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Intelligence of Kazakh: Idea of national liberation in literary works of Alash figures (XIX-XX)

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Abstract

Relevance. This article highlights the historical context of Kazakhstan's struggle for independence amidst Russian colonial policies, underscoring the importance of literary works as a means of cultural and political resistance.

Purpose. The primary aim is to explore the contributions of the Alash Orda movement and key figures like Alikhan Bukeikhanov, Akhmet Baitursynov, Mirzhakyp Dulatov, and Magzhan Zhumabayev in fostering a sense of national identity and resistance against colonial domination. It examines the use of literature and journalism by the Kazakh intelligentsia to inspire and educate the populace, aiming to understand their role in the broader struggle for Kazakh independence.

Methodology. The study employs a historical and literary analysis of primary and secondary sources, including poems, newspapers, and manifestos, to trace the evolution of the national liberation idea among the Kazakh intelligentsia. It also considers academic works and analyses by historians and literary critics to provide a comprehensive overview of the period and the impact of Alash Orda on Kazakh nationalism.

Results. The analysis reveals that despite facing severe repression, including imprisonment and execution, members of the Alash movement significantly contributed to the awakening of Kazakh national consciousness. Their literary and journalistic works, such as the publications of "Kazakh" and "Awake Kazakh", played a crucial role in mobilizing the Kazakh people against colonial rule and in advocating for independence and cultural preservation.

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Conclusions. The article concludes that the Kazakh intelligentsia's efforts in the national liberation movement were instrumental in shaping the modern Kazakh national identity. Their legacy continues to inspire current and future generations, emphasizing the significance of cultural and political activism in achieving national sovereignty. The study underscores the need for continued research into the contributions of these figures to fully appreciate their impact on Kazakhstan's history and identity.

Keywords: Kazakhstan; national idea; awakening period; poetry; independence; colonial policy.

Introduction

The khanate existed in the XV-XIX centuries in the Kazakh steppes. Only sultans of the Tore dynasty had the right to be khans. The khans had a great influence on the life of the Kazakh people in accordance with the traditions, customs, ethno-cultural, social and legal laws. However, in the 1920s, with the intervention of the Russian tsarist government, the khanate was abolished in Kazakhstan. After the Kazakh people joined the Russian Empire as a province, political power in the country was exercised by Russian officials. The way of life of the Kazakh nation, which lost its independence, has been abolished. In particular, the law "New Nizam", adopted in the second half of the XIX century and the beginning of the XX century, had a negative impact on the national psychology of the Kazakh people and led to a radical change in the rules of customs [1]. The law has caused controversy among Kazakhs. The khanate was abolished, the land was divided into districts and territories, and the positions of senior sultan and bolys were established.

"The colonial policy of the tsarist government in the Kazakh steppes was divided into three directions: first, by accelerating the construction of garrisons and fortified military lines and the creation of stable Kazakh-Russian settlements (Orenburg, Ural, Western Siberia, then Semirechye), and secondly, political and administrative reforms. creation of districts and orders, introduction of remote management, and thirdly, the permanent annexation of the Kazakh steppe" [2]. During the colonization, the implementation of the policy of centralization of all local power in the hands of the Russian administration to the tsarist government provoked protests from the sultans, clans and judges. It is because the tsarist authorities tried to keep them out of the judiciary.

"The policy of colonization of Kazakhstan began in 1731 with the accession of the Younger Zhuz Khan Abulkhair to Russia [1]. This process lasted for more than 130 years and was completed by the mid-1960s. In 1731-1860, Kazakhstan was subject to Russia, often only verbally, and in practice the rulers of tribes and clans pursued an independent policy. He strengthened his power by awarding salaries and titles to influential people and tribal leaders in the country, on the other hand, by carrying out administrative reforms and punishing those who did not comply" [3]. In order to finally rule the Kazakh steppes, the tsarist government first carried out various reforms, dismantled the Kazakh national and ethnic fabric, divided the ethnic groups, divided them into provinces and districts, and deprived the country of its integrity. Administrative reforms were carried out and taxes on local Kazakhs were increased. Peasants who migrated from Russia to the Kazakh steppes were deprived of their lands. Opponents of Russian colonization were violently defeated.

