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«MYANGILIK EL»: WAY TO THE NATIONAL IDEA OF KAZAKHSTAN

Аннотация

В статье анализируется процесс формирования национальной идеи Республики Казахстан в течение двух десятилетий независимости. «Мәңгілік Ел» как государствообразующая, общенациональная ценность стала национальной идеей и государственной идеологией нашего государства.

Ключевые слова: национальная идея, «Мәңгілік Ел», консолидирующие факторы, межнациональное единство, конкурентоспособность нации.

Аңдатпа

Бұл мақалада Қазақстан Республикасындағы жиырма жылдан астам уақыт ішіндегі ұлттық идеяның қалыптасуының жолдары сараланады. «Мәңгілік Ел» біздің мемлекетіміздің ұлттық идеологиясы және мемлекетқұрушы елдің жалпыұлттық құндылығы ретінде қарастырылады.

Тірек сөздер: ұлттық идея, «Мәңгілік Ел», біріктіруші фактор, ұлтаралық бірлік, ұлттың бәсекеге қабілеттілігі.

Abstract

Process of the national idea of the Republic of Kazakhstan formation within two decades of independence is analyzed. «The Myangilik El» as a state-building, all-national value became the national idea and the state ideology of our state.

Key words: national idea, «The Myangilik El», consolidating factors, national unity, competitiveness of the nation.

Competitiveness of the multiethnic state in the conditions of globalization, country joining thirty the world's most developed states by 2050 depends in many respects on an integrating role of the national idea.

No policy is capable to stimulate vigorous activity in the absence of the broad perspective provided by political ideology.

President Nursultan Nazarbayev in his Address to the People of Kazakhstan «Strategy Kazakhstan – 2050»: new political course of the established state» emphasized: «We enter such period of our statehood development when the spiritual questions will have not smaller value, than questions of an economic and material order» [1].

It is undoubted that the national idea is especially necessary in the globalized world as it is capable to consolidate ethnoses, the country. And what is its feature for each country?

According to some Russian political scientists, «the national idea, national ideology is not necessary to be articulated by the small countries which have especially emerged recently. In most cases it is identical and transparent. It is reduced to a simple formula: we want to live modestly, and with good quality» [2]. But this formula is lacking for Kazakhstan.

Process of the national idea formulation in the Republic of Kazakhstan began with independence. Different actors of political process declared the interest in its discussion in the early nineties. Emerging civil society actively participated in discussions along with the state. But as a result national idea, which would satisfy the main participants of discussion, wasn't found. Search of national unity is multilateral and contradictory process. If the science and art are urged to answer questions: «Who are we such?», «How we differ from others?», the policy interests rather: «What to do?» and «How to live?»

In the first years of independence Kazakhstan followed Anglo-Saxon model of development, aimed at fast changes. Market reforms in the republic were carried out to a short time, the relevant legislation was created. According to the World Bank, in 20 years of independence Kazakhstan became the country with level of the income higher than an average. Gross domestic product per capita grew from 700 dollars to 12 thousand dollars. Any of «South East tigers» didn't reach such results in 20 years. Today the republic is the CIS leader on transformation of economy and society.

However, as the Eurasian country with its own history, we can't but test various influences and remain out of the central problem of modern history – a parity of two fundamental civilizations: traditional and liberal.

Disintegration of the USSR strongly stimulated in the nineties the ideas of a Turkism in its various forms – both moderate, and extreme. Various forces in Turkey put their own sense in a «Turkism» problem. For the majority of the Turkish society, mainly for secular circles, this idea meant realization of long ago cultivated expectations of Turkic unity on the basis of cultural, spiritual, historical proximity of Turks to other Turkic people.

But gradually from both parties the understanding came that in fact we are different societies. It is obvious – though there is a possibility of very strong cooperation, the political union with the Turkic republics of Central Asia is impossible. There are geographical, political and sociological reasons. After Soviet experience no Central Asian states will want to get a new «big brother».

