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Temirbolat A.B.¹, Aisultanova K.A.²,

¹Higher Doctorate of Philological Science, Professor,

²Candidate of Philological Science, Associate Professor
of Al-Farabi Kazakh National University, Almaty, Kazakhstan,
e-mail: alua_t@mail.ru; aisultanova95@mail.ru

FEATURES OF NATIONAL IDEA'S REFLECTION IN THE KAZAKH LITERATURE

Last decades the national idea is object of intent attention and discussion. Interest for it is caused by an indispensability of self-determination of people, judgements of their seat and role in a general stream of history.

The national idea is investigated by political scientists, sociologists. It is the subject of judgement in philosophy, cultural science, religion's study. The great attention is given comprehension of essence of national idea in modern philology. It is considered in work of writers, actively discussed on pages of mass-media and in Internet.

Accordingly in a modern science allocate some approaches to definition of concept of national idea. The cores from them are: political, social-cultural, philosophical, religious, historical, artistic-publicistic [1]. Each of them is directed on comprehension of an essence of national idea, its role in the life of the separate person and a society as a whole. So, the political approach assumes consideration of this concept of unity with a government type. The national idea is considered as the idea which has seized consciousness of a certain ethnic generality of people, on originality of people considering has the right to build under own discretion the internal ability to live and attitudes with other people. Its basis is made with concept about an indispensability constitute in the nation-state with objective of effective progress and prosperity of the country [2].

The social-cultural approach is directed on comprehension of national idea in a context of cultural progress of a society. Its aim is the studying of sources of formation of this concept. Leaning on the analysis of myths, archetypes, traditions, customs, social-cultural approach opens «integration and stabilizing potential of national idea», «psychological readiness of various layers of the population for perception of this or that model of national idea as internally inherent vital quality» [3].

The religious approach is under construction on generalization of postulates Christian, Islamic, Buddhist, Hindu philosophies. It considers this concept as system of the views causing spiritual evolution of a society. The religious approach emphasizes sacral sense of national idea. It assumes disclosing meaning of the life, sources of an origin of the person, the reasons causing features of life of people.

The philosophical approach considers national idea as an integral part of public consciousness. It investigates its role in the spiritual progress of people, their understandings of their importance in history, assists disclosing of influence of environment, aesthetic and ethical ideals, mentality, problems of life on its formation.

The historical approach allows to reveal features of formation and propagation of national idea in the various periods of existence of the state. It allows to track its genesis, evolution and prospects of progress. This approach is directed on development of an objective assessment of a role of national idea, its public value at each stage of historical process. It assists comprehension of its transformations under influence of scale changes in the separate country and the world as a whole.

The artistic-publicistic approach reflects the point of view of writers, journalists. Its objective is to open essence of national idea in system of literary works. The artistic-publicistic approach allows to track, as well as at what levels this problem is shined with writers and the journalists, what influence is rendered by it on consciousness of readers.

The set of the points of view on a question of research of national idea has caused occurrence of various interpretation of its essence. In modern social-humanitarian science has been extended some theories and concepts. As national idea understand, first, generalization of national self-knowledge, because it incorporates all system of spiritual, moral values of people, their expectation and dream.

Secondly, the national idea is comprehended as set of views of people which is expressed by means of artistic works, philosophical doctrines and theories. On the foreground in such understanding there is a continuity of generations, their spiritual unity and communication at a level of aesthetic and ethical ideals, concepts of the person and the world.

Thirdly, the national idea is considered as the form of knowledge of people's life, reflecting an arrangement of a society's life and directed on its transformation. It serves the form of reflection of dream of various generations about the future. The national idea is comprehended as the factor causing creation of models of the further transformation of a life of people.

Fourthly, this concept is investigated as the major component of the artistic world of a literary work. It appears as an integral part of the writer's outlook, his aesthetic system and the concept of life and the person. In this plan the national idea acts as an original criterion of morals of heroes, the factor which is influencing their private world, character, acts.

Fifthly, this concept is considered in unity with historical development of a society and its evolution. The national idea acts as the major factor causing process of formation and progress of the nation. It is considered as the major component of the concept of life and the person. It is studied as a determinant defining meaning of the life of the separate person and people as a whole.

Sixthly, the national idea is comprehended as a set of objectives which are put forward with people before themselves for maintenance of the effective historical and cultural, economic, social, political progress.

Seventhly, this concept is considered as certain «formula» on the basis of which it is shaped and «the base ideological concept defining a life of the state, a society and citizens on long prospect» [1] is developed.

Eighthly, the national idea is stated as «stable concept of the individual about the past, the present and the future of the country, mobilization him on vital efforts, ... a condition of a public agreement» [4, 12]. In this plan it is perceived as the program causing actions of each person, a society, the state.

