

POLITICAL AND EDUCATIONAL ACTIVITIES OF ALASH FIGURES IN 1920-1930

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Abstract. This article highlights the Alash intelligence's political and educational efforts between 1920 and 1930. The article investigates the current role of Kazakhstan's national intelligence in education and science. The writers examine the impact of political and social developments on the activities of the Alash intelligence, as well as their involvement in educational reform and scientific research. Special attention is paid to the initiatives and achievements of Alash movement figures, including well-known activists, and Kazakh women scientists, their contribution to the formation of national culture and society during this period. As a result of the study, conclusions are drawn about the importance of intelligence as a driving force in the development of education and science in Kazakhstan at the beginning of the twentieth century.

Keywords: *Kazakhstan, Alash, intelligence, Education, Science, Reform, University, State, Politics, History, party, civil society.*

1920-1930 ЖЫЛДАРДАҒЫ АЛАШ ҚАЙРАТКЕРЛЕРІНІҢ САЯСИ ЖӘНЕ АҒАРТУШЫЛЫҚ ҚЫЗМЕТІ

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Аңдатпа. Бұл мақалада 1920-1930 жылдар аралығындағы Алаш зиялыларының саяси және ағартушылық қызметі қарастырылған. Мақалада осы кезеңдегі Қазақстанның білім және ғылым саласындағы ұлттық зиялы қауымның ролі зерттеледі. Авторлар саяси және әлеуметтік өзгерістердің Алаш зиялыларының қызметіне әсерін, олардың білім беру жүйесі мен ғылым саласын реформалауға қатысуларын талдайды. Алаш қозғалысы қайраткерлерінің, соның ішінде белгілі белсенді, қазақ әйел ғалымдарының бастамалары мен жетістіктеріне, осы кезеңдегі олардың ұлттық мәдениет пен қоғамды қалыптастыруға қосқан үлесіне ерекше назар аударылады. Зерттеу нәтижесінде ХХ ғасырдың басында Қазақстанда білім мен ғылымды дамытуда зиялы қауымның қозғаушы күш ретіндегі маңыздылығы туралы қорытынды жасалады.

Түйінді сөздер: Қазақстан, Алаш, интеллигенция, білім, ғылым, реформа, университет, мемлекет, саясат, тарих, партия, азаматтық қоғам.

ПОЛИТИЧЕСКАЯ И ПРОСВЕТИТЕЛЬСКАЯ ДЕЯТЕЛЬНОСТЬ АЛАШСКОЙ ИНТЕЛЛИГЕНЦИИ В 1920-1930 ГОДЫ

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Аннотация. В данной статье рассматривается политическая и просветительская деятельность алашской интеллигенции в период с 1920 по 1930 годы. В статье исследуется роль национальной интеллигенции в сфере образования и науки Казахстана в рассматриваемый период. Авторы анализируют влияние политических и социальных изменений на деятельность интеллигенции, ее участие в реформировании образовательной системы и развитии науки. Особое внимание уделяется инициативам и достижениям деятелей Алашского движения, в том числе известным активистам, казахским женщинам-ученым в этот период, их вкладу в формирование национальной культуры и общества. В результате исследования делается вывод о значимости интеллигенции как движущей силы в развитии образования и науки в Казахстане в начале XX века.

Ключевые слова: *Казахстан, Алаш, интеллигенция, образование, наука, реформа, университет, государство, политика, история, партия, гражданское общество.*

Introduction

Undoubtedly, studying the history of the Alash movement is crucial in shaping national memory. The modernization of the country's national historical consciousness is closely tied to recent sociopolitical developments as well as the steady growth of historical science in modern independent Kazakhstan. It is vital to provide a real, comprehensive examination of all topics associated with such a significant event in the nation's history as the Alash movement, as well as to examine their significance in the present political and educational context. The Alash movement and the Alash party were the first to take important political and organizational moves toward the contemporary national democratic state and contribute to the formation of modern independent Kazakhstan, as well as the democratization processes. Alash figures and representatives of the Kazakh educated elite, scientific and creative intelligentsia laid the foundation for Kazakh statehood. The borders of our state were set by the members of Alashorda in the early 1920s, and the creation of the Kyrgyz (Kazakh) Autonomous Soviet Socialist Republic as part of the RSFSR in 1920 was the result of an agreement between Alashorda and the Soviet government. Furthermore, Alash personalities actively participated in the national-territorial demarcation of Central Asia and the reunification of Kazakh territory. The Alash party was the first Kazakh political group to formulate a set of economic, social, legal, and educational policies to resolve societal issues at the time.

