kazakh child. This is when the veterans of Alsh say that the problem of “presence or absence of the Kazakh” was scales. It turns

out that at that time, the Kazakh people had become a full-fledged king of Russia. The khanate of the Kazakh steppes broke apart, the institute of dignity dropped to the Russian court, and the traditional way of life and lifestyle had changed dramatically the national spirit. This was due to these historic events directly connected with the emergence of the Alashorda movement and the Alash idea. The first readers of the Kazakh language wanted the Kazakhs to be in a state of their own and to have a situation equal to developed countries. First of all, the Kazakh press had published periodicals to ensure that the child is interacting with each other. The first Kazakh magazine “Aikap” and the newspaper “Kazakh” had become the national voices. Their sense of national consciousness was enormous. This activity which began in the small age, expanded to a great nationwide movement. The Alash figures set the goals for the Kazakh people to be free. One of the most important of them was the problem of the Kazakh language. That is, according to Baitursynov, “the missing people will be lost”. The great teacher of the nation A. Baitursynov began a real action without free propaganda in this direction and began to lean against the Kazakh language. Looking out Kazakh as a united country, we must recognize the idea of Alash as a single idea of Kazakhs. Loyalty and trust in the Alash idea – we demand it. And from the Alash idea for the Kazakhs. It should not have more than his great five ideas. This idea has not eliminated the purpose of self-interest today. These ideas are the first issue of the land. There is no Motherland without a land. According to AlikhanBokeikhanov: “Land will not be given to private owners and residents until the Kazakhs are completely mastered by science and technology”.

All the benefits of the second: above and under the land, all the good things in the sky should have serve the Kazakh state. According to A. Bokeikhanov: “Every grain cloth must be pressed in to the Kazakh region”.

The third: According to A. Bokeikhanov’s project, “a piece of wool produced on the land of Kazakhstan should be worn over the citizens of the state”, i.e. to achieve full economic independence.

The forth: Kazakh state should have the language, religion, and rule of law of the state-building nation.

The fifth goal was to build a national-democratic state based on science and national tradition.

The way for the independent science that forms an independent law and thinking system, adheres to the national traditions of protecting the views and feelings of the Kazakh people, for the sake of the Earth, for the wealth of the sky, for the independent economy. Hence, the idea of Alash will continue to function as a whole and sooner or later. It is a proof of the nationwide idea of “Mangilik Yel”, which is a continuation of our country. This is the only national program that protects against spiritual deprivation in the era of globalization. MambetKoigeldiyev explains the ultimate significance of the idea of Alash: “What did Alash experience show?” First of all, the idea of Alash is artificial, which is not a temporary phenomenon that had come to life for a certain group. It is a set of values that alongside the nation, the roots of the nation’s life, the concept of the life of the nation. The revival of the Alash idea and the renewal of its power prove its viable character after the power created by the Bolsheviks, who made a great effort to overcome the idea of Alash. The core of the idea of Alash is the national state. Dear Aleken, Alikhan Bokeikhanov says that the people without a state is an orphan. The state’s core value for the nation with a hopeful future[6, p. 14]. In this sense, the republic of Kazakhstan is considered to be

a manifestation of the idea of the Alash idea as a vital reality. And we should not forget that its inner social content is dependent on democratic principles and political activity of the people". The poetic words of the national intelligentsia were dedicated to Kazakhs, to awaken their people from sleep, to look forward to the country's progress, to freedom, liberty. Akhmet Baitursynov's "Masa" and Myrzhakyp Dulatov, "Oyan Kazakh!" (Wake Kazakh!) was one of the first words in the Kazakh society. MyrzhakypDulatov:

Open your eyes, wake up Kazakh!
The locality of the religion has worsened.
There is no land, the matter is bad,
Kazakhs, it is not worthy of being lying!
AkhmetBaitursynov:
The Kazakh shepherd was asleep,
The snake fed it.
When I saw an image of an anathema
I was told that the yellow

Mask would awaken Kazakh[6, p. 54].

Everyone should take care of his own country and nationality, and the name of the person who does good is spread from generation to generation. The essence of life of MyrzhakypDulatov was here. In his article "When will we be a nation?" we need to do what we can to save our country, our language and our religion, to get rid of the colonial policy of the king, to create the state, to create autonomy and to be the strongest people. The power is what the army says. "There are no soldiers in this age, no slaves. We are in the two lines now and if we fall into it, we will do it ourselves". Getting started started on the path to autonomy. If we build a police force and fortify our accusation, nobody will despise us. The government says there are people in the army and everyone thinks that we are going to settle accounts with us. The essence of life is not to be subject to destiny, to seeing what is happening to him, but to strive to become a country, to be human, to civilization. He tried to prove his love of peace that the Kazakh nation was less developed, not a colonial nation, but another. The main thing that the Kazakh people needed to achieve a better life was freedom and independence and demonstrated it in their works. At the beginning of the XX century, the common goal of the Kazakh intelligentsia which united the great majority of the Kazakh intelligentsia was to get rid of the country of slavery and to form a national consciousness into other civilized countries. Magzhan was also looking for ways to do this, hitting the head and hitting the stone.

Come on, Kazakhs, don't miss us,
let's sit down and think over.
Let's think about our rule
Let's think about our art and land
If we can afford it

We will have to choose which place to go –said the resident, turning into a dormitory and presenting township as a way to save the country from land. According to the civic and political views of the intelligentsia of Alash, the gamble does not perceive the Kazan's policy aimed at universal humanism. In the "Turymtai" collection in the poems as "What are you afraid of?", "What happened to you?" he was able to predict the practice of kiyasoracticed not only in kazakh but also in the nations as well as the terrible disaster.

I'm afraid of an untimely early born baby
And I'm afraid of a cold shower.
"I was afraid seven times".

It is a unique phenomenon which reflects the fate of the people not just the representatives of the Alash literature but an indefinable example of serving the nation, eating the whole Kazakh people. Firstly, it is a matter of history and secondly, it is important for the Alash to recognize individuals who have not been indifferent to their pursuit of goals and commitment to their goals. In the poem "What am I afraid of?" each line in the verse is a unique feature of the October Revolution, the truth of the subsequent period.

I am afraid of dragonflies,
I am scared of six enemy
I am scared to be together
I am afraid of a hurry
I am of afraid of the darkness of my blood
And I am afraid of anything
That is contrary to her.

The poet's fears and politics make it clear that she is in great trouble. That is why the poet promotes the idea of self-denial that the power coming through bloodshed is a contradiction with the law of social development and that the liberation of others is not absolute.

For the sake of the country's excellent qualities of Alash, every citizen demands that he is able to work in the minds of spirituality and conscience. All this proves that the noble person of the genius always pursues the ideals of the nation and of his poetic power. In the poem "Do we see?" it is clear that the whole of Alash's party, the Alashautonomy was the goal of a purposeful life goal and that the genius was always a supporter, a moving poet. At present, the political unity and the ideological issues raised in the present era, which we are facing in strengthening our statehood, are always regarded as a great achievement. The main characteristic of independence is that when the state affairs are solved in terms of national interests and create their own treasure for the benefit of the nation, the ways of achieving this perfection are at the beginning of the century.

Do we see the ore from the land of his own?
The way he has made a dreadful sleep
The example of Europe's art
And our joy in our eyes?

Do you see in the Alash horde that the mysterious flames of a tree have fallen in the wilderness, in every case of Kazakh horses?

The national idea is the wisdom of the world and the wisdom of the nation that it requires, the power and the qualifications of today's children need political power of the state. We have a task to raise the state language to a national idea. Because the state language is the nucleus of the nation. All citizens of Kazakhstan can concentrate on the basis of this state language. The founder of the patriotism of Kazakhstan can not be a patriotism of the state language through the state language of the neighboring country. Although the Alash movement has begun with a very complicated period in the history of the Russian colonial era in the Kazakh land, the idea of Alash has come to life long before and today my country is deep in the heart of every Kazakh heart. Because the Alash movement was a nationwide democratic movement aimed at

progress in anti-colonial society in the Kazakh community. Sublimation must be a national idea. It is a desire, a thought of a nationality. That is why, we should consider of a national ideology. The idea of Alash is a set of values that live together with the nation, the roots of the nation's life, the concept of the life of the nation. Well-known scientist Khankeldi Abzhanov has the following view. "Thus the national idea, the movement of the Alash, which is based on the right national idea, opens the history of the Kazakh society. The ultimate goal is to be able to define the present and future challenges that are unrealistic, the commitment to loyalty to the national idea, the high level of intellectual success and the most valuable values of today's Alash deposit". Kazakh intellectuals who have been promoting ideas claimed that in Kazakhstan, the landlord was the owner of the Kazakh nation, and the survivors were the only ones who lived in Kazakh land[7, 37, p. 25].

Nowadays Kazakhs living in their historical Motherland and the Kazakh nationality are not the same. For Kazakhs living in their homeland, Kazakhstan's present and future is the main issue, while Kazakhs living abroad are more likely to be in the middle of their lives. Over time, if the difference in national ideology does not increase, then the truth is true. It is known that the today's wave of Kazakhs in China is becoming Chinese and Turks in Turkey are Turkish. We have to admit that the deterioration of the Kazakh language is becoming worse every year among the European Kazakhs, especially when the younger generation ignores their mother tongue completely. Therefore, the national idea of the dead who can not die and survived the survival of Kazakhstan can only bear fruit in Kazakhstan. In the process of globalization, the Kazakh people can preserve their national identity only through their spirit, modernization, excellence and the independence of their native land. So, today's Kazakh should not be a problem of evil, but moral adaptation should be a matter at the national level. Today's society should also develop on this basis. Otherwise, the Kazakh spirit may lose its inner unity and integrity. Modernization of the Kazakh spirit requires the present state to conduct its national and foreign policy on the basis of national interests. One way to implement the Kazakh spirit is to modernize the Kazakh idea. The foreground patterns are on the roads proposed by yesterday's Alash, in archetypes in the collective consciousness that flows in our blood. All of them should wake up, revive and work to raise the spirit of today's Kazakh people. They should especially be seen in language politics, culture, general spirituality and public life. Then we turn to the Kazakh with a strange, selfless way.

In 1918, national leaders such as Akhmet Baitursynov, Myrzhakyp Dulatov, Raimzhan Marsekov went to Shaueshek, a city on the side of East Turkestan, and then slaughtered the national symbols of the Kazakh nationality in the revolt of the "Alashorda" government, which was transformed into the Red Empire. He awakened his mind. At the same time, the leaders of the nation laid the spirit of Alash in the soil of East Turkestan, and the people's movement. In 1916, during the massive military coup and the Soviet Revolution, in the barbaric campaign, the black people, along with the migratory inhabitants of the famine, had crossed the border, where they were able to obtain education. Newspapers are created, entertainment clubs and schools are opened. It was inclined to promote national equity, the pursuit of civilizations and the development of democratic institutions [1, p. 14].

Thus, the ideas of the Alash in the history have been preserved in the history of our national spirit. From this point of view, the idea of "Alash" with the idea of «Mangilik Yel» is the core of our national heritage. It is a great idea of the «Mangilik

Yel” at the beginning of the XX century would serve as a brilliant future of our nation, and that it would be in harmony with the idea of Alash, the Alash intelligentsia.

Questions and tasks:

1. Compare the progress of spiritual harmony and humanist tendencies in the views of the leaders of public opinion and the Alash people, propagandized at the world level?
2. What does our President Nursultan Abishevich say in his "History of the Alliance" section entitled "The Heritage of Alash"?
3. How does Mambet Koigeldiev distinguish the root cause of the idea of Alash?
4. At the beginning of the twentieth century the national idea of the Kazakh people was rapidly developed, and the Alash idea was born and explained its political course.
5. Myrzhakyp Dulatov, Ahmet Baitursynov, Gumar Karash and others’ opinions on issues of country, land, politics in the works of intelligentsia;
6. Explain your ideas about the conformity and succession of the ideas of "Entire-Alash" with the ideas “Eternal People”?

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§12. The conformity of the heritage of Alash heroes with “Eternal nation” idea in the Kazakh Literature

It is impossible to forget the struggle of the Alash activists for the sake of equality by the pens, arms and unity in the early twentieth century. Its precision is a good sense of gambling in the minds of the intelligent people in all parts of the world. This symbolic shade moves forward to the present day as the height of the national flag of our country.

The past few years have been talked about in the context of the national idea, and it is known that it did not overflow. It is worthwhile to note the following opinion of a well-known researcher of Alash studies M. Koygeldiev. He said: “Today, we have come to the conclusion that we need a history, which is being pursued at the national level. And Alash movement is the particularity of the worldwide history. Because Alash is the national idea which gives the strength and power of the nation to strive for the future. Alash is a nation’s integral part, that is, its exemplary territory. Alash is a nation that has its own place on the Earth, and in its entirety it has its own potential and value.” We have a clear understanding of the essence and significance of Alash in the past and in today’s world. The rule, in that it influenced the rise of national consciousness, the leaders of Alash arising from it in language, history, art and culture of the offspring, as fundamental, the inculcation of Alash intellectuals in the matter of the Kazakh diversified heritage. Regardless of the era, and how only the history of the Alash movement and therefore, considering it as a set of views that resonate today’s era viable, then there are circumstances that correspond with the goal of independence, as well as an example of the eternal morality. As we believe that special attention should be paid on this by the intellectuals and also at the state level. [1, p. 4].

In recent years, the Kazakh people’s leadership has been an incredibly important figure in the rapidly expanding global civilization. The great poet of our nation, Abaysaid “If one leader does not lead, nothing will be done by zeroes,” such highlights in the history of our country the phenomenon of the skills, knowledge. Nowadays, all of us have a good example of the solidarity of the people of the union and prosperity in the country.

The world was filled with an ambitious spirit and the holy eccentric Turan was entrusted to us by God. It is the cornerstone of the national tradition of "Eternal People" to help the younger generation adopt the burden of its survival. "Eternal People" is a dynamic development of our country, which has been paving the way for the future of our region. So the idea of “Eternal nation” in the spirit of the time of joining the path of creation, the convenience of the “Eternal nation” in the universe to succeed in achieving an impeccable sense of responsibility is to assume the responsibility of time. Because with the passage of time science, education, art, industry accelerates, bringing the year to a decade-long anniversary. Everyone in the community is trying their best. In terms of trends “Eternal nation”, the fixing of the route of the pass and then will be launched in the country with confidence in the future of world politics and the experts unanimously step rapidly. Because “Eternal nation” is the national idea of the moral value and an integral part of everyday life and it is based on the humanist philosophy of humanism and philanthropy.

Currently, it is necessary to educate the youth of our country in a patriotic and humanistic spirit, in the spirit of humanity, to cultivate respect for the native folk culture and literature, history and language, customs and traditions. For this purpose

it is necessary to apply the leading idea of the eternal people as a law. The main driving force of human development in the twenty-first century, when knowledge for the proper performance of the requirements correctly, can behave in any environment, in the conclusion the received knowledge in life, if necessary, a competitive younger generation, training of qualified personnel, establish the prospects of all people of Kazakhstan through them.

“Eternal nation” is a great blessing for all ancestors, which is a great blessing for thousands of years. It is the national idea of “Eternal nation”, which works in the best traditions of the best and most powerful of all people. Today it is necessary to keep up to date the moment when it comes to the life of the whole generation. Today’s generation is a witness of the epic poetry of great warriors. The national idea of “Eternal nation” rises with the participation of the head of State and it moves forward. The lifestyle of our national self-reliance, the power of the “Eternal nation”, is the basis of the unity of the past and present. “Eternal nation” - the eternal idea of the country, past, present and future, connected with the observance of unity between the solid networks. So, we are going to find out the viability of our president’s conclusion, “Venerable history is a good example of the bright future.” All in all, we have the potential to enter the top of 30 developed countries of the world.

The national ideology of the world, the wisdom of the nation today requires the conscious and educated sons, the political power of the state, and the power of the nation. In our case, the task is to move the state language to the national ideology. The state language is the foundation of the nation. All Kazakhstan citizens can be united around the national language. The founder of the Kazakhstan patriotism is the state language. You can’t do it using the state language of neighboring country. Although Alash arose due to the influence of Russia, the idea of Alash was born long ago in the depths of the hearts of the Kazakh people who thinks about native land and the future of their people. The driving force behind this transition is that it has the desire to move forward. [2.45 p.]

One of the spheres of social sciences, which does not admit to the political-living environment of the time, is literary science.

It is true that political and social changes that are taking place in the public life will have a qualitative change in human consciousness and spiritual life of that time. And it is true that all the historical truths will come to the transformation of time by means of the image of a new person, contemporary, and valuable artistic truths. The artistic principles of different periods of fiction in the spiritual world of each era are studied by the three branches of literary science - the history, criticism, the theory of its own analysis and tricks. Therefore, new trends in the Kazakh literary criticism and the artistic trends of the independence period are based on the terminological reconstruction, such as structuralism, semantic-symbolic, anthropological, psychoanalytic, hermeneutic, semiotic schools and modernism, postmodernism, post-structuralism, neo-muslimism, etc. routes today need interdisciplinary analysis. The strategy of new philosophy of art in the world of literary science is also defined in our national literary studies, and it is required to bring theoretical concepts and notions to the national idea and to the scientific and intellectual circulation. One of these is the concept of Eternal Country. It is a modern day in the history of national science, cultural studies, literary studies, psychology, and scientific issues that have been scientifically proven, and the eternal values of spiritual values are examined from today’s point of view and published in secondary and higher education textbooks.

The concept of Eternal nation, which has recently begun to be studied in the Kazakh Literature Studies, requires national researchers to seek intellectual investigation.

For the third millennium Kazakhstan entered the history as an independent state for the first time in history. There are rumors that the development of our country, which is accompanied by the world civilization, promotes the development of humanity and social prosperity. In the global geo-economic policy, the scientific and theoretical knowledge of the independent country, which has its own identity, deep spiritual-eternal values, the art of our people, literature, literary science, and all its fields, which has been recognized by the culture of today, and has not yet entered the scientific circulation through deeper analyzes. Considering that every nation can have access to spiritual culture and art, every new century has been studied and theoretically analyzed by the Ministry of Education and Science of the Republic of Kazakhstan in the national literary science of the problem of the Eternal nation in recent years. The research staff of the Institute of Literature and Art named after M.O.Auezov engaged in research works and in all spheres working in this field.

The Kazakh literary criticism of the third millennium is on the agenda of the national program of cultural development, in the context of adoption of integrated programs aimed at preservation and development of the unity of the nation, its spiritual culture and its comprehensive approach to its implementation. Today, it is time to master new trends of our literature, to introduce them into the intellectual circle and to bring it to the next generation, which is a crucial issue in systematizing and studying the values of national spirituality. That is why it is a clear proof that our sovereign country enjoys spiritual freedom by considering the latest developments in national literary science from the world literary ideas in a united cultural context, spiritual-information space.

Every scientific research in the modern Kazakh literary science investigates a new approach to national spirituality, and the ideas of the eternal nation of the independent country.

The author and reader, the hero, the author's personality, multicultural poetical origin, addressee, artistic system of symbolic characters and symbolism have recently been analyzed and studied in terms of eternal spiritual values.

Not only the types of narratives, semantics and interethnic, but also the substance of the literature, visual pragmatic system, time and space began to be analyzed. That is why literary criticism, archetypes, styles, new ideas, thoughts, judgments, theoretical analysis develop in recent years. All these searches are studied and investigated through the national idea, the concept of Eternal nation, and the spiritual values of the nation [3.5b].

Scientists, who have felt the impact of independence, have focused their attention on the development of the most advanced methodological approaches in the future of the world science horizons. It is expected that the theoretical perspectives of independence and the depth of analysis, typological accumulation, historiography and scientific findings will be based on eternal spiritual values.

The history of the past, present and future generations of related nation can be united forever by a common principle national idea.

Only through the national idea we know our nation, our homeland, our history. There is an inexhaustible beginning of the people's spirit, eternal life of our literary and cultural values.

Especially one of the founders of the Turkic Kaganate, Bumyn Kagan and his younger brother, strengthened the power of the Turkic Kaganate and ruled the world. Bumyn Kagan united the disparate nation and turned them into a large state. And about Bumyn Kagan's brother Istemi Kagan, who continued his affairs, was written in the "Kultegin" epos, carved on the stone:

"In the sky there is the God of Heaven, below, there is the black Earth, and human beings are between them. My ancestors are Bumyn Kagan, the founder of the Turkish Kaganat, and Istemi Kagan. They were khans, they ruled people by Turkish laws, they led them and succeeded. From all four sides there were enemies. They sent there lance-bearing armies to conquer all those people in the four quarters of the world and made them still. They made bow those, who had heads and made kneel those, who had knees."

These lines are taken from the legend devoted to Kultegin Batyr, the commander of the Turkish Kaganate. The hero, who dreams about independence, protects the peaceful country, sings the brave deeds of our ancestors and brings them from generation to generation and protects our country. As a result of today's sovereignty, we have been able to explore the origins of our history, which had never been shaped.

Do our descendants know about our ancestor Babyr who ruled the Indian nation and ordered to build Taj Mahal, about Sultan Beybars who has founded the Egyptian land? The Turks, who have come to the forefront in the Soviet era, have been deeply rooted in their sovereignty and have been the source for the whole world and everybody has already begun to recognize it. Until now, we have been overwhelmingly rich in literature, with golden warehouse, noble thoughts, and pearls. According to the research of our scientists, the history of the Turkic people was a Turkic homeland of 542-558 BC, which dubbed the dance world, "bending the heads and bending the knees". (The famous Turkologist L.N. Gumilev evaluated the Orkhon monuments as "the historical genealogy of the Turks themselves" (Gumilev L. Ancient Turks/Zhumabaev, P. Beisenov/ - A.1994.328/).

Writing such incredible stories as "Kultegin" and "Tonykok", Yollytegin was well-acquainted with the tradition of ancient Turkic poetry, that is, in the Saks and Huns epoch "Altyn Er tonga", "Oguz kagan", "Attila", "Shu", "Kök", "Ergenekon" and others.

The Turkic philosopher I.V. Steblieva argued that this inscription is of poetic nature, not only in terms of its content and shape, but also on rhythm or rhythm - systematic, periodic, and duplicate reproduction of the sound [3, 6 b].

Orthodox ceramics, crafts made in Sairam, Suktent, Ulkent, Jent, Barshynkent, built on the road to the western part of the Golden Horde and China, Mongolia, ornamental designs of 16 hand-made vessels found in excavations are pure, high-quality the mosque and madrasas were built, the remains of beautiful houses were discovered during archaeological research, were described in the work of the ancient scientist, the founder of the national archeology science Alkey Margulan "Ancient Parables". "According to historical facts, one of the most picturesque towns in the Oguzes was Barshynkent. Barshyn Sulu (Gulbarshyn), the wife of Alpamys batyr, and the poet Khissam-ad Dinshin, a well known scientist, who was famous in the middle of the XIII century, lived in this city. The most famous talented people who came from Syr Darya are Khortyt and Abunasir al-Farabi. He wrote his works in three languages (Turkish Arabs, Persian) and made them heritage for the next generations.... They are comparing social, historical and cultural significance of the cities of Oguz tribes and compare them with Balasagun, Almalyk, Kashgar,

Samarkand and Tashkent cities”, based on historical documents, suggests that the history of the Kazakh people is still going on and that it has been recognized by other peoples (A.: 1985, 190 p.). It is known that these valuable books, which were not widely disseminated during the Soviet period, were familiar with the ancient scholars of ancient literature, ancient historical and cultural heritage. After the independence, the archeological excavations carried out within the framework of the state program “Cultural Heritage” and the history of the Kazakh people, as well as the history of ancient Kazakh literature have been identified. In this way, we have a solid understanding of the role of the Greater Behavior of the Great Patriotic Power, which has its own place in the universe.

The economic status of the Golden Horde state was primarily related to trade. The famous scientist V.V. Bartold, a researcher of the Middle Ages, says: “The establishment of the Mongol Empire was influenced by the Muslim traders operating under the trade relations between Mongolia and China.” (Barthold V.V. Works, Tom III. M., 1965, 230pages)

In fact, trade was the basis of all relations at that time: cultural growth, economic, social, domestic growth, prosperity. For example, Pope Carpini, the ambassador of Pope Innocentus IV, who visited Kukik Khan in Karakorum in 1246, the Ambassador of Lithuania to Mongolia in 1255 Rubruk, and also in writings of Ibn Batuta, Tsegalotti describes their visits to the Golden Horde. Through their memories, many of the historical cities in the Kazakh steppes began to recognize that civilization had gained popularity.

The people inhabiting Central Asia had already established diplomatic relations with their neighbors. This connection developed even more closely in the Golden Horde era, with close ties with such countries as Byzantium, Iran, Russia, Egypt, Persia and others in trade and cultural-literary exchanges. This period was dominated by the Renaissance route in the culture of the Earth and strengthened cultural ties between countries. This is evidenced by the rise of the Turkic literature of XIII-XIV centuries; its great representatives are al-Farabi, Sagadi, Firdousi, Nizami, Yusuf Has Khajip and Ahmed Yassawi.

The prominent representatives of the Islamic literature are Abu Nasr al-Farabi, (“Middle Ages scholars’ views on Al-Farabi”), Mahmoud Kashgari (“Diwani lugat-at-Turk”), Yusuf Khas Khajib Balasagun (“Kutadgu Bilik”, Akhmed Yyginek (“Hibat-ul-Hakayyk”), Hodzha Ahmed Yassawi (“Diwani Hikmet”), “Mirat-ul Qulub”, Suleiman Baqyrgani (Book of Baqyrgani) and others. The great merits of our national values as the eternal heritage of our nation have been widely covered in today’s research [3, 7b].

Also, representatives of the Golden Horde Literature - Saif Sarai (“Gulistan Bit-Turki”), Khorezmi (“Mukhabbat-nama”), Kutb (“Khusrau-Shirin”), Durbek (“Zhusip-Ziliqa”), Abilgazy Bahadurkhan (“Shezhire-i Turk”), Kadyrgali Zhalayir (“Jami-at tauarih”), Zahiriddin Muhammed Babir (“Babur-nama”), Mukhamed Khaydar Dulati (“Tarih-i Rashidi”) etc., and the thought of their works creates spirituality for today because every literary heritage is our eternal spiritual value.

The abundant literary heritage of the Kazakh people - of course, the poetry, especially legends and akyns’ narration. Asan Kaygy, Kaztugan, Dospambet, Shalgez, Jiembet, Markaska, Aktamberdy, Tattykara, Umbetey, Bukhar, Koteshe, Shal and other akyns and zhyraus of the XII-XVI centuries, have been building the national idea for many centuries in the ancient times.

Since the ancient Turan epoch our ancestors, who lived in the era of the Saks, the Huns, the Ancient Uysuns, Kanlys, established the basic principles of our nation, customs, and national ideas. The history of folklore, ancient literature is a timeframe for the modern world of poetry and renewal of the XXI century. It creates the opportunity for today's generations to build a system of conscious and lurid images of spirit, a breakthrough in spiritual consciousness, spiritual devastation [3,7b].

The main subject of today's Kazakh literary science is: - the Independence and national idea in the ancient Turkic literature studies, the concept of eternal country. Ancient heritage is the eternal spiritual values that will not forget the country's homeland, but the nationality of the nation, the national consciousness, the spiritual backdrop of the country.

The issues of national idea, national consciousness and political activity, which are widely spread in their works, have given a new meaning to the subsequent literature and become a source of political awakening of the nation. The notion of the national idea in Kazakh spirituality, the concept of eternal nation in the artistic expression of art is undoubtedly influenced by the introduction of ancient literary heritage and the literary heritage of the Middle Ages. This literary process, the samples of national sciences, sparked a breath of spiritual life.

Questions and tasks:

1. From the past few years, a story about a national idea has been added to the story, and it is full of fate. Please, express your opinion about thoughts of a prominent scientist-Altyn researcher M.Koygeldiev?
2. With what neighboring countries the people of Central Asia have long diplomatic relations from the ancient times?
3. Write an outline on Alkey Margulan's work "Ancient Songs";
4. Outstanding representatives of Islamic literature and their literary heritage;
5. Issues of national idea, which are widely spread in their works;
6. Learn by heart excerpts from poems of Asan Kaygy, Kaztugan, Dospambet, Shalgez, Ziembet, Markaska, Aktamberdy, Tatty kara, Umbetey, Bukhar, Koteshe, Shal and other akyns lived in the XI-XV centuries.;
7. Name akyns and zhyraus, who have been building the national idea for many centuries in the minds of their descendants, and their works?

