

On The National Question in the Works of the Kazakh Intelligentsia

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ABSTRACT The facts of being this issue topical and the insufficient extent of its article defined the aim of the current study. Thus, the purpose of this paper is to analyze objective and subjective factors in the formation of the Kazakh intelligentsia as a result of interference of the traditional culture of the 20th century. The range of problems of national question and national politics in the USSR and after its disintegration, their results and consequences for the people of Soviet Union remain highly sought in scientific circles, and also among politicians both within and outside the country. With Kazakhstan becoming an independent and sovereign state, thorny socio-political problems that stand before a country on the modern stage stipulate the necessity to study the history of national question from new theoretical and methodological positions. It is determined not only with.

INTRODUCTION

In independent Kazakhstan, after a long interruption, national ideology appeared highly sought again. The taken official course on realization of own national ideas induces historians and politicians to call to ideological heritage of national figures. It stimulates scientific interest in the problem of forming and fates of ideas on a national question in a preceded period, deep development of that is needed for getting a clear idea of nature and genesis of this historical phenomenon.

Radical changes in the socio-economic and political life of Kazakhstan at the beginning of XX century led to significant transformations in the formation of Kazakh society. Such tremendous changes provoked the awareness of national consciousness and thus, determined the formation of new ideas, thoughts, and opinions in the Kazakh society.

The changes took place in the socio-economic and political development of Kazakhstan at the beginning of the 20th century and had a profound influence on spiritual life of the Kazakh people.

It was influenced not only by the national movement of the East, but the bourgeois revolutions of the West and the growing pressure of the tsarist regime of opposition-minded patriots. The emergence and development of peri-

odicals were promoted by the development of capitalism, commodity-money relations, transport and communication and further colonization of the region.

The University of Kazan had a significant impact on the cultural life of Kazakhstan as being a heart of democratic culture as well as a center of education. Studies had a positive influence on the formation of a scientific outlook in the society, national language and literature, youngsters' education in the context of peoples' friendship.

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The changes took place in the socio-economic and political development of Kazakhstan at the beginning of 20th century and had a profound influence on the spiritual life of the Kazakh people.

In terms of culture acquisition, the novelty of epoch was imposed by the fact that the cultural changes were acquired primarily by the representatives of the upper class, people of European culture and novel mindset. The path of national intelligentsia formation was inconsistent,

but it was a complex and long process. Its progress was inhibited by the colonial regime conditions and discriminative tsarist policies against the conquered. This situation had a negative effect on the quantitative growth of specialists in the field of national economy and culture.

Political and economic expansion was accompanied by the forced imposition of culture of the enslaver. Nevertheless, the end of 19th and the beginning of 20th centuries are considered to be a new stage in the development of people's intellectual forces. By the beginning of the 20th century in Kazakhstan, there was an ongoing process of the formation of Kazakh national intelligentsia, (of whose members) some part of which got the European education.

It was influenced not only by the national movement of the East, but the bourgeois revolutions of the West and the growing pressure of the tsarist regime opposition-minded compatriots. The emergence and development of periodicals were promoted by the development of capitalism, commodity-money relations, transport and communication and further colonization of the region.

The competition between the nascent national bourgeoisie and the dominant Russian bourgeoisie, as well as the penetration of the foreign capital gave rise to the necessity to reform the education press and communications systems. The University of Kazan had a significant impact on the cultural life of Kazakhstan being its heart of democratic culture as well as a center of education.

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Objectives

The facts of being this issue topical and the insufficient extent of its article defined the aim of the current study. Thus, the purpose of this paper is to analyze the objective and subjective factors in the formation of the Kazakh intelligentsia as a result of interference of the traditional culture of the 20th century. To achieve this aim, the following tasks are required:

- to reveal the features of the formation and development of Kazakh intelligentsia at the turn of 50-60 years of the 20th century;

- to analyze the social structure of the Kazakh intelligentsia;
- to identify the relationship between the 'aul' schools as an initial stage of education with urban pedagogical secondary schools, to determine the role of religious education;
- to characterize the main organizational form of the public education system in the specified period;
- to highlight the role of the leading Russian universities in the formation of national intelligentsia, and show the process of how the advanced portion of Kazakh population formed their views on the prestigiousness of higher education.

METHODOLOGY

While processing the actual material and its analysis, the researchers used historical, systematic, and comparative methods to reveal the properties of the issue. A situational method was also used as to consider the objective and subjective conditions and circumstances which played a role in the process of formation of Kazakh intelligentsia. The aspects of the studied issue dictated the application of empirical methods such as the analysis of statistical data, observation, and study documentation. Synthesis of traditional culture and modernization concepts were defined to be theoretical basis of the research.

