



Forming the Historical Consciousness of the Student Through Teaching Fiction



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Abstract

Teaching fiction is closely related to science because any sphere of science involves theoretical and applied practical meaning. While forming a fiction-reading student by teaching literature we should take into account both theoretical and applied systems of the literature and pay attention to its artistic nature. When the meaning of the word, a concept, or an idea influence the student, he/she starts to think deeply and attentively. Moreover, reading fiction affects consciousness differently. On one hand, it may encourage an individual to act, on the other hand, it may invoke his interest in the subject (literature) and encourage him/her to read fiction. Teaching is a bilateral process, hence, its quality is directly related to the attitudes of the student and the level of cognitive activity and didactic improvement of the teacher's work. Improving critical thinking improves students' cognitive activity. The literature of any nation develops in a close relationship with its history. Any scientific sphere is also closely related to history. There is no life beyond history as well as literature. Therefore, teaching fiction is an extremely effective way of forming historical consciousness. The public opinion in Kazakhstan is formed through the history and literature of the Kazakh nation. Historical events that Kazakh people underwent are described in detail in literary works based on real life. Fiction is important in teaching historical literature, emotionally delivering the historically important issues, and understanding historical events and related issues. In this article, we will discuss the significance of forming historical consciousness. Reading historical works helps to understand historical events. Also, we will attempt to prove that teaching a historical literary work is an effective way of forming the youngsters' historical cognition.

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1 Introduction

Kazakhstan underwent a spiritual crisis due to the longlasting dominance of colonial and totalitarian consciousness by the Soviet Union. In 1991, after gaining independence, the task given to Kazakhstan was to place and identify itself in the global history timeline and a new social space. Since the administrative-command system resisted writing the real history of the country and delivering it to the nation, the names of many historical figures were erased from the mind of the nation. For a long time, the social-humanitarian sciences depended on the party idea and used to explain the political decisions. The nation lacked freedom of expression. Therefore, the analysis of the structure of the political system, economic and national relations, and historical events was inaccurate. A new generation was unable to deeply explore the real history because the national consciousness was chained by the Soviet ideology. It resulted in the devotion of the first years of independence to reviving the historical mind.

The issue of reviving historical consciousness has been on the agenda since Kazakhstan gained its independence, because for many centuries, the Tsarist Russian Empire, and then the Soviet government tried to erase the Kazakh nation's historical memory. This idea is bolstered by a historian E.B. Khasenov: "It is no secret that after historical science of Kazakhstan has been under influence of the materialistic concept of Marxism, the historical knowledge of Kazakhs underwent great changes. The changes were so large-scale that in fact, led to the erasure of historical memory, thereby laying the foundation for the alienation of some Kazakhs from traditional value orientations. The national identity began to be absorbed by the "Russian-Soviet" identity. Independence has weakened this process to a certain extent, but the problem of using the state language, attitude to national history, the formation of national and historical self-consciousness, etc. have not yet disappeared" (Khasenov, 2016). As the scientist noted, it is necessary to recognize that there are still problems with forming the historical consciousness of the Kazakh people. Hence, Kazakhstan has started significant measures in the formation of historical consciousness at the state level after gaining independence.

At the initiative of the state, several programs such as the Concept of "The Restoration of Historical Consciousness in the Republic of Kazakhstan", "Cultural Heritage", "Scientific treasure" and "Spiritual Revival" were adopted.

The agenda was to review the important problems in Kazakh literature and history sciences and to reintroduce the manuscripts, archival documents that were labeled as "closed". In the implementation of this target, the universities added a special course to their teaching programs. Therefore, the "Alash literature" course, which is taught at Kazakhstani universities plays a crucial role. Thus, the "Alash literature" course taught in universities plays an important role. In this course, students learn the works and identities of Kazakhs writers, whose names were "prohibited" to pronounce at the beginning of the 20th century.

Alash was the name of the party that was created in Kazakhstan at the beginning of the 20th century. Also, it is a name independent autonomous government. Alash government had two national targets: one was to get rid of the central oppression, the other was to make Kazakhstan one of the developed nations. Alash government aimed to realize these targets and other emerging socio-political responsibilities through evolutionary reforms. However, it could not reach its aim, even though its actors sacrificed themselves, because each member of the party was sent to prison or shot by the Soviet government. Only some of them could survive. The daily life of many Alash movement's members was about the devotion of themselves for the nation's interest. Despite suffering persecution they parallelly used to release publications, literary and scientific works. Overall, the formation of "Alash" was an extraordinary stage in the historical literature of the Kazakh nation.