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§13. The role of spiritual values in upbringing of generations

It is obvious that today, one of the most urgent issues is the identification of the priority directions of the education for the development of clear ways of education and upbringing to nurture the free generation of the XXI century. Therefore, it is necessary to educate the future generations through the national level. The main ideas of the national education for the younger generation are addressed by the President of the country N.A. Nazarbayev in the Official Message “Kazakhstan’s way-2050: Common goal, common interests, common future”: “To become a full civilized country, we must strive to cultivate the other world”. The main goal is, therefore, the need to educate the younger generation, maintaining the continuity of national values and human values, spiritual and cultural heritage. We should educate the younger generation on the basis of national values and human values, preserving the continuity of our national values in the human civilization on the basis of national history, spiritual and cultural heritage.

At the same time, we aim to bring our national values to the world level: the development of the national language, religion, history, traditions, national character of generosity, reliability, patriotism in the younger generation. National education is a key way to gradually eliminate and prevent many of the problems that arise in our country. The generations that have been educated on the national level are educated, intelligent, submissive, hardworking, polite and humble. That is why national education is the future of the country. It is required to inspire today’s younger generation that through the centuries the Kazakh people have been educated in the spirit of national traditions, customs, traditions, literary, musical, professional, folklore content that constitute the spiritual culture, ethical and aesthetic values.

At the same time, thoughts about the development of the national spirit are found in the works of Kazakh akyn-zhyrau Korkyt ata, al-Farabi, Ahmed Yassawi, Muhamed Haidar Dulati, Jusip Balasagun, Mahmud Kashgari, Asan Kaygy, Shakarim and others. Everyone can understand his or her national origin, tradition, culture. It should be continued with a sense of love to nation, to native land, to the environment in which they live. National customs, traditions, patriotic feelings form love to the Motherland. In this direction the importance of educating the younger generation on the subject of moral philosophical values occurs. One of the most unique personalities who expected prospects from the future generation, an example of a national identity, wise Shakarim said the following:

There are three important things to do,
Unbalanced mind, perfect speech, honest work”
“Honest work is also worth the effort.

Today, young people who follow the example of the younger generation of the tradition of generations preserve the sacred pillar of our independent country with its creativity, nationality and eagerness. Today, our ancient history, poetry, translations, and the future of the country are a spiritual treasure worthless to younger generation. Therefore, it is desirable to pay special attention to the works of akyns and zhyraus. Because, in the nature of every historical work, the rays of truth are shining. Through

the works of outstanding people, we build solidarity of the content of the national ideals of our national values. Today's duty is to show the heritage of the heroes who are the highest peaks of courage, to display their great qualities as a model for the younger generation. This will allow the younger generations to form the most up-to-date world-view values, such as nationalism and interethnic harmony, religious tolerance, conscience, justice, and kindness [1, 12 p.]. Topical issues of thinkers and scholars on the basis of national values should be on the forefront in any century.

The development and prosperity of the unity of the Kazakh people continues to grow in the historical continuity of traditional value and gains strength. We are committed to educate young people in the values of the Kazakh nation, especially in the context of modern global development, and in the context of the values of our spiritual rich heritage, largely abandon the rapidly developing western culture. In our new historical epoch our people have a new historical obligation. For Kazakhstan's fate, our greatest asset to the past and future generations is to keep our sovereign independent Kazakhstan as the most essential value.

With this aim, life requires self-esteem, giving us a great deal of respect for the formation of Kazakhstan's patriotism through the development of patriotic values. Fundamentals of national patriotism are enshrined in the Constitution of the Republic of Kazakhstan, the Law of the Republic of Kazakhstan "On Education", in the State Program "Education" of the Republic of Kazakhstan, in the Official Message of the President of the Republic of Kazakhstan to the People of the Republic. Modernization of Kazakhstan's patriotism in the current public-social situation is based on the activity of batyrs: Kultegin, Tonikak, widely known in the XVI-XVIII centuries Zhalantos, Karasai, Kabanbay, Bogenbay, Nauryzbay and others, who struggled for their country and land. The heroic deeds of the defenders of the country will be the basis for awakening and formation of a sense of patriotism, courage, and love for his native land among generation.

At the same time, upbringing patriotic education of young people "Formation of patriotic values of young generation through the state symbols of the Republic of Kazakhstan", President N.A. Nazarbayev contributes to the formation of patriotic values throughout the individual through the Official Message to the People of Kazakhstan.

Also, the fact that the concept of "patriotism", "national patriotism", "Kazakh patriotism" and "Kazakhstani patriotism" has a new category and re-enactment does not contradict the importance of national education.

Kazakhstani patriotism is one of the basic principles of world peace and harmony. In this regard, the essence of patriotism and the content of patriotic education are called "culture, history, education", through the basic trends in the development of society. At present, the basic principle of the state ideology of the Republic of Kazakhstan is the formation of Kazakhstani patriotism. From the point of view of the national idea and the state ideology, the core of the formation of the Kazakhstan patriotism is national patriotism. That is to say, our ability to instill our national values to our descendants is a matter of time.

Everyone tries to find his place in life if he thinks about his life and thinks deeply into his life. As Abay, our great poet, says, “Find your place in life and work! As a reliable brick, lay down in a wall under construction.”, and life takes on a great significance and deeper content only when a person leads his heart with honest work and spiritual moral values.

Generally civil and national values are a necessary spiritual wealth. We know that national values are the cultural heritage of our people, traditions of the ancestors, cognitive, aesthetics, teaching, model - moral traditions. For example, some of them would be remembered. As a people's blessing, such treasures are inherited from generation to generation. Speaking about the cultural heritage of our people, we would like to look at the mausoleums of Aisha Bibi, Baba Ata and Hodja Akhmet Yassawi in South Kazakhstan. “Alasha Khan”, “Joshi Khan” and “Dombaiul batyr” mausoleums in the Ulytau region of the great tribal area are the spiritual values of our nation, our people. The legendary “Taikazan” is unique, the “Golden Man” found in Issyk, the inscriptions on the Orkhon-Yenisei carved on the stone surface, found on the River Talas, are among our national and cultural heritage. Knowing these things does not make any difference; it extends the field of thinking, increases interest, and intensifies knowledge.

The qualities and honor that our ancestors left, the language and religion, the country and the land are our spiritual value. To achieve this spiritual wealth, the generation constantly aims to assess the intelligence, prosperity and inquisitiveness.

Through the history of human being, we know that people who have lived on the continents of the world have struggled for independence over the centuries. Independent, full-fledged country, sovereign state is the product of the struggle for the Motherland. It is a natural phenomenon that our country is striving for its status within the framework of the world civilization. Because each country has a specific goal. A goal is a dream of the people, leading the way forward, calling the wave to the future. A goal or a dream is an indicator of the social and spiritual consciousness that leads to the future achievement.

From this point of view, the mission of the people of Kazakhstan is to be free nation; being equal to the others; to be a people of unity and solidarity among themselves. The main prerequisite for the realization of this goal is the conscious and active citizen of the state from the level of a member of a common society of every citizen of Kazakhstan and a true patriot of our country.

Nowadays, people's upbringing is a unique way of educating a moral, highly-qualified, and healthy generation that has taken independence and has become civilized. Special attention is paid to national education in educational institutions. If the youth are our future, it is clear that the youth needs national education to bring them up love to the nation, national spirit; we should educate patriots, high moralists, highly educated citizens. During the classroom, students learn about traditions and customs of the pupils and students, the role of tradition, the tradition of greetings, respect for greetings, hospitality, eating habits, traditions of customs, speech ethics and dressing, national values, such as the place of labor education in the national education, examples of the advanced culture of the Kazakh people and their educational meaning.

The purpose of the national education is to educate a person who has a national consciousness, which can combine national values and universal values, which can contribute to the prosperity of national interests.

The objective of the national education is to support the development of the national industrialization of the modern Kazakhstan, the formation of the national intellectual behavior of young people in respect of the Kazakh language and history, culture and ethics, traditions and customs of the national education in the context of the national education in a changing environment. To ensure that the active, national, and active nature of the national activities is competitiveness, education, and cultural-spirituality with other civilizations, the society and man, human and nature formation of civilization consciousness in the national spirit. The main form of education should be the formation of the country consciousness, justification of national spirit and national patriotism, struggle against nationalism.

The new generation promotes national traditions and spiritual values of our nation, enriched with the best traditions accumulated for centuries and advanced education in the world. Thus, the main objective is to achieve the unity of education and national education and to create intellectual generation of the new century [2, 7 p.].

In this context, the folklore creativity of our people contributed to the upbringing of the generations. The Kazakh folklore language, multiplicity of proverbs and sayings, and the richness of its content is the most valuable treasure. Our ancestors said “The art has a red tongue”, “Much is said, and little is done”; they devoted themselves to the descendants, and left a noble heritage to the generations. Among those rich values, the heritage that glorifies patriotism is heroic novels. Thousands of Kazakh heroes such as “Alpamys”, “Koblandy”, “Kambar Batyr”, “Edige”, “Syrym batyr” and others, such as Kabanbay, Bogenbay and Nauryzbay, were the defenders of the country during the “Aktaban Shubyryndy”, “Alkakol Shulama”. Many poems, the people’s love for their heroic deities, their dreams devoted to the strength, courage and patriotism of their heroes, as well as “Kyz-Zhibek”, “Ayman-Sholpan”, “Kozy Korpesh-Bayan sulu” and other lyrical-epic poems, praising spiritual cleanness, humanity and love are noble treasures of our ethnic culture.

One of the main tasks of the educational work is to educate the younger generations on the basis of universal values. Value is one of the main phenomena in philosophy, sociology, and in the field of papers. The value of philosophy is used to understand the social features of objects around the world, to understand their true or false nature (prosperity, goodness, and badness, gracefulness and indifference) for humanity and society, social life and nature. In general, philosophers, progressive thinkers, and educators of human values embody the notion of human rights, freedoms, nature, the cultural heritage of our ancestors and corresponding education and training. General human values are a phenomenon that brings together the spiritual goals of different peoples, different religions and different eras.

Also, value is a philosophical-sociological concept that expresses the positive or negative aspects of an object.

In the history of philosophy, the general concept of the validity appeared in the mid-19th century. The concept of value gave the first philosophic definition by R. Lotze and G. Kogen. In the ancient philosophical views, ethical and aesthetic concepts, which relate to different manifestations of value, are used to evaluate natural, social phenomena, human activity, beauty, charity, and kindness. Value determines how important the object is to man. It consists of two parts, substantive and subjective. Substantive and subjective values are two sides of the human relationship, the first is its object, and the other is the subject. Therefore substantive matter is the object of evaluation, and subjective value is their size and method. Substantive value includes the natural necessity of products, cost of production, social benefits, cultural heritage of centuries, the essence and practical benefit of the theory of scientific truth, the realization of evil and goodness in the actions of people, the aesthetic properties of natural and social objects. The concept of value in consciousness includes the thinking and evaluation in the society, the purpose and the way to achieve it, and the various norms found in society. Values include life, labor, creativity, the meaning of human life, and the way of evaluating. The values subordinate and regulate the practices, norms, and values that are most important to society. Values, while being objects of human interests, serve as a guide in everyday's life in the social, material environment. Human values the surrounding and spiritual world through values. His true value can only be based on consciousness. The value consciousness examines how valuable the substance is to us, its value. From this point of view, value is a component of culture. Due to being a component of culture, value controls the behavior of people, and defines their true order.

In short, we need to understand that today's globalization process is a struggle for national consciousness to preserve national values and preserve its image and good traditions. National education is the formation of a national identity based on the national identity and the behavior of the individual on the basis of the mother tongue, the history of the motherland, hereditary culture and national traditions.

National cultural values belong to one nation, citizens of one country and have been accumulated over the centuries. Religious dignity, which is shaped by human beings, relates to spiritual values, and to consumer goods made manually.

Going back to self-esteem is the development of our national wealth, the development of our national consciousness. It is our duty to bring up the nation's rich spiritual heritage through the process of selecting national values and bringing up future generations of the nation-generating, patriotic education, protecting our people and our own nation. Zh. Aimauytov, who respected his nation and knew the dignity of the nation, said: "I was bind up to my people. I cannot break it. I cannot do it." Syrym Datuly said, "We are two brothers: the first is me, the second is my nation". Thus, national values mean culture, art, language, which reflects the national identity of our people. Since gaining independence, our country has been working hard to develop and modernize our national values. It is important to be proud of using our national relics that have been preserved for centuries by our forefathers. Therefore, our values of national values will forever be exalted only in the education of today's younger generation, deepening our treasures and explaining its essence and meaning.

Questions and tasks:

1. The main ideas of national education for younger generations are the abstracts from this message, which are stated in the Official Message of the President of the country N.A. Nazarbayev "Kazakhstan's way-2050: Common goal, common interests, common future".
2. What is the main position of the state ideology of the Republic of Kazakhstan today?
3. What about the wealthy values, the legacy of patriotism - the heroic tales?
4. In what century did philosophical history come to be understood in the general sense of validity?
5. Who gave the first philosophical definition of the value? Your understanding of value;
6. What should be done to preserve national values and preserve its image and good traditions in today's globalization process?
7. Zh.Aimautov: "I was bind up to my people. I cannot break it. I cannot do it." How do you feel about it? What would you say?
8. What are national cultural values and how do you understand them? Comment on it;
9. Our goal in using the national relics preserved for centuries by our ancestors;

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§ 14. Tradition and its Reality in the Spirituality of the Country

In the Third Millennium, it is important to preserve our national traditions and customs that have been formed for many centuries on the way to being Eternal. Because the tradition is a collection of centuries-old traditions, which have been accumulated for centuries in accordance with the nationality, the religion and belief, the way of life, the national identity; examples of behavior in society. Daily use refers to accepted rules of conduct or social behavior, which separates one cultural group from another and regulates informally.

The birth of national traditions begins with the formation of the nation as a nation. Modern scientific evidence suggests that the traditions and customs of the Kazakh nation have been developed from the beginning. Its advanced models have moved from generation to generation and reached our era. V.G. Belinskiy tells about the viability of the tradition: "Traditions will be tested for a long time. In the era of heritage, she inherited from her ancestral to heritage, reaching her offspring, from generation to generation. They are an external image of the people. Without it, the people are like an unimaginable image and a stone sculpture." Of course, every nation will have its own customs and traditions. They remain a distinctive feature of that nation [1, p. 25].

Improving the socio-economic development of the country has led to a radical change in all spheres of public life, first of all, the development of human consciousness, the formation of new ideas, the great spirituality of the past, history and culture of its people; it requires education on the basis of spirituality. There is a rich legacy of the educational textbook that has not been used in the written form, but has been kept in memory of the generations for a long time, and has come from one generation to the next. They are reflected in our national traditions and customs.

National traditions and customs are important for upbringing of future generations of the country, the generation that loves the country, for true, full-grown national identity. Tradition is the fourth essential requirement of world-class nationality. Traditions and customs of our nation have been systematically studied, gathered and reviewed since the independence of our country. Particularly, fundamental research works on oral literature, history, culture and art, which is the source of the spirituality of the nation, have been recorded and yield results.

Considering the definition of tradition, "tradition" is a customary habit - an honored custom, a heritage. Tradition denotes legacy or inheritance, inherited from generation to generation. The nature, properties and characteristics of complex social phenomena are called "tradition" - a complex social phenomenon. It is not clear when the national traditions were formed, but the traditions of every nation are unique and special, patterned and ornamental world. It is traditionally recognized by the tradition of the people to move from the father to the child, historical, social, cultural, traditional, customs, professional, educational, behavioral, and spiritual activities. Many times the History of Humanity There were many changes, social and economic shocks, and instead of one form, the next form of government collapsed, and one state collapsed, and a new state appeared. The features of folk traditions, customs and traditions remain unchanged and preserve a glorious past. Tradition is a tradition based on the centuries-old tradition of a way of life, accumulated over the centuries in accordance with nationality, religion and beliefs, way of life, national identity. He created experience of spiritual wealth, values, traditions and practices of the country

as the supremacy of life for the nation, the rule of law based on consciousness, value, education and life. These requirements and rules were observed by people, and those who did not respect and did not comply, were punished by the law of the same people. Thus, tradition is a fundamental law for Kazakhs. For example: a wedding, martial arts, farewell to the bride, is considered a tradition. It is a ritual of use and praise. Cossack lifestyle, art, history, cultural heritage between the country's education, moral and humanitarian activities can also be the principles and means of public communication. This is the essence of his national tradition. In the country there were elders and elders of dances, conscientious people, judges and learned speakers. Abai, Ibrahim, Kunanbay, Chingiz, Nogaybay and many educated, influential people made the greatest contribution to the aesthetics of nations. Not a few people worked in preserving the culture of the nation and in protecting the honor of our country in our time. Traditions and customs are cultural manifestations of national identity. Consequently, the national consciousness reflects the high level of the culture of the nation. Kazakh scientist Abilkasymov divides the Kazakh people into three groups: first, the family tradition, secondly, the seasonal tradition, and thirdly, is faith. It is known that family worship is divided into three types, depending on the type of children's upbringing, wedding ceremonies and rituals. It consists of 3 large cultural families :

1. childhood;
2. Wedding ceremonies;
3. Punishment.

Traditions, customs, rituals, customs were formed over the centuries, and they are in good tradition. He became a legitimate, legitimate and respected society. The traditions of the people were its cultural characteristics. Tradition has become a tradition.

Tradition is a national tradition. Tradition is a sign of culture. The richness of tradition is the richness of culture. This is the spiritual wealth that boils in the life of the country. For example, respect for adults and parents jokes between friends, greeting, researching horses, etc.

All this belongs to tradition. Not surprisingly, the Kazakh people is rich in traditions. Traditions, rituals, signs, rituals, prohibitions, abilities are traditionally the branches of the ocean and the seas. National traditions and customs are conditioned by the birth of a person, various events at every stage of his life (such as birth, cradle, presentation, circumcision, horse riding, wedding or marriage, funeral of the dead, etc.). Let's take one of the branches of "Asar". Asar-horsemen. The inhabitants of one village are called "Assyrians" to perform a difficult task that one family can not do (see Paragraphs 2, 13). There is no need to pay for the work of the Assyrians. Nevertheless, he is greeted as an honorable guest covering a nice table. Asar-Kazakh is an excellent example of purposeful work of the team. The tradition of Asar was a multilingual one-day event, bringing the whole village to charity, solidarity, unity, dignity, work and nationalization in the process of socialization of the younger generation.

National traditions, which are passed from generation to generation, are accompanied by a breath of national origin. This shows that national consciousness and feelings are a special phenomenon that ends with the creation of a person and is accompanied by the everyday life of a person. Traditions are based on the law of the nation, the basis of the law of conscience, education, education and spirituality. These

requirements and rules were strictly observed by people, and they were punished by those who did not respect them. In the past, the traditions and customs of the Kazakh society played an unrivaled legal role: for example, a wedding, Nauryz skin, seeing off a girl, receiving guests. Traditions, national values are important in the country. This is traditionally recognized as a tradition of historical, social, cultural, professional, traditionally-conscious, behavioral, educational and spiritual actions of the nation that pass from father to child. The richness of traditions is the richness of culture. The Kazakh people is rich in traditions. Traditions are divided into three groups. They; religious ceremonies, family holidays, seasonal folk festivals. In the Kazakh people there are four seasonal celebrations, which are traditionally one of the oldest revived and one of the oldest; Nauryz, service, Saban, sogym. At present, tradition plays an important role. The Kazakh people have many customs and traditions. But, unfortunately, most people confuse traditions with customs.

There are many traditions of the sacred Kazakh people. Let's briefly outline what modern youth does not know. Raising the hills of the boy on the ceiling, put the beads. His name is literally. This ritual is mainly done by men to preserve the language. It is well known that Kenesary's brother, Nauryzbai Batyr, was the longest. Opposite title. When people were in danger, Allah Almighty saved me from this difficulty. Exalted! "Then he shouted three times." Excerpt! "Then, when he was safe from danger, he called the Goddess of the goddess, cattle-lamb, horse, red beef. If a person talks about his cattle, he must kill him. The national tradition is the spirit of spirituality, which is renewed and perfected in the imaginary consciousness, until generations are born and are not born. Grandmother wakes up in the national decoration of her mother's golden hip. Mother's abortions, boom boom and gentleman's mother will bring happiness and generosity to the child. Since the birth of the younger generation, the Kazan Kazanka has not disappeared. A small child, born of light at his birth, will wait for forty days of grace. festive fun, holiday celebrations, funerals, festive holidays, funerals, holiday celebrations, festive celebrations children's activities will be called by the Kazakh people. These traditions have the same effect as now. Today's young family does not know who is cutting the baby's womb. A child is born from a chimney room with a spinal cord and breastfeeding. He is not known by the Kazakh healer or healer. The tradition of burial and burial on the sacred ground or under the threshold has already begun. It's a pity that we forgot a piece of cloth that will remain on the birthplace, saying: "Hole and washing." In the Kazakh language of the modern era, the future child was well known in the country, and the elderly man was able to break the elephant. not to abandon the tradition that the child will grow up in illustration - this is a good thing to consider today's Kazakh community. Since ancient times the Kazakh girl gives birth to five children. The head of a crib is grown according to the number of babies and children's rites are held.

The national tradition is the spirit of spirituality that can be reproduced and perfected in the radiant consciousness before generation and generation. The grandmother wakes up in the national embellishment of the mother's golden hip. The mother's abortion, the booming boom, and the gentleman's mother will give birth to a child's happiness and generosity. Since the birth of the younger generation, the Kazakh Kazan does not fade away. A young child born with light on his birth will wait for forty days of grace. festive merrymaking, festive feasts, funeral feasts, festive feasts, funeral feasts, festive celebrations the activities of the children will be

aroused by the Kazakh people. These traditions have the same effect as they are now being flooded. Today's young family does not know who cut the baby's womb. The baby is born out of the chimney's room with a spinal cord, and a breastfeeding solution. The child is not known by the Kazakh healer, or healer. The tradition of burials and burials on a sacred ground or beneath the threshold has already started. It's a pity we've forgotten a piece of cloth that will remain in the place of birth, saying, "Hole and wash". In the Kazakh language of the modern era, the future baby was well-known in the country, and the elderly man was able to cut the old furrow. not to abandon the tradition that the child will grow up in the illustration is a good thing to consider today's Kazakh community. From ancient times Kazakh girl gives birth to five children with mother. The head of the crib is grown, depending on the number of infants. baby rites. From the same national tradition, dark eyesighted or cropped up in the womb, in the wilderness, in the wilderness, or in the hips. The mother buries her sparingly younger children, breasts the whole village, and breastfeeds them. Only then does he stop there. It is very important to name a child in Kazakh tradition. he puts meaningful names inside the country, from the dance, the heroic, the dance. Now it does not go unnoticed. Wherever he went, the gentle, gentle, emotional speeches flooded. The same thing happens to the horse, the number of spouses, lovers, proud generation has increased. Tradition of ancient mysticism is built on a magic tradition, a wedding feast and a venerable wedding will lead to a cultural tradition. Now these traditions are ignored, and the birthday of the child is celebrated every year. It is important that the traditional tradition be used in everyday life [3, p. 18].

The purpose of the national tradition and upbringing is to educate the multicultural personality, which has a national consciousness, which can combine national values and universal values that can contribute to the prosperity of national interests. "Thousands of people are created by human beings," says the progeny of the generation of human beings, not thousands of millions of years have passed since then, and the tradition of this tradition continues to grow. The cradle of the development of that conscious life, which is merely for the inheritance of humanity, is education. Therefore, the upbringing of the offspring is an axiom, which does not require any proofs of what kind of society, and what kind of society it is. Without him, human life has no meaning and substance. Historical legitimacy is the fact that the society of humanity has undergone a lot of controversy over the course of its development and has led to the formation of social formations in the educational process.

The great writer of the modern era, M.Auezov, said: "To be a nation, be craving it!", By emphasizing the upbringing of today's generations of the sovereign country, the patriotic education of the Motherland, the formation of the national heritage and humane moral values. The national education of the Kazakh people is an unprecedented education in the world. In general, the word "national" means respect for the country, land, language and religion. If we say that we are a good country, we need to be vigilant with the upbringing of our descendants. Abai said, "The behavior of the child is from three different people: the first is from parents, the other is from his teacher, and the third is from his friend. " He has introduced the name of national education in the first literary-pedagogical textbooks. He speaks about the beginning of national education of pedagogy. In his book "Pedagogy," he said: "The purpose of national education is to make a real person, not a sticker, but a false name. The noble

heritage of national spirituality is folklore, legends, historical monologies, poetry, poems, patriots, folklore and prose-proverbs, which are the most important source of the national folklore, spiritual values - proverbs and sayings. The Kazakh people have always given special attention to the worldview and spirituality of speech and criticism, while the proverbs and sayings of the people are reflected in world outlook, teaching, wisdom and spiritual spirituality. It is a valuable treasure of values and values, the teachings and teachings of our ancestors, reflected in the proverbs and sayings of the ancestors, and the moral foundations of the Kazakh proverbs and sayings have led people to love kindness, calmness, self-control, justice, wisdom, hospitality, and spiritual integrity. Articles and sayings mainly focus on ethics and upbringing. The Kazakh folklore is a spiritual treasure. Articles and sayings reflect the spirituality and values of the Kazakh people, the valor of wisdom and dignity. The spiritual and cultural value of the stories and sayings is in its teaching. "The article is the essence of the word", "The article is the father of the word, the promises - the man's powder", "The word of the word is the proverb", "The word is absorbed", "The word passes through words" reflects respect for thoughtful and meaningful words. Plagiarism and sophistication are the peculiarities of our people's noble qualities and dignity. Articles and sayings are reflected in the life of the people, lifestyle, behavior, religion, religion, customs and traditions. Successful use of proverbs and sayings in the poems of poetry, in the solo competition, reflects the depth of human thinking. Kazakh proverbs and sayings are the golden fund of our national spirituality. The original work of folk tales - proverbs and sayings deliver the spirit of our nation, the artistic meaning in artistic language, meaningful and significant, as well as in the parable. The proverbs and sayings of our national spirituality and folk wisdom allow us to deepen the spiritual values of centuries-old religion and traditions of our people [4, 35]. Proverbs and proverbs teach a person the right way to speak, to think straight, to deeply understand the meaning of the word.

Articles and sayings are people's historical consciousness, exemplary character, vital values and noble ideals. The article is a word of genius reflecting philosophical thought, widely used in practice, instruction, and everyday life. And the proverb is a profound word that gives a person a sense of paramount importance. The values mentioned in articles and sayings have played an important role in the history and culture of our people. The aim of the articles and sayings is the national wealth that educates people to goodness and kindness and helps them to escape from evil and indecency. The main purpose of articles and sayings is to follow and promote national spirituality. The stories and sayings reflect the spiritual world and spiritual values of any people, and also express national mentality and world outlook. The proverbs and sayings that appear to be a real historical social and cultural phenomenon depict the life, the life and the spiritual world of the people. The stories and proverbs tell of the fate, history, teaching and dream of our nation for centuries.

There will be creative heritage inherent in the history and destiny of every nation, the structure of the universe, the essence and significance of society and human life, ideologically and religiously based on the mentality and religion. The proverbs and sayings of our people, which are defined as the peculiarities of national thought, are reflected in the values of our nation, including religious values and morals. "The basic principles of the Kazakh national spirit are reflected in folk art. Here is a rich tradition of steppe culture based on the people, their culture, the family, the love for the woman, the recognition of human rights in respect of happiness and

justice, the sense of sympathy for the afflicted. "The peculiarities of the people's religious beliefs, religious consciousness and moral principles of the people are reflected in the proverbs and sayings, and the proverbs tell about the attitude of the people to their lifestyle, traditions, religious beliefs, sacredness, sacredness. as well as determining the spiritual values of our people's life, as the teacher and mentor of the people for centuries as the source of the religious consciousness and religious culture of the nation. It continues to serve as a spiritual treasure of the people, and it is in the proverbs and sayings that are well-known to the people's minds and world outlook because religious concepts are in line with the outlook and national peculiarities of each nation. The principles of the morality of the people, the mazhab's position reflected in the proverbs and sayings of our people, their spiritual values, beliefs, customs and traditions It can be argued that the outlook of the world reflects the principle of life. The essence and significance of religious values in articles and sayings is to educate people morality and morality, to encourage Islamic religious values. Articles and sayings represent one of the noblest spiritual sources of religious history in the history of the people. The value of the proverbs that have been passed from generation to generation for centuries to the faith, moral, and educational legacy of the deceased is that the value of religious consciousness and spiritual values can be transmitted to the present generation continuously.