OBSERVATIONS AND DISCUSSION

In terms of culture acquisition, the novelty of epoch was imposed by the fact that the cultural changes were acquired primarily by the representatives of the upper class; people of European culture and novel mindset. The path of national intelligentsia formation was inconsistent, but it was complex and long process (Bukeikhanov 2014).

Nevertheless, the end of 19th and the beginning of 20th centuries are considered to be a new stage in the development of people's intellectual capabilities.

By the beginning of the 20th century in Kazakhstan, there was an ongoing process in the formation of Kazakh national intelligentsia, some of whom were the European education graduates (Dukenbaeva 2015; Koskeyeva 2016).

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By the beginning of the 20th century in Kazakhstan, there was an ongoing process of the formation of Kazakh national intelligentsia, some members of whom which were the European education graduates (Iskakov 2014).

It was influenced not only by the national movement of the East, but also by the bourgeois revolutions of the West and the growing pressure of the tsarist regime opposition-minded compatriots. The emergence and development of periodicals were promoted by the development of capitalism, commodity-money relations, transport and communication and further colonization of the region.

The competition between nascent national bourgeoisies altogether with the dominant Russian bourgeoisie, as well as the penetration of the foreign capital, gave rise to a necessity to reform the education, the press and communications system (Ryskulov 2008).

The University of Kazan had a significant impact on the cultural life of Kazakhstan; being the heart of democratic culture as well as the center of education. Studies had a positive influence on the formation of a scientific outlook in the society, national language and literature and young people's education in the context of peoples' friendship.

The protection of both national and societal values was thought to be central for the political activities of Kazakh intelligentsia of the 20th century (Collection of Documents and Materials 2016). It sought to help their people in the struggle for the independence, fought for social val-

ues, such as the right of every person and every nation for their personal freedom and free access to their achievements and conquests of human culture. With this in mind, the Kazakh intelligentsia developed their impetuous activities in the steppes.

From historical experience, the periods of the rapid social changes were always distinguished by the significant activities and self-driven initiatives by the intelligentsia. The intelligentsia, having sharp-cut social, intellectual and moral sentiments raised questions on the position of the individual in the society, and their relation to the creation of a new society (Sagadeev 2014).

The profound contribution of the Kazakh intelligentsia can be attributed to the fact that they applied for their independence at the right time. Undoubtedly, it was a difficult path of struggle, conflicts and complex searches. Surely, along with the achievements, the mistakes were made, too.

However, they were not generated by the attackers in relation to their people, as it was interpreted later by the Stalinist ideology, but the natural difficulties of the struggle for the better life of their people.

The ideology of Stalinism reached its apogee in the 40-50's of the 20th century. The victory in the difficult war invoked a sense of confidence in the effectiveness and infallibility of the administrative management methods. The ideological after-war tensions were fortified by the theoretical suggestion of the Party to maintain and even escalate the struggle as to reinforce the socialism. It is known that a rigid command-administrative system, triumphed in the mid-20s, and continued to operate in the 40-50s of the 20th century. Upon the decision of the Central Committee of the CPSU (b) in the magazines "Zvezda" and "Leningrad" (August 14, 1946), a new wave of ideological exacerbation of the situation and the persecution of the intellectuals began. In Leningrad and Moscow the so-called "Leningrad affair" and "Case of doctors" were fabricated. In Kazakhstan, there was the "Bekmakhanov's case" (Zimanov 2014). In 1947 there was published a special decree of the Central Committee of the CPSU (b) of Kazakhstan "About serious political mistakes in the work of the Institute of Language and Literature in the Academy of Sciences of Kazakh SSR". Political scientists; A. Zhubanov, K. Zhumaliev, B. Suleimenov, writer Yu. Dombrowski and others faced accusations. Prominent scien-

tists K.I. Satbayev and M.O. Auezov were forced to leave Kazakhstan for Moscow because of the persecutions. Moreover, E. Ismailov, B. Shalabayev, E. Bekmahanov were accused of nationalism, too (Kozybaev 2011)