In the *Alash Literature* course, we will explore and study Alash leaders' difficult destinies, works, and creative laboratory at the beginning of the 20th century. The works of poets and writers, who described Kazakhs' dramatic destiny, invoked the nation's consciousness and dreamed of building an independent government, will be discussed from a contemporary point of view.

Alash literature explains the disastrous consequences of lacking independence to the contemporary generation. All-controlling Soviet system aimed to destroy the nation by controlling not only individual activities, but also people's minds, consciousness, culture, religion, and language. Alash literature members exposed the Soviet

government's two-sided policies, for that, they were repressed by Stalin and were shot. A. Baitursynov, M. Dulatov, M. Zhumabayev, Z. Aimauytov, S. Kuudaiberdiuly, and other poets and writers' names were erased from history, and reading their works was prohibited. A new generation was unfamiliar with their works. Thus, the Alash literature course aims to study these forgotten figures and teach their works from a new perspective.

It desires to revive the historical consciousness of the youth and to help them study Kazakh language and literature, history, and culture and traditions of ancestors.

What is historical consciousness? Historical consciousness is an inseparable part of the national essence.

Each nation has its perception of its origins, historical events, historical individuals, and other nations' history, most of all, of civil historical phenomena. They are usually described in folklore poems, fairy tales, and legends. A society realizes itself as a nation when it knows its history and revives it and identifies itself in the world-historical processes. In this way, history becomes one characteristic of social consciousness.

The historical mind is the nation's spiritual shield and instrument for self-survival. If the historical consciousness does not survive, the nation might lose not only its past but also its future. At the beginning of the 20th century, the founder of Alashorda government Alikhan Bokeikhanov claimed: "If the nation forgets its history, if it loses its history, then, it becomes vulnerable to the disappearance." (Bokeikhan, 2009, p. 375).

Due to the historical path of the ancestors, the values inherent to that nation, environment, traditions, and customs begin to form. And those, who lack historical memory can become just a "crowd". The "colonized" nations frequently encounter such threats. The thinker of the Bashkir people Rakhmat Fakhretdinov said: "The nation which forgets its past, disappears itself " (Nasyrova, 2016, p. 486). Therefore, the past model is a supply today and a guidance tomorrow, so, we should analyze the past and look at history seriously. On the significance of historical consciousness researcher E. Nekorkina writes: "A historical consciousness in science is understood as a system of knowledge, a set of ideas, views, traditions, rituals, customs and concepts, through which individuals, social groups, classes, peoples and nations form an idea of their origin, important events in their history and culture of outstanding figures of the past, the relationship of their history with other communities' history and the entire human community" (Nekorkina, 2017). Scientist Toshchenko (2000, p. 5) argues: "Historical consciousness is an assessment of the past in all its diversity, which is inherent and typical for society as a whole, as well as for various socio-demographic, socio-professional and ethnosocial groups and individuals". One of the socio-demographic groups the scientist mentioned above is youth. In sociology, the people between 15 and 25 years are called youth. These people are vulnerable to external factors. Therefore, it is clear that the formation of the historical consciousness of young people is extremely crucial.

2 Materials and Methods

It is proven both theoretically and historically that, it is significant and necessary to form a historical consciousness while writing research work. The main scientific and theoretical sources in this field were referenced. One of the tools for forming historical consciousness is fiction. Especially, it is important to discuss historical works. In this regard, we have chosen the novel "Qily Zaman" by a Kazakh writer Mukhtar Auezov. Special attention is paid to the thematic and ideological significance of the work. Besides, we have shared the methods, which were used to explain the historical event and its meaning behind the literacy work to the modern youths. In the course of the study, we used the scientific-theoretical works written in this field. The article provides a link to those works. Also, here we shared the methods that we use in the "Alash Literature" course, which is taught at Nazarbayev University. In this way, it tries to combine theory and practice.

3 Results and Discussions

Like other forms of public consciousness, historical consciousness has a complex structure. It has several stages. The researcher Maksat Kudageldin mentions several stages of formation of historical consciousness in a person: The researcher Maksat Kudageldin points out several stages of historical consciousness: "The first one is (the lowest), formed through everyday life experiences. It is a situation when a person is directly involved in it. Such historical consciousness is largely subjective, emotion-prone, often full-fledged and uncertain " (Kudageldin, 2015).