Articles and proverbs portray faith, Islamic duty and conditions, worship, piety, repentance, prayer, halal and haram concepts, and Muslim ethics. In particular, our people "have two beggars asking for from Allah, two eyes of the one who asks for a human being", "Allahu ta'âlâs, a bird of worshiping a human being", "People who are Almighty Allah, no need for anything" , you will survive "in the proverb saying that Islam is the sole and worthy subject of worship. Under the conditions of the "La ilaha illa Allah" in Islam, this al-khulamah means the heart and the heart is the concept of Islam (worship of Allah and worship to Him alone). People's folklore is a noble heritage of the people for centuries. This word is extensive. Many examples of oral literature include genres and genres. A.M Gorki taught: "It is impossible to know the true history of the working people until they know the folklore."

In the Soviet era, when theoretical scientific approaches were ignored, the past laws of the past had to be restored, and the Chechen teachers and psychologists were speaking at large theoretical conferences in order to turn parents into a tradition. The most advanced educational institutions in the country are the departments of ethnopedagogy and ethnopedagogy psychology at the universities and institutes, and the mass national pedagogy is the most desirable time in the past, when the youth education is a waste. At the moment, the biomedical education of children is evolving into the evolving European upbringing and foreign processes. The most important educational literature that has come to our minds is to pay attention to the upbringing of the child, to reflect on the meaning of the child, to demonstrate the necessary moments, to return to the background. Upbringing of children in the mother tongue should be commensurate with the birth of the child of the famous Swiss educator IG Pestalotsi, the birth of a child in the proper organization of the teaching content and teaching methodology in the national language for the proper development of the child's mentality. The principle that the child's understanding of the world must begin in the family and continue in school is a matter of the importance of the ethnos education. Ethnos is a tribe, people. The middle of the nomadic lifestyle is nature. Depending on the environment, a well-established ethnic basis is being created, with

a well-established economy, culture and adapted to that environment. The essential elements of the ethnographic structure are born into the community itself and become a regular system. The whole universe of the nomadic people is in the form of harmonious harmony in the natural environment.

Studying the samples of folklore of the Kazakh people, first of all, it is evident from the ancient traditions, traditions of the nomadic Kazakh land, and all the ancient centuries-old ancient history. The existing system of education of the children in the daily life of the child, the thought of the child, his thoughts on child rearing, prose in the oral literature, mysterious, misleading, fairy tale, tale, poetry, poetry, life, tradition, lyricism, heroism Through the traditions and poems, the testimony of the child has been spread from generation to generation.

The Greeks left famous temples, Egyptian pyramids, sculptures made of porcelain items from the Chinese people, marble stone sculptures, Italian musical compositions, French art, and the nomadic Kazakh nation lost their rich poetry. That's why it is worth mentioning that among the sources of education in Kazakhstan is the national game. Ethnopedagogical manifestations of the folklore literature are the main task of humanity - the education of humanity, generous, kind and labor-conscious people. Every nation has become a noble, brave, courageous person, dedicated to protecting their country, land, nationality, and language, and helping their offspring to develop their conscience and goodwill. The continuation of the future of Kazakh people has a rich and experienced experience in the upbringing of the children. The role of the mother plays a role in this regard, if the child is taught the best example of the most sacred thing in the child by teaching them daily life experiences. If we say that the child's well-being and consciousness are healthy, the heroic abilities of the father are based on the traditions of the tradition and the defense of the earth. And the nationalization of the national pedagogy, the well-educated pedagogy in the upbringing of children as a nation-state, as a country of freedom, is a necessity for our people. And one of the sources of our upbringing is the great writer, teacher-scientist M. The folklore literature of Auezov will be based on oral literature. A well-known folklorist scientist M. Auezov, who thoroughly studied the folklore versions of the literature, is proud of his value and richness in his pedagogical works among the best ideas of fiction and the creative heritage of the public figure. [5, 9] M. Auezov, along with his literary activity, has made a significant contribution to the development of the country as a prominent figure in public education and has contributed a lot to the young citizens of the country after the October Revolution. As a folklorist scientist, he focused on the importance of teaching folklore and his teaching to his younger generations in propagation. From the very first articles on folk pedagogy to the end of his life, he goes through the trends in the society, explaining and explaining them. As a folklorist scientist, the most advanced examples of folklore literature are that the traditions of national traditions in the folk folklore, the traditions and customs of the folklore, belong to the later generations, in which "the oral literature includes the whole world, all the words that show how it understands the past is not the art of one person, but the art of the crowd. " "We still have not done a lot of hard work to publish the good aspects of folk literature," saying that our good national qualities, our national tradition, have a good educational implication and have become anxious to be born. The national education has always been rewritten in his writings, which he wrote in the main folklore. The great works of "The People's Literature" (1938), "History of Literature"

(1927), "About Mystery" (1938), "Kazakh folklore" (1957), "Kazakh folklore and folklore" (1939) The verses of Aytys (1915) were devoted to this subject.

Poetry, legends, poetry, lyric poems, proverbs, sayings and aphorisms, heroic epics in the oral literature were borne out in the sense of representing the struggle of the people on the way of social and domestic life.

M.Auezov attached great importance to the nation, the education of future generations. He paid special attention to national games and used them effectively. The goal is to instill a child's resourcefulness, ambition, sophistication, fantasy, and play, thereby helping the child to act independently and to find the right solution in a difficult situation. The child sowed the seeds of art beside him. One of the folk traditions is the entertainment industry. There is a profound social meaning here. It has a national tradition, a manifestation of life, a mirror. Such national games are the world of abstract, experienced. If we compare some of them, we would have seen their aspirations for heroism, courage, snouts and dexterity. The child grows up in the game. In the game, the child's abilities increase and communicate with the environment. The game called "step" is often played by children. It's a game that's going on when the spring breeze. The game rules are made by a few children, making a half-meter pile of wood, and then throws it to the starting point. The rest of the children should follow the tricks of their choice. A pile of balloons on the bottom of the ground is the second pile of children. And so the game continues. This is the strength of the child's strength, the ability to hit the target in the right direction, and to choose the tree that picks up. As a result of the fact that he knows the nature of wood, he can win the share of the child. Shilty, Kashar Ball, Egg Egg, are also called "seeds" in the southern part of the country. It is similar to a golf game that has been put into practice by our contemporary President N. Nazarbayev. He creates a pair of parallel cells from the ground and each child has his own cell and rolled the ball to the ball. If a ball stops in the cell, a stone will be placed on that cell. It is considered to be an egg. And so the game continues. In fact, one of the content-packed national games, which is more than a gameplay method, is an ash-game. Great writer M. Auezov's favorite game "Bird Fever" is often played with seven or nine goat rams (the sheep is a small, handsome). He grabs all the pellets in his hand, throws them away, throws a hurry on the outside of his hand, and throws them all away without throwing them back to the ground. When knocked out, it is necessary to rush out of the hill without any landing. As soon as you reach the hurled part of the ground, you need to dig up the spatula on the ground and pull it down. Another favorite game is "Aziz". He is also a pawn game. At first, each of us sewed two or three tanks and sneezed, and the one who took the boy called it 20-30 feet away from the tin. The worm collects all the sprouts, while the cocoa is in the pan. If the squirrel drops - the tick is peeled, and if the rod is dropped, it will only be removed. And when the crookedness is broken down, it stays off. The most common types of national games are "White Bone", "Altybakan", "Sanamak", "Blind goose" and so on. You can give more than one set of game templates. The stages of the game types are determined by the nature of the season. In winter, the game is called "Shekemtas". His way of playing is like "Bird Fever", just like a small bird. The number of stones is five. All national traditions concern national education. The proper organization and development of the mother tongue in the upbringing of the child depends on the proper organization of teaching content and teaching in the national language.

Questions and tasks:

1. Explain the concept of tradition.
2. Write the work of M.Zhumabayev "Pedagogy". His stop commenting on how pedagogy starts with national education, explain ...
3. We are saying that the noble heritage of national spirituality is in the folklore literature, justify your opinion;
4. Write an essay on the topic "Fundamentals of National Education – in folklore".
5. Our peoples' religious beliefs and religious consciousness features;
6. nationalities, using the national game types in the upbringing of future generations features of knowledge;

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§15. Channels of national idea "Mangilik Yel" in Kazakh literature

It is known that his Kazakh literature, together with the Kazakh language, is developing together. It is a way of thinking that is one of the ways in which the literary power of the nation can boost the spirit of the nation, unity and liberation. The National Spirit, the mighty fireworks, creates the foundation for further research in our literature. The ancient literature and the Kazakh khanate, which is the basis of the history of the Kazakh literature with the Turkic peoples today, are reflected in all stages of the literature, which became the country of its own. Independence - the long-awaited dream of the nation to become a reality. And liberation and independence are the sacred amulets of our people. "The unity, the strongest country can not be an enemy or an enemy," said Tole bi, whose wisdom was based on the wisdom of the nation. The power of the country is in unity. This word is our national motto. One Country, One Purpose, One Motherland - is a real prerequisite for our national dream. There is a saying that knowledge gains thousands and exceeds the time that it knows. In the centuries-long sought-after liberty, there were always great people, national intellectuals, who had begun their mission. In this sense, the names of the great people of our nation also need a lot of research ... The spiritual wealth of our people, which has eternalized the masculine images of men forever, contributes to the bright future of our future, becomes the source of our development ... , nationality, belief and love for the nation. ...

The Nation is a nation that has its own state and has a common interest in bringing the nation to the national level, bringing together the masses of people, one nation, one with their land, water, treasury, language and religion, and bringing their consciousness to a united political, social, The most important part of historical tasks is to the intelligentsia.

It is well-known that these are the psalms of the soul, the healing of the soul and the spirit of soul. They did not just spoil their time, but left their tracks as a tradition. From the ancient poems that were drawn from ancient times, the literature was followed by a sample of the following: In order to clarify the reflection of the national idea in the Kazakh literature of the twentieth century, it is desirable to differentiate these features of ancient literature. One of the oldest books of the Kazakh literature - "Orkhon-Yenisei" monuments. If you read the poems of the spirit in this monument, it is clear that your strength and energy will grow and your soul will be filled with a soul and courage. Undoubtedly, these monuments, which have come to the forefront of the spirit of the national spirit, have been preserved in the memory of the people and survived many stories of the millennium. It is also true that the ambiguous Indian motto of centuries-long liberation is being drawn from the great poetry. Their dream is to glorify the nation and to "dwell on the flock of sheep on the sheep" a noble dreams for everlasting people. The Kazakh scientist M.Zholdasbekov, who first considered this "Orkhon-Enesey" monument as a literary heritage, is the power of this poem, called "Maetak-Madak", which is his great heroism and heroism. It is true that he finds and persists. There is no doubt that for many centuries the genealogy has been erased from the eyes of the genes, and has been memorized in gene memories and at the right time, in the depths of the souls of the poets. At the same time, M.Auezov's attention was given to the whole Kazakh copy. "If these monuments are made out of black stone and stiffened, can these pearls

be spoken or spread and not even more complete? ..." [4, p. 243]. The scientist pointed out that the history of the Kyrgyz "Manas" sending. Orkhon monuments - the beginning of the Kazakh heroic epics. Great heritage that formed the tradition of heroic poems. And for the first time - M.Auezov. Finding the nature of these psalms, he says, "How many people are depicted in Kultegin, Tonikak, or Sudja inscriptions? They have various tribes, tribal fighting battles, war pictures, heroic heroes, and chronicle of campaigns "[5, p. 136]. What, though, is the ultimate aim of those heroic poets, is the answer to a free country? The scientist M. Dzholdasbekov believes Orkhon pearls to be heroic, and his main reason is that "Orkhon monuments and Kazakh epos have one idea. It is the idea of protecting its land, its territory from foreign invaders, from outside enemies "[3, 78-79]. And the basis of the idea is country honor. The great national idea of this noble idea is that the people of the nation, the nation, are the power of power, when it is awakened, there is nothing wrong with them. It brings the country from the bridge to the equality, equality of land. And the country always couples with eternal ideas. This creator revives, renews, returns to his descendants, traditionally continues, and puts his own ideas into a reality when it needs a bright idea. According to the famous scientist Alkey Margulan, "The social aspirations of the historical era, the desires of the dreams, the dreams of living in peace are the best wishes of the country" [6, p. 363], and it was evident in the literary works of different eras. And the main object of peaceful life is the idea of "Mangilik Yel". Yesterday the Kazakh nation became a noble hero of courage and heroism in the struggle for freedom against the Dzungars in the time of "preservation of the country" in the era of "drinking water and drinking water in the mouth of a horse". During the period of Russian independence, the sorrows of another sorrow caused the men and women of the country to shed their tears. The bitterness of those psalms has caused a great deal of contemplation of the Kazakh intelligentsia and the desire for political struggle for freedom of the nation. The poetry of the New World awakens the brilliant spirit of the heroic poem. So, what can be the question of whether the Orkhon monuments are the source of the national and eternal idea of the Country? His thoughts in this direction are well-known scientists of the ancient literature. Kelimbetov concludes that the poems "Kultegin", "Tonyakok" are the first examples of heroic poems of the Kazakh heroism and the country in terms of their ideological content, compositional structure, artistic expression "[1, p. 124]. Of course, there were poetic songs both before and after the Orkhon-Yenisei inscriptions. But they have not come to us in full, but the fragment or the legend has become useless. And our eternal ancestors, which made the Eternal Land a golden pillar, have come to us as the Eternal Monument, built on this stone "Kultegin" and "Tonyakok". That is why we accept it as the beginning of a free spirit. In short, the ancient monument, which we are talking about, "There is no hope, no pity, no blessing. But the pearl's golden hoop, the noble handle is someone. As Alma Kraubaeva, a scientist who is studying ancient literature, wrote in the poem, "... the channel of thought - independence and prosperity of the country [8,19]. Here is the immortal heritage based on it. He did so in the future. National idea is a systematic set of national consciousness that determines the meaning of life, nationality and nationality. It is necessary at every stage of the state's development, as it encompasses the great opportunities of social integration, socialization of the person and the state's equality in the world community. Being a system of conceptualized ideas, ideas and

attitudes, the national idea is a broad and compact formula that covers the long-term concept of the state, society, and citizens. The fact that the independence of the Kazakh people is recognized and the roots of the spiritual and cultural roots deeply rooted in the fact that it has gained independence over the centuries from the ancient Turkic civilization, which has ruled half a century. Kazakh ethnoscientists have been studying the scientific principles of the nation with the spiritual values of the nation, especially when the history of the literature, the history of literature is rooted in ancient times. Since 1991, when the country has gained its sovereignty, it has been studying and publishing the ancient Turkic literature and antiquity in the Soviet era. As a result, how valuable the literary and cultural artifacts have been in the history of the Kazakh literature, and the wealth of our national spirituality has expanded and expanded. The history of national speech has been scientifically clarified, and its concept of national idea has come to the forefront of fundamental research at the level of a special theme. Beysembay Kenzhebaev, a prominent scientist, who was one of the first to embark on the history of the Kazakh literature from the earliest times in the scientific circulation of ancient Turkic written monuments, which made it a scientific school. The researcher's articles include: "The Short History of Kazakh Soviet Literature" (1949), "Data from the Kazakh Language History" (1956), "Kazakh Literature of the 20th Century (Pre-October Period)" (1970), "Problems of History of Kazakh Literature" (1973) Literature Chains "(1986) defines the history of Kazakh literature.

The great teacher founded the history of our national literature from the ancient times into the scientific circulation by giving specific themes to pupils Nemat Kelimbetov, Myrzatai Zholdasbekov, Alma Kiraubayeva, Mukhtar Magauin.

The national idea, though not specifically mentioned in antiquity literature, is that of the Turkic Kaganate, which has dominated the whole world, has been laughing at night, laughing at night, sleeping in broad daylight, protecting the spine of the shoulder, It is well-known that he wrote down hearts and sang into his descendants. The reader is well aware of the work of outstanding scientist, Doctor of Philology, Professor Alma Mutabulpovna Kiraubayeva "Heritage of centuries". "In the XIII-XIV centuries many ancient tribes of Turkic-speaking tribes lived together in Kazakhstan, Central Asia, and Volga. At this time, the Turkic tribes are still not individually formed, and the literary monuments that they wrote there are still the common heritage of the Turkic-speaking peoples, "says the scientist in his" Letter of Thanks "(3).

"In the old world, it remains a very interesting epoch for future generations, because it has made all subsequent advances," F. Engels said, in fact, no matter what kind of nation history would be, not just yesterday. However, during the Soviet era, we could not say for sure. Only a few scholars who have studied the ancient literature of the epoch and open the pages of history proved that the history of the Kazakhs begins with an ancient epoch of the past, rather than a modern era. They were pupils of the Beisenbay Kenzhebayev's scientific project, national scholars Mukhtar Magauin, Myrzatay Zholdasbekov, Alma Kraubaeva, and Nemat Kelimbetov. The first chapter of the Legacy of the Stones is called Time Relief. Here is a great social change in the history of the Turkic peoples of Central Asia, South Siberia, Central Asia, the Caspian, the Lower Volga, in the history of the XIII-XIV centuries, and the fact that they were dubbed by the Genghis Khan, data recording.

In the cities of Deshti Kipchak, it is also proud to say that there are shops, metalworking shops for trade, industry, products and jewelry, sewing, silk fabrics, gold and silver, crockery, and leather goods.

"Before, it was a peaceful, free country,
The place where educated people lived.
Here is a poet who wrote "Strengthening"
The scholar, who made the "Kiyadya" lighten,
If we were born again,
We would only be born in this Sheykh ... "

The literary texts in the ancient record of the historical events of that period deepen our history. The ornamental patterns of 16 different handkerchiefs found in excavations were found in Otrar, which was built in the western part of the Golden Horde by the Sairam, Suktent, Ulkenk, Jent, Barshynkent, built on the tracks of the caravans of China, Mongolia. The author wrote: "... New construction, mosques and madrassas are built. Archeological finds revealed the remains of beautiful cows. " The scientist promotes every historical document, honors the nation's dignity, sows seeds of national idea, consciousness of generations.

The scientist, the founder of the national archaeological science, the scientist Alma Karabayeva, scientific worker Alkey Margulan wrote in his work "Ancient Parables:" ... According to history, one of the most picturesque towns of Oguz - Barshynkent. Famous scientist, famous in the middle of the 13th century, was the wife of the famous Alpamys batyr, Barshyn Sulu (Gulbarshyn), and the poet Hissamad Dinshynshin. It is one of the most famous pieces of the Khork and Abunasir al-Farabi slices. He writes his great works in three languages (Turkish, Arab, Persian) and makes them successive generations ". The comparison of the social, historical and cultural significance of the cities of Ouz tribes compared with the cities of Balasagun, Almalyk, Kashgar, Samarkand and Tashkent (A., 1985, p. 190). It is known that these valuable books, which were not widely disseminated during the Soviet period, were familiar with the ancient scholars of ancient literature, ancient historical and cultural heritage. As a result of the archeological excavations carried out within the framework of the state program "Cultural heritage", where the Kazakh people gained their sovereignty, many ancient cities and historical monuments were discovered.

So let's go back to history. The land is large and spacious, the darbond is in the mouth of the bite in the riches of the field. The hands of the detainee are gone. The blood of our great sons and daughters was poured out to the ground. It is also evident that Kazakh excavations, artifacts, jewelry were on merchants of the Great Silk Road countries. After all, the economic status of the Golden Horde state was primarily related to trade. The famous Turcologist VV Barthold, a researcher on the Middle Ages, says: "The Mongolian Empire was influenced by the Muslim traders operating under the trade relations between Mongolia and China." (Barthold VV Sogenenia, Volume III , 1965, pp. 230).

In fact, trade was a link to all the relations of that period, culture, economic, social, domestic growth, prosperity. For example, in 1246, when Pope Carpini, the ambassador of Innocenti IV, who was in Kukik Khan in Karakorum in 1246, left unforgettable memoirs for the history of Central Asia, Rubyuk of Ludavik who was in Mongolia in 1255, and also writings by Ibn Batuta, Tsegalotti and other travelers

to Golden Horde . Through their memories, many of the historical cities in the Kazakh steppes began to recognize that civilization had gained popularity.

As a professional, Al-Farabi's philosophy, music, astronomy, mathematics, linguistics and poetry are a spiritual phenomenon during the Renaissance's epoch. It was a revelation that needed to have the courage to speak up.

He also reads astronomy through Euclid, Ptolemy, and Greek physicians, Hippocrates, and Galenians. Farabi's analysis analyzes Aristotle.

We are fully aware of the fact that Alma Koryubaeva, a prominent scientist, has targeted and deserves the idea of national literature in his works of ancient literature. The great scientist, who has studied the history of his nation, the pearls of his mind, and the national pride of mind of many generations, who have greatly appreciated the national idea, are always honored. It is nationalism that has protected the interests of the nation. And its place is earth, language, education. Alma Kraubayeva is a teacher, a scientist who made these conclusions to his students.

Literary critic Nemat Kelimbetov wrote in his work "Literature of Ancient Period" (A.: Atamura, 2005./336). He thoroughly analyzed the ancient Turkic literary works from the epoch of the Saka and the Huns, from the period of the Kazakh khanate. Talking about the existence of meaningful, linguistic, fashionable, and stylish similarities between ancient Turkic heroic epics and Kazakh heroic poems, the art of Kazakh art is a study of the artistic tradition that has been continuing for several centuries and is continuing for a while.

N.Kelimbetov "Kultegin", "Tonyykok" in the Turkic Khanate of the VIII century, which is the root of the Kazakh literature, is called "Altyn Er Ton", "Chu Batyr", "Attila", "Kok Bary" and "Ergenekon" has long studied and published in the scientific circles many stories, novels and traditions in stories, some fragments, fragments, some of them. Academician DS Likhachev states, "... It is possible to disclose the mystery of many things by means of imagining a scientist's imagination. Science is not restricted to rare facts. After all, historic life is richer and more diverse than data. " The author draws attention to the fact that the ancient epochs of the ancient Saks created by various myths reflect the heroic stories, traditions, world outlook, lifestyle, and bring the folk epic heritage to the tradition. It is a distinctive feature of the researcher's research. A number of emotional moments representing a heroic country in ancient writings, inspire inspiration through rhythm, art, harmony, artistic detail. Particularly in the chapter on "Tomiris", the researcher appreciates the role of the well-known historian Herodotus in the history of the Kazakh literature, which has come to the episode through the multi-volume book "History". King Cyrus of Persia In 539, when the conquest of Babylon and the Saka, the queen of Tumar, the only son of Sparappus, was captured by the cunning drunkenness, the brave Sparappus,

The courageous qualities of other historical figures of the ancient Turkic people, who gave a powerful impression to the work, are reflected in the research by the inspiration and encourage their readers. Tomiris, the first female king of the massagetian tribe, who lived in the sixth century BC, pays special attention to the fact that historical value is dominant than the storyteller's narrative, which describes the murder of Czar's son Cyrus, the founder of the Persian Empire.

The talisman of the first commandant Tomiris studied and studied as the best example of a woman who loves the nation and wants peace. When he learned that

Cyrus was slandered by his son, who had rejected the offer of Cyrus himself, the researcher, who was thinking of the tragedy, made scientific findings about the origin of the national idea, the independence of the country. Based on the historian Geradot's words, "This battle is the most cruelest thing in the world, which is the most cruelest thing I've ever known," says the researcher, comparing the plot with the story. The history of the epic is closely linked to the idea of today's independence. This allows theoretical analysis of the substantial formal properties of the exhibits.

In Orkhon's writings, instead of saying that Yolltegin was "human beings," the "people," "the civil sons," were all focused on the common goal of calling for freedom, liberation and independence. For example:

All Turkic people say:

"As for the people,

Where is the country now,

People are looking for, "-

The word "son" means all boys. The boy's son, who was about to assimilate his brother, said:

"Seeing my eyes,

The scientist did not know the intelligence, "-

He gives the sadness of his words to the meaningful meaningful poems.

In this regard, the researcher teaches: Another characteristic of Kultegin and Tonyukak is that of the Emphatic rhythm, such as empathy, loud applause and exaggeration in the opening and final sections of the psalms. It is difficult to realize that it is designed to stimulate the reader's feelings and to make it faster ", - explains the poetic power of the work. Here is what we see here as the basis of the national consciousness, the cradles of the greatness of the struggle for the nation, the blessed paths.

The poet describes him as follows:

"I'm sorry.

The golden substrate is over,

We have crossed the Irtysh river,

Why do we run away?

Why Are We Afraid? "

The researcher gives a national spirit, with the dreams of the poet, with a gentle voice, with a loud voice. In addition to being a common artistic phenomenon inherent to all literary heritage at that time, it is also an effective way of bringing the empathy rhythm to the country and inviting the country to courage.

Further, the researcher analyzes and analyzes the heroes of the heroic heroes who have defended the freedom of the Kazakh people, following the artistic tradition of the poetry, with the subsequent categories of innovation in the heroes of later batyrs. For example, the Kültegin depicts the tone of the Tonik as a national leader who cares for the country:

"I did not sleep at night,

I did not sit in the afternoon,

I have poured out my red blood,

I dropped the black leather.

I did not spare my strength,

I've been walking for a long time. "

The fireworks here show the general picture of the Turkic people - the fierce nature of the Tonik, and their determination to go for some heroism. The researcher is an example to the younger generation of the legendary heroes of ancient Turkic tribes such as "Oguz Kagan", "Attila", "Kokbary", "Ergenekon".

BukharZhirau's continuing artistic tradition and linkage with the tone of the country's way of thinking and the policy of the Turkic people on the preservation of the enemy from the enemy, the example of the methods of his commanding succession to the next generation:

High mountainous
The benefits of the wax,
Deeper
Tobyll industry,
Suitable for lizards
The Spear in His Hand

The head of the nation must have a dream to keep the nation united.

The researcher warns that the Turkic people, who form a common commonwealth, common interest, common will, are common history, common language.

As Kultegin notes, the Turkic people, who walk around the vast steppes and live freely and do not give up their chests, have been in full harmony with the natural environment, as Kultegin's writings say, "The power of Elteriskagan, love for his country brought to Kultegin's khan with mother's milk". The stepfather contrasted with the text in the text, which is as tolerant and straightforward as it is to grow in freedom without any limitation, indifference.

So, the poetry, the artistic heritage of the people is the great story of that nation. Undoubtedly, the poems of the poets who longed for their dreams and freedoms through the life of the heroes of the ancient epic poems, reflect the patriotism, the love of the country, the national idea.

"The Revolution creates intelligentsia in the minds of the people, and people carry it out in barricades," said Polish great composer Frederick Chopin. When he was abroad he began a fight against Russian colonial fighters in Poland (1830), and his friends objected to the fact that not every sentence that you wrote was the same as the one shot by an enemy of Poland.

Indeed, the Russian composer A. Rubinstein called Chopin "The Polish Revolt of Eolas", and Nicolaus 1st Tribe: "A Gun with a Flowerpot". All these are justified by the idea that artwork, fireworks and flaming poems, heroes and heroic deeds are the basis of the national consciousness, the origin of the country, national and patriotic values.

The main scientific principle of this work is how to use the field in the art of the subsequent heroic poems of the artistic tradition, which was systematized in the "Ancient Literature" and accumulated in ancient epics. For example, as Bubbles in KoblandyBatyr tell Koblandy:

"Are you saying that the country is an idol,
Did you say that you are a lake ... "

As in ancient literature, the heroic spirit of the spirit in later fiction has also demonstrated that our country, our dwelling, is a country of freedom, and that it is eternal values that are not old-fashioned.

In the chapter entitled "The Literature of Ancient Literature", "Buminkagan, Ishtemkagan", the composer of the world, who analyzed the work of the founders of the Turkic Khanate, wrote the poems of the Huns - "Oguz Kagan", "Attila", "Kokbary" and continuing in the collection of "Avesta" in the collections of artistic traditions, the continuation of novelty, their sophistication in the courage of the people, the creation of the image of heroes, the authenticity of the national spirit are studied in different literary methods by comparing them with the skill.

In the chapter entitled "Literature of the Islamic Literature", the author describes the peculiarities of "ethical and didactic poetry" by representatives of this era - Abu Nasr al Farabi ("Middle Ages scholars comment on Al-Farabi"), Mahmoud Kashgari (" "), Joseph Hass KhajibBalasagun (" KunbatuShalik "), Ahmed Yigalanek (" Hibat-iAkhakaik "), Suleiman Baqqani (" The Book of Baqqagani ") and their historical value, literally, conducts theoretical analysis. The great work of the great nation is illustrated in detail in the study.

In the third chapter, "The Literature of the Golden Horde" - detailed historical and literary information about the life and stories of Saiph Sarai Khorezmi, Kutb, Durbek's life. The works of each of them are widely described and presented as an artistic degree.

The fourth chapter is called "Historical genealogy and artistic tradition".

Here are the main points of this chapter about AbelgazyBahadur Khan, "Shezhire - i Turk", KadirgaliZhalair, "Jame - At Tawarikh", Zahiriddin Muhammad Babir "Burdimere", Mohammad HaidarDulati "History - iRashidi".

