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### **About the role of the national idea «Mangilik El», as a strategy for the development of Kazakhstan in the context of globalization**

In the article the problem of need to move forward the national idea of Kazakhstan in the modern world is considered, because there is no state which has no need of definition of the purposes and tasks for the future. Implementation of the strategy development for Kazakhstan in the 21st century demands integration of Kazakhstan society around paradigms of social development which can create the main content of the national idea. The analysis by the concept «national idea», «paradigm», «differentiation» was given by the authors. Qualitative characteristic of the national idea which is closely connected with the history of formation and development of any nation, its relation to life and society is given. Kazakhstan is on the way to democracy, and it may safely be said that the question of formation of the national idea is of particular importance for its citizens. It is proved that the need of the national idea in any society arises not at once. This is a logical consequence of formation and development of the state and society on the basis of stability that meets the interests of all its citizens. At the heart of the national idea, according to the authors, upbringing of future generation lies in national traditions of ancestors.

*Keywords:* globalization, national idea, consolidation, paradigm, modernization, traditional system, political system, patriotism, spirituality, ideology, tradition, independence, national culture, information space, values, religion, art, spiritual life.

In the conditions of growing globalization, the importance and necessity of nominating the national idea of Kazakhstan becomes clear, thus there is no state that does not need to define its goals and tasks for the future.

Realization of the principles of Kazakhstan's development strategy in the 21st century requires consolidation of the entire Kazakh society around those paradigms of social development that can form the main content of the national idea. One of the most important paradigms of the state ideology and policy of our young state is the formation of a national idea that could mobilize society to improve the quality leap, a real breakthrough in the field of political and economic relations.

The urgency of this problem repeatedly increases in the context of the most important directions of Kazakhstan's domestic and foreign policy, which are designated by the President of the Republic of Kazakhstan N.A. Nazarbayev in his annual Messages to the people of Kazakhstan. They are connected first of all with the solution of the tasks of economic, social and political modernization of our country and its entry into the number of 50 competitive countries of the world [1].

Now when Kazakhstan is on the path of improving democracy, we can say with confidence that the issue of the formation of the national idea has acquired special significance for citizens. The people with gaining independence of Kazakhstan received a new impulse of strength and energy, and now mobilizes them to solve new historical problems. In this regard, it becomes quite understandable why we in Kazakhstan at the level of state policy set the task of consolidating society and creating on its basis such a national idea that would become the guarantee of the stability of our state and would meet the interests of all its citizens.

The problem of realizing the need for a national idea in any society does not arise immediately, not from anything. It is the logical result of the formation and development of the people, with it is formed and develops. At the same time, the level of awareness of its necessity is always a growth criterion and strength of society. Here one can agree with the opinion of A. Nysanbaev, one of the leading domestic scientists, that «The presence of an adequate national idea in society is the most important condition for the qualitative growth of independent Kazakhstan» [2].

The historical experience of many civilizations shows that the presence in society of the need for a national idea does not automatically lead to its formulation. Awareness of its need on the part of the state or any social group, even possessing an imperious resource or on the part of society as a whole, is an important condition conducive to its formation, but the very possibility of having a national idea is connected not so much with the subjective need for it as with the objective conditions in which the society functions.

Speaking specifically about the conditions for the formation of the national idea and the strengthening of the statehood of our people on its basis, it should be noted that from the Saka and Uigur tribes to the reform of 1867–1868, which destroyed the traditional system of power, there was an integrating principle in the nomadic unification of the Kazakhs. Such a unifying foundation of the nomadic state was the need for political integration, relieving ethnically one-root tribal units from mutual conflicts.

The destruction of the traditional system of the Kazakhs was associated with the advent of tsarist colonialism into the steppe. This was followed by the destruction of the traditional social organization of the Kazakh society, completed already under the Soviet regime. The role of colonization was that in Kazakhstan it took the most complete form, which was expressed in changing the social structure, full perception of new political institutions for society and even types of thinking.

An indelible mark in the evolution of the Kazakh society left Soviet totalitarianism, which was characterized by an almost complete lack of autonomy of structural elements [3].

World experience of modernization demonstrates the importance of combining traditional and modern.

The traditionalism of the Kazakhs is determined by the nomadic way of life, which for all the external dynamism preserved the inner essence of nomads, as well as the generic structure. As a traditional feature of the national character of the Kazakhs, one should point to corporatism.

The main indicators of the flexibility of the political system of the Kazakh society are the existence of a tradition, the protection of human rights and freedoms, the existence of an institution of electivity, the institution of violence. The specific nature of the power in Kazakh society was that the holders of power were not appointed and elected as they were recognized. Thus, the title of ruler was a well-deserved honorary title.