The researcher claims that the next stage of historical consciousness is formed by artistic literature, cinema, radio and television, theater, art, and historical monuments. At this level, historical consciousness is still not systematic. Its

factors are intermittent and chronologically unobtrusive. It is dominated by the emotional tone which is described by prevailing effects of what it has seen and heard. These emotions arise when the artist's or talented filmmaker's works strongly influence someone. This, in turn, puts a great responsibility on the historical truth and accuracy of the writer, the director, the playwright. "

Knowledge about history is, previously, formed in the child's mind through oral literature, since literature is considered to be a "historical monument" in the nation's consciousness. The researcher M. Kudageldin's opinion confirms this idea. "The folklore literature (fairy tale, heroic epic, and so on) has made a great contribution to the nation's identification by reviving the past from generation to generation as the basis (core) of historical memory" (Kudageldin, 2015).

Certainly, the history in literature might be emotional, chronologically chaotic, and scientifically unsystematic. Nonetheless, during the Soviet era, the collective consciousness based on literature could resist official history. Thus, the literature of any nation is a fascinating process that develops through the spiritual and cultural achievements lasting for centuries. Bashkir scientist F. Sibagatov argues: "The literature of any nation develops due to spiritual and cultural achievement lasting for many centuries, which appear as the basis of the artistic process. I understand that the study of the history of Bashkir literature will not be complete and deep enough when it is isolated without considering the whole spectrum of a common culture". Thus, we witness that, the development of literature is carried out within the framework of human spiritual culture. Moreover, historical consciousness, along with oral literature, is also formed by the written literature, including historical compositions. Hence, literature is one of the tools in forming historical consciousness. In this regard, in our article, we will focus on a well-known Kazakh writer Mukhtar Auezov's novel "Qily zaman" (Is a Dashing year) which was published in 1928 and is included in *Literature of Alash* course.

A French writer O. Balzac (2013) who has written several historical novels about the importance of historical works wrote: "A well-written historical novel is more valuable than history course". The historical works play a large role in understanding certain historical events. Therefore, in this extract, the writer drew attention to the ability of historical works to objectively deliver historical events. Because of the revival of historical consciousness, it is necessary to have a real history without any false interferences. This idea is confirmed by the opinion of the Russian scientist A. Nikolaev: "The formation of historical consciousness is possible only based on the truth of history. The exclusion of the past, the subjective interpretation of any of its pages, as well as the understatement of historical facts and events inevitably excludes the scientific understanding of the present and distorts the picture of the future" (Nikolaev, 1996, p. 125). Unfortunately, we cannot claim that the political events in the early twentieth century in Kazakhstan are fully investigated.

One of the largest historical events in the Kazakh land was the national liberation uprising of 1916. In Soviet times, this event was given a negative and unambiguous assessment. 11 years later, that historical event is being reflected in a literary work.

M. Auezov's narrative "Qily zaman" is fearless historical work that portrays the disastrous consequences of the Russian kingdom's superiority over colonial Kazakh nation in the early twentieth century. In the revival of historical consciousness, major historical events that have outlived the nation are also important. A historian E. Khasenov (2016) argues: "As you know, the formation of historical consciousness usually takes place on the example of bright historical events. Therefore, we need to identify historical events that Kazakh people remember and form the basis of historical consciousness". Therefore, M. Auezov's historical novel "Qily Zaman" has great importance in the formation of historical consciousness both in terms of yesterday's Soviet period and today. The novel was published in the "Kazakhstan" publishing house in 1928 in Kyzylorda. At that time, Mukhtar Auezov was a student at the Leningrad State University.

The novel "Qily zaman" depicted the national liberation movement in the Kazakh steppe in 1916. In particular, the writer describes the historical event at the Karkara Fair in the Zharkent district of Zhetysay province. The writer was well aware of the causes of the national liberation rebellion and the consequences of colonization and punishment. M. Auezov was the executive secretary of the "Alash" foundation which was organized in Semipalatinsk in 1918 to help the Zhetysay Kazakhs who had been expelled from the country by Tsarist army. Therefore, the writer approached this issue with the preparation, great responsibility, and good knowledge. He has unveiled the bloodiest events, pain, and sorrows of his people which piled up in him throughout the years.

According to the data provided by the scientist Tursyn Zhurtbay, in July of 1927, Auezov received a special note from the Education and Science Commission of Kazakhstan and visited Zhetysay to collect data about Kenesary and the national liberation revolt of 1916 (Zhurtbay, 2006). The writer's this visit was published in "Tilshi" (Correspondent) newspaper with the title "Mukhtar Auezov has arrived in Almaty".