It is evident that in today's globalized world, the country's destiny rests with an educated and well-mannered youth. There are numerous examples in international practice where enhancing education has always been one of the top priorities for any industrialized country. The Kazakh National Teacher, Alash arys Akhmet Baitursynuly, stated that "The correction of the country should begin with the education of children". Education remains relevant yesterday, today, and tomorrow.

The beginning of the social activity of the Alash intelligence, who lived in the Almagai period of the last century, was the Enlightenment. Academician of the National Academy of Sciences of the Republic of Kazakhstan, alashologist, doctor of historical sciences, professor Mambet Koigeldy writes about this in his article "Activities for the formation of the ideology of liberation of Alash figures" that the people of the nation began their social activities with enlightenment. That is, the Kazakh country is not among the largest countries in the Empire in terms of numbers,

but also does not belong to the category of small and weak countries. They have a path as people, a heroic history, and the main one is the homeland, formed through centuries of bloody struggle. Presently, by sowing the seed of knowledge among themselves, it should become the main task to make him an active subject who can decide his fate. They were convinced that real education, purposeful educational activities, and upbringing on this path would change the people.

That is why the nation included in all its programs documents the formation of a system of education of new quality and content so that it could meet the needs of the times in the Kazakh land. To bring this milestone closer, it took up the transformation of the Kazakh language into the language of education and science, the preparation of textbooks and manuals for this purpose, and the publication of books and newspaper magazines for the nation [1].

Many leaders of the Alash movement were not only human rights defenders and politicians but also major educators: publishers of newspapers and magazines, poets, thinkers, authors of books and textbooks. The leaders of the Alash movement not only dreamed of the future of the Kazakh state but also wanted the first Kazakh autonomy in the XX century in the most difficult years of turning points, anarchy, and civil war in Russia. The main idea of the Alashorda people is the unity of the people, this motto is relevant to this day. In this regard, the analysis of the leaders and members of the Alash movement, divided by political work and educational activities, is a very important issue. Alash intellectuals in their reform activities in the field of education and science sought a modern educational model based on the principles of scientific, educational and public good. It focused on the development of national culture and language, the creation of modern educational institutions and research centers, as well as reforms in the field of education and science. The intelligence has carried out several measures to modernize curricula, introduce new teaching methods, as well as improve the qualification level of teachers and researchers. They actively promoted the advancement of scientific research in a variety of disciplines. The Alash intelligence had an important part in the development of education and science in the Republic during the 1920s and 1930s since they were the intellectual elite of the Kazakh people at the time. They actively participated in the implementation of educational reforms aimed at overcoming the problem of the alphabet, opening schools in the Kazakh language, and promoting the development of national culture..

The intelligence sought to create a harmonious educational and scientific space in which Kazakhstani scientists and specialists could successfully work. They wrote scientific papers, published books and articles, and developed new teaching methods and training programs. In general, the reform activities of the Alash intelligence in the field of education and science during the period under review were aimed at creating a strong and progressive scientific and educational base that would contribute to the development of society, culture, and science of the Kazakh people.

Research Methodology

The methodological basis of the research. This paper was written using methodical comparative, factual-historical, and chronological methods of analysis grounded in the values of objectivity and historicity.

Science on the activities of the national intelligence in the field of Education and Science of Kazakhstan in the 1920s and 1930s the scientific methods used in the article included the analysis of sources, historical documents, archival materials,

and statistical data. Methods of comparative analysis, and information synthesis were also used. During this time, the study of national intelligence activities in the field of education and science in Kazakhstan was conducted using an analysis of historical events, political decisions, and social and economic processes that influenced the development of education and science in Kazakhstan. The researchers analyzed the reasons and goals of the national intelligentsia's activities, as well as their contribution to the country's education, science, and culture. As a result, the application of scientific research methodologies enabled the identification of key elements of the National Intelligence's actions in the field of science and education in Kazakhstan during the 1920s and 1930s, as well as the formulation of significant findings that may be helpful in future investigations.

The level of study of the topic. The study of the socio-political activities of the Alash intelligence and their creative heritage dates back to the period after the collapse of the Soviet Union, that is, the 1990s. The fact is that in Soviet literature the figures of the Alash movement were considered “enemies of the people”.