The Kazakh nation, under pressure from the Russian Empire, went through difficult historical events. Aware of the threat of the nation's extinction, the Kazakh intelligentsia worked tirelessly to build an independent state. In particular, in the autumn of 1917 in Orenburg, the issue of establishing the first national congress of Kazakhs "Alash Orda" was put on the agenda. Intellectuals of the nation: Alikhan Bokeikhanov, Akhmet Baitursynov, Mirzhakyp Dulatov, Magzhan Zhumabayev and others gathered together and came up with various plans to seize power, uplift the country, open the eyes of the people, educate them and turn them into a fundamental state [1].

"Kazakh society, under the pressure of both colonial and feudal oppression, on the one hand, faced a severe social crisis, on the other hand, woke up from a medieval dream and began to work with other countries to find a worthy path. It was a qualitatively new period in his painful history. It is because he understands that it is impossible to live as before, but to boldly address the issue of social rejection, which hinders him to move to a new age, a new life, and to find a way to get rid of them as a country" [4-6]. They wrote various works to awaken the consciousness and literacy of the nation. In particular, he was engaged in the publication of newspapers and magazines distributed to the public. In 1911 the magazine "Aikap", in 1913 the newspaper "Kazakh" and others were published [7].

"The title of the publication" Kazakh "has two different meanings. First of all, the newspaper was called "Kazakh" because it was a national newspaper, the purpose of which was to unite the Kazakh people, whose land was divided and fragmented. Secondly, it is known that in literary, scientific circles of the Kazakh name were not called by its own name, but by the Kyrgyz, so in order to restore the original name of the native people, Kazakh intellectuals decided to call their press by this name [8-10]. Akhmet Baitursynov says: "We named our newspaper "Kazakh" as a ghost name of our people, the district" [7]. In addition to raising political issues related to the preservation of the nation, these publications began to publish articles, criticisms, stories, poems in order to awaken the national spirit and consciousness.

However, members of the Alash party, which was formed with great difficulty, were persecuted and accused of being "nationalist" [11]. They were deported and sentenced to death. The publication of these publications was suspended. This is because A. Bokeikhanov's literary translations, M. Dulatov's [12] "Awake, Kazakh", A. Baitursynov's "Masa", B. Yerzhanov's [13] "Get up, Kazakh" and other works provide information on the social situation in the country were probably looking for a way. He changed the course of time and began the way to the future. From each of their writings it is clear that they tried to form the position of the nation.

The concepts of “nation” and “nationalism” and their interpretation by researchers

Opposing the policy of the Russian Empire towards the Kazakh people, the Kazakh nationalists wanted to create an autonomy “Alash” to become an independent state. They were punished as “nationalists”. In general, let's look at the concept of “nation”, “nationalism”. British sociologist Anthony D. Smith [14] set out certain criteria for the nation: “A nation must have a physical homeland, distinctive features of its predecessor, a clearly defined territory, a common economic life, a common language and script, historical records of the country, and its own unique customs” thus he stressed the need to distinguish it as a term with its own characteristics.

The political elite, which defended the national interests, was called “nationalists”, proving that an individual nation has its own land, country, mentality, borders, and the right to live as an independent state. There are different views on the term “nationalism”. In some works, “nationalism” is considered a religious, political, ethnic or cultural factor [15; 16]. Some historians say that the “concept” of nationalism also existed in tribal communities, while modern theorists say that its origins date back to the early eighteenth century. They say that until now, no one had anything but local interests. A nation is a social association of people with a common language, culture, unifying traditions and religion. At the same time, many nations will have a common territory, a common economy, a state that unites the representatives of that nation.

The common ethnogenetics, which is the source of human unity, play an important role in the formation of the nation. From this point of view, the concepts of “nation” and “ethnos” are very close to each other, the ethnos is the basis for the birth and formation of the nation [1]. Australian politician O. Bauer: A “nation” is a collection of people with a common destiny [2]. It is distinguished by the common culture of the nation, which is based on this common destiny. The nature of the nation is determined by its destiny and way of life. In particular, we understand the characteristics of the nation, which are reflected in the literary works. In this way we can see the author's idea. That is, literature can be a tool to convey the ideas of the nationalist intelligence.