The purpose of the visit is clearly explained in the newspaper “Tilshy” with the title “Mukhtar Auezov has come to Almaty”. It is written that a student at Leningrad University and the famous writer Mukhtar Auezov came to Almaty to collect the oral literary heritage of the Zhetysu region, to collect the works, information about 1916 uprising and epos about Kenesary and Nauryzbay Batyr battles. If there is anyone who has something to add, the “Tilshi” board calls upon to communicate. (Zhurtbay, 2006).

“Comrade Mukhtar wants to talk to the people who love the literature and listen to elderly people and get some information. He is thankful to the Kazakh poets and elderly who know the old stories and to people who told their names (and addresses) and who sent the collected materials (if any) to him. Particularly, the Kazakhstan Research Society and Department of Propaganda of the Regional Party Committee ordered to collect the data about the 1916 event. Comrade Mukhtar will stay in Zhetisu until the 15th of August. You can send your information to the “Tilshi” board if you wish”. (Zhurtbay, 2006).

The Karkaraly Fair was opened in 1927 in Zhetysu. M.Auezov joined the fair at its peak. The writer here met the famous Kazakh poet Ilyas Zhansugurov. M.Auezov and I.Zhansugurov visited Karkarinskii, Mynzhylky, Shyrghanak, Saty, Asy, Karash-Karash zhailaus and collected materials and returned to Almaty in early August. There were many other Kazakh figures in the Karkaraly Fair, which was opened in 1927.

The prototype of his work is taken from real life. It is a prototype of the figure who participated in the recent event. The author visited the place where the rebellion took place and talked to the witnesses of the uprising. At that time, some of the participants of the uprising were still alive. After achieving the truth, the writer decided to write this novel. The work was written realistically.

The impetus of the novel was the Emperor of Russia, Nikolai II's decree on employing Kazakhs to the black-collar work in the war on the 25th of July in 1916. Kazakhs organized massive protest declaring "they do not give their children to black-collared work". Tsar sent the troops and punished the protestors. The scientist T. Zhurtbay wrote: "On July 16, 1916, the general-governor of Turkestan province Erofeev was welcomed by the Tsar. He signed a decree on the resettlement of the Turkestan region to military service. It was the same as to declare Central Asia and Kazakhstan as "the enemy army". The decree stipulated that all those involved in the "trial" should be brought to justice, also there is no need to collect information about individuals. They should be punished without a trial and comrades. “Qily zaman” narrates that during “The Alban story” 138 people were, about 510 people from Pishpek used were tortured and killed without any trial. (Zhurtbay, 2006) Also, T.Zhurtbay refers to T.Eleuov's work about national liberation uprising in 1955 in Kazakhstan, Zhetysu national liberation movement and writes that, apart from the local army under general-governor which calmed Zhetisu liberation movement, the following battalions joined him:

- 1) Lieutenant Colonel Geizcik's battalion consisted of two coys with 737 rifles, two cannon troops, one hundred Cossack crafts, sapper's division, 160 scouts;
- 2) Lieutenant Colonel Alatyrtsev's battalion consisted of four sniper coys, one cannon troop, one Cossack, four machine guns, sapper's division;
- 3) Andijan — captain of Burzi from Naryn had three sniper regiment, four machine guns, 80 spies, one hundred Cossacks, two guns and a sapper's division;
- 4) The Siberian team consisted of 240 people and 28 spies;
- 5) Samaran squad consisted of 243 people;
- 6) Saratov's squad and two hundred Cossacks. Overall, 35 coys with 8750 people, 2400 Cossacks with 3900 swords, 16 cannons, and 47 machine guns were sent to Zhetisu (Eleuov, 1955, p. 52).

This event in some historical materials is also called a *Karkara Uprising*. In some archival documents, the *Albanian Revolt* is named as the *Albanian-Deer* uprising (Alban is a name of the Kazakh clan). During the First World War, the colonial persecution grew stronger, tensions from tax grew further and the people's well-being worsened. On June 25, 1916, the decree demanding men to Kazakhstan, Central Asia, and partially Siberian aged 19-43 (later, 43 was changed to 31) to perform black-collar jobs in the war caused the uprising. In total, 400000 people from Kazakhstan and Central Asia, including 87000 from Zhetisu were invited. After the announcement of the royal declaration, the protests started in all regions of Kazakhstan” (n.a., 2006).