Basis of the Kazakhstan state ideology is the 1995 Constitution. The state proclaims itself as a democratic, secular, law-governed and social one with supreme values of the individual, his rights and freedom. Public consent and political stability; economic development for the benefit of people; Kazakhstan patriotism; democratic methods of power are the fundamental principles of the Republic of Kazakhstan.

These are the general ideals of classic liberal ideology. The absolute value of individual and initial («from the birth») equality of all people; autonomy of individual will; certain inalienable human rights (right to life, freedom, property); rule of law and others make its core.

Strategic documents of the next years consider possible options of Kazakhstan model of future development and the state ideology's values. Thus the «Kazakhstan – 2030» Strategy (1997) emphasized that «previous years we were actively guided by Anglo-Saxon model, aspired fast changes. But today we face a strategic choice – what way to go further. There is no consensus in society about it.

We are the Eurasian country with own history and own future. Therefore our model won't be similar to any other. It will absorb achievements of different civilizations» [3].

The purpose changes a decade later, with new economic, political, geostrategic trends. Kazakhstan's strategy of joining the 50 world's the most competitive countries was set as a national idea. «Today a time of new achievements and ambitious tasks comes for our country. Growth of the Kazakhstan economy allows speaking about a leading, advancing development. In the next decade Kazakhstan has to join 50 the most competitive states of the world. Today we argue on national idea much. In our opinion, the main national idea consists in competitiveness of the nation» [4]. And competitiveness is not only economy, but the questions concerning human resources, educations, health care, ecology, politics and stability within the country.

The Doctrine of National Unity of Kazakhstan (2010) became the important document in new political conditions. The principles of the national unity, declared by the Doctrine, can also become a basis of national idea of our state. They are: «One country – one destiny»; «A different origin – equal opportunities»; «Development of national spirit» [5].

The Doctrine of National Unity of Kazakhstan (2010 г.) also emphasizes that «modernization and the competitiveness relying on traditions is a basis of lifting our national spirit in the XXI century. Intellectual break awaking Nation potential is necessary for us. Only the intellectual nation can count on success in the XXI century».

In 2009 President N. Nazarbayev considered that the Kazakhstan national idea consists in the following. «First component is a national unity. Second – the strong competitive economy. Intellectual creating force of society has to become the third component of national idea. Fourth – to construct the state respected around the world» [6].

To expand the planning horizon was critically important in the conditions of new challenges. President N. A. Nazarbayev in Address (2014) suggests «building a new political course of the nation till 2050. Our main goal is to be among 30 the most developed states of the world by 2050. Our achievements and the Kazakhstan Model of Development have to become a basis of a new policy» [7].

«Kazakhstan 2050» Strategy is an example of a large-scale political designing. Political designing is a danger activity aimed at minimization of risks. Whether designing of such difficult sphere as spirituality and ideology is possible? «2050 Strategy» answers positively at observance of the following conditions.

First, the political project has to be supported with necessary economic and social resources for its realization.

Secondly, the most successful are these strategies in the countries with strong state positions.

Thirdly, reputation of the political elite putting forward strategy plays not the last role. If the tasks are set by the leader whose opinion is not perceived as authoritative by society, it is unlikely expecting impressive results.

«2050 Strategy» as the project of a new outlook model of the country future is based on observance of the specified principles. Its important section is entitled «New Kazakhstan patriotism is a basis of success of our multinational and multi-confessional society». The main directions of the spiritual sphere of society transformation were outlined:

1. The new Kazakhstan patriotism.
2. Equal rights of all ethnoses' citizens.
3. Culture, traditions and originality.
4. Kazakh language and trinity of languages.
5. Role of the national intellectuals.
6. Religion in Kazakhstan in the XXI century [1].

The national economy of the Republic of Kazakhstan was the first in the Commonwealth of Independent States created as modern model of the market economy. It is based on a private property, free competition and the principles of openness. Our model accepts an active role of the state attracting foreign investments. More than 160 billion dollars of foreign investments came to the country in total. The state was included in the five the most dynamically developing countries of the world for 15 years after the 2030 Strategy acceptance. And was included in 50 the largest economies of the world on gross domestic product according the results of 2012.