For the success of democratic transformation and approval of the priority of human rights and freedoms in the process of reforming the Kazakhstani society, it is necessary to take into account the civilizational traditions and mentality of the Kazakh people, which has rich experience of the original nomadic democracy, respect and effective protection of personal and collective rights.

Thus, it is necessary to activate the historical consciousness of the people, a creative combination of their own and world experience. Today it is important for us to form relatively independent, autonomous individuals of Kazakh society, on the level of subjective development of which depends our future, related to the construction of civil society and the rule of law.

The identification of the system characteristics of the political organization of Kazakhstan in the past allows us to move on to the modern tasks of the modernization processes of Kazakhstan society. They are defined in the Message to the people of Kazakhstan dated January 17, 2014 «Kazakhstan way–2050»: a single goal, common interests, a single future». President N. Nazarbayev of the Republic of Kazakhstan proclaimed the national idea «Mangilik El», born of the thousand-year historical experience of the Kazakh people, the Kazakh way, passed over the years of independence.

If we talk about these goals and objectives, they reflect not only the basic values of the country's development, but also the community of interests, the historical destiny of the people of Kazakhstan. They are expressed in the following 7 principles «Mangilik El». They are: 1) independence of the republic, development of patriotism, 2) sustainable, economic growth based on innovation, 3) secular state, high spirituality, development of moral and spiritual education, 4) national unity, peace and harmony, 5) society of universal labor, development (6) commonness of history, culture, language, development of multilingualism, political culture, knowledge of one's roots, (7) national security and global participation of Kazakhstan in solving global and regional problems, development of co-operation, the ability to compete and the person in demand on the labor market.

Domestic researchers rightly point out that «The proposed formulation of the national idea, by consolidating and rallying the entire polyethnic society, strengthening the vector of civil identification, solving the most important socioeconomic and political problems of strengthening the state, will contribute to strengthening Kazakhstan's positions in the world space» [4]. Studying the basic principles of the national idea «Mangilik El» it's impossible not to pay attention to its multiplicity. Indeed, the national idea of «Mangilik El» has a universal character, and their various aspects are the subject of many public disciplines. In each of them, «Mangilik El» is used in its special meaning.

Thus, economists see the essence of «Mangilik El» in solving Kazakhstan's regional and global economic problems on the basis of innovations.

Philosophers actively discuss problems associated not only with the development of the spiritual and moral principles of the formation of the nation, but also with the universalization of universal human values.

Sociology and cultural studies are engaged in researching the meaning of «Mangilik El» not only from the point of view of the development of multiculturalism, but also the uniqueness of the traditional culture of Kazakhstan.

Historians study the historical memory of the nation, as well as the historical experience of previous generations, contributing to the formation of a sense of patriotism, love of the Motherland, pride in its past and present. Studying the national idea of «Mangilik El» from the point of view of historical experience, it should be noted that the preservation of the traditions, linguistic, cultural identity and identity of the Kazakh and other people of Kazakhstan as the most important condition for the qualitative growth of independent Kazakhstan is extremely topical for us. In conditions of ever-increasing globalization, a constructive dialogue of the values of the traditional culture of the people of Kazakhstan and the liberal-democratic society is needed. There is a need for laws regulating relations in the sphere of culture of the transit society and ensuring the uniqueness of the culture of people. Finally, the most interesting and at the same time promising way of the development of culture in the 21st century can turn out to be one that we figuratively defined as the «Eurasian cultural space». It is characterized by offering to humanity a soft, non-violent way of unification based on respect for the identity of each ethnic and religious community, advocating for the compatibility of the values of traditional and civil society as a bridge between the civilizations of the West and the East [3].

N.A. Nazarbayev notes: «The ideology of traditionalism is logically linked with the crisis of socialist ideology. Indeed, what can you turn to if the former dogmas were untenable? Probably, to the simplest, most understandable and at the same time deeply moral in the life of each people — to traditions. Their role in the life of the people is undeniable. Cultural traditions have always been a source of social regeneration. The return to one's roots, cultural roots is, of course, a positive process. In addition, it is necessary to abandon the simplistic interpretation of traditions and social progress. The experience of the modern world convincingly shows that some traditional structures are very organically intertwined in the fabric of the present civilization. Without experience, innovation is impossible. It is the traditions that allow a person not to be lost, but to adapt his way of life to the rapid changes of the modern world» [1].

But, on the other hand, if you insist on your own identity and do not care about being «heard» to become interesting to the world community, there is a danger of remaining interesting only to yourself, significant only in the horizon of your national values, i.e. be in a state of cultural isolation. And then an active Western mass culture breaks into such a «reserve» of national culture, the latter does not need much time to establish its domination.

