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# **ОТАН ТАРИХЫ**

## **ҒЫЛЫМИ ЖУРНАЛ**

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### NATIONAL HUMAN CAPITAL IN KAZAKHSTAN AT THE BEGINNING OF THE XX CENTURY: STUDY OF THE ACTIVITIES OF THE ALASH INTELLIGENCE

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**Abstract.** The article analyzes the study of the activities of the Alash intelligentsia, formed in the early twentieth century and formed the basis of human capital of Kazakhstan. The study of the history of the «Alash» movement, the «Alash» party and the «Alash» government is characterized by a comprehensive and profound scientific approach. Focusing attention on the study of historical events in the analysis of the activities of the intelligentsia, scientific analysis of many important issues in the historiography of Kazakhstan, including historical and cultural preconditions for the development of Kazakh intellectualism. in their socio-political views. In addition, the role and place of the national intelligentsia in the socio-political life of Kazakhstan began in the twentieth century. In order to highlight the role of the national intelligentsia in writing this article, the main role of the newspaper «Saryarka», «Kazakh» and the magazine «Aıkar» was determined.

**Key words:** Alash, intelligentsia, party, Kazakhstan, human capital, XX century

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### XX ҒАСЫРДЫҢ БАСЫНДАҒЫ ҚАЗАҚСТАННЫҢ ҰЛТТЫҚ АДАМИ КАПИТАЛЫ: АЛАШ ЗИЯЛЫЛАРЫНЫҢ ҚЫЗМЕТІН ЗЕРТТЕУ

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**Аннотация.** Мақалада XX-ғасырдың басында қалыптасып, Қазақстанның адами капиталының негізін құраған Алаш интеллигенциясының қызметі жайындағы зерттеулерге талдау жасалады. «Алаш» қозғалысы, «Алаш» партиясы және «Алашорда» үкіметі тарихын зерттеуде жан-жақты, әрі терең ғылыми тұрғыда сипатталады. Тарихшы ғалымдарының зиялылар қызметін талдаудағы ізденістеріне тоқталып, Қазақстан тарихнамасындағы осы маңызды тақырыптың көптеген мәселелеріне, оның ішінде қазақ зиялыларының қалыптасуындағы тарихи-мәдени алғышарттарына,

олардың қоғамдық-саяси көзқарастарының қалыптасуына орыс демократиялық қоғамының әсеріне ғылыми тұрғыда талдау жүзеге асырылады. Сонымен қатар, XX ғасырдың басындағы Қазақстанның қоғамдық-саяси өмірінде ұлт зиялыларының алатын орны мен атқарған рөліне баға беріледі. Бұл ретте мақаланы жазу барысында ұлт зиялыларының атқарған қызметін ашып көрсету мақсатында «Сарыарқа», «Қазақ» газеттері мен «Айқап» журналының негізгі рөлін айқындайды.

**Кілт сөздер:** Алаш, интеллигенция, партия, Қазақстан, адами капитал, XX ғасыр.

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## **НАЦИОНАЛЬНЫЙ ЧЕЛОВЕЧЕСКИЙ КАПИТАЛ В КАЗАХСТАНЕ В НАЧАЛЕ XX ВЕКА: ИЗУЧЕНИЕ ДЕЯТЕЛЬНОСТИ АЛАШСКОЙ ИНТЕЛЛИГЕНЦИИ**

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**Аннотация.** В статье анализируется исследование деятельности алашской интеллигенции, сформировавшейся в начале XX века и составившей основу человеческого капитала Казахстана. Изучение истории движения «Алаш», партии «Алаш» и правительства «Алаш» характеризуется комплексным и глубоким научным подходом. Сосредоточение внимания на исследованиях историков при анализе деятельности интеллигенции, научном анализе многих вопросов этой важной темы в историографии Казахстана, включая исторические и культурные предпосылки становления казахской интеллигенции, влияние российского демократического общества, по своим социально-политическим взглядам. Кроме того, оценивается роль и место национальной интеллигенции в общественно-политической жизни Казахстана начала XX века. При этом для раскрытия роли национальной интеллигенции в написании статьи определена основная роль газет «Сарыарқа», «Казах» и журнала «Айқап».