The French literary critic G. Lanson [17] said: “We study the human spirit and the history of civilization of the nation through literary works”. The works we are going to consider are grouped into Alash literature, depicting the struggle of the Kazakhs for national liberation. That is, Alash literature has become a national literature that describes the interests of the nation. Since the years of Kazakhstan's independence, Alash literature has been considered in various aspects of literary criticism. A number of scholars took an active part in the justification of the Alash motto. They published articles, research papers on the life and work of Alash figures, participated in the publication of his books. Academician S. Kirabayev's [18] work “Alashorda and nationalist literature” reflects the national idea in Alash literature, A. Baitursynov's “Masa”, M. Dulatov's “Awake, Kazakh”, S. Toraihyrov's “Kamar Sulu”, M. Zhumabayev's “Sagyndym” and others, thus he analyzes the works and draws attention to the historical truth.

Academician, R. Nurgali [19] in his work “Auezov and Alash” analyzed the works by A. Baitursynov, M. Zhumabayev, M. Dulatov, Zh. Aimaurov, Zh. Shanin and M. Auezov from the ideological and artistic point of view. Moreover, in the monograph “Perverts of Returned Kazakh Literature”, the works of Kazakh writers were analyzed through the works of anti-colonial ideas, the nation's desire to get rid of ignorance and enter the path of knowledge [20].

Alash scholar T. Zhurtbay [21] in his work “My motto is Alash! ..” reveals the concept of the idea of alash, describing the pressure experienced by the nationalists Baitursynov, M. Dulatov, H. Dosmukhamedov, Zh. Dosmukhamedov, M. Tynyshbayev and others [1].

Literary critic, professor D. Kamzabekov's books “Alash and literature” (2002), “Enlightenment and literature” (2003), “Vision” (2004), “Spiritual pedestal of Alash” (2008), “Smagul Saduakasov” (2009) [22]. The genres, style, artistic method, thematic features of the works and works of prominent representatives of literature are considered. In addition, “Alash Movement” by Tleshev, the works on the theme of Alash, Alash figures, the concepts associated with the name of Alash are somewhat systematized that have been published to present.

Since the years of Kazakhstan's independence, Alash literature has revolutionized the history of Kazakh literature has been studied by the method of comparative comparison with the stages of literary criticism. In particular, biographical research studies on the national political elite, monographs on the poet's work, source works, educational and methodical works are presented in the form of informative serial editions. Prose and poetic works of Alash representatives have been analyzed and introduced in school textbooks. The main goal is to comprehensively propagate to society the main idea of the nation's intelligence, the struggle for independence through scientific research on various aspects of alienation.

Analysis of literary works addressed to the Kazakh people

The Kazakh national elite, realizing the situation in the country, along with their socio-political and creative activities, awakened the consciousness of the nation and opposed colonial oppression. Various works have been written to awaken the consciousness of illiterate Kazakhs, who do not know the difference between good and bad, and do not understand much. For example, M. Dulatov's book “Awake, Kazakh” was published in 1909 [12]. This work tells about the atrocities committed by the tsarist government against the Kazakh nation. It is obvious that the Russian Empire seized the Kazakhs' fertile lands, did not allow them to own their language, mentality and land, and as a result, they wrote about the stress and hardships of the people.

Myrzhakyp Dulatuly Manifesto of the Kazakh liberation movement in his collection, “Awake, Kazakh!” raised the issue of awakening the nation to a conceptual level and associated it with a political struggle, rather than a dry imagination, based on real knowledge and skills” [23]. So, M. Dulatov says that you need to wake up to protect yourself, your country and your land [12]. “Awakening” means the need to study, learn and enter a

new life. It is certainly the tsarist government does not like to open the eyes and develop the black people who “get used to what they say and drive them away”.