In the modern world there is a transition from national culture to a global culture, the language of which is English. The US dollar is used all over the world, the Western mass culture is rapidly penetrating into our life, the model of a liberal democratic society is being realized to some extent in many countries, the world information space (the Internet and other information and communication technologies) is being created, there is a new reality — a virtual world and a virtual person. Thus, space and time are getting closer and closer, even merging. There were anti-globalists and anti-Westerners. In these conditions, the question of preserving the linguistic and cultural identity, originality and uniqueness of the culture of other people of the planet becomes extremely urgent.

In no case should one renounce the values of national culture. They need to give a human face, and then the national culture will be perceived without damage.

To solve the most difficult task of the national culture entering the space of world culture, it is not the desire to please but the ability to remain ones that determines. In no case should one become isolated within the limits of one's culture, one must go out into the world cultural space, but one must go out with what is, since this content has value.

The widespread thesis that in the global processes of modernity there are two systems of values that have a source in traditional culture and a system of values built around liberal and democratic orientations. It would be incorrect to interpret the clash of these two systems of values as a confrontation between two worlds: old, traditional and modern, democratic.

In the late XX — early XXI centuries the correlation between the processes of globalization and regionalization has been the subject of numerous scientific discussions. There are points of view that argue the main idea: globalization and regionalization are parts of one whole, and, developing, mutually reinforce. Quite a number of arguments also lie in the other position — there are serious contradictions between these two processes. There is also a third, compromise point of view, expressed by the well-known formula: «Think globally, but act locally». Such an approach, it seems, makes it possible to examine these

phenomena and processes with the necessary thoroughness, as related and, what is very important, politically motivated [5].

In modern scientific literature dealing with global and local problems, a similar phenomenon is called glocalization, which is defined as the transformation of the globalization process on a local level. There are several concepts that describe the process of intercultural interaction in the context of globalization. One of them is the concept of Glocalization of R. Robertson. According to this concept, the processes of globalization can not be represented only as the spread of capitalist relations and the cultural homogenization of world space. As in the past, so today globalization occurs along with «glocalization», that is adaptation of the borrowed cultural elements to various local conditions on the basis of the local tradition. Consequently, the unification and homogenization of cultures in some aspects (economy, material culture and way of life) is accompanied by localization, the growth of cultural diversity, the renaissance of the former cultural forms in others (religion, art, spiritual life, etc.). In glocalization, there are expressions of the resistance of local cultures to unification processes and the desire to maintain their identity under the constant pressure of Western European civilization as the leader of globalization.

In the framework of the concept of «clash of civilizations» by American political scientist S. Huntington, this process is treated as «indigenization». Analyzing the situation in the world, S. Huntington notes that the process of modernization of various countries (if, of course, they are successful) leads to a weakening of Western influence and the revival, strengthening and self-affirmation of local traditions — to the indigenization of national cultures. What makes «local» culture and ideology attractive for the population of the modernizing country? «They become attractive when they see the root of the material success and the influence of the country», answers S. Huntington [6].

Why is the experience of Kazakhstani modernization for the world community so appealing? In our opinion, the civilization that developed in the Kazakh steppe absorbed the signs of both the East and the West, being at the intersection of two sides of the world, the phenomenon of nomadism combined the collectivist and individualistic, etatist and liberal principles. At the same time for the political culture of nomads unacceptable was the complete dominance of both corporativism and individualism. Rather, it is a kind of «centaur» with a wonderful intertwining of individualism and corporativism. Specificity of nomadic democracy was also in freedom-loving, compromise and political balancing, which has the participants in the political process to reach a consensus. These traditions, in our opinion, determine the relatively successful implementation of democratic processes in modern Kazakhstan.

Summarizing all of the above, we can draw the following conclusions:

- 1) In the conditions of growing globalization, the importance and necessity of nominating the national idea of Kazakhstan, which is expressed in the definition of its goals and tasks for the future, becomes clear.
- 2) These tasks are connected with the economic and social political modernization of our country and its entry into the number of competitive countries of the world.
- 3) The world experience of modernization demonstrates the importance of combining traditional and modern.
- 4) Specificity of nomadic democracy was freedom of the Kazakhs, non-wacking despotic foundations, comparative freedom, equality of women, respect for the individual, lack of servile worship of authority, corporativeness.
- 5) The colonization of the Kazakh steppe by the tsarist and Soviet regimes led to a considerable deformation of the traditional mechanisms for the protection of human rights and freedoms, and the high etatization of this process.
- 6) The traditionalism of the Kazakhs in modern conditions is confronted with the constructions of the Western European type of thinking that have entered our life along with the introduction of Western economic systems, the emergence of new political institutions together with democratic values marks the beginning of a structured and functional renewal of society.
- 7) The national idea of «Mangilik El» is comprehensive. It is connected with the solution of the tasks of economic, social, political modernization, which should contribute to the strengthening of Kazakhstan's position in the world space.