**Ключевые слова:** Алаш, интеллигенция, партия, Казахстан, человеческий капитал, XX век

**Introduction.** Since gaining independence in Kazakhstan, the formation of a new approach to historical science in society requires an analysis of the past and the present from the point of view of a new historical understanding. Historians have been tasked with continuing the scientific study of the history of the «Alash» movement, the «Alash» party and the «Alash-Orda» government, founded in the first quarter of the 20th century with the support of the founders of the national human capital - the intelligentsia, who played a significant role in the socio-political, economic and social life of Kazakhstan.

If we describe the national human capital - the human capital of a country, which is an integral part of its national wealth. National human capital includes social, political capital, national intellectual priorities, national competitive advantages, and the natural potential of the nation. It is measured by its value, calculated by various methods - by investment, by the discounting method and others. National human capital accounts for more than half of the national wealth of each of the developing countries and over 70-80% of the developed countries of the world. Features of national human capital determined the historical development of world civilizations and countries of the world. National human capital in the XX and XXI centuries was and remains the main intensive factor in the development of the economy and society. According to the definition of Yu.A. Korchagin, «National human capital is a part of innovative (creative) labor resources, which is the accumulated competitive and highly productive knowledge, the national innovation system, intellectual capital and technological innovations in all spheres of human life, as well as the quality of life, which together ensure the competitiveness of the economy countries on world markets in the context of globalization» (Korchagin, 2011:6). National human capital is formed through investments in upbringing, education, culture, and public health; in improving the professionalism, level and quality of life of the population; into science, knowledge and intellectual capital, etc. This is the total human capital of a country, which is an integral part of its national wealth (Nureev, 2009:33). According to such definitions, the history of the formation of the Kazakh intelligentsia, recognized as the national human capital of the Kazakh people, is closely related to national characteristics, its own dignity and the development of spiritual culture. In this context, our research focuses on identifying the features of our continuous history, the relationship between time and generation. This is very important for the characterization of the Kazakh intelligentsia, its mentality as a disseminator of democratic traditions, as a force contributing to the development of national thought, the formation of national identity.

At the present stage of the development of society, in the process of forming new ideas and views, the relevance and significance of historical science as a means of studying the past of our people and its spiritual progress have expanded and strengthened. In Kazakh historiography, there is a tendency to abandon the old understanding of history and attempt a new analysis and rethinking. As noted in the concept of creating a true picture of our past, «the formation of historical consciousness in the Republic of Kazakhstan is one of the main factors of national unity, state building, strengthening of sovereignty, education of citizenship and patriotism» (Nazarbayev, 1999: 172). Studying the history of Alash allows you to form a broad, comprehensive view of the history of the country in the twentieth century. The problem of studying the Alash movement has existed for a century. Because this issue is deeply rooted in the history of the Kazakh people. Therefore, not every scientist dealing with the national problem has managed to get away from this problem. The revival of the history of Alash became possible only in the years of independence. The emergence of national identity - the basis of the motto of a free country - is in the idea of «Alash».

The history of the party Alash and Alash Orda is not mentioned at all in Soviet historiography when the history of the national liberation movement of the Kazakh people in the late 1920s is told. The Alash movement and the Alash Orda government, which did not correspond to the ideology of Bolshevism, were perceived as opposed to the policy of the Soviet state, and the members of the movement were called «bourgeois nationalists». Therefore, the study of the historiography of Alash is an urgent problem. Representatives of art and literature were subjected to massive political repression as supporters of «Kazakh bourgeois nationalists and the counter-revolutionary Alash Orda». Therefore, a comprehensive analysis of research in this area, a comprehensive review plays an important role in solving the problem.

Undoubtedly, researchers are especially interested in the second half of the 19th - early 20th centuries. After all, the development of capitalist relations in Russia was characterized by great changes not only in the center, but also in all spheres of life in the colonial regions, in particular, in the economy, state structure and culture. Under the influence of the objective laws of the new economic life, significant changes took place in the Kazakh public consciousness, which determined the development of society. This is reflected in the fact that the formed ideas, views, theories are not monotonous, but rather diverse. The Kazakh intelligentsia, formed under the influence of the historical realities of the Kazakh society of that time and the ideas of the first Russian revolution of 1905–1907, played an important role in raising the national consciousness of its people. At the same time, the researchers did not pay attention to the national and spiritual origins in the formation of the Kazakh intelligentsia, the emergence of socio-economic prerequisites in society and their influence on specific actions.