Political persecution of prominent cultural activists significantly deterred the process of the development of literature and art, but failed to stop it completely. Neither the ideological press, nor repressions in the late 40s - early 50s, and the no housing and household difficulties could stop the positive processes laid on ground by the continued creative intelligentsia. The epic novel by M. Auezov "The way of Abay" in 4 volumes became a real encyclopedia of the world-class culture and history of Kazakh people, wisdom and mentality of the Steppes (Ryskulov 2014). In the works by S. Mukanov, G. Musrepov, G. Mustafin – writers, known as the "group of titans", found an artistic interpretation of Ch. Valikhanov, S. Seyfullin images, the man of work, the Kazakh soldier-warriors' mothers. "The blood and sweat" by A. Nurpeyyssov, "The Nomads" by I. Yessenberlin, "Urker" by A. Kekilbayev, "Zhunussov brothers" by H. Yessenzhanov, "The red arrow" by Sh. Murtaza, "Akhan Sery" by S. Zhunusov, the books by B. Momyshuly, D. Snegin, A. Nurshaihov, T. Akhtanov, M. Magain, K. Zhumadilov, K. Salgar, D. Issabekov and others demonstrated the ideological and artistic growth of the national literature. Poets M. Makatayev, T. Aybergenov, O. Suleimenov, K. Myrzaliyev, M. Shahanov, F. Ungarsynova, T. Moldagaliyev, N. Aitov, K. Ahmetova, continued the best traditions of their senior colleagues A. Tazhibayev, Zh. Moldagaliev, G. Ormanov, S. Maulenov, G. Kairbekov, T. Zharokov, K. Amanzholova, K. Bekhozhina raised the literary movement to a new level (Soviet Historical Science of Kazakhstan (1917-1960); Essays and Development 2011).

In the post-war years, some original works of art of music veterans A. Zhubanov, E. Brusilovsky, V. Velikanov, L. Hamidi, S. Shabelsky and others were created. The exponential of the Kazakh cinematography in 50-60s were the following films "Zhambyl", "Botagoz", "His time will come", "Song of Manshuk", "Moscow is behind us", "The Girl-Horseman" (Tynyshbaev 2014a).

As it was noted earlier, in 1947, Mukhtar Auezov completed the two volumes of "The way of Abay". The writer was awarded the State Prize of the USSR. In 1955 the continuation of this

fundamental work was also published. In the 50s, the achievement in the national prose was a novel "Awakened edge" by G. Musrepov. At the same time, the novel "Syrdarya" by the famous writer Sabit Mukanov was published, where the author described the life, work and dreams of his contemporaries. During the Days of Kazakh Soviet literature in Moscow in 1949, a literary community's great attention was attracted by the poems "Shyganak" and "Millionaire" by Gabiden Mustafin. In their works, the representatives of the national intelligentsia focused their attention on the achievements of their people, raising vital questions on the formation of national consciousness (Baos 2015).

In the postwar decades, Kazakh art was also widely developed. In 1952, Theatre the drama "Abay" by M. Auezov was staged by V. Golubovich at the Kazakh Drama. The play was presented to the USSR State Prize.

Some aspects of the formation, development and activity of the intelligentsia in Kazakhstan at different stages of socialist construction raised in numerous works on the history of the cultural revolution, the development of national relations, socio-economic and scientific-technical progress in all spheres of life of the republic.

In 50-60 years, the research was mainly conducted by the intelligentsia on the questions in the field of education history and cultural development in the country, as one of the components of the culture of Kazakhstan in the Soviet era. Primarily, there were the works of scholars such as A.K. Kanapin, R.B. Suleimenov and H.I. Bisenov, analyzing the historical experience of the Cultural Revolution in Kazakhstan at different stages of building socialism and communism, and therefore, addressing the issues of formation and development of the Kazakh intelligentsia (Tynyshbaev 2014b).

The presentation of the material is brought to the mid-60s. However, following the current events, historians introduced into scientific circulation new documentary material, including the archives of the Ministry of Education and Ministry of Higher and Secondary Special Education of the Republic, leading to a number of interesting observations and conclusions.

One of the first works, which directly deals with the history of the Kazakh intelligentsia, was a brochure J. Karagusova "Kazakh Soviet intelligentsia, born of October" (Alma-Ata 1960).

Unfortunately, the source base work in general is extremely poor. Individual pieces of the development and activities of the intelligentsia in the period of communist construction are in generalizing works, published in the 60s (Bekmahanov 1949).

The changes that took place in the middle of the 20th century expanded the horizons of the literature and arts. The names of the prominent representatives of the national creative intelligentsia became known around the world. In 1949, a young Kazakh singer R. Baglanova won the first prize and the title of winner of the second World Festival of Youngsters and Students in Budapest (Kozybaev 2012). One of the American youth who listened to a “wonderful performance” by R. Baglanova in Budapest, in a letter addressed to the singer wrote that her songs “are one of the most memorable events of the festival” and, of course, they contributed to a better understanding of “the people of the Soviet Union, especially of those who lived in its eastern regions” (From the Total Illiteracy to the Heights of Enlightenment 2014).