The four-volume works of the great-great-great-great-great-great-great-grandfather, whose life and work are described, are artistic, and are scientifically analyzed.

The abundant literary heritage of the Kazakh people - in particular, poetry, especially poetry and poetry poetry. The literary heritage of the ancient epochs of our era, which lost its originality, lore and essence of the oral tradition, and the poetry, poetry such as Asan Kaygy, Kaztugan, Dosparambet, Markkaskara, Tatatkara, Shal, who lived in the XV-XVIII centuries, undoubtedly sowed the idea of the idea.

It is well-known that history, known as the founder of the fox, is known as the keeper and protector of national values - all the master and poet our poetess, who sings the words of truth. In their honesty, the virtues of the bride, from generation to generation, have long been known to the world of our national identity, which has long sought freedom.

Thanks to the artifacts that Suk, Hun, Ancient Ruins, and the artifacts that our ancestors had enjoyed during the Kaanu era, the collection of customs is based on the basic principles of our country, nationality, national ideas. The history of folklore, folklore, ancient literature is a timeframe for the modern world of poetry and renewal in the XXI century. It creates the opportunity for today's generation to create a system of thoughtful images, a spirit of ruin and fire.

The main subject of research on ancient Turkic literature is independence and national idea. His greatness is not lost in the national consciousness, the spiritual backbone of the country has been transformed into artistic thought, the ancient heritage - the country of the country.

The issues of national idea, national consciousness and political activity, which are widely spread in their works, have given a new meaning to subsequent literature

and become a source of political awakening of the nation. The fact that the problem of national idea in the Kazakh spirit has been widely used in the artistic expression of art is undoubtedly influenced by the introduction of ancient literary heritage and literary heritage of the Middle Ages. This literary process, the samples of national sciences, sparked a breath of spiritual life.

Indeed, literature is the national spirit of the whole nation. And national consciousness, the source of national knowledge, is the wealth of the nation that has been in existence for centuries: art, tradition, life - tradition, religion.

The first chapter of the collection of scientific and literary articles "The AsylZhularlari", published in 1990 by the well-known scientist, Doctor of Philology, Professor MyrzataiDzholdasbekov in the volume of 347 pages in "Almaty" publishing house is called "Ancient Literature". Here you can find information about the origins of the Kazakh literature, Orhan monuments (VII-VIII c.), "The epoch of Orhan monuments, historical truth in it", "Orhan monuments", "Genre character of Orhan monuments" and "Korkyt" grouped articles separately [3, p. 85].

The scientist who translated the ancient literary record into the Kazakh language and introduced it to the scientific circulation, proves its similarity to epic artists, and poetry and poetry are the artistic unity created around a particular theme, event. Although it is stacked on a stone, it also draws attention to the fact that there is a thought, image, figurative language, a template. A great deal of inspiration is that the great feelings of such great feelings as the national feelings of heroes, the protection of the homeland, the sacrifice for the people, and even the fertility of the ancient literature.

There is an extensive school of Kazakh speech art, which is a heritage from the ancestors. One is a genealogy, philosophical, genius school, deeply entangled in life. The second one is the school of dervish zhyrau, which, before the death of the deceased, denied it. Especially in each of those stones there is a national spirit of the people. We can see that the Orkhon era campaigns and armed conflicts, the thousands of people and the epoch of the epoch, are being enriched and prospered by their own rhythm, pattern, imaginative style, and thoughtful tradition.

The poetry "Korkyt (8th.)", "Legends of Korkyt and Korkytzhyrys", "Bulyashzhyry", "Bamsy-Beyyr" and "Oguznama" (9th), their content, idea, language and artistic properties are managerial in the context of historical knowledge. The essence of the national sentiments and patriotism of the epic heroes, the essence of the love of the virtue of love for the country's independence, are explained by the author.

The author describes the greatness of Korkytzhyrau, his mastery, his artistic qualities, professionalism and folk traditions in the Oguz-na-Tama tradition, which is considered to be a common language among all Turkic-speaking peoples, as well as the national traditions of Kazakh national traditions. and narrowly describes it.

In short, the deeply rooted researcher of the Orkhon-Enesey writings proves that he is the heir of this ancient sculpture, which is the Kazakh identity, through the level of formation and development of artistic, imaginative, linguistic, cognitive-philosophical ideas inherent in national traditions and Kazakh art.

In any case, it is a great achievement for Alash people, when every nation has a great civilization only when it has its own history, with ancient stories about Kazakh culture and spirituality and the world's people involved with the whole scientific knowledge of history.

Questions and tasks:

1. What is the wisdom of our ancestor Tole bi?
2. Narrative about N.A. Nazarbayev's work "The Grandfather's Grandfather"
3. Heritage of the Kazakh scientist M.Zholdasbekov, who first considered the Orkhon-Enesey monuments as a literary heritage.
4. BeisenbayKenzhebaev's scientific legacies, the national idea of which is the history of the history of Kazakh literature.
5. Name the national pupils of the BeisenbayKenzhebayev's scientific project, and what are their works?
6. What is the main scientific principle of literary critic Nemat Kelimbetov's work "Literature of ancient times"
7. Be a part of a famous scientist, Doctor of Philology, Professor MyrzataiDzholdasbekov's monograph titled "Asyl Kanallar", published in 1990 in Almaty (347 pages of the "Zhazushy" publishing house).
8. Explain the greatness of Korkyt zhyrau, which is considered common for all Turkic peoples?
9. Orhon-Anne's Warriors-What Can You Do About It?

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§16. Independence is the most sacred and main value of Kazakhstan

Throughout centuries, we have gained our independence through the struggle for independence, the struggle of the nation, the strongest backbone, and the new ways and the ways to live in the dreams of the people. Kazakhstan has experienced a number of historic times during the great era of centuries. The world recognizes Kazakhstan, which has become a political, well-arranged colonial oppressor and has broken a stronghold of Soviet rule and has a large, stable, strong state.

Independence of Kazakhstan has opened up opportunities for free and independent choice of its destiny on the basis of its own right to self-determination. Independence - is the basis of the language, traditions and culture of the people, implementing the centuries-old dreams of our ancestors about the formation of statehood, the interests of the people of Kazakhstan.

Looking at the way of formation and development of the independent Kazakhstan, we see that there was a really important event for the country's brilliant future. At the same time, the representative of the local people came to power at the same time as the Soviet Union still had a terrible blow. It has encouraged the efforts of the country. In fact, it was the time when all the member states of the Union, ending the end of the 80's and the beginning of the 1990s, had been desperate for years and had been set free for a long time in a single system.

In short, it was a time of great tension for Kazakhstan as well as in other post-Soviet countries. When the ideas of society, such as reconstruction and social modernization, are being developed, people have become aware of the leader who can do that work.

Later on, this event led to another historical event. On October 25, 1990, the deputies of the Supreme Soviet of the Kazakh SSR adopted the Declaration on the sovereign state - the founding document of the country's independence. It was a historic day in the history of the country's independence, which was officially declared a public holiday.

The Declaration on State Sovereignty of Kazakhstan is the first legislative act of the country, which became the basis of the Constitution of the country. This document states that Kazakhstan has been declared a sovereign state "to be an independent entity of international relations, to set foreign policy in line with its interests, to participate in the activities of international organizations". Then, on December 16, 1991, Kazakhstan proclaimed its independence. Thus, a new state emerged on the world map called Independent Kazakhstan.

N.Nazarbayev was elected as his first President. Thus, the decision of the XV Plenum of the Central Committee of the Communist Party of Kazakhstan made radical changes to the Kazakh society. The Decree "On Closing the Semipalatinsk Test Site" on August 29, 1991, became one of the first decrees of the President Nursultan Nazarbayev signed after the first president of the independent Kazakhstan. This historic decision of the Head of State, the brave step of which has become a historical fact of the world and the essence of our national pride today.

Kazakhstan voluntarily abandoned its fourth largest nuclear arsenal in the world. Also, Kazakhstan was one of the first CIS countries to join the Treaty on the Prohibition of Nuclear Non-Proliferation and the Comprehensive Nuclear-Test-Ban Treaty. Our state clearly and honestly expresses its commitment to security in the region and in the world from the very first years of its independence. All such

decisions and steps of Kazakhstan are respected by the world today. Then in May 1993 by the initiative of the Head of the state was passed the law "On justification of victims of mass political reprisals".

In this way, our state justifies the history of those who have been sacrificed for the sake of freedom and independence of the country due to the system of the Kertterpea system.

Of course, it was not as easy for Kazakhstan as in other countries of the Soviet Union, in the early years of independence. The population has not adapted to market principles at once. The economy of our country, which was adapted exclusively to the production of raw materials, but was hardly able to produce it, fell sharply. Inflation slows, and the unemployment rate has slowed. On the shelves' shelves there was a shortage of consumer goods. In the nineties, the beginning of the 1990s was a constructive period for Kazakhstan both economically and politically.

However, thanks to the strategic direction of N.A. Nazarbayev, multinational Kazakhstan was not allowed to overthrow any major conflicts. Having found peace and prosperity, our country has strictly adhered to the principle of "economy and then politics" and developed and implemented a unique model of development. At first, efforts were made to uplift the country, restore and intensify the economy. Political reforms in the society were sequentially carried out.

Thus, as a result of fundamental reforms in each area that is compatible with one another, Kazakhstan has been firmly convinced and firmly convinced of the stagnation of the 90s. And, after the twenty-first century, our state has embarked on a path of development thanks to its well-established economic system. The reforms in Kazakhstan's economy and politics began to be recognized not only at the regional level, but also internationally. The Leader of the Nation promotes the ideas and initiatives of contemporary importance in ensuring the security of the region and the world, and promotes them in life.

In general, whatever Kazakhstan's initiatives have been preserved in the memory of the public. Kazakhstan's achievements in various spheres of life have led to the fact that our country has become one of the leading states in the CIS today. Moreover, taking into account the country's efforts to democratize society, the European countries have a great window.

Today, there are countries that have a world-renowned capital such as Astana, with a sense of unity, unity, friendship and prosperity. Our country has never been forgotten about its accomplishments. Under the leadership of the President, a brisk walk to a bright future. It overcomes the current crisis of the world effectively. This is not the case with the international experts themselves. Apart from economics and politics, our spirit is reviving and "our dead resurrection is getting revived."

Due to independence, the people have come to terms with the source of their fate. Our new generation knows our history, grows up with our national traditions and customs. Thanks to our independence, the problem of the Kazakh language, which has been recognized by the Soviet Union as a state language, is gradually solved. The nation-forming nation - the Kazakh population is about seventy percent of the population in Kazakhstan. The most important thing is that the country is quiet and inner.

We are confident that the Mangilik Yel'snational idea has been revised in today's society - the Mangilik Kazakhstan project - a new era in the history of the country, a perfect and harmonious way, to appreciate the great work that has been

done over the years of independence of the country and to focus on the country's indefatigable and eternal path. you can say. The Message The main document of joining the ranks of the 30 most developed countries of the world and called "Eternal Kazakhstan" for 35 years in the Strategy "Kazakhstan 2050" has also strengthened the confidence of the country in the heart of each compatriot.

Announcing the message, the Head of State has emphasized that the countries, which plan to bring their future, to the highest level of development, will be engaged in the development of large-scale long-term strategic programs and economic growth (for example, China, Singapore, Malaysia, Turkey etc.). Today, I think only about tomorrow, and that one day life-style thinking, from the point of view of interest, is a modern world of development and a viable life in the competitive environment.

Now let's talk about the first value in the Message. It is the independence of Kazakhstan and Astana. Undoubtedly, the main value of our country is independent, because of the fate of many historical events and the peaceful settlement of today. It would be just as if we were to analyze our past history. That is why it is most appropriate that the leader of the nation, choosing the path of eternal life, be the most important and primary value in the great direction of our people.

Independence of Kazakhstan is the formation and development of the Kazakh state with more than a century of history, its achievements and achievements. Independence is not only the life of today but also our future tomorrow - the future of Kazakhstan, its possibilities and goals. Independence is the answer to your own destiny.

The 25th anniversary of the noble dream of the Kazakh people, which is in demand for freedom, is in full swing. In the course of this constructive period, it was a difficult task to preserve the country's country, to overthrow the nation, to justify the people's trust. At that difficult time, the leader who looked at NANAzarbayev, embarked on a serious policy, stirring the country and its people.

Independence is the great happiness of God for our descendants, the eternal value of our people. We have achieved all the achievements we have today through the Independence. For twenty-five years, we have done a lot of work to improve the welfare of the country, to revive our original culture and the state language. Education, science, health, and sports are developing in the country. Independence is our main asset, our priceless value. The new era in the history of the young state begins with this independence. The creation of the epic is associated with a dynamic and dynamic development. That is why independence is of special importance.

On December 16, 1991, the Constitutional Act on the Independence of the Republic of Kazakhstan was passed away, a legal, political and ideological document reflecting the fundamental principles of society, human rights and freedoms, property, political pluralism and separation of powers. These fundamental provisions laid the foundations for the Constitution. This unique day for the citizens of the country is the end of the old history of the country's history and is a sign of the beginning of a new stage in development of the Republic.

During the years of independence of the country we have been able to achieve world-wide recognition and political, economic and social success due to hard work and constructive policy of the Head of State.

Currently, the Republic of Kazakhstan has become a perfectly independent state. The country has undergone radical changes in the broad historical context. 2 bicameral parliament was established, the basis of the judicial system was laid, the

new capital was built. The Armed Forces, the Republican Guard, the Border Troops and the Navy. Kazakhstan has voluntarily refused to use nuclear weapons on its territory and declared itself a nuclear-free country.

The international policy of the country was aimed at achieving a worldwide guarantee of sovereignty and independence of the state. Scalable and productive work has been done. More than 120 countries officially recognized Kazakhstan and established diplomatic relations. Kazakhstan is a full and active member of the United Nations and the Organization for Security and Cooperation in Europe, and our country is the most authoritative international organization such as the European Union, the European Bank for Reconstruction and Development, the International Monetary Fund, the International Atomic Energy Agency, the Red Cross, UNICEF and UNESCO organizations.

Every year the President's Addresses to the people and the adopted state programs and strategic directions are aimed at improving the lives of ordinary people and strengthening our independence. All these measures are aimed at strengthening the independence of the country and protecting the rights and freedoms of the citizens, the modern education of the younger generation, and the further improvement of welfare of the people.

Speaking about independence, it is impossible to mention the capital of our country - Astana. Today, these two concepts have become a valued conceptual idea. The whole world, with its admirable admiration of the backbone of our capital, is unique in its message to the President, in line with the notion of independence. Let's talk about our capital Astana.

Astana is the main city of the country, a young city, recognized by the world. In the XI-XIII centuries of our era the Kypchak tribes moved to Arkady. In the last century, archaeologists have found the ancient city of Akmola. Bozak is just 15 kilometers from the modern Astana. The town was flourishing in the X-XII centuries and became one of the shopping centers along the Silk Road. Also, Bozak was the capital of the Kipchak rulers. Therefore, our President's choice of Astana on the Arka breast was not accidental, but rather the history and the future. When the city of Akmola was built in 1996, most of the public was skeptical.

However, on June 10, 1998, independent Kazakhstan demonstrated the name of Astana, a new and young city - Astana. The only sons of a sovereign country, who had come to their senses and wounded, were working hard for the future of the Kazakh people. There are wise words in our nation that "if the head is hard, the leg is sweet". Astana developed and prospered. Our capital is bright as a star. The capital of our capital has entered the path of development every passing year, equal to each passing year.

In 1999, by the decision of UNESCO, Astana was named "The City of Peace". Astana is an architectural masterpiece. The most amazing and beautiful tower in the main city - Baiterek. The tower has been a symbol of the country, which represents the concept of support, support, shelter and shelter. Our thriving capital, transformed young town, is a wonderful example of country and integrity. Love is love, the light that is from God, the mind. Astana is the world of Kazaks, it is worth the effort, "says K. Abyldai, Astana - the great feat of the Nation. Creation of a wonderful city by Nursultan Nazarbayev, the wise man who looks forward to the future of the younger generation, is a unique landmark.

The capital of each country is the passport of that country. The statement of the Head of the State, "Looking at his capital and recognizing his country," has a profound meaning. NursultanAbishevich in his book "In the Heart of Eurasia": - cities will be their destiny like people. Each of them has its own name, unique biography, unique features and attributes that are unique to the world. "[1,49, 36b]. British newspaper "The Sunday Times" published on February 20, 2005: "The scale of the work in Astana is unbelievable. It is necessary to have President of Kazakhstan NursultanNazarbayev to implement it ". Thus, dear Astana is the historical signature of the President. "We have laid the foundations of the new capital.

It is a city that has long ago been dreamed about freedom. It is a city that has been in our path for fifteen years and today this road is just beginning. It is our way, the way of Kazakhstan, "NursultanNazarbayev said. The path to Independence of Kazakhstan, nevertheless, is never the same with the fate of the capital with the fate of the people, the heart of which is the head of the Nation. In the future, a giant city like Astana will become the eternal home of the Kazakh land.

In addition, Astana is a unique city with a golden page in the history of a young independent state. As you know, in the mid-90s, President Nursultan Nazarbayev decided to move the capital from Almaty to the south of the country in an unexpected place. Soon Astana has become a turning point of economic, political and cultural life of the country. Nowadays the population of the capital exceeds half a million. According to the 2014 data, the population of Astana is 538 thousand 300 people. According to calculations of the research group of the Kazakhstan Institute of Management, Economics and Predictions by 2030 in Astana, 1 mln. There will be 200 thousand people.

Certainly, the modern architecture of modern Astana has opened and they have changed the city's awareness. Foreign architects, leading construction companies were involved in the design of the facilities. The development of the design base of Astana was made by the design institute, created in 2000 - the State Enterprise "Astana Master Plan". In 2002 a Decree on the establishment of the special economic zone "Astana - New City", which created a favorable investment climate and attracted private investors. Great attention was paid to the creation of the master plan of the capital.

Two general competitions were announced for the best overall. Russia, Italy, Japan, Australia, Germany, Turkey, Poland, Uzbekistan, Belarus and others. creative teams and masters of the countries.

The winner was world-famous architect and master theoretician Keisha Kurokava. As the basis of the development of Astana, he got the ideas of semiados, metabolism and abstraction symbolism. For the Japanese architect, the city is a living organism that beautifies the local landscape, which is perfectly harmonized with the environment. This idea coincided with the capital, which is on the shore of Ishim. At the beginning, the builders were tasked with constructing an architectural, light, harmonious and comfortable structure.

The best practices and traditional achievements of the world were used to build and renovate the city. First of all, it is necessary to overhaul the former central streets of the city and to comply with the status of the capital city. This task was to use more colorful colors when performing the work. In the second place, the construction of the special administration on the left bank of Esil began.

More than 200 objects have been registered in the Special Economic Zone (SEZ) since July, 1 of the last year. At present, on the left bank of the Ishim River there is a Republican scientific center for children and mothers on 500 places, a children's health center for 300 places, a Republican Neurosurgical Center for 160 beds, an emergency medical center for 240 beds, a diagnostic center for 500 seats, and a cycling track for 30 thousand spectators. a stadium and a concert hall for 3500 people and many residential buildings, etc. is moving.

Just a few years ago, Akorda's map had many other strategically significant objects, including the President's Residence, the Senate and the Majilis of the Parliament, the Ministry of Transport and Communications, the Ministry of Foreign Affairs, the Supreme Court, the National Library, the Cardiological Center and others.

At the same time, Astana politicians, sociologists, public figures and architects are also interested in the rapidly growing population. Therefore, foreign architects also contribute to the private facilities built in the capital. For example, you can get two projects by Norman Foster, a master in building in Astana. The first is the Palace of Peace and Reconciliation and a shopping mall "Khan Shatyr". This object was built on the basis of the great traditions and culture of great nomads.

The Palace of Peace and Recreation consists of 25 floors. Its total area is 25.5 thousand square meters. The buildings of architecture, such as the Palace of Peace and Co-operation in Astana, are not available all over the world. Certainly, there are buildings that collect different religious traditions under the same roof, but the difference between the Kazakh Temple and the Temple is the only platform for effective dialogue on the basis of mutual agreement. It is reasonable to assume that representatives of different world religious traditions will take part in this event at the Cultural Museum, the University of Civilization, and the Opera House for 1,500 seats. Four strong supporters of this glamor are symbolic "world hands".

It means the will of the religious reconciliation, the will and openness of Kazakhstan. The Pyramid links the right bank of the left bank of Ishim. Steel, aluminum, many special glass structures, technical gigantic ideas, innovation in architecture - make the building truly miraculous.

Entertainment center "Khan Shatyr" will be one of the most wonderful places in Astana. A beautiful 200-meter-high building will be built, as it will take the north side of the axis of the new city. As the name implies, the khan's tent with the hands of a nomadic giant before the residents and guests of the city will open their doors and amaze the majority. The uniqueness of the architectural-construction concept is to resist the harsh climate of ancient Sary-Arka. There are several natural landscapes in the capital's new entertainment center. Light, humidity and temperature are monitored throughout the year and the weather becomes a great place for people in the harsh city.

When you look at the staircase with a green staircase, the climate zone is inevitable. The natural light surrounding the structure of the latter-type building has been enlightened by the light.

The Astana-Baiterek monument is a symbol of a golden gale and its 97-meter height, a three-dimensional interior design that is well-known outside of Kazakhstan.

It is distinguished by its iron, glass, concrete, architectural distinctive design, and its versatility. The height of the metal structure is 105 meters, weighs more than 1,000 tons, and is set on 500 piles of ground. For the first time in the world, such a "record" raid has risen to 22 meters in diameter, resulting in the sun's rising tide of 300 tonnes of "hameoleon" glass.

Astana-Bayterek, the city's brightest reflection of the modernized capital, symbolizes the architectural renewal, symbol of Astana, symbol of Kazakhstan. Ethno-memorial complex "Atameken-Map of Kazakhstan". Kazakhstan is vast. But it is possible to see it as a palm, to see the history of its architecture and its place, to feel your childhood dreams on the ground and to feel like a fairy tale in the ethno-memorial complex. The project was implemented by attracting well-known architects and designers in "KazDisin". The smaller version of the popular Kazakhstan, embodied in the nature and humanity, has a total area of 1.7 hectares - two football fields. The Alley of Heads of State is connected with the monument to the victims of political repression in the near future. On the map there are 14 oblasts with republican significance, Astana, Almaty.

Tourist routes of Astana are growing day by day. One of the first five-star hotels in Astana, built on this road, is Intercontinental. The hotel was built just two years ago in June 1998. The total area of the building is 47 thousand square meters.

L.N. Gumilyov Eurasian National University, which is a symbol of Eurasianism, is located in the center of the capital on the most fascinating pages of Astana. At the initiative of the Head of State N.A. Nazarbayev the university was named after the famous Turkologist Lev Nikolaevich Gumilev. The university hosts international scientific forums. The Head of the State, the Head of the Government and prominent scientists and public figures are meeting ENU. The Pope John Paul II is the guest of ENU, the world's largest man.

The Presidential Cultural Center, commissioned in 2000, was one of the scientific and spiritual centers for Astana residents. The Presidential Cultural Center includes a library with 570 thousand books, a concert hall for 400 seats, a museum of Kazakhstan and a workshop. The total area of the building is 15 thousand 500 square meters. Kazakh state academy of music, similar to piano, alternating with black and white in cultural and spiritual life of Astana. The author of this unique architecture is Sagyndyk Zhanbolatov. A circus building depicting another flamboyant bowl of Astana. The author of the project is Kazakh architect Tulegen Abdild.

The population of Kazakhstan has increased four times in the last two or three years. The economic part of the city accounts for 2% of GDP.

Today, the capital has friendly relations with more than 20 countries around the world with six regions of Russia. Astana entered the largest cities and the Assembly of the International Capitals (IAG). At the moment at the initiative of the Head of State with the participation of famous architects of the world from July 10 to September 10, 2017 in Astana, the city of Astana is implementing a series of events dedicated to the theme "World Energy for the Future", at the highest level, to host the International Exhibition EXPO-2017.

Questions and tasks:

1. When did the deputies of the Supreme Soviet of the Kazakh SSR adopt the Declaration on the sovereign state - a document that laid the foundations for the independence of our country?
2. One of the first decrees that N.Nazarbayev signed after the first president of independent Kazakhstan - what decree, what is your opinion about it?
3. What kinds of project have been built by Norman Foster in Astana? On what basis are these facilities built?
4. What is the opinion of NursultanAbishevich in his book "In the Heart of Eurasia" about Astana?
5. How many people will live in Astana according to the 2014 data, and what are the forecasts for the future?
6. What is the symbol of Astana-Baiterek Monument? Its metal construction height, weight, diameter, how many meters?
7. How many tons of lightweight balloon "hameoleon" made of sunlight?
8. What kind of buildings is included in the Presidential Cultural Center? What year was it used for?

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§17. National unity, peace and harmony in our society

The Kazakh people are a wise, kind people, who are able to put pressure on the representatives of any national who needs help. It is clear that tomorrow's future will be bright and strong, if the older generations can absorb such virtues of our nation to the younger generation. Here is the sacred value of the President's Address.

The Kazakh people are numbered for centuries it has struggled for its sovereignty and independence. Thanks to its best qualities: the unity of the organization at times of danger and the willingness of the organization to live in peace, harmony and good neighborly relations with other nations, it can not remain under the influence of history but preserve its independence, independence and restore its state. vision Therefore, our main goal is peace and prosperity of our multiethnic people, who have a solid harmony. Keeping our Holy Independence strong.

If the national unity of our nation does not shake, and our nation keeps its traditions and pure language, we will be the eternal country, the key to our victory. This is our main asset. The spirit of a free people can solve any problem and find its place on the world level.

Unity is an important ethical concept in the traditional world outlook of the Kazakh people. Unity is a sign of solidarity, harmony among people, a sign of being a country. It emerges at the juncture of a certain group, the collective, the people, the common goal of the human race, the ideals and interests. The people and the people of Kazakhstan believe that the place and importance of unity in everyday life is "without one's existence," "bottom of unity - abundance", "sixths go into the mouth, and all four come in the hill." He has called on the public to break away from such unpleasant traits by breaking the unity and aggression, envy, and enmity. Unity is the main pledge of the people, the nation. That is why the elders, bishops, khans, who hold the country in the hands of the country, have focused their attention on the ongoing scandals in the country, avoiding a breakthrough in the decision-making process.

These values became the cornerstone for the establishment of independent Kazakhstan, and their constitutional principle - the key condition for achievements in socio-economic and socio-political spheres.

They form the new Kazakhstan as a country based on social harmony and unity.

As noted in the new economic policy "Nurly Zhol", the unity of the people is the key to all our achievements. Peace and stability are a nationwide achievement that needs to be protected and strengthened daily.

The transformation of these values into the moral imperative of the society became a solid basis for the policy of peace and harmony.

Due to the political will of the President of the Republic of Kazakhstan, our country has developed a unique model of Kazakhstani ethnopolitical tolerance and public consensus, widely known worldwide. Our most important asset to our future generations is the unity of the people.

Measures to disclose these values should be a mass-public character aimed at strengthening the stability and interethnic harmony in the society, mutual enrichment of cultures, demonstrating the achievements of Kazakhstan's social harmony and unity model, and the culture of dialogue of peace and nonviolence.

All the nations of the country are in the world of friendship and peace. It is appropriate to say that such peace and stability are the result of the mutual coexistence of other nationalities, who have learned the love and hospitality of Kazakhs. Kazakhstan is deserving of friendship and solidarity. During the 25 years of independence, ethnic strife did not appear to be anything. This is the result of the President's policy and position in this direction, the strength of the understanding of more than a hundred nationalities inhabiting the country, and the strength of friendship.

In general, what is the meaning of national unity? Let's talk about the question.

National unity means to be a community of mixed ethnic, religious and other socio-cultural groups living in our country.

Perhaps the most multinational country is the United States, where there are hundreds of ethnic groups, but all of them are Americans. In Brazil too. Modern French nationals refer to themselves as French citizens in their former colonies. Similar processes are also occurring in Australia, Malaysia, Singapore, India and other countries.

In the modern world, national unity is defined by the conditions of joint creation of a common state, tolerance, citizenship and mandatory knowledge of the state language of that country.

We must follow this path. But it takes time. We should not be in a hurry.

Today there are about 200 countries around the world. And about 3,000 ethnicities have no national identity. We have built an independent state on the crossroads of the millennium, reaching the dreams of our ancestors.

We, Kazakhs, have for centuries been able to breathe freely on our land for the first time. The Kazakh language is flourishing and our children bring up their mother tongue.

Together with the fate of destiny, with the discussion of history, together with representatives of different ethnos who have sheltered the Kazakh land, we are working hard to improve our common homeland. They express their gratitude for our hard times, during the critical hour.