Materials and methods. The Alash movement emerged as a result of socio-economic, socio-political and spiritual-cultural changes that took place in Kazakhstan in the late nineteenth and early twentieth centuries. The core of this movement, the central element, has its origins in the changes brought about by the first Russian revolution of 1905-1907. Well-known leaders of the national-democratic Kazakh intelligentsia Alikhan Bokeikhanov, Ahmet Baitursynov, Mustafa Shokaevich, Mukhametzhan Tynyshbayev, Mirzhakyp Dulatov, Khalel Dosmukhamedov, Zhahansha Dosmukhamedov, Alikhan Ermekov, Zhakyp Akpayev and others from 1905 to 1917 worked hard to establish the Alash Party as a political organization. Since the 1920s, especially after the first political trials of the leaders of the former party and the Alash movement in 1928-1932, the official historical study of the subject was officially prohibited. On April 4, 1930, during the first trial, 47 people were interrogated and 35 people were sentenced by the judicial board of the OGPU. The study of the history of Alash allows to form a broad, all-encompassing look at the history of the country in the twentieth century. The problem of Alash exists for a hundred years. Because this issue was deeply rooted in the history of the Kazakh people. Therefore, not every scientist who studies the national problem could get away from this problem. The revival of the history of Alash became possible only in the years of independence. The renewal of the national self-consciousness, the revival of the spirit of the free country is included in the idea of Alash.

From a scientific point of view, when it comes to the origin of the concepts «intelligentsia», «Kazakh intelligentsia», it is close to the term «intelligentsia». Therefore, first of all, it is necessary to consider the term «intelligentsia». As a result of the division of labor during the transition from the primitive communal system to the slave-owning system, a group of people engaged in mental labor was singled out. At that time, the term «intelligentsia» was not used. This term was first used by the ancient Greek philosopher Cicero to describe the features of the cognitive process. In the second half of the 19th century, the term was supplemented with sociological content, and educated people engaged in intellectual activity began to form a group of intellectuals. The role of the intelligentsia in the history of culture, which defended the interests of the people in the 80s of the XIX century, is vividly analyzed in the studies of S. Kirabaev (Koigeldiev, 1994:44). Also Sh. Eleukenov, T. Kakishev, A. Kaidarov, K. Mukhametkhanov, S. Negimov, R. Syzdykova, K. Sydykov and other journalists, literary critics told about the life of historical figures who took part in the Alash movement, their literary and scientific heritage (Nurpeyisov, 1992: 40).

Discussion. In 1992-1999, the new historiography published a lot of literature with its important characteristics and qualifications. The independence of Kazakhstan and the strengthening of democratic processes led to the emergence of new literature. The disclosure of secret documents stored in the archives expanded the range of issues under study. There was an opportunity for the introduction of new documents into scientific circulation, their analysis and revision.

When studying these issues, according to Academician M. Kozybayev, the following definitions can be taken into account: first, the Alash party is the party of the liberal-national intelligentsia; secondly, its ideological orientation is based on the influence of organized education and anti-colonial nationalism; thirdly, the founders of the Alash party are marginalized with a clear understanding of morality and worldview.

Most of the studies allow us to determine the social nature of the future Alash movement, its political orientation through the publication of unknown pages from the life and work of A. Bokeikhanov, A. Baitursynov, M. Dulatov, Zh. Akpayev, A. Ermekov, M. Tynyspaev, M. Chokai and others. The bibliographic index «Kazakh», «Aykap», «Saryarka» (Almaty, 1993), published in the Kazakh language by U. Subkhanberdina, the book «Kazakh newspaper» by O. Abdimanov (Almaty, 1993) play a special role in increasing the data on these questions. O. Abdimanov's work reveals the main directions of activity, goals and requirements of the newspaper «Kazakh». Thus, the author identifies the reasons and ideological directions of the publication. The author also examines such problems as disagreements within the Kazakh intelligentsia, on many issues of the socio-political and social development of Kazakhstan at the beginning of the century, which influenced the position of the magazine «Aykap» and the newspaper «Kazakh». Issues of culture, language and education, to which the newspaper «Kazakh» paid attention, played an important role in the work. Besides, the author considers controversial issues, such as the national liberation uprising of 1916. and agrarian policy, attracted the attention of newspapers to the position of the party «Alash» at the All-Kazakhstan Congress and its program. In addition, the author notes that an important period in the activities of the newspaper was the recognition of the government of Alash Orda and national autonomy as an all-Kazakhstan publishing house (Subkhanberdina, 1998:218 ).