The writer Mukhtar Auezov has devoted his story “Qily zaman” to this historical event. The work reflects the image of the heroes, who resisted violence. M.Auezov collected abundant data about heroes Uzak Saurykov and Zhamanke Mambetov. To his friend and a translator, who translated his several works into Russian Pantielev he told that he decided to write a few books about these heroes. The author points out that the main cause of the uprising was the tsar's oppressive policy. He narrates it through the characters' actions and speeches. A decree on the 25th of July

was the last to drop for the nation. The author convinces the reader that if the people revolt, the spontaneous movement may cause danger for ruling elite officials. The writer describes the realities of life as well as to the fact that after the tsar's decree in 1916, the civilians' revenge unveiled and became a fierce force. A scientist Rakhmankul Berdibay (2005, p. 28) wrote: "The writer professionally illustrates the situation of Kazakhs who lost the control over their land and cattle because of tsarist local officials, Kazakhs boys through the dialogue of the characters. This episode at the beginning of the novel shows that unjust violence is done to the ordinary poor. Prstav Porporokov blamed a poor peasant for defending his harvest and cattle. "You, foolish, argue with the merchant who has come to the fair! You cast out their cattle for stepping your territory! Do you have land? The land is tsar's and the merchant's herd is also tsar's" (Auezov, 2006, p. 13). It is lawful for the people to protest against the tsar who has been oppressing them in their land. The work systematically characterizes the beginning, development, culmination, ending stages of the spontaneous movement. The epic "Qily zaman is an innovation in Kazakh literature in terms of describing the actions of the population against injustice (Berdibay, 2005, p. 29) It is undeniable that this work creatively depicts the Kazakh people's aggression against the colonialism. The novel also illustrates the fact that the national liberation movement of 1916 happened not only in Kazakhstan but also in neighboring Kyrgyzstan. The author openly describes how many Kyrgyz heroes died in prison, their villages were invaded, and the population was repressed. We are convinced that another nation had the same interests as Kazakhstan. The work is described it as follows: "There is a rumor that Kyzylborik (the name of the tribe) started a war. If Kyrgyz fights, it has weapons". He looked at Zhaksylyk Serikbay: "Do you think that they have weapons. Nevertheless, it is a brave and angry nation. Started, then, started" (Auezov, 2006, p.73). Here we know that the neighboring Kyrgyz people began to war earlier. Its leaders Uzak, Zhamenke, Turlykozha, Abubakir came to the tsarist officials and claimed: "The king deceived the Kazakh people, took their land, and spread our land to foreigners. They illegally taxed the population. Kazakhs are humiliated by giving their men not weapons in the war, but a shovel to plow and dig in the field. Instead of sending our young children to death, we will fight in our native country and express opposition. The work gives the dialogue of the government official and Zhamenke as follows.

"Official: Is it true that your nation will not give men?"

"That's right".

"Who is your leader? Who has taught you this?"

"There is no leader. The nation itself made a decision. Can such words be taught? The whole Alban will not give their men".

"Won't they give their men in any case? Or do they want us to agree to their terms?"

"Well, our men will not do the black-collar job, but what real soldiers do. We are a nation with its normal soldiers. Our men are male, not female. That is why we will be in an equal position. Let him give us weapons" (Auezov, 2006, p. 121). When the official asks all heroes of the rebellion whether they give their men or not, all replied that they don't give men for black-collar work. However, all of these heroes who opposed the decree were put in jail and killed. Zhamenke was poisoned, other men were shot in prison. Only Abubakir was wounded and could escape from prison. He was able to survive with other heroes in prison. "This official smoothly killed us. It is the worst type of enemy. How pity! How pity! Four of the Kazakh and Kyrgyz heroes after freeing from jail cried pronouncing their dreams" (Auezov, 2006, p.152)

In this rebellion, the tsar's punishment division destroyed the peaceful residents along with unarmed rebels. The Russian troops burnt the Kazakh villages entirely. The author writes that people have fled to neighboring China. According to the archive, the majority of the population of Karkara and Karakol fled to China. "At that time, there were 69440 people in 16 Alban bolys, of which 56,950 became refugees. According to Mukhamedzhan Tynyshbaiuly, 35100 people were killed. Overall, in 1916-1917 more than half of the population was killed" (Zhorgenbay, 2015).