Among the fundamental works based on archival documents of the political and social activities of Alash figures, it is necessary to mention such famous Alash scientists as M. Kozybayev, I. Kozybayev, M. Koigeldiev and T. Omarbekov, H. Abzhanov and A. Alpeisov [2]. In particular, we can mention the work “On the Kazakh Intelligence and culture”, which was published under the authorship of H. Abzhanov and A. Alpeisov. In this work, the authors studied the socio-political activities and literary heritage of the Alash intelligence. At the same time, it is worth noting the monograph “Alash Literary Studies” by Alash scientist

Aigul Isimakova [3]. This author considers the activities of Alash figures in the field of Science and their creative heritage as well. However, mainly literary analysis is carried out here. Therefore, in the above works, the political and educational activities of representatives of the Alash movement were not studied in detail.

Several monographs of famous historians-scientists K. Nurpeisov,

M. Koigeldiev, and D. Amanzholova, who make a deep historical analysis of the Alash movement through the materials of domestic and foreign archives and develop important theoretical concepts, are outstanding works in the field of Alash Studies [4]. In addition, the works of Foreign Alash scientists, Professor of the Center for Slavic-Eurasian Studies of Hokkaido University Uyama Tomohiko and shokayologist, professor of Mimar Sinan University Abdukap Kara, dedicated to the Alash topic in English, Japanese, Turkish, Russian and Kazakh languages are of scientific value [5].

It is known that in the following years, works were published that studied the life and socio-political, creative activities of the Alash intelligence in the field of history, philology, and law [6]. However, in these scientific works, the political and educational activities of Alash figures are considered only indirectly.

Research results

Since independence, the relevance of the Alash intelligence's political and educational actions to the Kazakh people has been accurately appraised. At the same time, their future efforts to benefit the Kazakh people might be split into two categories.

The first direction is that through political struggle, Alash figures felt democratic opportunities in turbulent times and sought to gain the independence of the Kazakh country. Even during the years of the Civil War, when objective democratic

institutions and forms were reduced to a minimum, Alash was tested for political perfection. According to scientists and experts of the state commission (created by the Presidential Decree in 2021-2023), in those difficult years, on the initiative of the leaders of the Alash party, 144 Kazakh congresses were held, in which the political will and interests of the Kazakh people were raised. The Kazakh people expressed their sadness [7].

Among the most important objectives of modernization, the program of the national political party “Alash” is to modify the economic foundations of the country's life, traditional economy by evolutionary methods: to maintain the scale, pace, and conditions for adaptation to market conditions, balance of nomadic animal husbandry and agriculture. In addition, the leaders of the movement sought to create a political and legal framework for the full implementation of particularly delicate needs and requests in the field of freedom of religion, individual and citizen rights, and national equality. The Alash democratic movement has a special merit in forming the basis of local self-government in Kazakhstan in a zemstvo format, supporting advanced forms and structures of legal proceedings, harmonizing world, and national experience, as well as tolerant attitude towards all ethnic and religious groups.

It can be noted that the lessons of participation in democratic procedures and institutions before and after the revolution, as well as the experience of negotiations conducted by Alashordans with various political movements throughout history, are of great importance. The program of state and social transformation of Kazakhstan, proposed by the leaders of the Alash party, based on advanced civilizational and national values, and the revolutionary struggle against class differentiation and artificiality, was a political and ideological struggle between the Enlightenment. Democratic ideas, which were reflected in the program of the national political party and government “Alash”, clearly demonstrate that their authors adhered to universal human values, were one of the most advanced and brilliant figures of their era. At the Congress held in Orenburg on December 5-13, 1917, the draft program of the Alash party was adopted.

However, it was first published on November 21, 1917, in the newspaper “Kazakh” and was called “Alash party program”. The program proclaimed democratic values, equality, individual integrity, freedom of expression, the press, trade unions, etc. In the modern world, after so many years, the planning of local gatherings of Kazakhs and the agenda of all-Kazakh sizes is striking. The resolutions of the people's assemblies contained the requirements for the eternal transfer of the ancestral National Land and its natural resources to the Kazakhs, the creation of the police and the Kazakh zemstvo, the organization of universal primary education in the Kazakh language [8].

Alash figures have now made efforts to modernize national statehood (at least in the shape of autonomy); to secure limited sovereignty for Kazakhstan, and to return regions that historically belonged to the Kazakh people but were usurped by the kingdom.

The Kazakh people got a real opportunity to restore their main goal – national statehood. However, the peaceful development of events was disrupted by the crisis in Russian society, which itself led to the establishment of the dictatorship of the Bolshevik Party” [9].

There is every reason to assume that the leaders of Alash sacrificed their liberal

democratic ideas, and many of them gave their lives, to carry out the goal of the Kazakh national sovereign state. Thus, we can construct two theses that are critical to understanding national history.