The emergence of monographic studies testifies to a qualitatively new stage in the historiography of these issues. They noted that the role and place of the Kazakh intelligentsia in public affairs is close to the history of the national liberation movement. Among these works, the monographs by D. Amanzholova «Kazakh autonomy and Russia. History of the Alash Movement» (Moscow, 1994), K. Nurpeisov «Alash and Alash-Orda» (Almaty, 1995), M. Koigeldiev «Movement Alash» (Almaty, 1996). Despite the lack of data on the number of participants in the «Alash» movement, K. Nurpeisov discovered that the peoples of Russia have an established ideology of the Muslim movement and the Russian Liberal Democratic Party (Nurpeisov, 1995:65).

**Results.** The topic of Alash was a topical topic that was widely studied in the history of independent Kazakhstan. During this period, the history of Alash was studied in detail: the works of the leaders of Alash were studied, and their social and political activities became the subject of separate dissertations. He published fundamental monographs and analyzed the entire movement of Alash, and hundreds of articles contributed to the discovery of the history of Alash.

The monograph «Kazakh autonomy and Russia. History of the Alash Movement» by D.A. Amanzholova became the first major work revealing the stages of formation and development of Kazakh autonomy based on a comprehensive study of the history of Alash and Alash-Orda from birth to tragedy. From the party movement to the state is a reflection of the dynamics of a continuous process that determines the features and characteristics of the activities of the Alash intelligentsia. It is important to consider this process in the context of historical events, as well as the lives and activities of many people unknown in the history of the country. Therefore, the history of Alash and Alash-Orda is considered an integral part of the entire history of the national liberation struggle of the Kazakh people. D.A. Amanzholova was the first to fully disclose the relationship of the Alash army with the governments of the counter-revolutionary camps. Analyzing the reasons for Alash's actions, the author simultaneously substantiates the historical significance of the Alash movement and the role of its leaders in the history of the country (Amanzholova, 1995:38). The publication of this monograph made a series of previously published works by the author on this problem popular. These are scientific articles, methodological instructions «Study of the history of political parties and movements in Kazakhstan in 1917-1920» (Semey, 1991); «Alash Party: History and Historiography» (Semey, 1993). This textbook presents the history of the Alash movement from the moment the party was formed until October 1917. The use of a wide range of sources and literature made it possible to objectively reveal this issue. In the pre-revolutionary and post-revolutionary years, the collection of materials and documents from the press was compared with historiographic data and foreign literature, which allowed the author to adequately reconstruct historically important plots of the Alash movement, the activities of its leaders and participants. The author sees the legitimate origin of the movement for the following reasons. This is due to the development



and progress of Kazakhstani society at the beginning of the century and external factors. This is evidenced by unknown and new interpretations of the author. The formation and the main role of the movement was played by the individual factor. The socio-political, scientific and cultural activities of A. Bokeikhanov, M. Dulatov, Zh. Akpayev, defined in the work, determine the goals and requirements of the main directions of development of the movement from 1905 to 1917, as well as socio-political factors.

The fact that the intelligentsia has chosen the liberal-democratic path in solving national liberation issues is evidenced by the views of dissidents on the transformation of Kazakhstani society. But, as the following events of the early twentieth century showed, this was impossible. Socio-political development in Russia created conditions, and nationalists had to take part in this process.