Of course, "Qily zaman" is an extraordinary work that drives the national consciousness and awakens people's minds. However, the novel also had an unhappy fate. The book which reflected the Zhetisu Kazakh's revolution in 1916 against the colonial rule, frustrated the Soviet censorship, so it removed it from public libraries and the author was arrested. The novel was locked in for half a century. After reading the manuscript of the story "Qily zaman" the scientist Tursyn Zhurtbay says that the Soviet system sought to subdue it immediately instead of publishing it. The individuals prone to the Soviet system like Abdrakhman Baidildin and Gabbas Togzhanov strongly criticized the work. However, at this tough period a newly elected boss of "Kazakhstan", novelist Gabit Musrepov published "Qily zaman". The novelist Gabit Musrepov told it to young researcher Rymgali Nurgali during their conversation. "It had a terrible fate since the day it was completed. After graduating from the agricultural technical school in Borovoe, I was the chief editor of the "Kazakhstan" publishing house in Kyzylorda, which was the capital of Kazakhstan at that

time. There are a lot arguments and controversy about Mukhtar's new book. Both sides have their own arguments. One supports it while the other criticizes it. As I started to read it, it looked so attractive. Earlier, I used to know his plays and stories. Some of his works were published in magazines. He already had several published books. I wondered how Mukhtar improved. He was only thirty years old. He has covered such a complicated and deep issue and made huge artistic work. Someone in an official job should not express his opinion openly and should be cautious while complimenting someone. Especially, when one of the red-eyes notices you, you will not be able to help anybody and even to yourself. So, I came up with that preface. If the work describes the Russian-Kazakh relation's tough staggering period and tragedy of colonialism, then how you do not bolster it? I have just realized that being involved in "Qily zaman" to some extent was out of youth courage". (Musrepov, 1984, p. 82).

Thus, M.Auezov's "Qily zaman" was published in 1928 as a book in "Kazakhstan" publishing house in Kyzylorda in 3000 copies. But due to the political-ideological pressure of the Soviet government, the story was not republished during the writer's lifetime. The Soviet authorities attempted to destroy the book.

In 1928, Stalin's repressions began in Kazakhstan, and a campaign to clear "politically unreliable" began. In June of the same year, "Alash Orda" members were massively arrested. The Alashorda activists like A.Baitursynov, M. Dulatov, Z. Aimauytov was accused of organizing a secret organization, preparing for armed rebellion, and causing a provocation in the field of culture and literature. They all were sent to prison and punished. The wave of repression affected M.Auezov as well. In 1930, he was arrested. His book "Qily zaman" was confiscated. The writer spent two years in jail.

To get rid of the political censorship of the Soviet government, Mukhtar Auezov had to surrender his several works on the national subject. A researcher specializing in investigating "Alash" Tursun Zhurtbay wrote that Mukhtar Auezov and Alimhan Yermekov were told: "You are still young, the nation needs you, you have to survive. The leaders of the Alashorda movement, Alikhan Bokeikhan, and Ahmet Baitursynov advised them to write an open letter asking to apologize". (Zhurtbay, 2012, p. 81). M.Auezov (together with Alimkhan Yermekov) published an open letter in the "Social Kazakhstan" and "Kazakhstani Truth" (1932, June 10) newspapers, where they wrote that they accept their mistakes. M. Auezov was forced to give up his previous works to gain personal freedom.

"Qily zaman" book was criticized before being published, and finally was added to the blacklist of "prohibited to read" books. It was considered to be "a nationalist — provocative work that provokes hatred against Russia and the Russian people" (Zhurtbay, 2006). Afterward, in the literary life of the writer, "Qily zaman" and "Khan Kene" constantly appeared as an obstacle and as "a symbol of nationalism". This pressure did not stop even after he became an Academician (1946), Laureate of the USSR State Prize (1949), and the laureate of Lenin Prize (1959).

A writer's every work is like its child, isn't it? The writer, who suffered such unjust consideration of his own work "Qily zaman" wrote to his friend and translator Pantielev (n.d.): "I think you can imagine how it was hard for me. Nowadays, it is fearful even to imagine the enlightenment of the Kazakh nation. This darkness's name is patriarchy. 1916 uprising in Central Asia has not developed the same way everywhere. In Torgay province its leaders were Amangeldy Imanov and Alibi Dzhangildin who were later known as heroes of the Civil war. Uzak Saurykov and Zhamenke Mambetov are my heroes. They are historical people, leaders, but their destiny is different because the event did not happen in Torgay, but in the "quiet" Karkarinskii region, in Zhetisu, in other words, it took place in the depth of social backwardness. However, the basis of their attempt was political blindness, lack of experience, naivety, utopianism and false beliefs, patriarchal backwardness, and weakness (Zhurtbay, 2006). Mukhtar Auezov, who felt that it's time to change and who knew that his works will get their proper assessment, secretly gave Pantielev his works for translation and introduced him to the places the event had taken place. Unfortunately, his works were not published during his lifetime. M.Auezov died in Moscow in 1961. The young scientist Rymgali Nurgali was the first to comment on the novel "Qily zaman" in the general literary science. A young researcher found a copy of the book from the M.Auezov museum and looked through it. In 1967, he published an article titled "Qily zaman: What kind of novel is it?" (Rymgali, 1967).