The first. The Alash Republic (autonomy), which lasted from December 1917 to March 1920, was the first modern Kazakh democratic sovereign state to be overthrown by the Bolsheviks during the Russian Civil War.

The second. The modern independent Republic of Kazakhstan, being the legal successor of the Kazakh SSR, and through it – the Kazakh SSR, is the successor of the Alash Republic (autonomy), which has become the historical basis for all subsequent constitutional and legal evolution of the Kazakh statehood [10].

From the early beginning, the Kazakh regional party committee and the Kazakh revkom, formed from the center against the Alash party and the government of Alashorda, received mandatory instructions and recommendations from the center to suppress the national liberation movement of the Kazakh people, first of all for this all because it was necessary to destroy the central and local organizations of the alashordists. Therefore, work began to eliminate them using Bolshevik methods of coercion using punitive bodies, legally, by the will of the people, the elected party “Alash”, the government of Alashorda, and the local Kazakh committees stopped their work.

The Soviet government intended to use the members of Alashorda to stabilize the political, legal, and cultural order and organize a new administrative-territorial, social-household structure. Attempts to find compromises between the different social forces and the search for all levers for the reconstruction of socio-economic and other problems in the unique ethnocultural regions were carried out on both sides and sometimes polar ideas about the ways and means of achieving progress and its meaning were debated.

Alash figures have always made the right, state, and political decisions for the Kazakh people. In particular, having received Soviet autonomy, they entered into negotiations with the Soviet government, although they did not support the methods of solving political problems, punitive and repressive methods of their implementation to revive the Kazakh statehood, at least according to the Bolshevik scenario. That is why one of the spiritual leaders of Alash, the chief ideologist of the movement A. Baitursynov, to achieve creation, tried to use in practice the principle of national self-determination declared to the whole world by V. Lenin, to create an autonomous republic according to Bolshevik methods, as well as to lay its foundation, to maximize the national interests of the Kazakh people, he joined the Communist Party and agreed to serve as deputy chairman of the Revolutionary Committee for the management of the Republic of Kazakhstan. It should be noted that A. Baitursynov completed this mission, moved away from the Bolsheviks, and returned to his socio-political and scientific activities [11].

The proclamation of Alash autonomy had a direct impact on Moscow's decision to establish Kazakh autonomy on Soviet principles. It is known that the people's commissar for nationalities I. Stalin in April 1918 made it possible to recognize the decisions of the second all-Kazakh Congress to recognize the power of the ICC in the center and local councils. Preparations for the declaration of Soviet autonomy were started in Alashorda, by the Alash national government. Thus, the proclamation of autonomy and the approval of the borders was carried out by the Bolshevik Party and V. Lenin. It should not be accepted by its leaders, as any gift to the Kazakh people.

The second direction is educational action by members of the Alash movement

for the future of the Kazakh people. In this light, it is worth noting the efforts of the Alash intelligence in the People's Commissariat of Education to establish a National University. The white guards and white cossacks, who sided with anti-Soviet movements during the Civil War, were opposed to the Alash movement's notion of a national state. On November 4, 1918, the provisional All-Russian Government made a special order to disband the municipal governments of Alashorda [12, 134.]. In this case, the Alashorda government's representatives had no alternative but to recognize the Soviet Union.

During this period, on behalf of Alashorda A. Baitursynov and A. Yermekov went to Moscow to negotiate with the Bolsheviks on the fate of the Kazakh people. As a result, on July 10, 1919, V.I. Lenin signed the “Temporary Regulations on the Revolutionary Committee Governing the Kyrgyz (Kazakh-TK) Territory” [13, 110.]. Initially, S. Mendeshev., A. Baitursynov, S. Pestkovsky (chairman) were members of Kazrevkom, and later B. Karataev, M. Tungashin, Y. Mukashev, K. Sidorov, T. Sedelnikov, T. Alibekov and others are included [14]. On November 4 of this year, the Revolutionary War Council of the Turkestan Front stated all Kazakhs who had fought directly and indirectly against the Bolshevik government: unconditional recognition of the Soviet government, cessation of all aid to the white guards and extradition of white guards hiding in the Kazakh steppes, decides to pardon the white guards, plundering the civilian population and obstructing the transition to a peaceful life, with conditions such as assistance to the Red Army [15, 173]. Thus, after the official pardon of Alash leaders, they began to interfere in the affairs of the Soviets.