Numerous facts cited by the author indicate that the tsarist authorities tried to explain the end of violence against the Kazakh people and insignificant opposition to the powerful apparatus of autocracy. The scientist draws attention to the fact that Alash residents took part in the work of the Local Union Committee on the western front. The author notes the special role in the organization of this department of A. Bokeikhanov, who managed to create «a central institution for the care of local peoples on the Western Front». The turbulent events of 1917 revealed new demands of Alash in connection with the decline in the possibility of tsarist and democratic reforms. Democratic, socio-economic and political reforms were carried out in accordance with national directions. The author noted that the Alash movement determined the leadership in the national liberation struggle of the Kazakh people. It was important to «preserve the tradition» under the influence of the «charismatic character of the leaders of the movement».

In the new conditions, the leaders of Alash tried to determine the main goals of their activities on the eve of the constituent assembly aimed at applying the revolution. In connection with the political life in the region, the author focuses on the consolidation of new political organizations and the creation of publishing houses. Most of the newspapers published at that time were influenced by the Alash movement. This is «Saryarka» (Semey, editors A. Ermekov, A. Bokeikhanov, M. Turganbaev); «Birliktyu» (Tashkent, editor M. Shokay, collaborators S. Turekulov, Kh. Bolganbaev, S. Kozhanov). The researcher focuses on the role of A. Bokeikhanov as an authorized representative of the Provisional Government. Some facts were given about his attempts to stop national-social, agrarian conflicts. At the same time, it is noted that A. Bokeikhanov was guided by political, not national interests. It was during this period that his works previously received a particularly negative assessment in historiography and allowed them to be characterized as «anti-popular» and «bourgeois-nationalist». The researcher refutes the unfair and inadequate assessment with documents. D.A. Amanzholova emphasizes that the main stages of the Alash movement functioned and in a new form turned into a political organization-party. Thus, this period was short-lived in terms of objective conditions and was interrupted by the events of the late 1917 - early 1918. Continuing the research problem, the author draws attention to the publication of plots, that is, the most dramatic periods in the history of the Alash movement: the October Revolution, the Civil War. It was at this time that the activities of the national intelligentsia were previously presented in historiography unilaterally, and the analysis of many facts that had not yet entered the scientific community was helped by D.A. Amanzholova to create an objective picture of the past years. Therefore, the conclusions and generalizations of the researcher are specific and reliable. In this regard, in this issue, the researcher draws attention to the Bolsheviks and Alash. For the former, the federation will act as a means of strengthening a single state. The practical application of the slogan of self-determination of nations made it possible to politically strengthen the position of the Bolsheviks in the national territories. It was these differences that influenced the relationship. The author divides their relationship into three stages: the first is characterized by attempts to reach a compromise, followed by a gradual rejection of them, and the last, the transition to political repression and confrontation by the Soviets. This is evidenced by the documents cited. However, the Soviet authorities were suspicious of Alash-Orda. The People's Committee for Nationality Affairs characterizes Alash as a bourgeois-kadet party.

In the work of K. Nurpeisov «Alash and Alash-Orda», special attention is paid to the origins of the Alash movement when analyzing the socio-political situation in the steppes after the fall of the Alash party and the tsarist government. An important role in the book is played by the history of the relationship between the Soviet government and the Alash-Orda.

Focusing on the emergence of the Alash movement, the author notes the data that influenced this process. First of all, these socio-economic changes were associated with the strengthening of the tsarist colonial policy in the steppes. The influence of the first Russian revolution was determined by the choice of political slogans by the nationalists and the organization of political parties.

K. Nurpeisov, examining the documents of the First All-Kazakhstan Congress (Orenburg, July 21-26, 1917), noted the adherence to the national principles of the leaders of the Kazakh intelligentsia. The anti-colonial struggle, which united all strata of Kazakh society, manifested itself in the choice of political forms and methods of the national intelligentsia. The researcher believes that this is where social considerations of the principles of group struggle come into play.

From 1905 until the formation of a real political organization, the main feature of the systemic party «Alash» was the expression of its position. At the same time K. Nurpeisov believes that it is necessary to define a number of positions on Alash and Alash-Orda. First, it is impossible to extend these ideas to the entire Kazakh intelligentsia in the socio-political arena of the early twentieth century. The

researcher emphasizes the social and political life between the two revolutions of 1917 and divides the chronology of the Alash movement into 1917-1920.