It was an article that made a change in the society. Later, in 1972, it was published in the "New World" journal in Moscow which was translated by Pantielev and named "Qily zaman" and included famous Kyrgyz writer Chingiz Aitmatov's introduction (the book was published in Russian). In his introduction S. Aitmatov highly appraises it. He wrote: "I have rarely met a novel in the Eastern literature like young Auezov's work which had described the tyranny and the violent appetite of the colonial start policy, who angrily delivered its cruelty and severity, which deeply explained unacceptance of administrative tsarist regime by the nation using examples and which narrated the pain and suffering of the ordinary people who had been expelled from their motherland".

Later, after two years in 1974, it was published on the 8th volume of the "Zhuldyz" journal with A. Sharipov's preface. In 1975, it was published as a separate collection named "Qily zaman". In 1979, it was republished. It was

included in the 1st volume of the writer's collection of works which consisted of 20 volumes. Now, after more than 40 years the novel found its readers.

In 1997, M. Auezov's a play written by the scenario of "Qily zaman" was theatricalized. The author of the play is a poet and playwright N. Orazalin. The author of the play, N. Orazalin (2006) wrote about Auezov's story "Qily zaman": "During the period of persecution the writer does not hesitate to raise the consciousness and self-preservation of the nation, to sustain its identity, know itself and to consider the complicated issues. It illustrates the depth breadth of his thoughts and aims". Playwright Nurlan Orazalin is from this Zhetisu region which held the revolution. The author says that he heard about 1916 Karkar uprising from his grandmother Makhtym. In his article "An intermittent ideas about "Qily zaman" the author says that when his grandmother pronounced Karkara, Kaiky, Adilbek's Akshoky, Ereuiltobe, Tuzdyn basy, Mynzhylky (names of places the event took place) she seemed to whisper as if she feared someone and hid. My grandmother wiped her tears and...

My nation, Albans,
Accommodated Karkara,
Growing all over a horse
A speaker as Zhamenke
Sings as a nightingale
Uzak warrior
Who is forceful.
Adilbek's Kurman,
Thousands of horses race »
Leaders of Alban,

Drive them out to Karakol...he says he has grown up in Karakol since his youth. According to the poet, this is how the word "Karkara uprising" appeared in the eleven-year-old child's memory. As it was mentioned earlier, the first historical consciousness appeared in the child's mind through folklore and fairy tales. For the first time, the scene of war was formed in the child's mind shaped by the poetry told by his grandmother in the form of the imagination of spears, swords, and brave heroes on the horses. There is not a single-family in the Zhetysu district that did not suffer from this war. The poet's grandfather (from mother's side) Zhanabay Kudaibergenovich was a bolys in 1916. He was one of the men who took part in the uprising along with Zhamenke, Uzak, Serikbay. He heard from his grandmother Zhamilash that he was caught and shot in the first Karakol jail. After growing up, the playwright Nurlan Orazalin, who got acquainted with the story of Mukhtar Auezov "Qily zaman" wrote a play describing heroic deeds of his ancestors who struggled for independence. The first version of the play was written in 1979, then it was fulfilled and in 1981 the second version was written. The theater has repeatedly made it to the stage, but for a variety of reasons, the play has not been played. The author of the play said that in 1928 "Qily zaman" was imprisoned with its writer for 44 years. His way to the stage lasted for 18 years" (Orazalin, 2006, p.15). Maybe the political ideology at that time might have resisted its theatricalization.

The performance "Qily zaman" was theatricalized in 1997. During the 100th anniversary of the writer Mukhtar Auezov, Kazakhstan's honored figure Aubakir Rakhimov produced the premiere at the drama theater named after M.Auezov in Almaty. In the same year, the performance was awarded the "The best dramatization" prize.

It is undeniable that theaters and films are another means of reviving historical consciousness. Historical films also play an important role in the enlightenment of people's minds. A famous Polish director Andjei Wajda argues that "A history becomes a part of the national consciousness only when it is filmed". Unfortunately, the novel was not filmed. We hope it will take place in the future. (Probably the youth of the independent country will shoot a film) There are already some films on M.Auezov's "Kokserek" and "Karash-Karash" story.