In 1920-1923. Certain prominent figures of the national democratic intelligence held responsible positions in the system of public administration of Kazakhstan and the Turkestan ASSR. For example, A. Baitursynov was the People's Commissar of Education of the Kazakh ASSR. Auezov held a responsible position in the Central Executive Committee of the republic. A significant group of former activists of the Alash movement held responsible positions at the republican, provincial, and district levels of the Kazakh ASSR and Turkestan ASSR [15].

According to paragraphs 4-7 of the decree of the All-Russian Executive Committee of September, the right of general management of public education in the republic is given to the People's Commissariat of Education [16].

The competence of the People's Commissariat of Education includes all issues of cultural construction in the country, such as the elimination of illiteracy, high schools and research institutions, cultural and educational work, art, publishing.

In general, the People's Commissariat of Education served as the current Ministries of Education and Science, Information and Social Development, Culture and Sports of the Republic of Kazakhstan.

It is known that in the early twenties, the People's Commissariat of Education was engaged in opening a state university to train the necessary personnel for the republic. Certainly, Alash intellectuals were at the forefront of this work.

In 1921, at several meetings of the board of the People's Commissariat of Education, the issue of opening a State University in Orenburg with working, agricultural, and technical (industrial) faculties was considered [17, p. 26]. In particular, the Board of the Commissariat took part in the organization of the university: sending the necessary teachers to the university for further education in Moscow, St. Petersburg, and other research centers in the RSFSR, opening additional

departments (reclamation, technical, land surveying, etc.) at the university. They discussed and resolved the issue of sending a representative from the Commissariat to Orenburg to organize the Kazakh parallel, and the release of the manufactory for the university dormitory. Thus, in the 1920s, the Kazakh intelligence, along with the opening of the national school, worked hard to open a national university. For the first time in the history of Kazakhstan, the university was opened in 1921. In particular, the Kazakh State University was opened on September 15, 1921, in Orenburg with the direct participation of Alash intellectuals. The university had faculties of biology, agriculture, economics, mining, engineering, pedagogy and social sciences. However, the lack of training facilities, equipment, and teaching staff, as well as the lack of training in 1921-1922. Due to the famine, the university was closed immediately. Thus, the life of the first national educational institution, opened by the Kazakh intelligence in the early XX century for the training of national specialists, was so short. This is understandable. Zhusupbek Aimaurov, an outstanding Alash intellectual, called the cultural events organized in the republic in 1921-1922 a tragic event in the history of the Kazakh people. Especially in 1922, when the People's Commissariat of Education and the Communist Party of the Republic were planning to hold a congress of writers in Orenburg, Zh. Aimaurov emphasized: Is it possible to have a holiday conversation? We must put everything aside and fight hunger. Holding such a congress is like celebrating when one part of the population is starving and the other part is celebrating it” [18]. Indeed, at that time it was illogical to invite hungry people to read and improve their literature.

The issue of opening a university in the Kazakh Republic was raised only in July 1925 at a meeting of the board of the People's Commissariat of Education of the RSFSR with the participation of representatives of the Kazakh Bureau [19].

In the 1920s, the Kazakh state publishing company was led by the Alash intelligence. There are dozens of various sorts of literature, particularly textbooks and manuals in Kazakh. All of this at the time was a reflection of the Republic's enormous successes in the sphere of education.

Representatives of the Alash intelligence at the beginning of the XX century became the founders of the branches of the science of our republic. This is evidenced by their works written in various fields of science. For example, A. Baitursynov's "Literary Guide", M. Zhumabayev's "Pedagogy", M. Dulatov's "Kazakh History", A. Bukeykhanov's "Geography", S. Aspandiyarov's "History of Kazakhstan", Zh. Aimaurov's "Psychology" and others. Such Kazakh intellectuals as A. Baitursynov, M. Dulatov, Zh. Aimaurov, K. Satpayev, as well as others, served in the national interest. These were intellectuals who formed the first group of the Kazakh national scientific intelligence. This is because intellectuals are people of mental work who, through their activities or creativity, laid the foundation for stepping on the next ladder, discovering a new aspect of cognition, practice, progress. Intellectuals do not repeat each other, and it is impossible to confuse the legacy they have left. It is impossible to fake intellectuals. They are born by time, by the requirement of life [20, pp. 29, 30].

The name of Akhmet Baitursynov is forever established in the history of independent Kazakhstan. He was one of the leaders of the national liberation movements of Kazakhs against colonial tsarist oppression and the Soviet regime, the organizer of the National Democratic Party "Alash" and the government of Alashorda, as well as the editor of the newspaper "Kazakh". As a socio-political

activist and educator, Baitursynov called his people to education and culture, it was here that he saw freedom from tsarist oppression and progress in social development.