He also draws attention to the lack of accurate information about the social status and number of the Kazakh intelligentsia. However, K. Nurpeisov demanded to group some categories of the Kazakh intelligentsia on the basis of data: officials in the colonial institutions, law enforcement agencies, doctors, journalists, teachers, writers, engineers and technicians. Their activities covered various areas: literary, scientific, translation, educational. The researcher shows that part of the intelligentsia is not limited to education. They gathered around the newspaper «Kazakh» and defined the political page of the Alash party in the national idea.

At the same time K. Nurpeisov pointed out that in the previous historiography there were misinterpretations in determining the social status of Alash. Thus, some studies view it as a petty-bourgeois party, others as a liberal-rich and petty-bourgeois democratic party, and still others as a socio-political movement. The latter is closer to reality, because the composition of the Alash movement was simple. The author notes that among them were aristocrats, rich people, teachers and doctors. However, most of the Kazakh intelligentsia was known for its clearly expressed anti-colonial ideologies. K. Nurpeisov draws attention to the fact that the Alash party did not have a program and resolution. The discussion of the draft program was published on October 21, 1917 in the Kazakh newspaper. However, for objective reasons it was not allowed to be discussed and adopted, and subsequently it took a different form - Alash-Orda - became the government of national autonomy.

K. Nurpeisov singles out several questions for researchers in order to fully reveal the role of the Alash movement at the same time. For example, the views of the leaders of the movement on independent political and economic thought; The role and place of the Alash movement in the social and political life of Kazakhstan at the beginning of the twentieth century; 1917 contradictions within Alash between the two revolutions and their manifestations; evolution of the views of the leaders of the movement; After 1920, the fate of the participants in the movement; Alash's ties with Central Asian and Turkic peoples, Muslim political parties and social movements; Alash movement and modern Kazakhstan. The main direction of the book is presented in some documents related to the Alash movement. For the first time, Alash listed the party members and like-minded people, of whom there are about 277 people. The draft program of Alash was presented, as well as documents describing the evolution of the views of the leaders of Alash and their fate during the Soviet era. Finally, the work of the researcher K. Nurpeisov reveals the main stages of the formation of the first political party in Kazakhstan at the beginning of the twentieth century using systematic, undisclosed sources.

The Kazakh newspaper played an important role in awakening and shaping national identity. Analyzing the main publications during the formation of the publishing house, the author described it as performing a nationwide, uniting function of all peoples. K. Nurpeisov noted that the majority of publications set an operational-ideological direction. The most important issue was the use of land, the consideration of which in the newspapers was evidence of a deep knowledge of the problem, the urgent need to solve it. In the works of A. Baitursynov, A. Bokeikhanov, R. Marsekov and many others, the content and character of which are clearly formulated, it is proved that he is directed against colonization.

M. Koigeldiev's monograph «Alash Movement» covers a wide range of issues related to the historical development of Kazakhstan in the late 19th - early 20th centuries. The study of the problem became widespread at the beginning of the century, when the national liberation movements of all oppressed peoples of the East (China, India, Iran, Turkey) were studied. M. Koigeldiev reveals the main problems of the historical development of Kazakhstan in connection with the development of the opposition movement, using a wide range of previously unpublished archival materials, articles of the newspaper «Kazakh».

Completely rejecting the tsarist policy of colonization, the author identifies its main directions: the conquest of Kazakh lands, resettlement policy, the creation of the traditional system of government, Russification, the destruction of national culture and language. All this pushed the public and national intelligentsia at the beginning of the twentieth century to a transition to active confrontation. M. Koigeldiev studied the information about the leaders of Alash, studied the formation of their ideological and political views in the educational institutions of Russia and Turkey. The main period of their activity coincided with the events of the first Russian revolution. In 1905, the participants of the Alash movement went to the arena of the national liberation movement. On the basis of the data obtained, the author reveals the positions of A. Baitursynov, Zh. Akpayev, A. Bokeikhanov in preparation for the elections to the State Duma and the public movement. Having received the opportunity to take an active part in the events of the first Russian revolution, the Kazakh intelligentsia fought for national freedom. In support of this, M. Koigeldiev said that the intelligentsia played an important role in shaping the movement for independence. Despite their small number, the activities of the leaders of the national intelligentsia attracted the attention of the authorities. Analysis of the main materials of the newspaper allowed M. Koigeldiev to identify its scientific features as an important source on the history of Kazakhstan in the first half of the twentieth century. The researcher also describes the newspaper as an ideological force of the national liberation movement. M. Koigeldiev reconstructs the structural chronicle of the role and activity of A. Baitursynov, A. Bokeikhanov, M. Dulatov in determining the