Mirzhakyp Dulatov was imprisoned in Semipalatinsk in June 1911 for distributing the book “Awake, Kazakh”, charged under Articles 103 and 129, and sentenced to 19 months in prison by the District Court [12]. In a 1911 indictment against the prosecutor of the Semipalatinsk District Court, investigator Puklyakov called on Kazakh youth to overthrow the existing state social structure. They are driven out of their lands and handed over to settlers and pop missionaries in the steppes” [24]. Kazakh scholars have commented on the book, which imprisoned M. Dulatov. In fact, it was a book against the king's colonial policy. Historian, Professor M. Koigeldiyev [25]: “It was a book that touched the heart of the Russian tsarist government. Interestingly, “Awake up, Kazakh” was also liked by the Kazakh intelligence at that time.

The Kazakh people also lost their minds. The clergy were also pleased. “Awake, Kazakh” was so popular that the book was distributed by mosques and mullahs. From this, we can see the meaning and significance of this book. The tsar's rule came to an end. He forbade reading the book M. Koigeldiyev [4], reports on the persecution of M. Dulatov. M. Dulatov was arrested in December 1928 and sentenced to death two years later. The sentence was commuted to 10 years in prison. In 1935, during the construction of the Belomor-Baltic canal, he died of a serious illness in the punishment camp at Sosnovsk station.

Intellectuals of the nation, such as M. Dulatov, directed the people to liberate themselves from tsarist oppression, to get education and gain independence [12]. He explained the need to “wake up”. Since the purpose was the same, the motives of almost all of their works were the same, humorous and harmonious. M. Dulatov [12] in the poem “Awake , Kazakh” said: “Open your eyes, wake up, Kazakh, lift up your head”, “Now, you can not lie down”, “You are lying, Kazakh, do not wake up”. The poet B. Yerzhanov [13]: In the song “Stand up, Kazakh”: “Wake up your Kazakh”, “Wake up without looking at such a day”, “Don't miss the youth in the dark”, “What's the use of covering with a blanket and sleeping in vain?”. M. Dulatov [12] develops the idea.

The motive of “awakening” the country was a special pathos in the poetry of poets. A. Baitursynov's collection “Masa” also urges people who are fast asleep to whine like a mosquito, not to sleep, to be restless and to pay attention to their surroundings [7]. He awakens the sleeping people and urges them to start a new life, saying: A. Baitursynov's name is closely connected with the Kazakh newspaper, which contributed to the formation of the Alash National Democratic Party. The newspaper, which promotes the national idea, has been under constant scrutiny for lack of political credibility. “The newspaper, published by an unfaithful man who had been imprisoned by the tsarist government, was closely monitored by the authorities in Orenburg, who were fined and imprisoned” [7]. A. Baitursynov was forced to report to each Russian newspaper and translate newspaper articles into Russian for the Russian governor. Basically, A. Baitursynov was concerned not only with the fate of the nation, but also wrote articles, poems, literary translations (translated by I.

Krylov), wrote in the alphabet to reveal the literacy of the nation [7; 26; 27].

*Қаз едік қатар ұшып қаңқылдаған,
Сахара сазға қонып салқындаған.
Бір өртке қаудан шыққан душар болып,
Не қалды денемізде шарпылмаған,* – Thus, he

figuratively conveys that the Kazakh people have gone through difficult times, that the free people, like geese, have been burnt by the fire of colonialism [28]. It can be seen that the poet's being an orphan had a great influence on his growing as a honest person.

*Оқ тиіп он үшімде ой түсіріп,
Бітпеген жүрегімде бар бір жарам.
Алданып тамағыма, оны ұмытсам,
Болғандай жегенімнің бәрі харам.
Адамнан туып, адам ісін етпей,*

Ұялмай не бетіммен көрге барам?!, – Baitursynov said in his poem “Letter to my mother”. As we can see from these verses, we understand that Baitursynov's father and brother clashed with the tsarist officials, were convicted and deported, the violence of the punitive detachment to the country broke his heart and motivated him to fight, he dedicated his life to the liberation of the country. In general, A. Baitursynov has been imprisoned and acquitted 11 times at each stage [7]. He was arrested and convicted on November 25, 1937. “A. Baitursynov was one of the founders and leaders of the counter-revolutionary nationalist party “Alash” and the government “Alash-Orda”, who set their goal of the consolidation of Soviet power in Kazakhstan [7]. For this purpose, the Alashordins, led by A. Baitursynov and others, created armed detachments, conducted punitive operations on the territory of Kazakhstan..., entered into a conversation with the union with the counter-revolutionary Kolchak government” [29]. In October, 1938 he was shot.