A. Baitursynov's socio-political activity developed under two political systems — tsarism and socialism, which finally determined his attitude to culture and education. It should be mentioned that his own views, and then theoretical notions, were mostly influenced by Kazakh, Russian, and other Turkic national cultures. This is why he was one of the first Turks in the world to develop a theory of art and culture. He spent a lot of time on the challenges of language and literature [21].

A. Baitursynuly was born in 1882-1884 in the village of Akkol, Zhangelinsky district of Kostanay region. In 1886-1891, at the age of 14, he studied at the Russian-Kazakh school in Turgai. In 1891-1895, he studied at the four-year teachers' school in Orenburg and received a referral to teach. In 1895-1897 he taught at the Kazakh school in the Bestamak volost of Aktobe province. In 1897-1898, he taught at the 2nd grade school in Auliekol. One of seven lakes in Auliekol was named “Teacher's Lake” in honor of Akhmet Baitursynov.

In 1898-1902 he taught at the Mendykarinsky school. Additionally, he teaches at a two-class Russian-Kazakh school in Kostanay. This Mendykarinsky school later became a Pedagogical School, and in 1974 it was moved to Rudny.

From 1902 to 1904, he worked as a clerk in Omsk. On September 21, 1904, by order of the head of the West Siberian District, he moved to the position of teacher and manager of the county Russian-Kazakh school in Karkaraly. In 1909, A. Baitursynuly was arrested in front of his students at a Karkaraly school for his political views, spent 8 months in a Semipalatinsk prison, and on February 21, 1910, he was deported to Orenburg.

As a result of this pedagogical experience of

Akhmet Baitursynov, the works “Manual”, and “Language Tool” were subsequently published on the issues of effective education of Kazakh children. After the establishment of Soviet power, Akhmet taught at higher educational institutions, in particular, at the Kazakh Institute of Public Education in Orenburg (later moved to Kyzylorda), in 1928-1929 he was a Professor of the Kazakh Pedagogical Institute in Almaty. In conclusion, Akhmet Baitursynov's teaching activity regulated not only the methodology of literacy but also the full system of teaching his native language [22].

Mukhtar Auevov in his article “Fifty-year anniversary of Akhan” said that the Kazakh school opened by Akhan, the native language transformed by Akhan, “Forty fables”, “Masa”, “Kazakh” newspaper in 1916, all these are activities on the work done to the crying Kazakh child, art-education, tireless efforts in the field of politics, history will not be forgotten [23]. Akhmet Baitursynov in a letter of appeal to the head of the fund for assistance to intellectuals in political exile Ekaterina Pavlovna Peshkova stated “I am a teacher who has worked for 34 years to educate the Kazakh people, and this activity took place in a completely separate situation from the activities of teachers of other cultured countries with centuries-old training necessary for educational activities. Before the revolution of 1905, the Kazakh language was not allowed to write, read, and receive education, so there was no elementary training in this language that would allow educational activities, that is, it did not have an alphabet, spelling, grammar, language theory, textbooks, printed literature and newspapers. I had to create and justify all this again because the freedom given to language after 1905 was a powerful challenge to my creativity.

I am a teacher who connected enlightenment with socio-cultural, journalistic, and literary activities, and also combined my activity as a child of an oppressed nation with a certain idea of saving the Kazakh people from the reigning system through struggle, raising the culture and consciousness of the nation.

For this, too, during the reign of the kingdom, he had to spend time in prison and experience exile. I, as the son of a nation that is lagging behind in social development, diligently worked, and tried my best and ability to educate the Kazakh people, and even health. Now, by fate, I am in old age (I am 62 years old) for 20 months in prison and 22 months in a concentration camp” [24], – he wrote.

In this letter, the following two situations could be traced, and they are clearly expressed by a fighting person. Firstly, from the point of view of his civic position and profession, he was an educator at first, and also devoted this activity to his native people, and secondly, for this activity he was persecuted by the former tsarist and new Soviet systems of power [25, p. 6].