Time has changed and time has changed. A new civil society is being formed in the indigenous Kazakh land. In the XXI century Kazakhs have become a nation-state as a nation, becoming a solid core of the people of Kazakhstan.

Here again we need to say that for the future of Kazakhstan's independence, for the prosperity and prosperity, the Kazakh people need the unity of their nation. If we all go out to the bureaucracy, we will lose this independence and freedom. We are deliberately saying this.

We are convinced that the people of Kazakhstan will be able to fulfill this historic mission with a great sense of responsibility.

The unity of the people of Kazakhstan is based on three main pillars.

First, it is our common history. It is important to have the lessons learned from his tragic pages.

The pain and bitter destiny of different ethnoses must be taken into account in the future, in order to be unique.

Yes, there was famine, persecution, war, and deportation.

However, we do not use this data to test the past and present-day people free of charge. Moreover, all the people of the former Soviet Union suffered.

At one time, bad things can not be done to anyone. The past is gone. As Pushkin said, let's take a look at the past and admit the future, let's face it in the future.

Every year, in Kazakhstan, the Day of Remembrance of Victims of Political Repression, the anniversary of the deportation of the peoples who came to the Kazakh land without their will, and the ancestors of those who are with us today.

People's Assembly, all ethno-cultural centers actively participate in these events. Our memory of these tragic events does not separate our ethnic groups from one another, but on the contrary, they strengthen our friendship. We all suffer from the totalitarian machine of that time. But nowadays the times have changed, and our country is enjoying a happy, friendly atmosphere. Therefore, it is best to keep in mind that we have come to this day and strive to keep it alive.

Secondly, it is a common value for all ethnic Kazakhs. We live together in a place full of riches and wealth.

We are building cities and villages, factories, power plants and roads together. Together we are building huge cultural values that can not be dismantled.

Over the years of independence, we have developed a wonderful tradition. We annually celebrate the Spiritual Accord Day, Kurban Ait, Easter, and Christmas. These are the holidays of all Kazakhstanis, bright people of all sorts of good ideas and intentions.

These are the days where the true power of the people and the country can be seen more clearly.

Thanks to this, good values, such as respect for the elderly, respect for the family, caring for children, hospitality and good neighborliness, have been firmly established.

Such relationships between people are not common in all countries.

And the last, third, is our common future. After gaining independence, Kazakhstanis made a free choice for their fate. We are building the future together. Developing the country, we build universities, schools and hospitals for our children and grandchildren.

This will be a unified action program on the entire spectrum of interethnic and interconfessional relations. Any political document and legislation should be compared to it, it is necessary to take into account the principles of its development strategy until 2020. That's why we need to work out this document together and carefully.

Now let's talk about some specific tasks for the future. To strengthen the capacity of interethnic harmony, a number of measures should be implemented in the following areas.

First of all, it is necessary to develop civic homogeneity, tolerance in the Kazakh society through the system of education and upbringing ethical intercourse in mass media, increasing the rights of Kazakhstani people.

The Ministry of Education and Science should develop conceptual recommendations for the development of ethno and multicultural education, taking into account the peculiarities of the Kazakh society. Develop an optional course "Bases of Tolerance" and introduce it to schools and universities.

It's also important to write ethno-interethnic and interfaith relations in the media.

A lot has been done in this direction, and relevant laws have been adopted. There is a code of ethnographic writing in the media.

Developing this experience, actively propagandizing the subject of Kazakhstani patriotism, it is important for people to respect the culture and traditions of all ethnic groups.

Today, the people of Kazakhstan should create Leading Journalists and Experts Club on Inter-Ethnic Relations at the Assembly.

At the same time, it is worth mentioning the Assembly of the People of Kazakhstan, which has become a pledge of interethnic stability and unity in our country. It takes its start in 1995.

1995 was the Year of Rooted Reforms of Strengthening Independent Kazakhstan. On March 1, 1995 the Decree of the President of the Republic of Kazakhstan on creation of the new institute - the Assembly of People of Kazakhstan was signed.

This historic day became the starting point for the establishment of a sovereign independent Kazakhstan, the establishment of a modern state structure, the realization of the final socio-economic modernization, the idea of peace, unity and the people of Kazakhstan.

In 2007, the Assembly acquired the status of a constitutional body, with its constitutional guaranteed parliamentary representation - the right to elect 9 deputies to the Mazhilis of the Parliament of the Republic of Kazakhstan.

The Law on the Assembly of People of Kazakhstan on October 20, 2008 provided legislative basis for the legal framework of the structure and activities of the Assembly, its place and role in the country's socio-political system and its constitutional parliamentary representation.

The main strategic documents of the Assembly were adopted - the Doctrine of the Country Unity of Kazakhstan, the Concept of Development of the Assembly of the People of Kazakhstan (until 2020).

For 20 years, the Assembly has become a key part of the Kazakhstani model of social harmony.

In 2015, the Assembly of People of Kazakhstan held its 20th anniversary. All these events were dedicated to these significant events in 2015, and at the XXI session of the Assembly held on April 18, 2014, the President of the Republic of Kazakhstan, the President of the Assembly NANazarbayev declared 2015 as the Year of the Assembly of People of Kazakhstan.

The main purpose of the Assembly is to strengthen the unity of the people of Kazakhstan, to consolidate the society within the framework of the policy of peace and accord of the Head of State, to achieve the goals of the Strategy "Kazakhstan-2050", the Concept of the People's Assembly of Kazakhstan up to 2020.

Involvement of all citizens of the country, civil society institutes, all objects of ownership, state bodies and organizations in the organization, holding and active participation of anniversary actions;

Formation of a common civil and national system of values based on independence, statehood, and high patriotism; Strengthening the principles of fundamentalism, peace, social harmony, stability, and economic development based on public consciousness.

Ensuring social cohesion and unity is an important condition for the formation of a democratic, secular, legal and social state. Economic growth of the country, social progress and democratic development are possible only in the conditions of consolidation and preservation of the society.

Kazakhstan is a multi-ethnic and multiconfessional country, one goal, common values, a strengthening of the united civil society around the nationwide idea of "Mangilik Yel".

"Eternal Country" is a unifying power of the country, a never-ending source of energy!

"Mangilik Yel" is the spiritual support of our Independence that unites all Kazakhstanis!

"Mangilik Yel" is a national idea that can be started from the ancient history of our statehood!

"Mangilik Yel" is a love for the Motherland, a high level of Kazakhstan's patriotism and strength, confidence in the Motherland, loyalty to the people, civil duty.

"Eternal Country" is closely linked to the notion of "people, patriotism". These categories include the philosophy of life of our people, society, and the state.

That is why the main idea of this Assembly is "My country is a spiritual country."

It is based on the key values of the Head of the State "Kazakhstan's way - 2050: Common goal, common interests, common future" and "Nurly Zhol - Path to the Future", uniting our people and forming a future basis.

These values are a time-tested and proven experience of Kazakhstan.

Questions and tasks:

1. Explain that the Kazakh people struggled for many centuries for their sovereignty and independence on the basis of historic events
2. Explain and disseminate the best qualities of the Kazakh people
3. Remain on the values listed in the Message of the Head of the State "Kazakhstan's way - 2050: Common goal, common interests, common future", which unites the people of our country and constitutes the future basis
4. Explain the philosophical ideas directed at the people's patriotism in the Message "Nurly Zhol - Path to the Future".
5. What new institution was signed on March 1, 1995, what was it called, what was its purpose?
6. Write a review on the theme "Mangilik Yel - the nationwide starting from the ancient history of our statehood".

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§18. A secular society and a great spirit

Spirituality can be a high, secular society only if the Kazakh people, by recognizing their historical values and recognizing their own national values, respecting the national language and educating the younger generation in the national spirit. This is our third value in our Message.

Over the centuries, aggressive and aggressive wars, colonialism, deliberate organized hunger and frustration, political repression, and so on. it is clear that the upbringing of the Kazakh people who preserved the basic national-ethnic identity in the national spirit is the most urgent problem, even though it is a tragedy.

The reason is the rich spirit of the Kazakh people, the literature, art, culture and history. The Kazakh people are the great people who saved them all and saved them to the present generation. And we can never forget that in the woes that one of the Kazakhs did not see, there was a real ethnicity who loved their country, learning from this rich spiritual heritage, and persistently struggling for independence. Not only does our generation know the history, literature, culture, nationality, nationality, tribulations and horrors of our people, but it should be proud of it and learn from it. Take a moment to look at the past life of our people:

In our past history, we have to deal with innocent victims who suffered from a rock-solid disaster, such as: 1916; 150 thousand innocent Kazakhs who died in the national uprising, the destruction of the first Kazakh Alashorda national state in 1917, the death of 800 thousand men in the civil war of 1918-1922, loss of 2 million 300 thousand in force in 1928-1933, 1931-1933 1915-1938; 25 thousand Kazakh intellectuals in 1937-1938, three alterations of the Kazakh alphabet in 1917-1940, 350 thousand Kazakhs in the Great Patriotic War of 1941-1945, and 1949-1990 in Kazakhstan from the atomic bomb (26 times the earth) 87 times in the atmosphere, 354 times under the ground), and more than a thousand Kazakh schools closed between 1956 and 1980, and so forth.

It was the first nation in this evil world to have national originals who woke up and woke up the people. Even though they were martyred, they protected the interests of the nation. The Kazakh people, who have survived a thousand lives and died, are bowing down to the leaders of the nation. The independence that he gained in 1991 was only the result of the Stalin era in 70 years, the Goloschekin artificial hunger, the "communism" eruption, the fourteen-year-old father's bomb, the impoverished land and the rotten water (the fate of the Aral), the flames hidden in the depths of the archives, and so on. At the same time, the opinion of the President of the Republic of Kazakhstan N.Nazarbayev in the book "At the turn of the century" (1996) will undoubtedly point to the contemporary Kazakh youths' high spiritual spirit: "I am astonished by the persistence and persistence of my people. The immaculate mold has survived even when it is difficult to rinse it. The Kazakhs are almost in ruins in the ground. But the passion for life, the passion for liberty, has risen again and again, at risk, "the Head of State said. He has distinguished our nation's majesty, national dignity, dignity, endurance and risky qualities.

Our independent state is acknowledged as a civilized world and our solid foundation is laid, and our way to a new way for our sacred and sacred value - Independence - our people. Prospects of the Kazakh people require that today's young

people adhere to a civilized and patriotic orientation that has a solid, tolerant, knowledgeable, labor-intensive, spirit-aligned, national tradition that has a well-defined civil position.

Kazakhstan's long-term Strategy "Kazakhstan-2050" - a new political course of the established state "is a clear proof of strategic mobility and predictability. The first long-term development trend of the country in 1997 was defined by the Strategic Plan till 2030 and today its main priorities have been achieved. The Strategy "Kazakhstan - 2050" has been designed and constructed with a clear picture of the actual state of modern civilization.

Kazakhstan's goal is to join the 30 most developed countries of the world by 2050. In the Address, special attention was paid to the quality of life of every citizen of Kazakhstan and the qualitative enhancement of human capital, including strengthening the country's security and prosperity, as well as the religious situation in our country.

Strategy "Kazakhstan-2050": "Today, the problem of non-traditional and false religious movements is acute for our people. Some of our young people do not accept this false, false religion because they have immunity to false religious beliefs that are part of our society. "(N.Nazarbayev," Kazakhstan-2050 Strategy: New Political Course of the Established State " Sovereign Kazakhstan, December, 2012). We need to educate the ancient culture and philosophy of our people, traditions, customs, prohibitions, morals, and traditional religious principles to form the religious consciousness of the youth. This is one of the basic principles of religious consciousness. The tradition of the individual and the passion for a foreigner's religious position mean that he is annihilated by his own originality, his spiritual world. Clearly, this will be dangerous for the future

A secular state is the nature of a state that has emerged as a result of the separation of the state from church, and that public relations are regulated on a civilian basis rather than on religious norms. Legislation of the secular state can be fully or partially consistent with religious norms, and its secularity is defined by the fact that it does not contradict religious considerations. In a secular state, everyone has the right to live independently of any religious institution. For example, marriage registration and fair judicial system are the exclusive right of the state. In the secular country, all faiths are equal before the law. Religious holidays have been approved as a day off as part of the creation of favorable conditions for believers. The word "bosal" is used in the Arabic language as "zahiri" (secular), ie, "open.

In general, the state of secularism that originates from the historical experience of human development, while proclaiming the separation of state and religion, does not mean defending the two. After all, it is a state without religion and without state - there is no religion. The place of religion and state is the integrity of the country and the unity and stability of society. Therefore, it is crucial for the present stage of the country's development to be a combination of the two sides' interaction, their timely and legitimate legal mechanisms. Here the state should be guided by the following principle: it must not spoil its borders, regulating religious associations in the society, and should give priority to the traditional religion of the people of our country. Given that it is impossible to divide society and religion, it is clear that the state must actively become a regulator in the religious sphere.

According to the current law, the right of all religious associations in the country is equally and equal. The share of Islamic and Orthodox religions in Kazakhstan is 95%, Catholic, Judaism is 1-2%, whereas the share of non-traditional religions and teachings in the country is only 2-3%. Thus, according to the law, the status of fundamental religions and new religious movements, as well as the traditional religion of the country, and the place where they are held in society, have been considered as equal. In a secular state, the state does not interfere in religion does not mean that religion does not interfere with beliefs, worship, religious education and teaching, and that it does not go beyond certain religions. Otherwise, it does not mean that 70 percent of Kazakhstan's population does not help meet the religious needs of the Muslim population. The primary task of the government is to ensure that the basic task of a democratic government is to serve the people, and to provide them with the religious needs of the people. If you look at Western countries, including England, half of church costs are funded by the state and the church is exempt from all taxation. In France, the state is helping its employees to meet their religious needs. There is a special center in schools, universities, hospitals, prisons and army, and the state is organizing religious services.

According to the 2009 census in Kazakhstan, 70.2 percent of the population in the country is Islam, 26.3 percent is Christianity, 0.1 percent is Buddhism, 5281 people believe in Judaism, and 2.8 percent of the population do not believe in any religion. . According to the census, 98.3 per cent of Kazakhs hold the religion of Islam, the number of Kazakhs in other religions is 43462, and the number of Kazakhs who do not believe in any religion is 1.0 per cent. 91.6% of Russians in Kazakhstan say they are Orthodox, and 1.4% say 54277 people are Muslim and 6.1% say they do not believe in religion. 90.7% of the Ukrainian population believe in Orthodoxy, 0.9% in Islam, 7.3% believe in religion. If you look at the facts, it is possible to see what people are willing to follow, regardless of what religion they belong to. This means that Kazakhstan is a secular state.

The land of Kazakhstan is the place of world religions: Buddhism, Christianity and Islam, Zoroastrianism, and Judaism. We live in the junction of many ancient world civilizations, which are significantly different from the world outlook. The Kazakh people are among the few nations in the world who have a deep religious belief and religious beliefs, have a very high national and religious background, a great deal of spirituality and faith. For centuries Islam has been a pillar of the Kazakh people and its state. Our ancestors, who embraced Islam and gave their whole heart to God, left us great examples of unity and integrity. For many centuries, the masses of the Kazakh people, who have been "glorious men, who have been trained by the Chyldian, who have been gifted", have a great deal of contradictory traditions, such as false religion, and non-national culture.

From the moment we gained independence, our country has done many things for the sake of creating a secular society, and today it is strengthening its secularism. After the establishment of the independent Republic of Kazakhstan, all nations and nationalities residing in the country recognized a sovereign state as one person. They have expressed their willingness to further develop the new state, proving the historic unity of their destiny in the past. It is known that in the history of the constitutional construction of Kazakhstan five times the Constitution was adopted and adopted.

Each of them reflects the statehood of Kazakhstan from national autonomy to complete state sovereignty and sovereignty. The current Constitution of Kazakhstan, adopted in 1995, legally strengthened the new state independence of the country. Subsequently, the Republic of Kazakhstan has become a democratic, secular, legal social state, and has become known throughout the world through the Constitution.

While religion is considered to be neutral in the state, religion remains a spiritual backbone of one of the pillars of the state. One of the greatest achievements and achievements in the 25 years of independence, the height of our freedom is the full freedom of religious beliefs and religious freedom in our country, including the prosperity of our Islamic religion, the freeing of the people with their religion after the atheistic life. Without a doubt. It is well known that our Republic has valuable experience in interreligious harmony and dialogue. In the socio-political life of Kazakhstan today, the positive role of religion increases, its moral, spiritual and social functions are intensifying, and the number of believers, religious groups and religious associations is steadily growing. We are all delighted to see that they have made a significant contribution to the development of society and the state, strengthening domestic political stability and interethnic and interreligious harmony in the society.

We are one of the few in the world, which is different from confessional diversity. The vast Kazakhstani country is now showing that the whole world is the golden center of interreligious harmony and interethnic concord. Great sympathy and care of our faith is the brightest example of the four congresses of "Leaders of World and Traditional Religions", which will be held in Astana since 2003, at the initiative of the Head of State N.A.Nazarbayev. The leaders of world and national religions, who participated in the congresses, noted that they had a great experience and model of Kazakhstan in the establishment of spiritual consent and religious tolerance.

The Kazakhstan model of inter-religious accord has been praised by the UN and OSCE. There are mosques in Kazakhstan, Christian Orthodox, Catholic and Protestant churches, Jewish synagogue and other temples of religions. It is well-known that in recent years, the missionary activity of non-traditional religions in the country has caused a dissatisfaction of society and traditional religions. Proselytism of unconventional religions, that is, involvement of traditional religions into their ranks, creates a negative attitude towards non-traditional religions at home. Therefore, missionary work of non-traditional religions can have a negative impact on the religious situation.

Modern interfaith and interethnic relations are the basis of the unity and solidarity of that country. Common values for inter-religious harmony and interethnic concord are patriotism, commonality of history and destiny constitutes the main mechanisms of national unity. The unifying power of the traditional religions plays a pivotal role in consolidating the country's spiritual unity by consolidating the nationalities surrounding the Kazakh nation.

It is clear that during the most difficult period, Kazakhstan has led a number of important initiatives to guide the Organization of Islamic Cooperation and addressing pressing issues of the Muslim world and strengthening inter-religious tolerance at the global level.

We are a country that loves peace and establishes our position in the world, setting ahead our development plan ahead of 2030. Our main goal is to join the 30 most developed countries of the world in terms of adopting and implementing the Strategy "Kazakhstan-2050". Throughout the quarter, our independent country has overcome many difficulties and has survived many obstacles, and have learned to live in line with the requirements of today.

Questions and tasks:

1. What has been done to create a secular society from the very first moment when the country gained its independence?
2. What is the Kazakhstan model of inter-religious accord?
3. What religions do you have in Kazakhstan?
4. Talk about changes in the history of Kazakhstan's constitutional construction
5. Stop the essence and basics of modern inter-confessional and interethnic relations
6. Your understanding of what our independent state should be recognized as a civilized world and what a solid foundation for our country is.
7. How did the Republic of Kazakhstan form a democratic, secular, and legal social state?

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§19. Economic growth on the basis of industrialization and innovations

The people of the Kazakh people are ordinary, forgiving, knowingly speaking, who value the power of speech, the color of warmth, the nature of the wise and the smart. These peculiarities of the behavior of the people are evident in his behavior and natural simplicity. Obviously, we can achieve the goals we set in our minds only when we are to cultivate love, forgiveness, respect for the traditions of the ancestors, and upbringing them in laziness and fertility. It is well-known that the generation that meets the requirements of a market economy, competitiveness, national values, knowledge, all-round developed, intelligent, foster ancestors can endure any difficulties.

Therefore, despite the current socio-economic crisis in the whole world, our country is looking forward to the future. The President emphasized it in his Address to the people of Kazakhstan, emphasizing the mechanisms of implementation of measures to constantly improve the welfare of the population and increase the economic growth, despite various difficulties. For example, in the Address, which aims to become an Eternal Country, the economic growth should be at least 4% per annum. It was emphasized that if the growth is above 5-6%, it will achieve early targets set out in the Strategy. That is why the Head of the State especially emphasized the issue of quality of digitization in this Address. Priority was given to the introduction of advanced nanotechnologies and innovations, the most advanced use of scientific advances, and the effectiveness of the economy. The great news that scientists are happy to say is that the President's spending on science should be increased to 3 per cent of the gross domestic product. To date, only 0.16 percent of the science has been allocated. And now it will increase by 20 times. That is, it is a factor that gives a huge impetus to domestic science. There are enough talented young people who are ready for it: there are excellent projects of domestic scientists in different scientific centers, large universities.

Within the framework of the established economic system in Western countries, the issue of economic growth is a clear objective.

Economic growth is due to the fact that there is a steady increase in production, which is a quantitative and qualitative increase in annual production volumes. That is, economic growth refers to long-term changes in the natural extent of the actual production volume associated with the long-term development of productive forces. In other words, the principle that is measured by the rate of growth of the real GDP or per capita growth rate is widespread.

The essence of economic growth is the solution of the major contradictions of the economy and the constant production. There are two basic types of conflict resolution between the limitation of production resources and the limitless social needs:

First, by increasing production capacities.

Secondly, through the use of existing production capacities to improve the efficiency and development of public needs.

But this process does not end: at every new stage of development, all social needs associated with the production capabilities are not provided. Public needs arise from the production of the products they provide, either by the manufacturers of that country or the suppliers of imported products. Nevertheless, public needs are more dominant than the production resources. After all, the emerging need will gradually become a gap, which will require continuous production.

To date, many countries of the world are embracing an innovative type of economy. Some of the most developed countries have already started innovating. One of them is the USA, which is developing rapidly and becoming a leader in the global economy.

Similarly, the most important of Kazakhstan's priorities is to create an effective system of Kazakhstan's integration into the global economic system through the development of innovative conditions. The industrial-innovative trend is the basis of the post-crisis development of Kazakhstan.

Transition of the economy into an innovative way is an alternative to the development of Kazakhstan in the XXI century. National interests of the country require this, and the main tendencies of global development confirm that. Industrial-innovative development of the country will lead to significant structural changes in the economy.

From the history of science and technology we know that many countries are promoting their economy and entering the leading countries in the global market. Economics science considers innovation as one of the most important elements that define the development of not only individual countries, but also of the entire global economy. This situation primarily requires the refinement of the concept of "innovation".

In general, the word "innovation" comes from the Latin word "upgrade", the English "inovation" (novelty).

Innovations can be characterized as a set of specific economic relationships between business entities on innovation, change, and improvement of the elements of the productive forces associated with innovation, scientific and technical decisions, and the rationalization and regulation of the state, due to its direct and indirect effects. Innovations are a universal competitive achievement - they help organizations to win the competition in the world and bring a lot of benefits.

Paying close attention to the theoretical research of innovation issues is directly related to the need to do important work for Kazakhstan's economy to become a global economy. Lack of many industries is due to the fact that the business of innovative nature is underdeveloped. At the same time, attracting investment in the development of this innovative business is one of the most important issues.

Innovative development is primarily related to scientific and technical information, so information and technology centers should function in any institution and institution. Scientific and technological progress is based on innovative activity.

In the article "New Stage - New Economy" by the President of the Republic of Kazakhstan N.A.Nazarbayev, "New economics is a broad economy - a high-tech economy, a science-intensive economy, innovative economy in all sectors and segments. Transition from this raw material and industrial economy into other qualitative phenomena based on intellectual resources, science-intensive and information technologies has become one of the most important trends in the global economy, "the statement describes today's development of the country. Therefore, Kazakhstan has chosen the model of competitive economy and has begun implementing an industrial and innovation strategy, which is aimed at achieving sustainable development of the country by diversifying the sectors of the economy that will break the raw material direction and creating conditions for transition to a service-technological economy in the long-term.

Accelerated industrialization is an objective necessity for Kazakhstan at present. The Program of Forced Industrial-Innovative Development for 2010-2014 is focused

on diversification and modernization of the national economy, innovation and development of small and medium-sized businesses. The Program of Forced Industrial-Innovative Development will continue to be the main document of the country's economy in the next five years. Within the framework of the state program in 2015, 50% of GDP of the country was achieved. It is important to note three main directions. First of all, it is industrialization. It aims to create new production capacities, high value-added products in the industry and in the agro-industry. The second is a progressive industrialization. This is the most effective use of our competitive advantages in the context of post-crisis development and new prospects of membership in the Customs Union. Third task is called innovative industrialization.

Though the experience of support of innovation in the world, we consider it best to choose the most favorable for Kazakhstan's economy, depending on the country's economic, scientific and technical, nature-climatic peculiarities. This should not be the immediate migration of foreign experience, but rather we should study their innovative incentives and build up Kazakhstan's model of innovation.

The state's principal innovation policy should include the following measures:

- the economic, legal and organizational foundations of innovation measures;
- Increase the competitiveness of products of production and production of domestic market by introducing technological innovations;
- Increased innovation activity of entrepreneurs and effective use of public funds allocated for implementation of innovation activities;
- support of domestic innovative products in the international market and increase export potential of this type of product in the Republic.

After the implementation of the new innovative policy, we can expect the following results:

- Structural changes in the improvement of the national economy with a particular competitive edge, increasing the efficiency of resource utilization in the production
- improvement of people's welfare and living standards.

With the introduction of innovation factors, there is a possibility of rapid development of the gross domestic product, which will allow the development of the country's economy to be extensively oriented and intensely oriented.

Active activation of the industrial and innovative policy will ensure at least 8.8-9.2% economic growth a year. It is estimated that GDP in 2015 increased by 3.5-3.8 times compared with 2000. At the same time, the average annual growth rate in the manufacturing industry ranges from 8-8.4% to 2% in 2015, compared to 2000, while labor productivity has increased by at least 3 times and GDP energy consumption.

Implementation of the Strategy did not lead to radical changes in the structure of industrial production and economy during intensive development of oil and gas fields in 2015.

Implementation of the Strategy:

- The proportion of production output of GDP in 2015 increased from 46.5% to 50-52%;
- The share of scientific and scientific-innovative activity in the structure of GDP increased from 0.9% in 2000 to 1.5-1.7% in 2015;
- slowdown in the decrease in the share of processing industry in the structure of GDP from 13.3% in 2000 to 12-12.6% in 2015 (this indicatorIt will be 10.9% in 2015, if it does not conduct industrial policy for comparisons);

- Unless implementing the strategy, the share of the value added in the mining industry will be 55-56% in 2015, including oil production at 50-51% compared to 31.0% and 25.6% in 2000. Taking into account the strategy's implementation, the mining industry accounts for only 45-47%. At the same time, the share of science-intensive and high-tech production increased from 0.1% of GIP in 2000 to 1-1.4% in 2015.

Successful implementation of the Industrial and Innovative Development Strategy should facilitate long-term sustainable growth of the country's economy on the basis of production diversification and modernization, creating conditions for the production of competitive products and export growth.

The program of accelerated industrial-innovative development in 2015 has reached the gross domestic product up to 7 trillion tenge. The program aimed to focus on the following two issues: the first is the development of the traditional export sector with a diversity of products. The second is to focus on the development of innovative industries.

At the 12th Congress of the "Nur Otan" party, the President of the country Nursultan Nazarbayev has identified seven key priorities of the country's economy during the next five years:

1. Agro-industrial complex;
2. Construction industry;
3. Oil refining;
4. Metallurgy;
5. Chemical industry and pharmaceuticals;
6. Power engineering;
7. The developing of transport and telecommunication infrastructure

The activity of the innovation policy depends on the financial problem, the market demand, the competitive environment, the development of scientific and technical potential, the mentality of the population, their education and cultural level, and foreign economic relations. Each of these factors directly or indirectly influences innovative processes.

Kazakhstan's right to host the EXPO-2017 is not only a new stage in the development of Kazakhstan in the world, but also a powerful impetus for innovative development.

"EXPO exhibition is a global event. It can be compared to major economic forums, with the most popular sports games in the world in terms of tourist attraction. The exhibition will help attract large investments in our country. Kazakhstan will also receive a new technology and innovation, which will contribute to the development of "green economy" by holding the EXPO exhibition, "President of Kazakhstan Nursultan Nazarbayev said at a meeting of the State Commission for the organization and holding of the international specialized exhibition EXPO-2017 in Astana.

Institutional support for the development of the region as a whole is the main objective of the state today, based on the industrial-innovative strategy of the country, identifying highly competitive and export-oriented sectors in the regions.

In general, one of the main directions of socio-economic modernization in the country, which promotes the country's economy, is the fact that industrial-innovative development has a positive impact on improving the social well-being of the population.