The epoch in which A. Baitursynov lived can be called the “Age of Awakening”. The works of A. Baitursynov, M. Dulatov and M. Zhumabayev had the same idea and purpose. For example, in the poem “Sad Kazakh”, “Sleepy Kazakh sleeps alone”, “Move, Kazakh, run to knowledge, it's time”, – M. Zhumabayev [30] aimed at awakening the sleeping Kazakh. Thus, in the poems after the first Russian revolution of 1905-1907, we can see that the motive of “awakening” was in a leading position in the Kazakh people. Doctor of Philological Sciences, Professor Aigul Isimakova thinks that the works “Wake up, Kazakh!” [12], Baibatyr Yerzhanov's “Stand up, Kazakh!” (October, 1914) and Abylkasym Argyni's “Don't forget, Kazakh!” (Tashkent, 1917) under the influence of Mirzhakyp Dulatov's “Wake up, Kazakh” tried to revive the sleeping Kazakh spirit 100 years ago [1]. The writing of these books were not simple. Their structure, theme and internal content are perceived as a continuation of “Wake up, Kazakh”. Despite the different levels of art, Baibatyr Yerzhanov and Abylkasym Argyni had the same basic concept of words, writing style and ideas. It is the awakening of the Kazakh consciousness, commenting on the three books, which complement each other ideologically [7].

The poet Magzhan Zhumabayev [30], who considered M. Dulatov as his teacher and longed for the free development of his native people, dedicated his will to the youth. In 1918, the first issue of the newspaper “Zhas

Azamat”, published in Kyzylzhar, published a poem by the poet entitled “I believe in youth”. This poem shows what the Kazakh youth of that time should do, their goals and objectives, and says in the foreword: “Youth! Follow the example of faithful brothers and sisters who have served the Alash road. Think of a country that has lost its courage and bravery for almost two hundred years. Think of a country that sees the day as night, the near as alien, the benefit as harm, and has the courage to seek its full political rights!” [7].

In this poem we see the nationalism of M. Zhumabayev [30]. This is because the poet inspires the national feelings of the Kazakh youth by singing the grief of the Kazakhs. The poet connects the future with the youth and hopes for them. “Young eagles are chicks with wings outstretched, the sky is blue, I believe in the youth, I believe in the youth, the name of the alash is in the sky, one day they will come out, I believe in the youth” [30]. Young people are energetic, passionate about innovation, eager to work, smart and energetic. That's why the poet hoped and trusted the young people. He sang it “I believe in youth” and sang it to the people.

Young people are described as “like a lion”, “like a tiger”, “like an eagle” and “like a horse, a falcon”. Literary critic, professor B. Maitanov [31]: “The structure of Magzhan Zhumabayev's works is very rich. Schedules are complex, unexpected, unique, artistic. The poet has a lot of innovations in the Kazakh poetry in terms of rhythm, branching, stems, syllables, changing the flow of voice [31]. Many of these expressions give impetus to the national poetry of later times. And Magzhan's language relief and virgin phrases reveal his ingenuity, expressiveness, playfulness, thoughtfulness, and melodic qualities in enhancing the beauty and power of the poem” [31]. M. Zhumabayev [30] is a symbolist poet. The artistic function and influence of the symbols in his poetry is strong. The figurative symbols used by the poet reflect the idea and essence of the poet. “The most characteristic of Magzhan's aesthetics are the life-giving pathos, human-loving pathos, unbridled willpower, the cult of the heart, the freedom-loving liberator, the patriotic motives of his native land and nation, which are reflected in certain symbols and change in different shades” [32-34].