Khalel Dosmukhamedov is a figure of the Alash movement, a doctor, teacher, and scientist. Although he is a doctor by profession, he has a multifaceted talent: a political and public figure, a historian, a natural scientist, a linguist, a literary critic, a collector and popularizer of rare examples of oral literature, and a master translator. After the February Revolution in Russia, he took part in organizing and holding regional and All-Kazakh congresses in the Kazakh steppes. In April, at the Ural Regional Kazakh Congress with the participation of more than 800 delegates, together with Zh. Dosmukhamedov, proposed a draft law “Temporary rules for the management of the steppe part of the Ural region”, which fully covers the management system at the local and regional levels, and the delegates unanimously voted for it. He participated in the All-Russian Congress of Muslims in Moscow and was nominated as a candidate for deputy from the I All-Kazakh Congress to the All-Russian Constituent Assembly. In 1917, he was elected to the Council of the nation — the government of Alashorda announced at the II all-Kazakh Congress. Together with Alash figures, he made efforts to form the National Army — the people's police, which primarily protects the people from destruction, to create the Alash fund, and to collect tax funds from the country. After the dissolution of Alashorda, Khalel, like other Kazakh intellectuals, was involved in the work of the new government. On August 21, 1920, under the People's Commissariat of Education of the Republic of Turkestan, he was elected as a member and then chairman of the Education Commission, organized specifically to meet the educational, cultural, and scientific needs of the people of Turkestan. He was a teacher at the Tashkent Institute of Public Education.

He was a resident of the surgical clinic of the Faculty of Medicine of the Central Asian University (Turkestan), a member of the board of the People's Commissariat of Health of Turkestan, and the head of the medical and sanitary department. He also made a great contribution to the development of domestic science, holding the positions of head of the Central Asian State Publishing Board, then the Eastern Department of the Kazakh State Publishing House, and deputy head of the Kazakh State Publishing Department.

Khalel Dosmukhamedov worked in several positions and participated in the development of scientific terminology in national schools.

He wrote textbooks and scientific works “Natural Studies”, “Animals”, “Human

Life” (Kazakh Russian Dictionary of Natural Science)”, “Protecting the Health of schoolchildren”, “Stories about physical shape and its work”, and “About bone holders”, etc. In addition, he published the Journal “Sana” under the Kazakh Kyrgyz Education Commission, and was its editor. In 1924, he was elected as a corresponding member of the Central Bureau of local lore of the Russian Academy of Sciences, and this year, on behalf of the Turkestan People’s Commissariat of Education, he participated in the All-Russian congresses of Kazakh educators in Orenburg, Moscow. He was appointed a chairman of the commission on the organization of the Kazakh State University based on the Kazakh Pedagogical Institute, the first higher educational institution of our people, where he acted as a vice-rector, its first vice-rector. He was an associate professor of the Kazakh Pedagogical Institute, head of the administrative and economic Department of the Kazakh State University, and professor of this educational institution [26].

In the meantime, it should be noted that Gulsim Asfendiyarova, Akkagaz Doszhanova, and Nazipa Kulzhanova, who were among the Alash figures, were the first scientists specialists from Kazakh girls who were socially active in the name of the Alash ideology. For example, Gulsim Asfendiyarova (1880-1941) was one of the first medical professionals. She graduated from Tashkent women’s Gymnasium and the Saint Petersburg Women’s Medical Institute. In 1913, he worked as the chief physician of the Tashkent maternity hospital. In Tashkent, at the request of the Turkestan Regional Bureau of the Muslim organization, he organized a midwifery school for women from local peoples, where he was the head and teacher of the same school.

Akkagaz Doszhanova (1893-1932) was one of the first women doctors, teachers, and activists to defend women’s rights. He studied at the medical course in the city of Moscow, at the Medical Institute in Tomby, and at the Medical Faculty of the Central Asian State University. In addition to medical practice, she also participated in organizational and pedagogical work. A. Doszhanova’s works on medicine were published in such publications as

“Women’s equality”, “Abai”, “Young Citizen”. In 1930-1931, she worked as a gynecologist at hospital No. 1 in Almaty. A. Doszhanova’s life was short.

The first journalist-educator from Kazakh girls Nazipa Kulzhanova was one of the Kazakh girls who stood out for her figure during the Alash movement. She published articles on women’s issues in the newspapers “Kazakh”, “Saryarka” and “Alash”. In 1920, she joined the special commission of the People’s Commissariat of Education of the Kazakh ASSR for the publication of textbooks, and books in the Kazakh language, the press, and then the committee for the introduction of the new Kazakh alphabet. She held responsible positions in the publications “Aikap”, “Kazakh”, “Flag of Unity”, “Alash”, “Enbekshi Kazakh” and “Red Kazakhstan”, It is also known that N. Kulzhanova wrote textbooks for Kazakh schools.