Dynamic development of the economy during the implementation of the Strategy "Kazakhstan-2030" allowed doubling the average per capita income of the Republic of Kazakhstan. All the goals of the Strategy "Kazakhstan-2030" were reached early. The purpose of the new Strategy "Kazakhstan-2050" is the country's entry into the top 30 developed countries by 2050. Access to that requires long-term economic growth.

The current achievements in social and economic development and foreign investment have been achieved thanks to the main competitiveness factors such as providing the Republic of Kazakhstan with natural resources, favorable macroeconomic environment and political stability. However, the economy of the Republic of Kazakhstan may slow down in the long term, after reaching a certain level of wealth within the GIP per capita from \$ 10,000 to \$ 15,000 per capita. The economy of the Republic of Kazakhstan may lose its competitiveness and remain in the 'middle income bracket'. The experience of countries' economic development has shown that most countries do not have access to a decline in average income: only about a dozen countries with only a high level of income have been able to reach the middle income level half a century ago, mainly due to the accelerated development of the manufacturing industry.

In order to maintain high rates of economic growth in the Republic of Kazakhstan it is necessary to carry out structural changes necessary for transition to a new stage of development in the economy. These changes include the creation of new productive jobs through the manufacturing industry, including through the flow of labor from the agrarian sector.

The Head of State has always underlined the need to create a science-intensive economy - first of all, to increase the potential of Kazakhstan's science, to improve the legislation on venture financing, protection of intellectual property, research and innovation, as well as commercialization of scientific developments. The need for a clear plan for gradually increasing the amount of funding for science and bringing it to the indicators of developed countries has been the main task of scientists. Along with industry and science, we have demonstrated that we can get industrial growth and innovation-based economic growth only when scientific discoveries are used effectively in production. The importance of increasing the effectiveness of the national innovation system, its key institutions, the need to support their startups at startups and venture transactions, giving specific assignments and assignments to the specialists.

The three main aspects of intellectual nation-education, science, innovation. The Head of the State emphasized the necessity of the introduction of universities to create elements of innovative infrastructure such as technology park, business incubator, commercialization and technology transfer center, venture capital. For example, Cambridge University has the following world-renowned innovative ecosystems: Science Office, Cambridge Business School, Innovation Center, Science Technology

Park, Idea Incubator, Office of Commercialization and Transfer of Technology. It should be noted that Cambridge came to this evolutionary way for many years. Most of the innovation in the developed world and the results of commercialization offices at universities are part of the university science. In addition, young people are trained in entrepreneurship, innovative management at those universities, and the need for any scientist who wishes to benefit from the results of their research.

The support and aspirations of any state - in the knowledge and skills of members of society. Business and activity, combined with social power and science and industry, is a course of the future. And the future is in the minds of a conscious generation, who deeply enthusiastically embraced these values. "Our children will be the owners of highly educated workers, farmers, engineers, bankers and art workers, teachers and doctors, factories and exchanges (the Kazakhstan-2030 Program), as the development of society and the potential of science and technology. This is a requirement that the content of the quality of the specialist is updated and that there is a need for a clear vision, innovative solutions and comprehensive capabilities, through the doctrine of power. In this regard, the education system will be updated and reproduced, it is the most important issue.

In the last quarter of the century, we can say with certainty that we have created a Greater Revolutionary state, a new economy, a united and stable society that has come to our posterity. We have always achieved this together and always won, forming a new spirit of Kazakhstan - the spirit of Creation and Victory.

We have also overcome the economic downturn and the crisis. We managed to overcome the horror and fright, suspicion and disintegration. An inexhaustible source of our success is the peace, unity and harmony of the people in the country, and our President's heartfelt words are aimed at hard work for our Motherland.

It is also clear that today's youth are the ones who implement the goals and objectives outlined in the Message. All state programs have been adopted for the future of the younger generation. Therefore, the President has a great hope for young people. The essence and importance of each of the seven priorities of the Message. is unique. Specifically, it is desirable to establish specific measures in the field of economy. For example, today the most powerful countries in the world are members of the Organization for Economic Cooperation and Development. It includes 34 countries in the world led by the United States, France, Austria and the UK. And with the aim of becoming one of the thirty most powerful countries in the world, the President raised the issue of introducing the main standards and criteria of this organization into Kazakhstan.

In short, the ways of raising the level of industrial and innovative development of domestic industry include: formation of its investment and innovation potential, improvement of effective industrial structure, strengthening of technical and technological base, combining science and production, updating of educational content. For the implementation of such priority directions, industrial enterprises will be able to successfully increase their productivity by selecting the directions of industrial and innovative development and, on the basis, to enter new markets.

Questions and tasks:

1. What is stated in the article of the President of the Republic of Kazakhstan Nursultan Nazarbayev "New Stage - New Economy"?
2. Define seven priorities of the country's economy at the 12 th Congress of the "Nur Otan" party.
3. What are the key aspects of being an intellectual nation?
4. Explain in your own words that support and competence of any member of society are the support and aspirations of any state.
5. What is the main goal of the Strategy "Kazakhstan-2050"?
6. Stress the main trends in socio-economic modernization in the country that boost the country's economy.

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§20. Society of universal labor

The fifth value mentioned in the Message is the Society of Universal Labor. The leader of the nation, in the future, tested those who came to see "light under the weight of a light" and noticed that "the Light of the Underworld, the Heavy Duty" is a modern, self-disciplined, well-behaved, prosperous, only honest people who can contribute to work will be respected and deserved a reputation. Society of Universal Labor can be said to be the image of the Kazakh President in today's modern world. One of the main principles of the success of President Nursultan Nazarbayev's modernization processes is the fact that it is incentive. Therefore, finding a way to promote honest work, creating a system of public incentives for labor income is one of the most important issues of social modernization in Kazakhstan. The principle of honest evaluation of the President's work is also being implemented. This is a rating system. It is legitimate that everyone evaluates the result of their work. Only honest work will be happy, Labor, labor and labor will win everything.

That is why the President of the country «Mangilik Yel» national idea is a great challenge to our country and unity, our courage and hard work, and it is a common duty, honorable duty ". It is well-known that the 21st century is not an easy way of development for any country, including our country.

In this regard, on July 3, 2012, the President of Kazakhstan Nursultan Nazarbayev announced the concept of "Social modernization of Kazakhstan: 20 steps to the society of universal labor". The Concept highlights the importance of improving the social and living conditions of the population, raising the well-being of the population and imposing 20 tasks to the Government in the nearest future. The Head of the State not only tasked but also gave a detailed analysis of the current social relations.

The Head of State emphasized that employment and employment are one of the main priorities of our society, and that this work can be solved through further development of small and medium-sized businesses.

Now let's focus on those tasks.

Getting acquainted with the article "Social modernization of Kazakhstan: Twenty Steps to the Society of Universal Labor", we have noticed, first of all, that it is a large-scale work. The President gave clear and concrete instructions to the Government and ministries.

In recent years, Kazakhstan has achieved remarkable results in the sectors of economy and industry. But these achievements should not contradict the most important needs of our citizens. It has caused mass social problems in the developed countries of the world and is one of the main causes of the global crisis. Therefore, the basis of the welfare of our state should be a real production work.

For many of us, the President's instruction on checking the legislation in the social sphere is understandable and uncertain. Because there were rumors about the education, healthcare, culture, sports, civil society institutions and other important areas.

Today, the main indicators of development are the member states of the Organization for Economic Cooperation and Development (OECD). It includes 34 countries that produce over 60% of the global gross domestic product. Other six OECD countries are Brazil, China, India, Indonesia, Russia and South Africa. All members of the Organization have undergone a deep-rooted renovation, with a high standard of investment, labor productivity, small and medium-sized businesses, and

standards of living. Obviously, the OECD indicators for the future long-term development of our country are our basic guidelines for joining the 30 most developed countries in the world.

The ideology of the new stage of social modernization of Kazakhstan society was first mentioned in July 2012 as part of the Industrialization Day.

In this regard, the President set the task of creating a nationwide concept of social development until 2030.

Then came the fundamental article of the President "Social Modernization: Twenty Steps to the Society of Universal Labor". It is important to highlight the origin of this article. While the unemployment in Europe has suddenly risen, Kazakhstan has clearly stated its commitment to employment.

The President presented five principles of Universal Labor Society:

Evolutionism. The algorithm of modernization processes should be based on the "involvement" of the remaining sectors, regions, and social groups into existing standards and indicators of social development.

Common responsibility. Responsibility for the progress and outcome of social modernization should be shared not only by the state and all levels of government, but also by private ownership and by the whole society.

Partnership participation. It is important to actively develop social partnership, to create conditions for the expansion of the non-governmental sector of the country, first of all, in the modernization of the social sphere.

Motivation. Finding a way to promote honest work, creating a system of public incentives for labor.

Professionalism. All decisions taken should be taken into account in the light of the scientifically proven rationality based on the world experience.

The main purpose of the article is to stimulate the able-bodied population for productive work and professional development. In general, the article focuses on the ability to turn people away from despotism and to combat excessive paternity.

New opportunities have been created for our country today. However, for several years the world is in anxiety. The crisis has not been overcome globally and the world community is in a pressurized turbulent situation.

It is known that in the program article "20 Steps Towards Society of Universal Labor" the head of the state Nursultan Nazarbayev noted that the task of creating conditions for everyone to work for the sake of labor is exacerbated and the Government has given 20 tasks to accomplish this task. The goodwill of the Employment Roadmap-2020 program that has come to life in the implementation of the President's instructions is unmatched. This is not the case for a laborer in any country when the world is in a financial crisis. Citizens and foreign experts repeatedly spoke about this from the high platforms. No such program has been adopted in the direction of employment. It is important for a worker to take care of himself.

To be honest, in our society today there are those who are unwilling to find a job. That is why in our country every year, concrete measures are being undertaken to explain this program to the public, to propagandize them.

There are no results from them. Particularly, the work on adjusting and strengthening the trend of innovative industrialization is carried out in a considerable degree. The Government of the Republic of Kazakhstan implements a number of tasks on the second five-year plan of forced industrialization for 2016-2019.

It is also important for us to improve the efficiency of traditional extractive industries. These are our natural competitive advantages. We need new experience in management, production and processing of hydrocarbons, retaining the export potential of the oil and gas sector. It is necessary to make a definitive decision on possible scenarios of oil and gas production. Given the importance of rare metals for the fields of science, electronics, laser technology, communications and medical equipment, it is necessary to increase their development.

Kazakhstan should enter the world market in the field of geological exploration. By simplifying the relevant legislation, it is desirable to attract investments from foreign engineering companies. In general, we must have separate plans for their development in relation to traditional industries. The real results of each of the next five years should be the formation of new industries. Within the first Five-Year Plan, automobile and aircraft construction, diesel locomotives, passenger and freight cars were put into operation. Large-scale work is being done to expand them and bring them to foreign markets.

By the President's instruction, the pace of development of the country until the year 2050 will be divided into seven-five years, each of them solving the problem of joining the top 30 developed countries.

In the second and subsequent years, mobile, multimedia, nano and space technology, robotics, genetic engineering, and the future of energy exploration and exploitation should be laid. The main part of the work of the state will be to create favorable conditions for the development of business in Kazakhstan, especially for small and medium-sized businesses. In the next 10-15 years, we need to create a science-intensive economic basis without which we can not join the ranks of developed countries. This can be solved by the science that has been developed.

Future is the creation of a network of new processing enterprises in the agrarian sector, especially in the form of small and medium businesses. In this case, we need to maintain a business loan. Farmers will be able to go directly to long-term financing and marketing markets without intermediaries. It is also important to create an effective insurance and guarantee system for farmers' debts.

Kazakhstan should become a major regional exporter of meat and dairy products. In crop production it is necessary to reduce the volume of water-intensive low-yielding crops, to replace them with vegetables, fatty and food products. Necessary measures are needed to maximize the use of agrochemicals, modern technology of soil zero tillage and other innovations.

Establishment of a science-intensive economy is, first of all, the capacity building of Kazakhstan's science. In this area, it is desirable to improve the legislation on venture financing, intellectual property protection, research and innovation, as well as commercialization of scientific developments. There is a clear plan to gradually increase the amount of funding for science and bring it to the indicators of developed countries.

Attracting foreign investment should be fully utilized to transfer knowledge and new technologies to the country. We need to create design and engineering centers together with foreign companies. We would like to invite leading transnational companies operating in large oil and gas and mining and metallurgical facilities to create industries to meet their needs and services here.

According to the Global Ranking, Kazakhstan is part of a group of countries with the most favorable business environment, and we need to take this step. Small

and medium-sized businesses are the strong economic basis of the Universal Labor Society. In order to develop it, we need a complex solution that will legally strengthen the private institution. All passive legal norms that hinder the development of business should be eliminated. Small business should become a family tradition that will be passed on from generation to generation.

All of the above-mentioned actions are the steps that should be taken in the country in the forthcoming years.

Also, about 30 percent of our population is concerned about the issue, and they are striving to work in the labor market, without exception. In this regard, young people are actively involved in national and national contests and programs. Young people say confidently: "The future starts today!". In our opinion, the idea of the Society of Universal Labor should be a national trend, and young people should not only support the idea proposed by the President of the Republic of Kazakhstan Nursultan Nazarbayev and become its most active implementers.

The Head of State presents the Concept of Kazakhstan's development, which is based on the idea of the Universal Society of Labor as a key plan of national labor-social modernization and competitiveness. Therefore, today's youth should work with the head of state. It's important to realize that Kazakhstan's success depends on the actions of all its citizens, the whole society.

All values of world civilization, economic and cultural wealth are made not by virtual financial institutions but by human labor. That is why the basis of social modernization policy is to be considered as true production. It is hoped that through the mobilization of the society, it will be possible to further improve the citizens' goals and the development of the whole state. Indeed, our ancestors used to say that the leader of the country is a laborer, and as a trust to many generations, it is possible to fly only through labor. Clearly, there is no point in finding an example. Nevertheless, today we understand that the concept of consumer society in the post-Soviet era was the first way to bring the country to stress, and we have also seen a lot of people pushing the society to a standstill. And we have already pointed out that such a social issue is the main cause of the global crisis.

It is clear from our specific actions that our independence is not a historical abstraction, and that it is a real science that does not give rise to any illusions.

In the first decade, we laid down each stone in the foundation and wall of our independent Kazakhstan, shattering each stone. Following this principle, we have created a strong economy and a powerful and prosperous state. The second decade was a period of growth and strength for us. The third and fourth decades must be the epoch of historic breakthrough for our country, "The President said in his remarks. We see the bright future of the Independent State, which has chosen the right path of our country, has grown, grows in unity and solidarity, and succeeds in achieving our goals, We believe in tomorrow. We will achieve all the goals we are pursuing, and will be all the people for the worthy implementation of the Strategy "Kazakhstan-2050". Certainly, the root dilemma of Independence is ahead of us, whether Kazakhstan will gloss over the centuries, or whether it will sparkle or burst in the eternal space. To this end, every citizen of Kazakhstan should feel deep responsibility and dedication. Kazakhstan has become an independent country, so we have to do everything possible to make Kazakhstan an eternal independent country so that we can not keep our happiness and succumb to it.

To this end, we must also know what our Independence will take and receive from the sources of the present and future.

The core of independence is the unity of the people. This eternal value must not endure the criticism of the time and not lose its importance in all stages of the development of the country. In addition, the power and the everlasting lifestyle of any country are in its strong and independent industrial economy. In the 21st century, success is only true to the industrial powers. In the years ahead, we have come to believe that, according to the strictest rule of the conqueror, "Man is made human by labor". So, in the thriving period of the Leninist-communist policy, we relied on the Darwinist mindset that we were "humanly wounded by the monkey labor." Nevertheless, our understanding of labor, our intentions toward the outcome of the work must remain. Therefore, it is impossible to change the outlook that is going on in the country in terms of labor, the "overweight, the light of the day". It is time to get rid of the bum, and also to live comfortably, to think that if I earn a lot of money and earn a lot of money. Living with such a principle will undermine the value of labor productivity. So it's also dangerous for the state. Even the most important experts say that the crisis in today's Europe is caused by the need to rely on the state rather than on its own merits. That is why, when all the people of our country are working together to raise their burden, we are going to become our eternal country with prosperity and unity.

Questions and tasks:

1. Tell about the fifth value mentioned in the Message .
2. The President pointed out to the Five Principles of the Universal Society of Human Rights, which principles are explained?
3. What instructions did the president give in his article "20 Steps to the Society of Universal Labor"?
4. How do all the values of world civilization, economic and cultural treasures come from?
5. What historic way did our independent Kazakhstan go through in the first decade?
6. What is the era for our country in the third and fourth decades?
7. What is the source of the present and future prospects for our independence?

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§21. Common history, culture and language

The President highlighted in his Message the source of the spiritual values of our people are our history, culture and language. Now let's briefly summarize these values.

When the story is translated from Latin, stories about past events have come to mean that they have been studied and disclosed. But history is not just about the past, it is also science that studies the systematic development and change of real events. At the same time, summarizing the past events, they are of interest to everybody, to the people, to the general humanity. That is why we want to know more about the past.

History is the memory of the people, it raises our souls and leads us to the future. Studying the history of our homeland allows us to look at where we were born, what our native country, our native land, past and present of our homeland.

To avoid mistakes, you need to know the history of your country. It is important to know not only the list of historical events, but also the essence of the history of fathers land.

History as a science solves many important issues. It occupies a leading place in the humanities sciences. It not only educates the past of our Motherland, but also creates a sense of shared historical identity. Studying history gives every citizen a civilized approach to creating a national culture and continuing the traditions of his people. All this will allow for the succession of generations.

Among the Carpathian and Hingan Mountains, the continent of Eurasia, which has been a part of the Turkic-speaking peoples, has been a part of the Turkic-speaking peoples who have contributed a lot to the development of world civilization, dating back to 40-50 years, the most populous Turkic nation is the Kazakh people. His history and destiny are closely related to this great field: adjacent, interrelated, mixed, common. That is why we can not divide the history of the Kazakh people in the steppe. Finally, if we can imagine the great steppes as moonshine, we should not forget that the origin of the sea and the basis of its level are the Turkic peoples, including the Kazakh people. In addition, Kazakh people in the 21st century bark are called the "Great Steppe" in the world space. At the same time, the President of the country N.A.Nazarbayev is the concept of "Great Steppe". The name Deshta Kipchaq is the Kipchak steppe. This is what the Great Steppe calls the steppe from Altai to the Black Sea. Its main territory is our Kazakh land. There was a mine in the steppes, there was iron, and there were crafts, everything was there ".

In this regard, the president pointed out that such a concept exists in many countries and that the Japanese believe that our country, the Chinese, the sky, and the Koreans are the sunny country.

"If we compare this concept with us, we would like to say," The Great Steppe Country. " The Great Steppe and the Blue Sky. The broad steppe is our land. Here we live, grow, grow, adopt a generation. Here we are building our state, we are in the shanyrak and are gathered under the blue flag. In our flag there is a blue sky, bright sun, - the President said. The President pointed out that Kazakhstan's name is today a well-known name for the whole world.

"But it seems as though we are the descendants of the great steppe among the people. It should be a people's name," he added in his speech.

And one of the most important tasks of the history of Kazakhstan is to educate the younger generation to study, evaluate and evaluate historical phenomena and events.

Studying the past, the culture of your people, allows young people to value their worth, which means that history has a great educational significance. In the future, the younger generation will need to know the history of their homeland and the historical experience of their ancestors to continue with pride.

For example, the announcement of the state independence of Kazakhstan and the new historical trends in this regard have caused significant changes in the sense of consciousness of the citizens. The attitude to the whole world, to the people and its history has radically changed. If earlier the history of Kazakhstan was considered as one of the components of the Soviet Union, now it is based on world history, Eurasian history, nomadic civilization, Turkic peoples. There is a sense of contemplation in the history of the Central Asian peoples.

That is why today we use a common civilization in studying the history of Kazakhstan as the history of Kazakhstan is an integral part of the world history. It is important to pay attention to the fact that it belongs to the culture and history of Eurasia. The region of Kazakhstan, located at the crossroads of Europe and Asia, was a "bridge" linking different nations, civilizations and cultures.

An important role in the history of Kazakhstan's history is the role of the place and statehood of the Kazakh people in the development of the historical and cultural commonality of the Euroasian peoples in the system of general civilizations, nomadic civilization. Identifying the main stages of the formation of the Kazakh ethnos, its economy, life, social structure and political system in a long historical timeframe is part of the history of Kazakhstan. One of the most important tasks of the history of Kazakhstan is to describe the social-class relations in the Kazakh society, to revise the main issues of the history of the Kazakh people, to describe the various ethnogenesis, statehood, relations with neighboring states, states, colonial wars and national liberation movements. The presentation of the role of social groups relates to the great problems of historical science. The evolution of the spiritual world of nomads in their historical science, their contribution to the world civilization, the interrelationships and interactions of the steppe culture culture with the culture of cultivation and culture of the neighboring Russia, China, and the people of Kinan Asia are reflected in the new civilization.

That is why today the detailed analysis, distribution and systematization of the history of Kazakhstan have a great impact on the formation of national views and civic positions of our people, that is to know patriotic feelings of the history of their country and people.

For this reason, the Head of State emphasized our national history as a personal value in his Message.

Another value that the President pointed to as a common spiritual value is culture. Common culture is widely used and commonly used in everyday life. Culture

is as old as the human race. Culture - literally means a person's own hands, mind, and everything he does. It is a broad field of culture, which literally means literacy and hygiene rules - from the very beginning to the creation of exemplary works of life.

Culture is a historical phenomenon. Its status and character changes depending on the conditions of public life. The exchange of historical epochs makes profound changes in the content and forms of culture.

Culture (Arabic "culture" - city, city, Latin - cultivation, cultivation) - 1) a set of achievements and achievements of a certain population, 2) activities and specific features of human society in a certain historical space (Paleolithic culture, 3) The level of maturity of a certain area of human activity (speech culture, work culture, law culture, etc.); 4) agronomic culture (cereal culture, citrus culture, etc.); Culture is a human being's own hand and mind and covers all that is being done. It is a broad range of fields of culture, which simply implies understanding of literacy and hygiene rules from the time of creation of exemplary works of life.

Having identified the rhythms of world culture, let's talk about Kazakh culture. Kazakhs are the main residents of the Republic of Kazakhstan with a total population of more than 13 million people living in the north-east of the Islamic superstition, Muslim Sunni Muslims in the Hanafi religious sense, and the Kipchak group of the Turkish group of the Altai language association. In order to understand this culture, let's first consider it in spatial field and time flow, and then define typical features of Kazakh culture. Kazakh culture is the heir of the Eurasian steppes. Therefore, we should analyze this national culture from the peculiarities of nomadic civilization.

One of the main conditions for determining the peculiarities of Kazakh culture is its position in the world. However, cultural space is not only a vacant hollow environment, but also integrated with its cultural identity and its outlook. Here, the idea of macros and macros in the ancient philosophy of integrity, harmony and harmony is of great cognitive significance. Environment, humanity is a region of culture development. Researchers from the Kazakh and other nomadic cultures pay close attention to its cosmic nature. What is space? What is its structure? How did it come from? - We do not want to ask such questions. Our goal is to reflect the reflection of a particular culture in the works of space and nature. That is, let's look at the cultural space from inside. "The proximity of the Kazakh fatherland to the realities of existence," writes M.Orynbekov, "their being closer to the world of control and perceiving them has been reflected in the inner world, the realization of the consciousness of life."

For the western civilization, space and nature are objects of human activity, and therefore, outside the face, it acts as an actor for nomads. Cosmic space is not a cold and infinite space, but an eternal pledge of the human world. As a human being is part of the cosmos, he can not remain neutral about the various attributes of the environment, the shape of the image, the way of life. In centuries-old folk wisdom, all the universe is considered to be only one, and humans are part of the whole of nature. The problem of overcoming the infinity is the motive behind the "Slumber about Gilgamesh" in a shameless civilization. Looking at the endless steppes, he saw a huge circle - horizontally. He was covered with a heavenly dome. Infinity can not

be grasped by reasonableness. It is a symbol of the immersive world, uncertainty, darkness, darkness. A sustainable approach is needed to develop infinity. An inhabitant of the Sahara looks up to the sky, finds Temirkazyk and draws the sky closer to it from the location of the Heights of the Stars, the Sholpan and the Throne. A hiker, a traveler on a journey, and a herd of cattle, stared at night by staring at them.

In the mythology of the Turkic nations, the cosmic structure is represented as follows: There are seven earths in which Koktybe lies, and in Kokkobe, the Koktyek is growing, it is standing in the Kokkumbez. This video is similar to the yurta structure. One of the most impressive images in the concept of the Kazakh world is that it is a rarity. The world wooden symbol symbolizes the cosmic movement, the close relationship between the Earth and the Sky. The epic heroes were able to climb up to the sky. Another function of the world tree is its linking the upper and middle world to the third world - the lower world. In the past, the world of living did not interrupt the relationship with the area of the Archangel. The rocky roots are underground. The green tree takes power and nutrition from the lower world.

Each national culture operates in an environment that is not human, but in a human environment. The cultural space is not isolated, not immortal. It is a stream of historical streams. An important feature of the cultural space is its mysterious nature. For example, the concept of "parenting" is sacred to many, acknowledges that it is a guarantee of the integrity of its territory and that it can not be invaded in neighboring areas. Community relationships arise from sovereignty. Every geographical indication of the nomadic migration is considered holy places in the people's consciousness, the surroundings are sacred mountains, river lakes, valleys and ceilings, graves belonging to the caravans, etc. is made up of their sanctity is left as a heritage to future generations in legends, psalms and poems.

People with a high degree of intelligence, kindness, self-control, and intuition could not live in a harsh wilderness. There is no "Chinese fortress" between man and nature in a spatial culture. On the contrary, culture serves as an interlocutor of the subtle harmony (harmony) between them. The ethical system of the ecological problem in the Kazakh culture of origin is directly linked to the concept of rituals and rewards.

The views expressed in the context of the nature, which have been stagnant and unchanged, are often found in the literature. However, this is due to the fact that this culture is characterized by continuous movement. Stopping at one spot in the desert does not match the nomadic life. It does not go beyond the limits of time, subject to legitimate laws. Certainly, the movement is largely repetitive, stable. The development of wild steppes is aimed at transforming into an integral part of nature rather than changing nature. That is, human beings depend on natural phenomena.

Let us now focus on space exploration tools. Here, first of all, it is important to pay attention to a special activity of the horse in nomadic life. Humankind has made a big step in gaining space as a result of persuading the horses to human dignity. According to K.Yaspers, it was very important for humankind to be able to use horse as well as the appearance of ethnos, with the development of land irrigation systems,

writing the land, and the transition from civilization to civilization. (M., 1991-S.71, 2). The ability to use horses was a step towards the development of the world from limited space. This allowed the dialogue of different cultures. Of course, it should not be forgotten that this interview has often been committed through violence.

From ancient times nations were moving from north to south, from east to west (or vice versa). It is known that the Sumerians came from the Central Asia in the Mesopotamia to the south, and the Indian tribes moved southward and entered India, Iran, Greece, and the Turkish tribes conquered Asia Minor. The nomadic Turkic-Mongol tribes of the Chinese empire and India were always under pressure. According to the well-known scientist A. Weber, the spatial development of nomadic tribes led to the phenomenon "Great migratory peoples". This was a great reason for the formation of the modern civilization. From this we see the importance of using the horse in human history.

In order to overcome the horses in space, the nomadic peoples were skillful. The horse and nomad appear to be united. It is clear from the myths of the neighboring peoples. For example, the winged tiger in the ancient Greek mythology Pegasus helps kill the chimera, which is the blood of the whole country. And metaphor of nomadic Scythian horse - centaur Hirone refuses to take eternal life to help his friend Prometheus. This is also true of the friendship of Gilgamesh and the nomadic Enkidu in the early Sumerian saga.

A rider feels that his self-esteem is beginning to grow out of the ground, his volunteering abilities and his approach to the cosmos. Though Earth mother does not want to release her, she takes her steps to an endless world. In the tradition of folk tradition, it also cuts off the baby's appearance.

There were also trained animals who were able to use the horses for nomads for mastering space. Because there are only sheep and goats in the steppe.

Among them, the dog's place is separate. The Kazakh word for "dog is one of the seven treasures." If it is enough to feed sheep and beef products, then it is necessary to teach the dog and the horse. It required great mastery and patience. Only then can they become human assistants. Later, the Osman Turks used this experience to hold people in their empire.

The development of infinite steppes involves measuring it as a whole continent, not merely a space, a plain. There is a big difference between the concept of ethnicity and geographical concepts formed in the 20th century and the concept of parenting when the nomadic civilization flourished. From the cultural heritage of the Kazakh and other Turkic peoples, we can see that the entire Great Eurasian steppes is considered as the home of Turks.