CONCLUSION

In the process of writing the work, researchers came to the following scientific conclusions:

1. Studies in the history of the intelligentsia in the Soviet period were clearly ideological in their nature and based on the principle of party affiliation, not on the principles of objectivity and comprehensiveness of evidence. Since Kazakhstan gained independence research receives greater objectivity and validity.

2. Identification of unpublished archival and documentary materials from the Central State Archive of the Republic of Kazakhstan, the Presidential archive of the Republic of Kazakhstan, the national archive of the Republic of Kazakhstan, the state archive of Astana city and the personal archives of renowned scholars and leading public figures of Kazakh national intelligentsia which prove that the thesis of the Soviet period about conflict-free relations between the authorities and the intelligentsia is untrue.

3. By the use of systemic and conceptual approaches, the historical-cultural, comparative benchmarking (comparative) methods revealed the formation of the Soviet intelligentsia as common processes, and that it is common to all republics of the USSR, and specifically, it is inher-

ent in Kazakhstan, which is the presence of a rich humanist tradition upon which was established a national creative and scientific intelligentsia as a result of the instant administration.

4. During the period of 20-30s, despite the difficult socio-political environment in Kazakhstan, together with the establishment of the State, the active participation of the national intelligentsia in the development of literacy and education, the economy and the formation of the professional culture was noted.

5. The scientific and creative intelligentsia was formed under the scrutiny and supervision of the state-party organs with the help of representatives of the Russian scientific intelligentsia. Creation of the State Academic Council with scientific and pedagogical commissions, helped to train personnel of the national Kazakh intelligentsia.

6. During the Great Patriotic War, the intelligentsia, in consolidation with the government, played an important role in the economic and cultural life of the country, which allowed the center who saw the loyalty to the government, to transfer more powers of national intelligence, strengthening the process of indigenization of state authorities.

7. 50-60 years of the twentieth century – A period of formation of creative and scientific national intelligentsia. Relationship between power and intelligence are controversial: on the one hand, the government deliberately created a national intelligentsia on the basis of socialist ideology. On the other hand, the study of the national question and the traditional desire for self-determination led to the growth of opposition sentiment among the part of the intelligentsia, and as a consequence – to the repressive policies by the state.

8. In the particular historical and political context of the study and publication of the works by Y. Bekmahanov in 1950 by the national liberation movement Kenesary Kassymov in 1837-1847 led to the ideological confrontation of national intelligence and command-administrative apparatus.

9. The planned strengthening of the institutions of power in the 50-60 years of the twentieth century and the strengthening of the spiritual influence of the national intelligentsia in the society led to new forms of relationship between the government and the intelligentsia, who were not deprived of contradictions. Active develop-

ment of science, education and art was accompanied by strict control in the field of humanities research. At the same time, it began the process of rehabilitation of victims of repression which society perceived as an act of historical justice.

In addition, you can justifiably claim that Kazakhstan greeted the 25th anniversary of their independent state with confidence in their future and the future of their children. We have a clear vision of the next steps, verified plans to strengthen the power of our country and welfare of its citizens.

RECOMMENDATIONS

Thus, despite the fact that the Soviet period was filled with dramatic changes and events, Kazakh intelligentsia could enter one of the brightest pages in the history of Kazakhstan. In the difficult conditions of totalitarianism and the ideological dictates, the intellectual elite made an invaluable contribution to the world civilization. In the era of independence, the culture of Kazakhstan entered a new stage of its development. Today, it serves as a reliable factor in strengthening the independence of the young state.

Today, the Independence is a centuries-old dream comes true for the Kazakh people and the leaders of its national intelligentsia. Within a short period, Kazakhstan has become a modern and competitive state, successfully implementing large-scale political, economic and social reforms. Due to active public activities of intelligentsia of independence under the leadership of President N.A. Nazarbayev, the society could develop its own way of development of Kazakhstan.

This year Kazakh society marks several dates that play a significant role in the history of the state. This is the 25th anniversary of Kazakhstan's independence, the 30th anniversary of the December events, the 100th anniversary of the national liberation movement in 1916 and the 150th anniversary of Alikhan Bukeikhanov – a na-

tional leader of the state Alash – prototype of present-day Kazakhstan.

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