main topics and headings in the organization of the first publishing house. In order to preserve the newspaper, especially in its early years, the editors were limited to cultural and educational materials, «... acquainting the public with the general culture, disseminating useful information in various fields, such as science, art, technology». However, the newspaper did not stop there, and the leaders of the Alash movement saw it as an important means of uplifting and awakening the masses to national liberation. In addition, the researcher draws attention to the emergence of national consciousness in the newspaper (Koigeldiev, 1995:46).

The study of the events of 1916 focuses on the government of Alash-Orda and the organization of the political party Alash. The political events of the February Revolution of 1917 played a special role in the acquisition of new political experience by the national intelligentsia and the further development of the national movement. Regional congresses played an important role here. The author noted the historical significance of the work of the I All-Kazakhstan Congress, which took place on July 21-26, 1917 in Orenburg, in the preparation of the strategic path of the party in the draft program. Finally, the publication of the above works is a new stage in the study of historiography. Despite the full disclosure of key issues related to the history, stages and features of the formation of Alash, the authors of the study do not fully agree with the definition of the term «Alash» movement.

Similarly, D.A. Amanzholova divides the stage of development of the national movement into three stages: formed in 1905 by a group of intellectuals, formed in liberal Western opinion, at the first stage (1905-1916) It developed through the opposition movement of the constitutional democratic movement. society; The next period did not last long, but coincided with the 1917 revolution. The last period refers to the period 1918-1920.

K. Nurpeisov The source of the party «Alash» in 1905-1907. coincides with the period of the first Russian revolution. He believes that the concept of «Alash-Orda and Alash» should not be extended to the entire Kazakh intelligentsia. In this regard, K. Nurpeisov singles out the social movement of 1917-1920 - the Alash movement. M. Koigeldiev examines the concept of movement «Alash» in the national liberation movement as a whole, including the Alash party and the government of Alash-Orda and the autonomy of Alash.

In fact, Alash is a structural part of the entire national liberation movement at the beginning of the 20th century. At the same time, it was a determining factor in the national liberation movement. It should be noted that the period from July 1905 to 1917 was the period of the formation of the liberal general democratic movement of the Kazakh intelligentsia. As K. Nurpeisov justly remarked, the concept of the movement «Alash» was developed in 1920. It was used during the formation of the party, during the period of autonomy, its rule and resistance to Bolshevism.

An important role in the development of historiography on Alash and Alash-Orda was played by the measures taken by the Decree of the President of the Republic of Kazakhstan Nursultan Nazarbayev declaring 1997 the «Year of National Accord and Remembrance of the Victims of Political Repression», and 1998 - the «Year of National Unity and National History». This led to the publication of research results in this area. New works have been published, revealing various aspects of the history of Alash and Alash-Orda. At the same time, it is necessary to highlight the works prepared by the Sh. Valikhanov institute of history and ethnology, M. Auezov institute literature and art, A. Baitursynov institute linguistics. These include a two-volume collection of data titled «Grozny 1916»; Collection of selected works of H. Dosmukhamedov; A. Baitursynov's work «Research of the Kazakh language of knowledge»; Collection of works by J. Aymautov in 5 volumes; «Literature of Kazakhstan at the beginning of the twentieth century: works of punished writers». The documentary collection «Grozny 1916» provides a complete and comprehensive account of the events of 1916 in Kazakhstan based on previously unpublished data. Particular attention is paid to documents revealing the activities of the liberal-democratic intelligentsia in the movement of 1916 (Grozny 1916, 1998:54).