For example, in the Kazakh epic in Crimea, Kokand, Istanbul, Khiva, Altai, Kazan, Ordos and others. the Turks' own land, and beyond them, Sham, the friendly Egyptian country, which was rebuffed in Egypt. Of course, we know that spatial conflicts existed not only within superethnos (civilizations) but also within the ethnos. However, the question of the boundaries of the space that reveals historical civilizations has a few contradictory opinions not only in politics, but also in the culturology theory. The need to give a new impulse to the development of the whole

Kazakhstan culture, development of a long-term concept of cultural policy, formation of competitive cultural mentality of Kazakhstani people should be urgent today, and measures should be taken to develop modern cultural clusters. There is not future without past. It is noteworthy that using our literary, cultural values to make history, literature and culture go up to the international level. Because at the beginning of the twentieth century national dignitaries of the nation have been criticized by the modern ideas of the Head of State in their work, service, and speech. The educated, moral generation will be competitive only. The main feature that identifies the individual fate of each nation is its own identity, its history, its literature and its culture, its spirit and its language.

Questions and tasks:

1. What do you know about the announcement of the state independence of Kazakhstan and new historical trends?
2. Speak about the educational significance of history.
3. What are we achieving through the comprehensive analysis, dissemination and systematic training of the history of Kazakhstan, and what values will we form?
4. And what do you think is one of the most important tasks of the history of Kazakhstan?
5. What is your opinion of the well-known scientist A. Weber about the use of space by nomad tribes?
6. Take a look at tools for space exploration of civilizations
7. In the mythology of the Turkic peoples, how is the structure of the space?
8. How did the nomadic peoples use the horses to overcome the space?
9. How do you explain the idea that Kazakh culture is the heir of the Eurasian steppes?
10. What characteristics did the researchers of the Kazakh and other nomadic cultures pay attention to?

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§22. The development of the state language is our main achievement

At any stage, the most difficult and glorious burden of the national spirit was one of the first in the world, and it has always been and will be a fiction and a national language. Therefore, where national values, such as language, religion, ethics, history, literature and culture, are mentioned, the national idea and its meaning are legitimate and propagandized. And "every nation is great for its people. The eternal life of the people is in his language" (Sh. Aitmatov). The soul of nation is in the native language. Our mother tongue is a spiritual helper. The President of Kazakhstan said that the Kazakh language has become the language of science, education and Internet, and only 10 billion tenge has been allocated for the state language development over the last three years. "Now there is one truth that no one can change. Our mother tongue was an eternal language with our eternal country. We should not be the subject of the dispute, but the national motive." We are grateful to the great Person, the Lord of all our hearts, who dwells in the midst of a difficult period of time, with a great deal of confidence in the forefront of our country, a pragmatic step forward in making such conclusions. Leader of the nation is a leader of Kazakh nation. Therefore, the key point in this direction is the principle that gives a lot of energy to the nation.

It is clear that the mother of the nation is the mother of the great nation and the nation will be destroyed even when it is separated from the language. It is evident that the people will continue to be blessed from generation to generation through the unfettered wisdom, the etiquette, ethical principles, aesthetic taste, and the language of instruction. The richness and fertility of our language is more evident in comparison with the works of any national language. This language is the language of great Abay and Mukhtar. It is the duty of the elder generation to preserve the values of the ancestors, to master them, to master them, to convey them to generations. The wisdom of wisdom is delivered through the language of wisdom. The history of the nation, which has been preserved for thousands of centuries, is rich in the rich traditions of literature, national values, and only through the art of speech.

The development of the state language has become one of our key achievements. Today, two-thirds of the country's citizens are fluent in the state language. It is of particular importance that its significance and role is enhanced without damaging the languages of other ethnic groups in Kazakhstan. Therefore, the state actively supports ethnic mass media and theaters and finances ethno-cultural associations. "Our way to the future depends on creating new opportunities for Kazakhstan people. The developed country in the XXI century is active, educated and healthy people," the President said in his Address (17.01.14). [1]

Our ancestors instructed the younger generation to climb on one side, to reach one arm, to keep unity, to fight in all the affairs. Dana says, "Yrys, where are you going? I have the pleasure to go." The nation's great teacher, Abay, says, "All the humanity is a good brother" is like our modern-day deposit. As a result of the unity of ethnic groups formed in our country, our state is prospering and prospering. The peace, unity, solidarity and unity of our country, consisting of many nationalities, are the main wealth of the Republic. The idea of "Mangilik Yel" shows that the indigenous people, the Kazakhs, the centuries-old dream of the Great Steppe, all the people of Kazakhstan, who have settled Kazakhstan on their homeland, are always in solidarity and united in the democratic way of development, the future of the

Republic, a political and social foundation is laid on the fact that the entire Kazakhstan nation speaks and communicates in the language of the Eternal country, the Kazakh language, because the word "Future of Kazakhstan is in the Kazakh language" is a very deep meaning and value. The saying of President Nursultan Nazarbayev "Future of Kazakhstan is in the Kazakh language" defines the present and future of language policy in Kazakhstan. The most important symbol of the country's independence is the state language. Respecting the language of representatives of different nationalities living in Kazakhstan, creating conditions for their native language and developing their own culture is an important strategic policy of our state. To date, many events have been organized in the district in order to celebrate the 20th anniversary of Kazakhstan's independence, to implement the State Program of functioning and development of languages for 2011-2020, to expand the scope of the state language, to enhance respect and love for the state language. Language is an instrument that draws people and people, nations and nations closer together. That is why we esteem it as the beginning of friendship among peoples, the basis of their solidarity and solidarity. Together with other spheres of social development, the state language should also be developed equally, as it is one of the main pillars of the state's independence. The problem of language in the world is one of the most urgent phenomena that does not go away from the agenda, which is a matter of momentum from the human curiosity. It's not the reason why we know the number of languages around the world in the last few years is around 5000, but we know from the various sources that there are about 1,000 numbers of fingerprints, every year a few languages, and a few national languages every decade. . Speaking of the state of languages in our country, according to the Constitution, the Republic of Kazakhstan provides conditions for the learning and development of the languages of its people. However, every citizen living in Kazakhstan can be particularly worried about the problem of language, because the three-dimensional linguistic ideology of the state will not be easy for everyone.

From the point of view of the present day, the importance of the three languages is that it does not allow one to choose one. While the Kazakh language is the mother tongue of the main constituent nation, the historical and geopolitical location of the country is one of the main reasons for the use of Russian as one of the official languages. Intercultural communication at the international level can only be maintained only through the use of the international language of English. That is why the state has to adhere to the trilingual linguistic ideology.

In our parable of our ancestors, "A happy nation is a happy, self-confident man," the emphasis on the happiness of the country and man is emphasized by the fact that the conditions of happiness in the country are linked with the day-to-day, and the man's relationship with spiritual achievement through self-awareness. In our current state of self-sufficiency, as the result of the three-fold ideology of the state, the state does not only look at the fact that the two major languages are grammatical, lexical, normative, syntactic, and fascist, and that our native language is not transformed to globalization, and we must make sure that it does not become a victim of great language. In any event, at least in any case, we are convinced that the main means of telling the truth is language. We should not consider religion, mentality apart from language problems. Traditional spiritual values are revived through language and literature. That is, the national spirituality is made up of languages, religions, and mentalities. It is well-known that the rebellion of the king and the Soviet people in

repression of the Kazakh people in the sphere of religion and linguistics is a reactionary policy. Missionaries and other similar people in Russia proclaimed that it was necessary to ban tongue-tongues, similar to "dog bark." In the first years of the Soviet Union, the Bolsheviks opposed the imposition of Russian language on other nations and supported the development of all languages. But those Bolsheviks, just a few decades ago, began to speak differently - the policy of Russianism.

The emperor's predecessors were all open and gradually moved in two directions. First of all, it encouraged Russians, who knew the language of local nations. On the other hand, the Russians, who had learned the language of the local peoples, tried not only to open the first literary "quintiles", but also to try to quickly absorb them. In the same direction, he prepared Russian textbooks for them, in order to overcome the accustomed and familiar ones of the "twilight".

Compare the policies of the Soviet period:

1. In spite of the fact that the Soviet government's policy at that time was different from that of the royal authority, their ultimate goal was one.
2. In the 30s, the Bolsheviks began to reduce the system of schools teaching the national language, as the language of instruction in schools continued to be taught in Kazakh, that it would be taught correctly, educated and educated in Russian, that is, the Russians would be disadvantaged and separated Kazakhs from Soviet life. This policy, that is, limiting the need to study in their native language, was also intensified between the ages of 30-80. It is well-known that in childhood, the child may be assimilated from the mother tongue, his / her own language, or other language education, but the language of the child is assimilated by the tongue, even if the mother tongue is in native language, the child who is fluent in another language will lose their mother tongue.
3. During the Soviet era, several decrees were adopted on the establishment of the Kazakh language as a state language, along with the Russian language in Kazakhstan. It has had a significant impact on the development of the Kazakh language. This trend took place in other former USSR republics. The Communist Party quickly abolished the state language of local languages before the development of national languages.
4. The Communist Party did not stop there but continued that policy. This policy continued with the open-minded policy of the Russians in the 1930s.

At the present time, when Kazakhstan became an independent state, what is the attitude of other nationalities to the Kazakh language as a state language? As a rule, we are looking for a Russian language for the state language, and we look for all the issues in this language area. And what about 130 representatives of our language think about it? Certainly, their first concern is their own interests. We rarely meet those who are trying to mold the state language. At one point, they want to "develop" their own language in Kazakhstan, no matter what happens. This is definitely a good motive. But in Kazakhstan the language of the state language can not be migrated and that no other language can develop independently, and only in the soil, such as Russian - Russian, German - in Germany, Korean - Korean, Hebrew - in Israel. It is difficult to understand that these brothers can not understand. Is it politics, fraudulent, rivalry or lack of language, which can cause "ethnic hatred" and ethnic tensions? It is well-known that the fact that those living in one society did not speak the same language did not bring stability to the society. In the difficult, difficult times, when the Soviet system collapsed, in the early years of sovereignty, German, Russian, Greek,

Korean and some other nationalities moved to process, sought their historical homeland, the rural population remained unemployed, day by day. It is interesting to note that when the Kazakhs are better, their land is good and even good, but they do not need Kazakh language for those who have moved and returned to this process, those who want to separate their destiny from the Kazakhs, and who are after independence, when the country recognizes them kind of. The meaning of folk proverbs, "Respect his words to respect the people", "Know his language to speak the language", the wisdom of the Head of State "The Future of Kazakhstan is in Kazakh" is still in the minds of many nationalities and compatriots. . True friendship does not begin with the knowledge of the people's language and mentality? It would be desirable for some of our fellow countrymen not to drift to the demeanor, but rather to take care of the state language. Some politicians have a term called "Russians." It is also known that Kazakhstan is trying to divide people into a multiethnic, united republic of the world, by dividing it into a group of people who speak the language or not. It is possible to guess who this is and why it is a pervasive policy [2, p. 139]. The most important thing is that it is a very ineffective threat to the linguistic integrity of our independent country. And if we look at the life of the neighboring Turkic peoples, they have a chance to move away from each other. Their linguistic identity is not the same. For example, in Uzbekistan there is no problem with the Russian language. In Azerbaijan, this issue is different. Tatar, Bashkir, Turkmen and Kyrgyz have a different picture. For example, because Turkmen and Kyrgyz are convinced that they have no "fear" from Russian, they still publish it as the second state language. Whether it is politics, politics, or another approach, they did not. None of these can serve as an example for Kazakhstan because the language situation in our country is quite different.

Today, thanks to our independence, we are looking forward to our past, orienting our future and entering the ranks of civilized nations. It was the ultimate goal of our ancestors. Yesterday - today, today - not tomorrow. All the past is history. Those ancient stories were alienated, nomadic ancestors, different in different eras. There were days when many were lost and lost, and there were days when the fate of the dynasty was dropped. How did our people survive this fateful day, and how is it today? Who saved? It is clear that this question is a source of awakening and a sense of well-being for the youth. The reason is that we have a lot of thought-provoking ideas, since we have not written our own history at first. However, if you look at the data published by world historians, our ancestors, who had placed the horse in their hands for the first time, were not vulnerable in time.

In fact, the Kazakh nation has been victorious over the nation for several times in the great era and preserved its national identity thanks to the great people who are thinking of our country. It is obvious that the Kazakh people, the country of the country, the unity of the people, were the epoch of the history of the country. By the end of the century, the republics, liberated by the Soviet Union - the Great Powers, who were dying as a multinational "minority", began to work day by day. Only 33 percent of the population in their own country, who are far from home, foreigners "nomadic", "homeless", say that the Kazakh people, who have no respect for the people, can not stay in the state of their own, and even their friends, is not fictitious [2, p. 22].

At the turn of the twentieth century, none of Kazakhstan's citizens, who have contributed to the fate of Kazakh nationality and Kazakh land, have been the founder

of the Kazakh nation, the nation's honor and majesty, the fate of the Nursultan Nazarbayev era, do not have the right to forget. The supremacy of law, the supremacy of the Constitution, the rule of law today's requirements have become the most important issue in the further development of Kazakhstan and its entry into the ranks of modern global democratic countries. Our society lives according to the Constitution and strictly preserves its letter and spirit. People deprived of their nationality are exposed to material, moral, cultural and spiritual deprivation. Then, the end of the country will remain. Social peace and political stability will persist. Any attempt to undermine inter-ethnic peace will be recognized as unconstitutional in the country. We, the people of Kazakhstan, united by a common historical fate, recognize the high responsibility before our present and future generations, wishing to have a worthy place in the world community, recognizing that we are a peaceful civil society committed to the ideals of freedom, equality and peace by building a state in the Great Steppe guided by our sovereign right, to transform the Republic of Kazakhstan, the Great Steppe to the Eternal Land, a dear city of all our dreams said. Mangilik Yel - a united country, Mangilik Yel is a common strategic goal, high ideology, united spiritual basis of our country.

The Head of State expressed his opinion that the Great Steppe should be regarded as a country. In this word we have a deeper meaning. This is because the great steppe country has its own tradition, its established system, national identity, civilizational features, great cultural foundations, original history, and tradition. Of course, this is the Kazakh language, which is inherited from our ancestors. We need to make our language, our state language, the main need of everybody, to speak, to respect and to live, so that the Kazakh language becomes the language of eternal country. However, today the real situation in our country shows the domination of the Kazakh language, not the Russian and English languages, the wide range of applications. In this case, the Kazakh language, the state language, needs ideological work. However, it is unclear why the work in this direction has not been carried out zealously. In the Soviet Union, the notion that "you can not eat Russian if you do not know Russian" is the concept of every citizen. This was the main indicator of ideological work on the Russian language. And how did it all get into the minds, minds and hearts of the people? Of course, it has been absorbed by ideological work, and much has been done to do so. Various methods of language deployment have been used. A person who did not know Russian could not reach the threshold of higher education, although he was talented, talented. They could not even walk through the premises. After all, the sovereignty of the Soviet era has strictly controlled the language ideology. From this point of view the state language should be dominant in any area. However, the lack of ideological work, which is the basis for its realization, does not only contribute to raising the level of the Kazakh language, but also contributing to the altitude. In today's "multilingualism" of Kazakhstan, it is very important that the state language, which is the main and the main one, has not lost its virtues. It turns out that in modern society there is a lack of the right ideological work, which speaks fluently, or is insufficient or even insignificant [3, 782 p]. However, we all know that the Constitution of Kazakhstan specifically mentions the native language - the status of the Kazakh language. "The Kazakh language in the Republic of Kazakhstan - the state language" is a symbol of taiga. There is no doubt that the people of Kazakhstan, the dreamers of the Eternal Land, have the ability to serve the highest level of Kazakh language and contribute to

their survival. The President of Kazakhstan, Nursultan Nazarbayev, congratulated the nation on the occasion of the 70th anniversary of the United Nations in the Kazakh language. For the first time the Kazakh language has become world class. Nationalists, who believe that all Kazakhs and Kazakhs are Kazakhs, were genuinely gladdened [4, 23 p].

The flood of modern trends in the 21st century has caused the stagnation of the stereotypes of social development and the need to change the direction of the innovative initiatives on civilization and creativity. The trilogy problem, which is of particular importance among the goals of the Head of State N.A. Nazarbayev within the country's development strategy, is a benchmark of this need. The President is a modern example of the relevance of contemporary youth to fluency in English as well as the state language.

The basis of the development of the future of the Kazakh people is based on the fact that N.A. Nazarbayev, who is distinguished by his own problems, his wealth of experience and experience in the country's governance, leads the young people to master the Kazakh language as a state language, Russian as an interethnic, and English as a tool of international communication. a systematic initiative that seeks to The President noted that the trilogy problem, which is currently being actively implemented in the country's educational spheres, has been reflected in a number of viable examples, for example, "Every taxi driver in Switzerland should know five languages, not young people, but young people."

Nowadays, the achievements of the Kazakh people, which are recognized by the world arena, actively breathe freely on the world civilization space and actively participate in the scientific and technical innovation competition. In addition to evaluating your presence, it is also a separate question to show, promote, and publish. From this point of view, the effectiveness of the English language, which is of international significance, is now felt. Obviously, this need is closely intertwined with an educated generation, qualified specialist. The representative of the modern world is constantly in search and professionalism. It is clear that it is noteworthy that there is little to do with the special literature and innovative information available in our country. Life is proved by the fact that today's professions are closely linked to international experience, with the help of foreign colleagues, and not being excluded from the ongoing scientific and technical innovation, globally. It also determines the multifarious range of language proficiency, the importance of foreign languages and the ability to master international languages. Long ago, Kazakh elders, who had long thought of the importance of knowing the language, entrusted his descendants with the words "Learn seven different knowledge, learn the languages of the seven".

Also, culture, worldview, history, psychology of other nations. It is clear that the ability to communicate with them is related to language interactions.

Thus, one of the major problems facing the country at the early stages of sovereignty was lack of competitive specialists. In this regard, it was necessary to apply for foreign experience to improve professional skills. At that time, citizens of the country, originally intended to learn the language of the seven, were able to navigate around the globe and act as one of the most effective ways to overcome the accumulation of experience from "art-educated people". For our people, who have experienced a new historic rebuilding of the country, the Head of State N.A. Nazarbayev emphasized the cultural project "Trio language" in the Message of 2007 "New Kazakhstan in the New World", promoting the spiritual and social

development of the Kazakh people, as a language of interethnic communication and the ability to learn the English language, which opens the way to the world economy. Since then the state program "Bolashak" has been successfully implemented in order to increase the professional competence of specialists in various fields of the country. With the help of this program, thousands of qualified and internationally renowned professionals have been contributing to the development of our country. Overall, the strength of the country is primarily characterized by the population, and secondly, the quality of the population. Hence, the capacity building of the country in the case of equal coherence of language competence and professional qualifications but also the competitiveness of other countries' specialists.

In Kazakhstan, which is a multinational state, there are representatives of more than thirty nationalities with traditions, religions, and religions. That's why the Kazakh language is a state language, and the Russian language is a public service. Nowadays, the English language, which is being used to expand the framework of the framework, allows for communication with more than half of the world's population.

This is a factor that allows the Kazakh youth to gain access to education in the world's most prestigious educational institutions and to enable entrepreneurs in the business world to freely conduct and develop their business in any country. Therefore, in order to improve the effectiveness of foreign language teaching, practical application of modern methods has become a key requirement for today. Therefore, society, society must support this concept at maximum. From the moment of gaining independence, it is important to note that the public opinion on today's state language is based on the ongoing language policy. It is a clear indication that the intensification of other nationalities living in our country with the acquisition of the state language. Because the state language is one of the main symbols of civic identity. From a socio-linguistic perspective, it is, first of all, a key language that carries out various formal relationships. It is a basic language that deals with all legislative acts, official records, office records, international relations and judicial affairs. Accounting, financial and technical documentation shall also be in the state language. All media, military, science and education, health care, culture, industry, and so on fully meet these requirements. We consider this situation as the height of the Kazakh language in our country, the level of leadership in our language policy and respect for it. Obviously, the well-being of our country in the field of language policy in the three directions will undoubtedly strengthen the capacity of our sovereignty.

However, it is noteworthy that the formation of a multinational innovation generation is primarily a moral one. And the essence of nationalism education is directly related to the Kazakh language.

That is why there is no logic in teaching secondary schools to combine Kazakh language and literature with one discipline. The reason is that the Kazakh language has its own nature, melody, content, meaning, and grammar legitimacy, type and roots in the world. Magzhan Zhumabayev, a great-grandson of our people, said: "... The first condition for the nation to become a nation is to have a language. The beginning of the nation's language is a sign of the nation's beginning. Nation should not be precious to anyone. The language, history, life, and personality of that nation are the same in the language of one nation. In the Kazakh language there is the Kazakh steppes, or the shadowy history of windless nights, the mood of the steppe in

the steppes, the rushing and steadfast character of everything. The Kazakh steppes are spacious and rich in language. There are no Kazakhs, no tongue, no deep tongue among the Turkic languages today. " Here are all the features of the Kazakh language that require extensive coverage of the new generation of younger generations, including the time dimension and search, systematic types of exercises and memorization. By acquiring literary heritage, the younger generation is primarily the essence of speech art. Through the recognition of literary heritage, the outlook, history, psychology, cultural aesthetic, ethical cognitive approaches are broadly distributed. That is why it is important for each individual to have his own language and literature.

Also, the first step in the school there should be to teach English in the English language, which has started to dive into their mother tongue. After all, the younger generation of minds must first be fully accustomed to national thinking, along with not only the feeling of knowledge of their native language. And science has proven that the ability to think through national thinking is shaped by literature. And the ability to think in a national sense is, first of all, spiritual value, which is the basis of the person's appreciation of himself, and thus becomes the basis of the other's treasure. The priorities to be taken into account when teaching language to the child are clearly stated in A. Baitursynov's opinion, "First of all, the child should be thinking, speaking, learning in his native language."

Abai urged his people to master the Russian language, art and science according to the flow of time, first of all, to lay down the foundations of education in the form of "worship, Turkic love". It is a Turkic literacy that is characterized by a national character.

And the saying "worship" is a nationality. Because a person who has come to know the true nature of his nation and who has made a great contribution to it, never worships another. And in the seventeenth word of Hakim-Abay, he repeatedly recalled his son, who was drowning in a human life-style of "human desires".

Language is a solid foundation of the state, spiritual wealth, past and future of the people. Language and independence - twin concept. Language is a powerful tool of our independence, the symbol of noble thought and wisdom, the flag of our country and unity. Thanks to the language policy that has been taking place since independence, our country has a positive outlook on language. The Kazakh language, which has the status of the state language, today is the core of our national spirit.

Each nation has the legal capacity to develop their native language, to realize the collective right of the whole country to develop the state language. The basis of the language legislation is the Constitution of the Republic of Kazakhstan, the Law of the Republic of Kazakhstan "On Language" - corresponds to the criteria of international language development. This Law establishes the legal bases of the use of languages in the Republic of Kazakhstan, the obligations of the state to create conditions for their study and development, ensure equal respect for all languages used in the Republic of Kazakhstan.

It is not harmful to teach the child the second, third, or fourth languages only if the language is full of nourishment, the general linguistic abilities and the ability to think in the national sense, and the ability to freely express self-esteem. It is well-known that the younger generation, who learns to see and hear the word of what is happening, has not had a chance to come to terms with the systematization of the game, is also unhelpful in terms of the age-specificity of loading a second foreign

language. That is why we consider it appropriate to start teaching in three languages at secondary schools after the elementary grade and even at the sixth grade. In our opinion, language is the foundation of the state, spiritual wealth, past and future of the people. Language and independence - twin concept. Language is a powerful tool of our independence, the symbol of noble thought and wisdom, the flag of our country and unity. And the idea of "Mangilik Yel" is one of the topical issues in the field of civilization, if it is the spiritual support of our Independence that unites all Kazakhstan. Respect your language and know all other languages.

Questions and tasks:

1. «Every nation is great for its people. The eternal life of the people is in his or her language», whose words your opinion.
2. If you comment on the cultural project "Trilingual Language" in the Message of the Head of State N.A. Nazarbayev in 2007 "New Kazakhstan in the New World", your opinion.
3. Generally speaking, the Kazakh people have repeatedly stated that they are proud of their nationality and who have been thinking about the language of the great people in the great era.
4. Analyze the works of A. Baitursynov related to the language problem
5. Explain the fundamentals of language legislation
6. Talk about language, proverbs, poems, analyze.
7. Write the essay on the theme "Language is a solid foundation of the state"

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§23. Global participation in addressing global and regional issues

The seventh value is the national security of the country and the global presence of global and regional issues. Thanks to these values, we have always been victorious, our country has been strengthened, and our great achievements have been exemplified. The head of state in his message conveyed big tasks to the country. That is, the ideological foundations of "New Kazakhstan Patriotism" have been mentioned in this nation-state, nation-wide values. The ultimate goal of the President's Address is to become a perpetual, eternal, spiritually-minded nation-based national idea of the national spirit and national language of the nation. So let's focus on each one individually. In the modern world, the formation of multilateral system of international relations, active development of interaction at the global and regional level. The use of force in crisis situations, regardless of international norms and standards in the field of security. In this case, the importance of the world community to solve any issue through political dialogue. The international community's active involvement in the preservation of peace at such moments is a great deal of work done by our President. Since independence, the country has been actively involved in ensuring global and regional security. The geopolitical and geostrategic location of the transit role between Europe and Asia is a special phenomenon. The country has made important statements in this direction and has defined its position. It is now clear that the foundation of Kazakhstan's security doctrine - mutual trust, partnership and interaction. Of all these issues, our country is making a contribution, not to tackle, even to find a positive solution. Afghanistan, Kyrgyzstan, Ukraine and others, who have been struggling to deal with various challenges, collisions and economic downturns. Kazakhstan, on its part, contributes to economic, geopolitical and humanitarian spheres. In any country where political instability has arisen, our country has always stood by to express its point of view. This is a manifestation of multi-vector foreign policy of the Head of State N.A. Nazarbayev. In this regard, currently membership in international organizations and their active participation is one of the most important tasks of independent sovereign states. For Kazakhstan, which is on the way to the reforms and aspires to a civilized society, large-scale intervention in the activities of international organizations has become a topical issue today. In order to effectively participate in the activities of international organizations, they need to be thoroughly investigated.

One of the most prominent features of modern international relations is the growing role of international organizations. At the same time, it is necessary to speak about the expansion of international relations, the development of multilateral diplomacy and the intensification of international cooperation.

Modern international relations can not be limited only by bilateral relations. An increasing number of global issues calls for the consolidation of the efforts of the international community to reach a solution. International organizations can be divided into two categories. They are: intergovernmental (intergovernmental) and non-governmental organizations working on a voluntary basis. The accession of the Republic of Kazakhstan to the United Nations is an important historical event that shows that our country has entered the world community as a truly independent state.

Kazakhstan has joined the United Nations as an active member of the international community, not just a new member of the global community, but a leader in the nuclear disarmament movement.

Closure of the Semipalatinsk nuclear test site in 1991 and the Lisbon Protocol of 1992 brought a great deal of respect to Kazakhstan and provided a moral right to publish its initiatives in the field of international security from the high tribune of the United Nations General Assembly.

The United Nations has highly appreciated Kazakhstan's active role in the disarmament area and the commitment of all international agreements in this area. Our country attaches great importance to peace and security in Central Asia and participates in creation of nuclear free zone in this region. The United Nations is helping Kazakhstan to accomplish this initiative. Kazakhstan has been actively involved in the United Nations peacekeeping mission, as it has been a great deal to strengthen international security. In 1995, a group of soldiers from Kazakhstan was sent to the United Nations peacekeeping battalion in Central Asia initiated by the CIS countries. In 1996, Kazakhstan was incorporated into the 51st Registry System of the Reserve Treaty required for United Nations peacekeeping operations. At present, the number of countries participating in this system is about 70. The instability in Afghanistan, which poses a threat to the Central Asian region and the global community, Kazakhstan has always made tough recommendations for the United Nations to adopt resolutions of the United Nations in a peaceful way. The position of Kazakhstan in the United Nations is based on the interests of all United Nations issues. Here, the United Nations has been particularly excited about cooperation in the field of economic, ecology, social sphere, international law, human rights, corruption and drug trafficking, and has developed new proposals. At the 53rd session of the United Nations, Kazakhstan initiated a resolution on transit in Central Asia. Adoption of this resolution is intended by the specialized agencies of the United Nations and other international organizations to develop transport systems in our region and to develop transport communications between Europe and Asia and to establish their international legal framework. The challenges of the current set of security issues should be based on general security theory. Its basic methods and tools have been widely used to design hazardous situations. At the same time, the definition of security is very important for a comprehensive analysis of the problem. Safety Theory - A system of ideas and suggestions for the study of the full range of human dangers, the interaction of human environment with the environment and the system of security measures. During the writing of this work, generalized methods such as monitoring, documentation review, systemic, structural-functional, problem-chronological and content-analysis were used. That is, with the help of various types of texts such as press releases, statements by politicians. Historical and political analysis helped to understand the process of formation and development of the Republic of Kazakhstan in the region. The Shanghai Cooperation Organization (SCO) and the Collective Security Treaty Organization (CSTO) have been able to determine their effectiveness in the region by comparing them with security. And a systematic approach has allowed the Central Asian region to consider the political position and role of the Republic of Kazakhstan in security matters as a whole. As part of the Asian construction, the main security measures in the Central Asian region will never go beyond our country.