8) From the point of view of the historical experience of many civilizations, the issue of preserving the traditions, language, cultural identity and identity of Kazakh and other people of Kazakhstan is an extremely topical issue.

9) The process of globalization and regionalization has been the subject of numerous scientific discussions. There are 3 main positions on the relationship of these two concepts. The first point of view is

that globalization and regionalization are parts of one whole. The second point of view is that there are serious contradictions between these concepts. The third, compromise point of view is expressed by the formula «Think globally, act locally». This means that, without forgetting the sources, we must together build a strong, prosperous and democratic Kazakhstan for the benefit of every person of Kazakhstan.

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### **«Мәңгілік Ел» идеясының жаһандану жағдайында Қазақстанның дамуы стратегиясы ретіндегі ұлттық рөлі жөнінде**

Авторлармен қарастырылған мақаланың өзектілігі Қазақстанның қазіргі заманғы әлемдегі ұлттық идеясын ұсынудың қажеттілігі болып табылады. Ұлттық идеяның мақсаты — кез келген мемлекеттің болашақ мақсаттары мен міндеттерін айқындау. Қазақстанның ХХІ ғасырдағы даму стратегиясын іске асыру бүкіл қазақстандық қоғамды ұлттық идеяның негізгі мазмұнын қалыптастыра алатын қоғамдық даму парадигмаларының айналасында біріктіруді талап етеді. Авторлар «ұлттық идея», «парадигма», «дифференциация» түсініктерін талдайды. Ұлттық идея кез келген халықтың қалыптасуы және дамуы тарихымен, өмірге, қоғамға деген көзқарастарымен тығыз байланыста жетіледі. Қазақстанда қоғамды нығайту және оның негізінде біздің мемлекетіміздің тұрақтылығының кепілі болатындай және оның барлық азаматтарының мүдделеріне сай келетіндей ұлттық идеяны құру міндеті мемлекеттік саясат деңгейінде қойылады. Ұлттық идеяны құру міндеті қоғамды нығайту және еліміздің тұрақтылығы мен оның барлық азаматтарының мүдделерін қанағаттандыру негізінде қалыптастыру болып табылады. Кез келген қоғамда ұлттық идеяның қажеттілігі дереу пайда болмайтындығы дәлелденді. Бұл халықтың қалыптасуы мен дамуының логикалық салдары, ол әрқашанда даму процесінде болады. Соған қарағанда, авторлармен ұлттық идея мәселесі, мемлекетіміздің тұрақтылығы мен халықтың мүддесі жолында кепілі екендігі айтылған. Ол үшін ата-баба дәстүрінен тамыр тартқан ұлттық таным дүниесі, авторлардың пікірінше, ұлттық идеяның негізі болып табылады.

*Кілт сөздер:* ұлттық идея, шоғырландыру, парадигма, жаңғырту, дәстүрлі жүйе, саяси жүйе, патриотизм, руханият, идеология, дәстүр, тәуелсіздік, ұлттық мәдениет, ақпараттық кеңістік, құндылықтар, дін, өнер, рухани өмір.

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### **О роли национальной идеи «Мәңгілік Ел» как стратегии развития Казахстана в условиях глобализации**

В статье рассмотрена проблема необходимости выдвижения национальной идеи Казахстана в современном мире, так как нет государства, которое не нуждалось бы в определении своих целей и задач на будущее. Реализация стратегии развития Казахстана в ХХІ веке требует интеграции казахстанского общества вокруг парадигм социального развития, которые могут сформировать основное содержание национальной идеи. Авторами дан анализ понятиям «национальная идея», «парадигма», «дифференциация». Дана качественная характеристика национальной идеи, тесно связанной с историей становления и развития любой нации, ее отношением к жизни и обществу. Казахстан находится на пути к демократии, и можно с уверенностью сказать, что вопрос формирования национальной идеи имеет особое значение для его граждан. Будущее страны в руках молодежи. Доказано, что необходимость национальной идеи в любом обществе возникает не сразу. Это логическое следствие формирования и развития государства и общества на основе стабильности, что отвечает интересам всех его

граждан. В основе национальной идеи, по мнению авторов, лежит воспитание будущих поколений в национальных традициях предков.

*Ключевые слова:* глобализация, национальная идея, консолидация, парадигма, модернизация, традиционная система, политическая система, патриотизм, духовность, идеология, традиция, независимость, национальная культура, информационное пространство, ценности, религия, искусство, духовная жизнь.

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