Strong social policy provides public stability and consent. The foundation of social orientated society is laid. The policy of long-term investments in human resources led to income growth of the Kazakhstan citizens by 16 times in 15 years.

Historically important constitutional and political reforms, which created modern system of public administration, characterize success of Kazakhstan. The new capital Astana is built. Step by step society comes to high standards of democratization and human rights. Each stage of political reforms coordinates with an economy development level. The country consistently goes on the political liberalization way to carry out modernization and to become competitive.

The new capital Astana became a crucial component of the Kazakhstan national idea formation, a symbol of national pride. The idea of the capital transfer always demands strong political will and courage of state leaders. Need of such decision in any case is confirmed many years later, but rejection of this idea by contemporaries is shown at once.

Transformation of the regional center to the capital of the state, which territory is the ninth in the world, assigned new functions to Astana. Forms and relationship with the whole world have changed. The capital represents the state in the opinion of the world community. A new political lexicon emerged. Along with such habitual phrases as «the official Washington considers.», or «as report from the Kremlin», «official Astana offers...», or «as consider in Ak Orda» phrases became usual. Meanwhile these terms did not exist at all 15 years ago.

The name of our capital already became global history. The Eurasian idea in its modern context was born here. Astana became the center of the Eurasian integration today, a place of international dialogue searching constructive cooperation formats and solutions of global problems. «Three whales of the Eurasian idea» were born in Astana: the Shanghai Cooperation Organization (SCO), the Eurasian Economic Community (EurAsEC) – economic community and cooperation of the European and Asian countries and Council of Foreign Ministers – the principal political body of the Organization of Islamic Cooperation (OIC).

Astana became a political brand of Kazakhstan for the past 15 years. The new capital defines character of the state and its relationship with society in many aspects. Political modernization as the most important strategic direction of society and the state objectively began with the capital. The civil society interested in control over public service and having effective mechanisms for these purpose marks qualitatively new stage of development. Cooperation of the authorities and civil society led to acceptance and implementation of the 2007 constitutional reform.

«Kazakhstan's strategy of joining the world's 50 most competitive countries» (2006), «Kazakhstan – 2050 Strategy. New political course of the established state» (2012) and other important political documents were accepted in the new capital. The philosophy of public service has changed. Reform of executive power, its decentralization is carried out in unity with development of local self-government.

The young capital gave a new impulse to policy of preservation of interethnic unity and religious tolerance. Kazakhstan's model is recognized as one of the most successful and effective in the world community. In Astana new national holidays arose: Day of the Capital (July 6); Day of the First President (December 1).

«Astana is not simply the new modern city built in the boundless steppe. It is complete system of the Kazakhstan citizens' world perception, firmly uniting elegance of the West and deep spiritual traditions of the East, and materialized in unique architecture of the capital.

Astana is our national idea which has rallied the people, conducting it to prosperity and a world fame of Kazakhstan» [8]. Astana revived creative forces and strengthened spirituality of the Kazakhstan people. The original philosophical sense of its image consists in it.

There are more than 140 examples of the capitals transfer in the world history, and it is possible to call the Kazakhstan experience as the most successful one.

Kazakhstan national idea has to consider and lean on polyethnicity, without forgetting that ethnicity continues to play an important role. The philosopher Vladimir Solovyev claimed: "The idea of the nation is not that she thinks of herself in time, but that God thinks of it in eternity". This thesis of the philosopher is directed, first of all, against ideology of national exclusiveness [9].

An origin (as it various at all ethnoses), language, etc, can't act as consolidating factors at this stage. The general centuries-old history, as all ethnoses of Kazakhstan were formed in one Eurasian space, has to act as such factor. Understanding of common historical fate, both in the past and in the future, will help to avoid negative manifestations in the interethnic relations.