In general, M. Zhumabayev, who has a higher education, along with poetry, together with such Alash figures as A. Bokeikhan, A. Baitursynov, M. Dulatov, participated in the formation of the party “Alash”. He took an active part in public life due to the political situation after the February Revolution of 1917. He organized the Akmola regional Kazakh congress and was elected a member of the Akmola regional committee of the ‘Alash’ party [11]. His participation in the All-Russian Muslim Congress in Moscow shows that he fought for the liberation of Muslim nations. However, M. Zhumabayev's [30] poems were foreign to writers who chose the communist path. One example is Magzhan's collection of poems, published in Tashkent in 1923 [1]. Nazir Torekulov, director of the Central Publishing House of the Peoples of the USSR, Gani Muratbayev, member of the bureau of the Central Committee of the Komsomol, head of the department of the Executive Committee of the Communist International Youth will also take part in the

meeting organized by the literary circle on November 24, 1924 [1].

A young poet, Utebay Turmanzhanov, who was studying at the Communist University of Oriental Workers at that time, spoke on the agenda [1]. The opinion of the participants in the discussion of the report was divided, and the meeting adopted a political resolution such as “Magzhan is a bourgeois-nationalist, a poet completely alien to us” [35]. Accused of being a “nationalist”, M. Zhumabayev [30] was sentenced in 1929 to 10 years in prison. Although he was released early in 1935 with the help of the famous Russian writer Maxim Gorky, on December 30, 1937, the poet was persecuted again, slandered, arrested, and sentenced to death along with other nationalists [1]. Junior Lieutenant Gaikovich wrote in the “Act of Death” that “Magzhan Bekenovich Zhumabaev in connection with the verdict on the shooting, on the basis of the decision of February 11, 1938, the verdict was issued on March 19, 1938 [1]. “Representatives of the Kazakh intelligence were sentenced to death under Article 58 of the Criminal Code of the Soviet Union on charges of “enemy of the people” [21]. Representatives of the Kazakh intelligence, who dreamed of becoming an autonomous country, were accused of inciting ethnic hatred between Kazakhs and Russians.

On November 4, 1988, at a meeting of the Criminal Chamber of the Supreme Court, the verdict was reconsidered in connection with the “disclosure of a secret counter-revolutionary, terrorist underground organization of Alashorda activists organized to overthrow the Soviet government by armed uprising” [1]. Guided by Article 375 of the Criminal and Legal Code of the Kazakh SSR, the Supreme Court ruled: to cancel the investigation, and also to terminate the investigation in the absence of criminal acts in their actions [1]. To satisfy the protest of the prosecutor of the Kazakh SSR. The Supreme Court of the Kazakh SSR – T. K. Aimukhambetov. Members of the Board – E. L. Grabarnik, K. T. Kenzhebayev” [36].

In Kazakhstan in the late 1920s and early 1930s, Kazakh intellectuals were accused and punished. During this period, the political and ideological differences between the Kazakh intelligence deepened and the situation became tense. Despite the fact that the Kazakh intelligence in Alashorda was pardoned and served faithfully on the side of the Soviet government, their previous actions, published in the press in different years, were again politically motivated.

Regardless of the period of Kazakh history, it is possible to determine the direction of the intellectuals who served the people, helping to solve the problems of each period. “The vast majority of educated Kazakhs in the early XX century, in spite of the persecution, left a rich legacy in the field of literature, journalism, science, translation, while engaging in daily activities in the interests of the nation”. Although the spiritual wealth of the Kazakh people was revealed and published during the Soviet era, the real treasures remain undiscovered.

After the change of times and gaining independence, the intellectuals and public figures of the nation, who were innocently persecuted, were acquitted and their creative works were published. Dissertations on literary heritage describing the realities of the time are defended and

scientific monographs on them are published. The justification of the creative and cultural heritage of the Kazakh intelligence began to take effect in the republic in early 1988. In December 1988, the Bureau of the Central Committee of the Communist Party of Kazakhstan published a report on the creative heritage of A. Baitursynov, M. Zhumabayev, M. Dulatov, Zh. Aimaurov and others. It was decided to jointly prepare and publish selected works and scientific works of the classics. May 31 is declared the Day of Remembrance of Victims of Political Repressions.