One of the representatives of the Alash movement, an outstanding scientist, educator, and public figure was Zhumagali Tleulin. He was one of the first Kazakhstani specialists in the field of medicine, and the author of works on eye diseases and infectious diseases. In 1923, A. Baitursynov assigned Zh. Tleulin the task of writing medical textbooks in the Kazakh language. In 1924, the book “Hygiene” was published in Orenburg, in 1926 “Infectious Diseases” in Moscow, “Scabies and Infectious Diseases, measures taken against them”, in 1926 “Health” in Orenburg. As one of the first Kazakh translators, in 1924 he translated into Kazakh

the books “Eye Disease – trachoma” (Moscow), “Syphilis” (Moscow), in 1926 “Diseases Transmitted from Animals to Humans” (Moscow) [27].

In 1921, Zhumagali Tleulin worked as a paramedic in the Kokshetau County Health Department, and on September 16, Petropavlovsk hosted the I Congress of councils of Akmola province, and the delegates of the Congress elected him in his absence as a member of the first council. Executive committee of the Akmola Provincial Council of workers, peasants, and Red Army deputies. Being one of the founders – volunteers of the first special educational institution in the region- Petropavlovsk Kazakh Pedagogical School, until 1927 Zh. Tleulin was also its director [28].

Due to the post-civil war devastation, hunger, and lack of premises, and fuel, Kazakh pedagogical courses in Akmola and Atbasar were closed, and in Petropavlovsk, on October 1, 1922, Kazakh pedagogical courses were organized throughout the province. In such a difficult period, Zh. Tleulin, who was appointed head of the courses, had to organize three-year pedagogical courses for teachers of Kazakh schools in Akmola province. Soon, to strengthen educational institutions, it was decided to transform pedagogical courses into a pedagogical college. On November 3, 1922, at a meeting of the board of the Akmola Provincial Department of Public Education, according to the report of T. Kirikov, it was decided to turn the three-year courses into a Pedagogical Technical School [29].

Since August 1927, he worked in the Akmola provincial department, then until 1930 in the Petropavlovsk County Health Department. In early January 1931, he was appointed a teacher of the Kazakh language at the Petropavlovsk Medical Technical School [30]. In 1927-1928 the preserved minutes of these meetings prove that Zhumagali participated 15 times in meetings of the heads of departments of the Akmola provincial health department. In addition, he participated in meetings of inspectors and doctors of the Department of Health. For example, in the minutes of these meetings, 12 entries were recorded in Akmolgubzdrav and 38 in the Petropavlovsk District Health Department. Moreover, he conducted all these gatherings as deputy head of the provincial and county health department [31]. From archival documents, it became known that Zh. Tleulin, while working in the provincial health department, opened a course for teaching the Kazakh language to employees of the department [32]. In 1927-1930, Zh. Tleulin worked as the head of the Akmola province and Petropavlovsk Territorial Health District.

Zh. Tleulin made a great contribution to the preservation of the health of the regional population, as well as for the first time in the history of Northern Kazakhstan, he organized a training course for Kazakhstani specialists for schools and other institutions.

Conclusion

1. The Alash autonomy was the first democratic autonomy founded at the start of XX century based on national interests, notwithstanding its brief existence. The government of Alashorda and the party

“Alash” in a short time tried to put into effect the mechanisms of direct and horizontal socio – political communication and interaction, the creation of a national democratic press, the popularization of education and the formation of modern political components, legal culture, institutionalization of civic activity of the public (at that time, the branch of the cadet parties in national committees and zemstvos, party structures and autonomous bodies-local and Central) and other necessary

mechanisms for the life of the population. Modernization of the economy, a legal framework capable of meeting citizens' needs and demands, equality, harmony, and peace, which the Alash people have always demanded, national cultural progress, participation not only of the elite but also of the majority in political processes through inclusion in representative bodies and public structures — these ideas are still relevant in modern times. They must undoubtedly serve as the foundation for Kazakhstan's and any other contemporary country's progress.

2. It is true that Alash figures dominate Kazakh national education. For those who have studied, the contributions of the Alash people at the turn of the twentieth century to the development of secular education in our nation, as well as the innovations introduced into the educational system, are numerous. The Alash intelligence prepared the people crushed by colonial tyranny for the war for liberation, calling on them to unite on their knees in the political struggle against citizenship, preserving the nation's unity and the integrity of the land, and encouraging the people to study. Through educational activities, it was intended to awaken the mental consciousness of the people. Thus, the essence of the ideology of Alash is that “If people know, we will find wealth, respect, and all kinds of pleasures. If there is no education, no art, then all the breadth of the world is empty, it will be eaten up by the visible, thirsty, and degraded”. After all, the Alash intelligence at the beginning of the XX century, led by Alikhan Bukeikhanov, saw the future of their homeland as a whole with world civilization.

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