However, as above mentioned, the play "Qily zaman" is already being staged in the theatre. The stage performance of this composition makes a great impression on the person. It allows to differently vision some historical events that have obscured in human consciousness. In this work, students together with students visited and discussed it in the classroom, show interest in this historical event, historical period, and heroes. We witnessed the cases when some of our students who were born in Zhetisu district, have explored their family chronicles and realized that their ancestors participated in that rebellion. Is not that the revival of consciousness? I think that the respect of the younger generation to their history and ancestors and their heroism is the foundation of education.

What should we keep in mind while teaching our students such a fateful story of Kazakh history? We will make a discussion. Since “Qily zaman” is a historical work, this novel requires some preparation. A student must be familiar with the 1916 uprising. For that, the student is recommended to read scientific articles and works written in different periods. M. Tynyshbaev, T. Omarbekov, M. Koigeldiev (2016), A.V. Pyastovskii’s (1960, p. 19) works will be read. Relying on the historical materials in the scientific works, the historical reality in the artistic works will be compared and analyzed. Besides, along with reading the novel, students will be acquainted with the various criticism and opinions based on party principles will be evaluated. We will analyze the articles and opinions of S.Mukanov, M.Karataev, A.Baidildin, and G. Tokzhanov. After such discussions, a student finds the reality of “Qily zaman” by himself. In other words, the author of the essay, the Soviet censorship, the author who saw the injustice of the party-based principle, the historical event described in the work, the origin of this uprising, its consequences, and the personality of the heroes who fought against colonialism, will get their fair assessment from contemporary youth.

Researcher M. Kudageldin says: “The highest level of historical consciousness is formed based on theoretical expertise in the development of historical science” (Kudageldin, 2015).

After 90 years, this novel by M. Auezov has recently been translated into English and added to the list of world literature (Ayezov, 2017). The work “Qily zaman” reflects not only the immense nature of Auezov’s talent, but also his human, civil, and filial heroism (Bisengali, 2018).

Following the demands of life, high scientific, theoretical, and methodological research will contribute to the formation of historical consciousness and training of society and state ideology. Through the accumulation and scientific systematization of historical knowledge, we can delve into the models of social development, the essence of history, historical thinking, the division into stages, and typology. At this level, historical consciousness seeks to theoretically interpret the contradictions of humanity’s past with concrete historical facts. In this regard, historical works are extremely important. *In line with the demands of life, historical scientific works were written in a scientific theoretical and methodological way influence the formation of historical consciousness and ideology. Society looks deeper into the model of social development, historical meaning, historical thinking, periodical division, and typology. At this level, historical consciousness tries to explain the contradictions of humanity theoretically with specific historical facts. From this point of view, historical works are really useful.*

4 Conclusion

The recent globalized world is constantly changing. A new historical period has begun in the history of the world. Hence, on April 12, 2017, the article of the President of Kazakhstan Nursultan Nazarbayev “Orientation to the future: spiritual revival” was published. In his article, the President wrote that the Kazakh nation should take the traditions and customs of the Kazakh people as a solid foundation and make the firm steps towards the future (Nazarbayev, 2017).

The scientific session “The lessons of Kazakh history and its revival” (1999, p.3) announced: “We should evaluate our past before stepping towards the third millennium because rebuilding our historical memory and re-evaluating our destiny explains the importance of the independence”. Therefore, it is necessary to have historical works in the formation of historical consciousness. Today’s student who has been reading these works develops a patriotic spirit and learns from the past.

To sum up, imaginative literature forms the historical consciousness, allows us to see the historical reality and sympathize with the courageous deeds of ancestors fighting for independence and liberation, helps the student to understand the historical events and phenomena. If history explains the social events through clear facts, historical imaginative literature explains then through visualized pictures. It does not consider a historical event as fact or past event, but it gives great importance to it and emotionally influences the reader. Moreover, it helps to understand the social and political image of that era and to have the right understanding of the development of events at that time. A student gets a deep understanding of the historical problem, scientifically understands the social conflicts described in historical imaginative literature and analyses correctly. A student consciously realizes the historical facts and forms a scientific point of view.

History is a chronicle of the past and lesson for the future. Thus, the Kazakh nation has done a lot of heroic deeds to achieve independence and liberation. The nation should never forget their heroes who fought for the land and the nation and sacrificed themselves for this purpose.

Conflict of interest statement

The author declared that he has no competing interests.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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