According to the legitimacy of development, the role of Asia in the global political and economic system is rising as well as the importance of ensuring regional security in order to maintain stability in the world. There are two ways in which security threats can be identified: the geopolitical shift and the region's arms. The main reason for the end of the "cold-blooded" war was the broader geopolitical

shift. A sharp decline in Russia's presence in Asia contributed to China's expanding economic growth. China has transformed its foreign policy into a new channel and has become a leading country in the region. China's current strengthening is clear that the American influence in the region is still weak. The competition between China and India, China and Japan, as well as the position of Russia and the countries of the Southeast Asia, have a unique impact on the region's division of forces.

The two trends, which have a positive impact on Asia's security, are the emergence of economic integration and regional disparities. Interaction at the regional level in integration is one of the most pressing issues today. However, Central Asian states are facing a number of difficulties. It is a matter of economics and politics, as each country has its own specificity. In the economic space, Central Asian countries could create a full-fledged integration association, which would create an authoritative political community in the region. A political community that can provide security in the region is vital for today. After all, since independence, the region has become a focal point for the geopolitical interests of leading countries in the world. That is, economic cooperation in the region can not be effectively developed without providing military-political security. If there is any political tension, the activity of external forces in the region will also increase. Without a direct involvement of external forces, one of the most important issues was the search for a mechanism that would effectively address internal regional issues in the interest of all member states. Central Asian countries have faced the issue of regional and national security since they became independent states. The proximity of the region to the cross-border region of the region, such as territorial disputes, terrorism, extremism, illegal drug trafficking, is a very important issue in terms of security. That is why regional cooperation in the field of security in the region was very important. At the same time, in the Central Asian region, a number of international security bodies are functioning today. Individual regional measures in the region also show their effectiveness in addressing security issues. In the issue of security in the Central Asian region, the Shanghai Cooperation Organization today is distinguished by its activity. An agreement to boost confidence in the border areas in the Shanghai area on April 26, 1996, was a new initiative to strengthen regional security. Its continuation is the establishment of the Shanghai Cooperation Organization (SCO) on 15 June 2001 that acts in industry advantageously to realize very large possibility bore, is obvious

SCO - a new form of interaction is a vital part of the global security system, intra-area, considering the growing capacity of the participating countries, the term "economic forward" of course, the center of the structure, which can become global.

At the moment Kazakhstan, China, Kyrgyzstan, Russia, Tajikistan and Uzbekistan are SCO members. India, Iran, Mongolia and Pakistan have observer status. Belarus and Sri Lanka are dialogue partners. The SCO, a permanent member of the UN Security Council (Russia and China), four States possessing nuclear weapons (Russia, China, India and Pakistan), the largest population in the world, two countries (China and India), the group BR three out of four countries (Russia, India, China) and two countries that consume the greatest amount of energy in the world (China and India). In the SCO countries (member States, observer States and dialogue partners, including the state's three billion people, or half of the entire population of the world are living. The strengthening of confidence-building measures and security in the region of the SCO member States was the result of joint claims. The interests of the organization are in the political, economic and cultural-

humanitarian spheres of reality. Terrorism, extremism and other external threats provoke the countries to be the members of the SCO. The SCO is not a military alliance, which is against any force, or a particular self-contained community. It is an open organization dedicated to international cooperation. The issues of the SCO are to maintain regional peace, stability and security, especially trade and economic cooperation, development. The main achievement of "Shanghai process" is the weakening of the Chinese frontier.

The Joint monitoring Group which consists of diplomatic and military experts carries out inspections in the areas of security of hundred kilometres along the border. The important documents against terrorism – is the peaceful conception of SCO states against terrorism, separatism and extremism. In addition, Pakistan, Iran and India adopted a decision on granting observer status with the SCO member States. On the territories of member States of the Shanghai cooperation organization summit in Shanghai on 15 June 2006 there informed about organization and realization of joint anti-terrorist measures, revealing the ways of the penetration of individuals involved in terrorism, extremism and separatism to the Organization of the member States of extremist and separatist actions the organization and the adoption of programme against extremism, separatism of the States-members of SCO for the period 2007-2009 increased the importance of work of the organization. The President of the Republic of Kazakhstan N. Nazarbayev in his article "the SCO: ten years of history" wrote that as a result of the effective activities of regional anti-terrorist structure from 2004 to 2011 there was the possibility of preventing more than 500 terrorist attacks and save lives of thousands. At present to ensure security and stability is one of the most important issues not only in the Central Asian region but also for the world community. Republic of Kazakhstan is supporting the security and stability in the region and in the country, fighting against the new challenges and threats with the help of international law and expose to danger, solving matters in creating the conditions for fundamental reasons for their elimination consistently. On this direction the organization of Collective Security Organization (CSTO) is one of the authorities for ensuring stability and security in the region, in interactive and coordinating activity.

The CSTO is a regional international organization, composed of Armenia, Byelorussia, Kazakhstan, Kyrgyzstan, Russia, Tajikistan and Uzbekistan., The main objectives of The CSTO are to ensure national security, protection of sovereignty and territorial integrity of member States, strengthening the national armed forces and military organization, to maintain joint air defense system, to cooperate activities in the field of joint protection of borders with countries that are not part of CIS. One of the important activities of the CSTO is the friendliness with the international terrorism, extremism and crimes, characteristic for them: weapons and illegal drug trafficking, organized crime, illegal migration, cooperation in the area of combat actions.

One of the important directions of the CSTO activity is to work on strengthening the international regime of non-proliferation of Nuclear weapons. In June 2005 in New York on the seventh session on the review of the Treaty on the nonproliferation of Nuclear weapons, there was a statement with the members of CSTO about threats of equipment and technologies during terrorism on the production of nuclear weapons. Members of the CSTO stated the strengthening of the regime of nonproliferation of nuclear weapons from the territory of Belarus and Kazakhstan voluntarily, and they called other countries to prove their strength on this agreement

and the Treaty on the nonproliferation of Nuclear weapons. Kazakhstan's policy in the area of disarmament and non-proliferation of weapons of mass destruction, the strengthening of international security, development of cooperation among States, the role of international organizations in resolving global problems and conflicts are determined by the direction of the foreign policy. The first step of Kazakhstan's policy of non-proliferation of nuclear weapons in future was the closure of the Semipalatinsk nuclear test site on 29 August 1991. Forty years of history of the Semipalatinsk test site, more than 450 explosions are carried out more than 120- in the open space. Its total capacity of thousand can eliminate 2500 Hiroshima. This test radiation damage more than three hundred thousand square kilometer of territory. Half a million people suffered from the nuclear tests.

In 1991, in Almaty on the Declaration of the Strategic nuclear forces the heads of Belarus, Kazakhstan, Russia, Ukraine confirmed the strength in establishing joint control on nuclear Arsenal installation of the former USSR, identified the mechanism of maintaining the necessary level of nuclear safety and prevent any failures and the former Soviet Union's international obligations in the field of reduction of strategic offensive weapons.

23 may 1992 in Lisbon the representatives of the United States with these countries signed the Treaty on the reduction and limitation of Strategic offensive forces, the strategic nuclear weapons located on the territory of four countries applied clarifying the scope of their responsibility for the implementation of the provisions. In addition, according to the Lisbon report Belarus, Kazakhstan, Ukraine are countries which don't possess nuclear weapons and there stated their supporting obligations to the Treaty on the nonproliferation of nuclear weapons. On 5 December 1994 the OSCE in connection with the accession to the Treaty on the nonproliferation of Nuclear weapons as non-nuclear weapon the Memorandum on providing Security assurances to the countries above Russia, USA and UK. This strict performance of its obligations on the withdrawal of nuclear weapons from the territory of Kazakhstan Hatta the signing of the international community in the country has recognized and fully expressed. Subsequently, these guarantees from France and China to Kazakhstan.

In fulfilling its obligations to withdraw its nuclear Arsenal, Kazakhstan former military facilities and civilian evacuation were engaged in the liquidation of nuclear weapon infrastructure at the place of their goals. For these purposes, the International Atomic energy Agency (IAEA) in the framework of the accounting and control of nuclear materials, nuclear power plants, physical security of nuclear materials and installations, there created a plan for organizing the state system of coordination of technical assistance to Kazakhstan. The countries UK, USA, Japan and Sweden took part in it.

In 1992 in Kazakhstan the program of Joint reduction of Threat is performing. In the framework of "Nunn-Lugar program" of the programme on the territory of the Republic of Kazakhstan, the remaining nuclear, chemical and biological weapons and the neutralization and elimination of infrastructure facilities and projects, the dismantling of strategic offensive weapons, the establishment of export control systems, implemented the conversion of the defense industry have been realized. During the five years after the receipt of obligations with the participation of the United States and Russia 110 ballistic missiles with 1200 nuclear arms that can reach any region of the world were liquidated. However, at that time the nuclear Fund of UK, France, China was over than of fund nuclear energy.

In July 2005, "Kazakhstan joined the security Initiative called the Krakow initiative" known as weapons of mass destruction. The goal of this initiative is suspicious aircraft and vessels, as well as mass destruction, the mobilization of land transports all States that participate in the process of content related to weapons. Thus, independent Kazakhstan established diplomatic and economic relations with many countries of the world during the years of Independence, thanks to the efforts of foreign policy enormous tasks of historical importance are performed. Kazakhstan took a decent place in the world community. If in 1991 the world community didn't have any interests in Kazakhstan, today Kazakhstan is becoming famous and have common interests, common future". Kazakhstan is becoming a leader in Central Asia, an international honorary partner and becomes a peaceful country which is actively fighting against the international terrorism, drug trafficking, and nuclear proliferation.

During the years of independence Kazakhstan became a full member of the international community whose initiatives have almost always been implemented to support broadly and really fulfilled. Today our country has risen to a new level at the international level. The decision on Kazakhstan's chairmanship in the organization for security and cooperation in Europe in 2010 can be conclusive evidence.

Questions and tasks

1. The Seventh value is the world and national security of the country, participation in solving regional problems in a global context. Speak on the basis of these values?
2. What is the basis of the security doctrine of Kazakhstan, what are the activities in this direction?
3. When will the first steps of Policy of non-proliferation of nuclear weapons begin in future?
5. Speak on historical events which were happened in 1991 -92-49?
6. What kind of community is CSTO? What countries does it consist of? What are the main goals of CSTO?
7. What is the purpose of the policy in the sphere of non-proliferation, and disarmament of weapons of mass destruction and what initiative did Kazakhstan join in July 2005?

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§24. The potential global and national potential

Central Asian countries, including the Republic of Kazakhstan with international organizations actively demonstrates a willingness to ensure regional security. In 2010 Kazakhstan, its chairmanship activity in the organization for security and cooperation in Europe (OSCE) fully dedicated to issues of ensuring regional security.

Presidency in OSCE member States and governments together with the holding of the Astana summit summed up the results of consideration of the issue of security. The chairmanship of Kazakhstan in the Shanghai organization of cooperation was successful in 2010-2011. –The anniversary meeting of the heads of SCO states which was held in Astana June 15, 2011 have raised our country. The results of the summit have raised the role and place of Kazakhstan in solving global and regional issues of foreign policy. On the basis of chairmanship experience in the OSCE, being chairmanship in the Council of Foreign Ministers of Organization of Islamic Cooperation in 2011-2012 Kazakhstan became an active participant in solving international problems.

Therefore, at present the States try to fight against threats together.

In this regard, countries have the aim to give their authority to international organizations in solving common problems to expand integral processes to coordinate activities of the world community.

At first, to develop international relations with the countries, including the former, confederated republics, Asia, Pacific Ocean, Middle East area, European countries and the United States. Secondly, to establish not only diplomatic relations with foreign countries, it is necessary to strengthen cultural and economic ties, as a result to become one of the developed countries. Thirdly, to preserve the world security, to prevent war and use of nuclear weapons.

And now, since 1991, in the sphere of foreign policy and international relations in this direction many activities have been implemented. Kazakhstan developed strong relationship with neighbors', with the main country- partners. The main basis of foreign policy – is multidirectional. It is a requirement of life according to the geopolitical location of the country. For some time past more than 180 States learnt about Kazakhstan. Kazakhstan established diplomatic relations with more than 120 countries. More than 40 diplomatic and consular embassies are opened abroad. In Astana and Almaty, there are more than 50 foreign embassies and missions, dozens of international and interethnic organizations.

In its foreign policy Kazakhstan pays special attention to the relationship with the largest and closest neighbor States - Russia in the North and China in the East. On May 25, 1992 the signing of the agreement on friendship, cooperation of mutual assistance between Kazakhstan and Russia is of great importance. In 1996, 27 April in strengthening the friendship and cooperation between the two nations, the President of the Russian Federation Boris Yeltsin and the President of Kazakhstan N. Nazarbayev met in Almaty. It is very important the signing of the joint Declaration of Russia and Kazakhstan. It is noted that political and democratic and economic reforms in Russia and in Kazakhstan are of great importance for the future of the peoples of the two countries.

In the development of further cooperation between Russia and Kazakhstan the Declaration on eternal friendship and cooperation, signed in Moscow on July 6 in 1998 has played an important role. On the basis of the declaration disputes between

the two countries based on regulating mutual financial and sharing Baikonur cosmodrome problems have been solved. On January 25 In 2000 the President of Kazakhstan. N.Nazarbayev and The President of Russian V. Putin had a meeting. It was noted that further improving bilateral relations are of great significance. And in 2002 December, during the official visit of N. Nazarbayev to Moscow there were considered much efforts to deepen the friendly relations existing between the two countries. They exchanged views around topical international and regional issues. At the bilateral level, friendly relations in the countries of the CIS, EurAsEC, SCO, are a major key of the security and integration of countries in the region. 2003 the year of Kazakhstan in Russia, year of Russia in Kazakhstan in 2004, are noted at the state level. In 2004 Trade turnover was 7 billion dollars between the two States. It is higher almost 40% than in 2003, (Egemen Kazakhstan 12.01.2005). At the beginning of 2005, there were 1100 joint enterprises joint with Russia. Which has the statutory Fund, more than 250 million U.S. dollars.

During the years of independence Kazakhstan achieved significant progress in establishing relations and friendship with China with the big neighbor state in the South-East. In 1990, the relationship between Kazakhstan and China was carried out by railways, thus, our country had an opportunity to exit to the Pacific ocean by the shortest way. Kazakhstan-China relations developed very high. In August 1992 since the first visit of the President of Republic of Kazakhstan to the Republic of China there was a chance to develop all communication lines. In recent years, trade between the two countries increased. In September 25 1997 in the course of negotiations between the delegations of China and Kazakhstan there was signed a contract on spending 9.5 billion dollars to the pipeline which connects West Kazakhstan and West China. This is a guarantee for strengthening political-economic relations and saving peaceful life on the frontier.

In 1998-1999 through diplomacy between China and Kazakhstan new important agreements have been achieved. First of all, we have basically completed the specified boundaries. The defined boundary with China expressed additional guarantees of national security of Kazakhstan.

On December in 2002, the visit of the President of Kazakhstan to China marked a new stage of cooperation between the two countries. 5 documents were signed during the meeting of heads of two States, 5. The most important of them are "agreement on good-neighborliness, friendship and cooperation between the Republic of Kazakhstan and The People's Republic of China".

And, in addition, two countries signed the documents on cooperation against international extremism and separatism, the prevention of dangerous military activities between the two States. Trade and economic relations increased from year to year, in 2004 its volume became more than \$ 3 billion. USD. In recent years the meeting and negotiations with the leaders of China have become a constant phenomenon in the foreign policy of our country.

In Kazakhstan's foreign policy relations with the USA are of great importance. Since the recognition of the Republic of Kazakhstan as an independent state by the USA starting 1991 the 25th of December, diplomatic relations have been established between two countries. In Almaty on December 1991 the Secretary of State Dzh. Baker, N.Nazarbayev held talks with officials and others. In 1992, on April the delegation of the Commission of the US Congress on security and relations in Europe paid a visit to Kazakhstan. In May of the same year, the President of the Republic of

Kazakhstan N.Nazarbayev visited first the United States of America. In the course of this visit: “the agreement on Trade relations, agreement on mutual protection of investments” “Memorandum of understanding between the governments of the USA and the Republic of Kazakhstan”, “on joint statements of Convention for the prevention of Double taxation agreement have been signed.” Thus, legal framework of bilateral relations have been laid down.

In recent years, the relations of Kazakhstan and the U.S. are dynamically developing. At present The USA is a major investor of Kazakhstan economy. Washington considers Kazakhstan a stronghold partner of stability and security in Central Asia. In December 1999, the President N.Nazarbayev paid five-day visit to the United States and revealed new ways to the ties between two states. In the course of an agreement the main directions of priority between the two countries in the twenty-first century have been defined. The President of the USA George Bush in his congratulation letter to the ten-year anniversary of independence of our state assured that Kazakhstan plays a decisive role for the International community against instability and conflict in the region. In December 2001, during President N.Nazarbayev’s official visit to the United States a joint statement-about the relationship of New Kazakhstan and America has been signed.

” At the same time , for Kazakhstan cooperation with Turkey, Pakistan, India, Iran States and in Asia, Japan, South Korea and with other countries is of great importance.

It is very important for Kazakhstan to have a close contact with the countries such as Central Asia - Uzbekistan, Kyrgyzstan, Tajikistan, Turkmenistan which have common borders, the existing economic, historical and ethnic-cultural contacts. In this direction, in 1994 the Central Asian economic community has been established. Besides Kazakhstan, Uzbekistan, Kyrgyzstan in 1998 the 4th country Tajikistan was joined the community. In accordance with the Agreement concluded between the two countries - The inter-state Council and its key institutions, Council of Prime-Ministers and their permanent body- Executive Committee was created. After signing of the agreement on the common economic space important directions of multilateral cooperation and current international issues, economic integration of the republics more than 200 documents were accepted. The most important of them is the strategy of the integration development of the Central Asian economic community by 2005. Since February 2002 on the basis of the agreed documents the new Central Asian economic community have been reorganized as the “Central Asian cooperation”. One of the main issues in Kazakhstan's foreign policy is to maintain border security of the country. It is very necessary to stabilize the border with China in the South-East and for a few thousand kilometers, bordered by Russia in the North. The border is one of the main attributes of state sovereignty. Therefore, this important political problem have been discussed at the meetings of Russian and Kazakhstan governments. As a result, the Treaty on collective security between two countries was signed in 1992 on 15 May and in 1999 on 28 March an agreement on military cooperation between Kazakhstan and Russia was signed. In accordance with the Treaty Russia and Kazakhstan are aiming at strengthening of regional security and development of cooperation in the field of defence and interaction in the sphere of foreign policy. Foreign policy and security between the two countries, between Russia and Kazakhstan in 1998“, adopted the Declaration on Eternal friendship and Alliance”, as well as on economic cooperation for the next 10 years (1998-2007) reflected in the

program of economic development. Under this agreement Kazakhstan and Russia began to be carried out measures on delimitation of the border strip. And in January 2000 in Moscow at the meeting of heads of two States signed an agreement on three main areas. The first – and continuity in the politics of the two countries. The second - cooperation in security matters. The third- specification of the borders.

The total length of borders of Kazakhstan with the neighboring countries is about 15 thousand kilometers. Kazakhstan's state border with the Kyrgyz Republic is approximately 1050 km, the Russian Federation – more than 7.5 thousand kilometers, Turkmenistan – 400 km, with Uzbekistan – 1660 kilometers., the issues of border delimitation with Russia began on 6 July 1998 In a joint statement of leaders of the two countries and from the report on the delimitation of the state border on 12 December of the same year. The experts who were engaged in the preparation of all documents during six years, came to an agreement on the boundary line points. The President Of Kazakhstan N.Nazarbayev and the President of Russia Vladimir Putin on 18 January 2005, signed a Treaty on the Kazakhstan and Russia state border. In fact, the document is of particular importance for both countries to assess the historical boundaries resolved in accordance with international standards. As noted by the head of state, “the border between Kazakh-Russian is first legally involved between two countries”. After the independence, Kazakhstan has launched legalization of the border with China. Mutual understanding and interest achieved an unprecedented success. In April 1994 the President of Kazakhstan N.A.Nazarbayev and Prime Minister of China Li Peng legalized the borderline between the two countries, signed the delimitation contract. The total length of network, stretching 1718km besides the two small areas (former Taldykorgan and Semey regions) have been legally confirmed. The commission was established to solve the following issues. At the high-level meeting they agreed on the continuation of negotiations to resolve fully border issues. In this direction. In 1996-1998 there were three special agreements. As a result, in November 1999, Jian-N Jiemin and N.Nazarbayev signed the Communique on the complete integration of border issues. Thus, basically completed the border demarcation with China had been finished.

In addition, during these years Kazakhstan with its nearest neighbors - Kyrgyzstan, Uzbekistan and Turkmenistan achieved final settlement of border issues in practice.

In solving the issue of borders constantly in Asian countries the Shanghai cooperation organization (SCO) plays an important role. In April 1996 during a meeting in Shanghai the heads of Russia, China, Kazakhstan, Tajikistan, Kyrgyzstan signed an agreement not to disturb the boundaries, the regional distances between them to reach up to 100 km. Uzbekistan joined the agreement later.

On the basis of “Shanghai agreement” an annual meeting of heads of six countries was held in 1997 In Moscow, 1998 in Almaty, Bishkek, 1999, 2000, Dushanbe, 2001 in Almaty. The issues of strengthening regional security and cooperation, which had been extensively discussed, as a result the Declaration was adopted. The next summit of the Shanghai cooperation organization was held in June 2002 in St. Petersburg. The work reflects the consolidation of structure of the SCO in practice. -the Secretariat of SCO is in Beijing and Regional headquarters of anti-terrorist structure are in Bishkek. In this meeting 3 documents – the SCO Charter, the Agreement on regional anti-terrorist structure of the SCO and the Declaration of heads of member States have been signed.

The main goal of Kazakhstan's foreign policy is peace and to prevent war. In 1992 On the 47th session of the UN General Assembly President N.Nazarbayev raised the question of the relationship and establish confidence-building measures in Asia. In 1993, in spring in accordance with it representatives of more than ten countries came to the first meeting, then in August of the same year the group of experts from 17 countries participated in a meeting. Kazakhstan joined the Helsinki process, participated in the work of the organization for security and cooperation in Europe (1992). And in 1996 October 31, Kazakhstan signed the Treaty on the nonproliferation of nuclear weapons.

Questions and tasks:

1. Why did Kazakhstan dedicate its chairmanship in the Organization for Security and Cooperation in Europe (OSCE) in 2010?
2. How did the SCO member states meet in Astana on June 15, 2011, and the Summit results on the solution of global and regional issues of foreign policy?
3. What challenges do states take upon themselves in the modern challenges and threats and the integration processes in the solution of shared issues?
4. Explain that the annual meeting of the leaders of six countries (in which countries) will be based on the Shanghai Accord, explain what issues were discussed?
5. What is the main goal of Kazakhstan's foreign policy?
6. What is your understanding of why we are unable to participate actively in regional and global integration?

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CONCLUSION

The genesis of the idea of “Mangilik Yel” was analyzed in the manual, its ways of developing, its harmonization with spiritual heritage of figures of Alash which were our ancestors’ aim and appeared in the Turkish era and continuing today, it is a direction of developing of our independent state.

And also, with the purpose of explaining the meaning and significance of the national idea «Mangilik Yel» today's generation, we defined the preconditions of civil reasoning/.

The purpose of writing textbook - selected approach, as a justification of the ways of achieving the objectives of major research results in the fields of social Sciences and basic research have been considered. On the basis of Nazarbayev’s message to people of Kazakhstan. (Kazakhstan's way - 2050: common goal, common interests, common future" on January 17, 2014.) scientific works of well-known scientists E. Sydykov, K.Sartkoga, Kurmanbayuly N., Praliyev S. Zh., Naribaev N., Zhampeisova K. G. M. Koigeldiev, Piralı G.Syzdykov S., Kanaev C., Zhenis Zh, T., Kydyraliev D.K., Ismakova A., Abzhanov H., Z. Kinayatuly., Z.Kamzabekyly D., Nurumbetova. G. A. Uvaly, R. T. Mukushev. etc/ are reviewed and used. Specific sources and scholarly writings, scientifically proven beliefs, existing knowledge-concepts are the methodological source of fund of research work. However, in the system of scientific research directions of innovative thinking, consciousness and social thought recently identified as a reference characteristics, the destination, the source and innovation. Especially history, literature, culture, politics, sociology areas of research by industry «Mangilik Yel» national idea of cognitive values that form the basis of educational, scientific sound conclusions concerning the nature, based on humanistic thought. In the textbook potential and perspective directions of development of conceptual ideas and the essence of the global public figures "Alash" and» Mangilik Yel» - the motivation to implement the idea, the actuality of scientific theories, insights of scientific knowledge, "the principle of humanity at the global level" from the point of view of the theory are guided. Features and character defining the nature of cognitive relevance heritage, and figures of Alash" was based on principle the purpose of realization of humanistic ideas".

During the writing of the textbook, the applied methodological approaches: tasks, regular and valuable sources of various information in the direction of the decisions taken on the basis of literature analysis, comparison, generalization, sorting, systematization, specification, formulation etc. are implemented in the network of scientific methods. The objective of the research methodology, historicism, systematic, chronological, thematic is based on the principles of scientific knowledge, scientific research conducted in accordance with the requirements. As well as topics with a detailed study, the formation of the concept of knowledge, methods of analysis of scientific researches in order to achieve the results, description, analysis, types of analysis, as a conceptual interpretation (interpretive) method, structuring, generalization, specification, approval are widely used classical models of traditional and scientific methods of study. The method used in the course of writing textbooks-a

collectionis made up of methodological approaches, techniques. Because it is very different from the scale and the matic heritage included in the scope of the proposed work of figures Alash are meaningful. In the priority areas separately, it will show , which is, first, a method of knowledge of public views of the figures of "Alash" in turn, requires the definition of individual research of intellectual potential. Second, in justifying the conceptual models of knowledge and public figures Alash clarifying the nature and ideological trends comparison of methods studies, and requires differentiation from a historical point of view. Tenderlady humanistic principles of figures of Alash of the global potential and «Mangilik Yel» the implementation of the national idea renessanssi level comprehensive detection, evidence provided as a target as the main objective, methods of research as' the object of research, the authors of the textbook use the effective opportunity from the point of view of the writer.

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CONTENT

FOREWORD.....	3
§1. The idea of «Mangilik Yel», knowledge and practice.....	7
§2. The philosophical, theoretical basis of the idea of «Mangilik Yel”.....	12
§3. The tradition of governing the state by Uly Dala in Middle Ages.....	16
§4. The idea of «Mangilik Yel” – the model of the spiritual unity and agreement.....	20
§5. "The national idea of the eternal country" is a socio-cultural code of the Kazakh people.....	24
§6. The idea of traditional ideology and freedom.....	28
§7. Country integrity, the future of the nation in its unity.....	32
§8. The idea of "Mangilik Yel" is the basis of national ideals.....	35
§9. "Eternal Country's Idea" - the Concerted Characteristics of the Spirituality of the Nation.....	41
§10. The idea of liberation in the Kazakh world in the poetry.....	46
§11. The characteristics of the idea of “United Alash” in the way of becoming an eternal country.....	54
§12. The conformity of the heritage of Alash heroes with “Eternal nation” idea in the Kazakh Literature	65
§13. The role of spiritual values in upbringing of generations.....	71
§14. Tradition and its Reality in the Spirituality of the Country.....	77
§15. Channels of national idea "Mangilik Yel" in Kazakh literature.....	86
§16. Independence is the most sacred and main value of Kazakhstan.....	96
§17. National unity, peace and harmony in our society.....	104
§18. A secular society and a great spirit.....	109
§19. Economic growth on the basis of industrialization and innovations.....	114
§20. Society of universal labor.....	121
§21. Common history, culture and language.....	126
§22. The development of the state language is our main achievement.....	132
§23. Global participation in addressing global and regional issues.....	141
§24. The potential global and national potential.....	147
CONCLUSION.....	152
LITERATURE.....	154

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