Ninthly, the national idea is defined as «historical complex idea», expressing «radical interests of all nation», stating «strategic objectives of a society» in unity with the practical problems facing people, a modern civilization [5]. In such understanding the continuity of the past, the present and the future reveals.

Speaking about essence of national idea, researchers mark, that it includes some the major components. In its content it is possible to allocate: a) a set of symbols and values uniting citizens; b) an articulation of the principles which are providing the foundation for interests of people. The national idea leans, on the one hand, on a political foundation – idea of the civil nation; on another – on an ideological basis – patriotism [1].

The national idea, embodying set of philosophical, religious ideas, aesthetic and ethical ideals and values, includes not only original components, but also results of loan, adaptation or syncretism. Learning on experience of the past, it absorbs in itself a world spiritual heritage, tests influence of various cultures that is inevitable in conditions of integration of the world community and globalization.

This concept reflects civilization potential of people. Genesis of national idea is indissolubly connected with a spiritual choice of people. It arises in connection with an indispensability of judgement by people of his way, tendency in the future, comprehension of sense of existence of people, a society,

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the separate person. Demand for self-determination of the nation, for the certain idea, capable to unite people for their cultural progress act as the principal causes causing formation of national idea. It becomes the original impulse moving mankind in the future.

The national idea is indissolubly connected with concepts of historical memory, freedom, independence. It provides continuity of spiritual, moral values, communication of lessons of the past and the present, the sovereignty of the state, its stability and integrity.

The national idea leans on civil and ethnocultural concepts of the nation [7]. They provide a harmony of progress of the state.

Being the major making a society's life, the national idea has received wide elucidation in fiction. The attention of writers to it is observed from an extreme antiquity. The confirming that is served such monuments, as «Kul-tegin» (Greater inscription) and «Bilge-kagan» (Small inscription), «Tonyukuk». In these works is narrated about historical events of V-VII centuries which have served by the precondition of origin of national idea in Kazakh literature. Telling about military campaigns, a life and activity of Kul-tegin and Bilge-kagan, authors of texts constantly emphasize their role in strengthening of Turkic kaganat and propagation of influence of Turkic people in steppe.

In works «Kul-tegin» (Greater inscription) and «Bilge-kagan» (Small inscription), «Tonyukuk» is reflected political, cultural life of V-VII centuries. They differ a deep ideological content which basis is made with an idea on independence of Turkic people, an indispensability of their association against external enemies. The great attention is given the description of national customs, beliefs and religious concepts. So steadfast interest of works' authors is caused by their aspiration to comprehend feature of a historical epoch represented by them, to open sources of spiritual culture of Turkic.

Sources of origin of national idea can be tracked in ancient eposes «Korkyt-Ata», «Oguzname», developed in kypchak-oguz environment near by VIII-X centuries, have fundamental importance. Narrating about feats Turkic batyrs, authors reflect on essence of life, categories of freedom, a duty, honour, happiness. They discuss a question on an origin of various people – Slavs, Karluc, Kangar, Kypchak. In works the destiny of several Turkic tribes is considered. Authors emphasize the importance of freedom, independence in progress and strengthening of statehood.

Formation of national idea is indissolubly connected with the largest literary monument of XI-XII centuries – poem of Usuf balasuguni «Kutadgu Bilik» («Fertile knowledge»). Constructed in the form of dialogues, sayings, the edifications, this work reflects features of outlook of the author, its position in relation to world around, historical and social events. In a poem philosophical knowledge and concepts of realities of the validity are generalized, spiritual experience of people reveals.

The basic idea of this work consists that the knowledge is the only thing and the main source of well-being of the state, its harmonious arrangement. It causes features of thinking of people, their comprehension of the originality and independence. Poem of Usuf balasuguni «Fertile knowledge» has rendered essential influence on poetry Kazakh akyn and zhyrau of XV-XVIII centuries.

Greater role in the process of national idea's formation the works of Hodzhi Ahmet Jassau, Suleiman Bakygani, Ahmet Iugneki have played. In their works, on religious doctrines, the culturalhistorical, ethnographic information on Turkic people, their philosophical views are given.

The central idea of «Book of knowledge» («Divan-i-Khikmet») of Hodzhi Ahmet Jassau, «Books about a doomsday» («Zamu nazir kitab») of Suleiman Bakygani, «Gift of true» («Hibat-ul-Hakaik») of Ahmet Iugneki is an indispensability of comprehension of true, harmonious progress of the person, understanding by the person of the unity with world around and roles in progress of a society. This works are penetrated by the socially-humanistic motives, laying the basis national ideas.

In the Kazakh literature of the ancient period the significant seat is allocated to cultural unity of people which kernel is made with spiritual, moral values. Leading categories of an ideologically thematic content of works of the given period become: the true consisting finding of harmony, comprehension of an essence of life, comprehension of the originality; freedom providing independence of the state and assisting its strengthening and progress.