There are many studies about the life and work of prominent figures of the Alash movement, especially about their political activities. Among them is the book by G. Akhmedov «When Alash was Alash» (Almaty, 1996); monograph by M. Kul-Mukhamedov «Zh. Akpayev. Patriot. Politician. Lawyer. Zh. Akpayev's political and legal views» (Almaty, 1995); «Evolution of political and legal views of the leaders of Alash» (Almaty, 1998); the work of K. Nurpeisov, M. Kuplenov, A. U Mektepov «Life and work of H. Dosmukhamedov» (Almaty, 1996). M. Kul-Mukhamedov noted that «J. Akpayev was the first and last Kazakhstani lawyer who tried to apply the principles and ideas of legal and psychological theory in the interpretation of Kazakhstani legal institutions» (Kulmukhamedov, 1995:131) and in the monograph «The Evolution of the Political and Legal Views of the Leaders of Alash» the author shows the actions of the Alash intelligentsia in the implementation of political and legal ideas through the study of socio-political and legal activities. In this regard, he draws attention to the peculiarities of the formation of the ideological, political and legal views of the leaders of Alash.

Demonstrating a deep knowledge of his history, the author shows the efforts of the Alash intelligentsia to integrate their people into the world civilization in the innovative direction of legal regulation issues in Kazakhstani society. An important innovation in historiography in the first years of independence was the increase in the number of defended scientific dissertations on the history of the Alash movement. A feature of scientific work is the specialized nature of research work. As usual, in these

works attention was paid to the activities of the leaders of the Alash intelligentsia A. Baitursynov, A. Bokeikhanov, Kh. Dosmukhamedov, Zh. Akpayev, M. Tynyshpaev and others.

Research works on the activities of the Kazakh committees of 1917, the bodies of the Provisional Government, the history of the Kazakh congresses were published. The general disadvantages of this work are the lack of a database. This is because researchers are limited to the republican archives. In this regard, there is a need to study the national-liberal movements of the Kazakh intelligentsia. An integral part of this issue is the relationship between Alash and the nationalist communists in the early 1920s and their impact on the political and social life of Kazakhstan and its regions. The question of the influence of the Alash movement on the peoples of the Volga region, the Urals, Central Asia and the entire Turkic world requires its own study. The history of the Alash intelligentsia's opposition to the Soviet government should be studied in detail. In our social sciences, the notion of a class approach, which prevailed during the Soviet era, was considered as the only correct, indisputable methodological principle in the assessment of events and phenomena. Such a class principle hindered the objective study of the activities of the Kazakh intelligentsia of the 19th-20th centuries, who fought for the values of a common human civilization, such as the freedom of every person and every nation, the right to free access to the achievement of all human cultures. In particular, the work examines the history of the formation of the Kazakh intelligentsia in the period under study, the influence of Russian democracy on their socio-political views, the historical and cultural background of this process. The leaders of the Alash Party and the Alash Orda government were accused of being «enemies of the people» and were forbidden to speak or write about them until independence. One of the great tasks of modern historians is to study the «white spots» in the history of the «Alash» movement, which were forbidden to study. Therefore, we consider the topic under consideration to be one of the most important issues of Kazakh historical science. Researchers pay special attention to the period of the formation of the intelligentsia from its inception to the present day and seek to determine their role in the socio-economic, political and cultural development of society. In science, the intelligentsia, as a special phenomenon of socio-political history, is studied within the framework of national-territorial structures and a certain historical period.

Conclusion. The main goal that determines the activities of leading the Kazakhstan intellectuals was the idea of freedom, independence and liberation from colonial oppression, based on deep historical, political, national and cultural traditions.

The Kazakh intelligentsia proceeded from a national-democratic orientation and was the basis of human capital, which was formed at the beginning of the twentieth century. They acted on behalf of the entire Kazakh people, looking for a way out of the economic and spiritual crisis of the country, which had lost its territorial integrity and national statehood as a result of colonialism. The Alash leaders strove to restore the statehood of their people.

The history of the activities of the Kazakh intelligentsia is closely related to national characteristics, its dignity and the development of spiritual culture. In this context, great importance is attached to identifying the features of our continuous history, the relationship between time and generation. This is very important for the characterization of the Kazakh intelligentsia, its mentality as a disseminator of democratic ideas and traditions, as a force contributing to the development of national thought, the formation of national identity.

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