Conclusions

Representatives of the Kazakh intelligence managed to awaken the consciousness of the nation against colonial oppression, the most pressing issue of that society, and to advance the creative and socio-political activities of the nation, to bring the Kazakh people to the end. The national spirit of the Kazakh people struggled to open the eyes of the people in order to awaken their consciousness. For this purpose, “Kazakh”, “Saryarka”, “Alash” and others. They did a lot of work through newspapers. Involving young people in public life, their work in the field of culture and education, which is necessary for the development of their minds, is invaluable. They criticized the policy of the government at that time, published articles, criticisms, stories and poems in the newspaper about the sovereignty of the Kazakh people, the issue of land and water ownership as a country, the needs of Kazakh peasants, migrants. At present, we have achieved independence, the dream and goal of the nation's intelligence have been fulfilled. Succession of generations is a historical process,

an objective phenomenon. Each new generation brings to life a new surprise and a new situation. This generation is becoming more pragmatic, efficient and innovative.

The economy, technology, science, education and social spheres must be developed now. New ideas and new proposals are likely to emerge from any of these areas. Orientation of the picture of each region, oblast after twenty years, the dynamics of development of each industry should be a priority task of every akim, every minister. They should be guided not only by the daily campaign, but also by the prospects of the region and the industry. There is no doubt that the implementation of these tasks will be the responsibility of today's generation. That is why young people should get a quality education and realize the dreams of those who fought for the independence of the nation.

It is necessary to organize a united youth movement “Zhas Ulan” in the country. It will unite the youth organizations of the country and become an active impetus for the implementation of youth policy in society. It must have its own program, certain structure, charter, methods of work. In this way, it will serve to ensure the active participation of young people in society.

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Conflict of Interest

None.

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Інтелігенція казахів: Ідея національного визволення в літературних творах діячів Алаш (XIX-XX)

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Анотація

Актуальність. Ця стаття висвітлює історичний контекст боротьби Казахстану за незалежність в умовах російської колоніальної політики, підкреслюючи важливість літературних творів як засобу культурного та політичного спротиву.

Мета. Основна мета – дослідити внесок руху “Алаш Орда” і таких ключових фігур, як Аліхан Бокейханов, Ахмет Байтурсинов, Міржакип Дулатов і Магжан Жумабаєв, у формування почуття національної ідентичності та опору колоніальному пануванню. У статті досліджується використання казахською інтелігенцією літератури та журналістики для натхнення та освіти населення, з метою розуміння їхньої ролі в ширшій боротьбі за незалежність Казахстану.

Методологія. Дослідження використовує історико-літературний аналіз первинних і вторинних джерел, зокрема віршів, газет і маніфестів, щоб простежити еволюцію національно-визвольної ідеї серед казахської інтелігенції. Також розглянуто наукові праці та аналізи істориків і літературних критиків, щоб надати всебічний огляд періоду і впливу Алаш Орди на казахський націоналізм.

Результати. Аналіз показує, що, попри жорстокі репресії, включно з ув'язненням і стратою, члени руху “Алаш” зробили значний внесок у пробудження національної свідомості казахського народу. Їхні літературні та публіцистичні твори, такі як видання “Казах” і “Пробуджений казах”, відіграли вирішальну роль у мобілізації казахського народу проти колоніального панування, а також у боротьбі за незалежність і збереження культури.

Висновки. У статті зроблено висновок, що зусилля казахської інтелігенції в національно-визвольному русі відіграли важливу роль у формуванні сучасної казахської національної ідентичності. Їхня спадщина продовжує надихати нинішнє і майбутні покоління, підкреслюючи важливість культурного і політичного активізму в досягненні національного суверенітету. Дослідження підкреслює необхідність подальшого вивчення внеску цих діячів, щоб повною мірою оцінити їхній вплив на історію та ідентичність Казахстану.

Ключові слова: Казахстан; національна ідея; період пробудження; поезія; незалежність; колоніальна політика.