Tengrianstvo has influenced on the process of national idea's formation. Acting as the integral component of national customs and traditions, it causes features of outlook of people.

Leading idea of tengrianstvo is the unity of the person with the nature, an indispensability of the valid and careful attitude to world around, to a cultural heritage of the past. Its essence is made with four harmonies: harmony of the person with internal «I», harmony of interpersonal attitudes, harmony of unity of the person and an environment,

harmony of relationships of the person and religion which in fact have laid down in a basis of national idea. Tengrianstvo has essentially enriched culture of Kazakhs, having created necessary preconditions for spiritual progress of a society and origin of idea «Mangilik El».

The national idea receives reflection in works of oral national work, in a heritage of Kazakh akyn and zhyrau of XV-XIX centuries – Asan-Kaigy, Dospambet, Shalkiiz, Bukhar-zhyrau Kalkamanov, Makhambet Utemisov, Sherniyaz Zharylgasov, Suyunbai Aronov, Birzhan Kozhagulov, Aset Naimanbaev, Sara Tastanbekova, Dulat Babataev, Shortanbai Kanaev, Murat Monkeev. Aitys acts as the form of expression of public consciousness. In works of oral national work, akyn and zhyrau social problems, ideas of freedom, independence of people are comprehended. The great attention is given to history and culture of Kazakhs.

The distinctive features of oral national works, heritage of akyns and zhyrau are civilization and patriotism. They penetrate work of writers of the subsequent generations. For an example are the works of Makhambet Utemisuly, Sherniyaz Zharylgasuly; Shozhe Karzhabaiuly, Dulat Babataiuly; Shortanbai Kanauly, Suyunbai Aronuly. In the work the Kazakh akyns sing the freedom, independence of people, consider social problems, comprehend historical events.

The national idea is reflected in work of Kazakh writers of XX century. Struggle of the person for the rights, for the self-affirmation, evolution of public consciousness, formation of a mental potential-innovative of the person in changing historical and cultural and political conditions become the subject of reflections of A. Kunanbaev, M. Dulatov, M. Zhumabaev, Zh. Ajmauytov, S. Sejfullin, G. Musirepov, M. Auezov and others. In their works comprehensively and deeply the attitude of heroes, their tendency to freedom reveal. The works of writers are penetrated by reflections about the historical past and the present of Kazakh people. The great attention A. Kunanbaev, M. M. Dulatov, M. Zhumabaev, Zh. Ajmauytov, S. Sejfullin, G. Musirepov, M. Auezov give to national consciousness of the person, understanding by the person of the national-cultural sources.

The national idea receives an embodiment in the modern Kazakh literature. The reference to it of

writers is caused by aspiration to show many-sided nature and complexity of history of Kazakhstan, to comprehend features of national psychology and the separate person more deeply, to track tendencies of progress of a society at various historical stages. Heroes of A. Kekilbaev, B. Zhandarbekov, A. Alimzhanov, R. Sejsenbaev, S. Sanbaev, K. Orazalin, I. Esenberlin, A. Nurpeisov, D. Amantai, S. Elubaev reflect on eternal values: goods, fairness, harmony, beauty, the love, laying the basis national ideas. They painfully look for the seat in a life, try to understand, in what the sense of life consists, that such happiness and whether is possible it on the ground.

In the works of Kazakh writers their aesthetic ideals and values, the attitude got by spirit of national history are revealed. Through a prism of a heritage of the past they comprehend the phenomena of the validity, solve the major questions of life. In the work of writers features of mentality of people are reflected.

The national idea is reflected in a level of themes of artistic works. In work of Kazakh writers, alongside with universal and eternal problems, questions, meaningful for people are mentioned.

Frequently national idea becomes an integral part of a plot of Kazakh literature's works. Through it acts of heroes refract. It becomes a criterion of their spirituality and morals, motivates their behaviour. For an example is A. Alimzhanov's story «Knowledge», the novels of M.O. Auezov «Way of Abai», I. Esenberlin «Nomads», R. Sejsenbaev «Dead wander in sand», S. Elubaev «Lonely yurt».

The theme of a personal's freedom, aspiration of mankind to independence is mentioned in the novels of A. Kekilbaev «The End of a legend», A. Alimzhanov «Return of the teacher», S. Sanbaev «The copper colossus», I. Esenberlin «Golden Horde», K. Orazalin «After Abai», B. Zhandarbekov «Saks», S. Elubaev «Lonely yurt», etc.

Thus, the national idea acts as the mortgage of harmonious progress of a society, the state. It reflects interests of people, the person in their unity and close interrelation. The national idea has received wide illumination in work of the Kazakh writers. It is comprehended at all levels of poetics of artistic works, acts as an integral part of their content, a component of their subject organization.

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