And time proved that it is the most reasonable way to combine the interests of all citizens, irrespective of their ethnic origin. Formation of "the Kazakhstan people» becomes an essence of national idea. And without the fundamental idea, as Feodor Dostoevsky wrote, can exist neither the person, nor the nation.

President N.Nazarbayev in his Address to the People of Kazakhstan «Kazakhstan Way – 2050: Identical Purpose, Identical Interests, Identical Future» (January 17, 2014) stated and proved an absolutely new concept in national history – «The Myangilik El» idea (literally – «the Everlasting People», «the Everlasting Country») [7].

In fact it is the national idea and state ideology which is based not only on centuries-old dream of our people, but also on concrete results of Kazakhstan development for years of independence.

«We, Kazakhstan citizens, are united people! And general fortune for us is our Myangilik El, our admirable and great Kazakhstan! «The Myangilik El» is a national idea of our all-Kazakhstan house, dream of our ancestors. The main values which unite all Kazakhstan citizens are created for 22 years of sovereign development and make the base of our country future. They are not taken from transcendental theories. These values are the Kazakhstan Way experience, which has passed test by time.

First, it is Independence of Kazakhstan and Astana.

Secondly, it is the national unity, peace and harmony in our society.

Thirdly, this is secular society and high spirituality.

Fourthly, is economic growth on the basis of industrialization and innovations.

Fifthly, this is a Society of General Work.

Sixthly, general history, culture and language.

Seventhly, it is national security and global participation of our country in the solution of universal and regional problems.

Thanks to these values we always won, strengthened our country, multiplied our great progress. The ideological basis of the New Kazakhstan Patriotism consists in these state-building, national values [7].

The sense of «The Myangilik El» term isn't limited to a literal translation as «the Everlasting People», «the Everlasting Country». It incorporates the best values of the Kazakh people.

The author agrees with the comment of Azat Peruashev, Head of the Ak Zhol fraction in the Majilis of Parliament of Kazakhstan. «It is wrong to apply a literal translation «The Myangilik El» simply as «The Everlasting People». This is too simplified understanding. My personal perception of this category is more complex. It goes back to Zhuban Moldagaliyev's well-known words (the famous Kazakhstan poet – Zh.D.): «Мен қазақпын, мың өліп, мың тірілген». In other words, it means the people, one thousand times dying and revived again. And it is not myths, but real history of our people. It concerns not only Kazakhs, but also all ethnoses of the united Kazakhstan people.

For me «The Myangilik El» is also not broken people, the people in time stream. It is not simply beautiful words, but a symbol of vital energy of all Kazakhstan people, its ability to pass any hardships» [10].

Any national idea represents capacious, but extremely squeezed formula at the same time. And the basic ideological concept defining life of the state, societies, and citizens on long prospect is developed on its base.

The ideas, capable to unite the nation, are well-known in the history. For example, «The Celestial Empire is the world center», «For Faith, Tsar and Fatherland», «The American dream», «Equal opportunities society», «Liberty, Equality, Fraternity», etc.

The following signs of national idea are considered as the standard.

- It has to be a part of a pyramid – symbol / program / ideology / culture / society. That is to have a vision – a symbol and to rely on ideology;
- To belong to ancestors through history, and legends;
- To be favorable both to the person, society, and the power;
- Not to contain not feasibility and lie;
- To be short;
- To be clear even to child.

All this is embodied in «The Myangilik El» idea.

The national idea of Kazakhstan has become a collective effort of the state, academic community and civil society, reflecting reality, instead of speculative designs. It considers mentality of modern Kazakhstan citizens, integrates ethnic and religious, liberal and democratic components. It embodies qualities, character and identity of the country, emphasizes the best traits of Kazakhstani. At the same time, it is based on real values and respects national heritage.

It is important that this idea mobilizes both the nation, and her certain representative, creates «a world picture», and gives a feeling of psychological «comfort» and security. Its viability is defined by compliance of the state interests to development of the world community.

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