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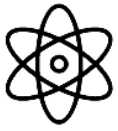
Proceedings of the 7<sup>th</sup>  
International Scientific and  
Practical Conference

**CHALLENGES IN  
SCIENCE OF NOWADAYS**



**WASHINGTON, USA**

**26-28.11.2020**



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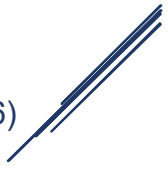
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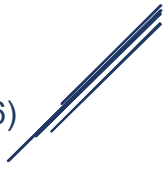
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## HISTORY AND ARCHEOLOGY, ARCHIVAL STUDIES

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### **150TH ANNIVERSARY OF THE BIRTH OF THE LEADER OF THE NATION AKHMET BAITURSYNOV**

**Abstract.** *During the political events of the early twentieth century, during the years of two revolutions that shocked the country, there were Alash leaders who knew the nation well, accurately determining the direction of their people. One of them is the great figure of the Kazakh people Akhmet Baitursynuly, a poet, scientist, turkologist, translator, teacher, publicist, public figure who fought for the independence of his nation. Akhmet Baitursynov (September 5, 1873 — December 8, 1937) was a Kazakh intellectual who worked in the fields of politic, poetry, linguistics and education.*

**Keywords:** *politic, poetry, linguistics and education.*

Baitursynov was born in what is today Kostanay Region, and was educated at the Orenburg Teachers' School. After graduating in 1895, Baitursynov held teaching positions in a number of cities in Russia, including Aktobe, Kostanay and Karkaralinsk.

The same year as his graduation, Baitursynov published his first article, "Kirgizskie primety i poslovitsy" ("Kazakh Omens and Proverbs") in a regional newspaper. While living in Ural city in 1905, he collaborated with other Kazakhs to



form the Kazakh wing of the Constitutional Democrat Party. His involvement in politics probably led to his 1909 arrest and exile from the Steppe regions. After being exiled, he went to Orenburg. During his exile, he wrote articles for *Ay Qap*. He also served as the chief editor of *Qazaq*, the Kazakh newspaper there, and published "Qyryq Mysal" ("Forty Proverbs"). His other significant publication of this time was a Kazakh translation of Ivan Krylov's fables. In 1911, Baytursinuli published his first work of a distinctly political nature — *Masa* ("Mosquito"). When the Russian Revolution of 1917 occurred, Baytursinuli returned to the steppes and began to work with the *Alash Orda* political party. With them, he fought for the Kazakhs to have an independent state. He began to work with the Bolsheviks in 1920 when they established their dominance over the region. He served as a Member of the Committee of Deputies of the Constituent Assembly and as Deputy Chairman of the Revolutionary Committee of the Kazakh Krai, as well as Commissioner of Enlightenment. In these capacities, he helped to reform education and to establish the first university in Kazak SSR

In May 1909, according to the secret spies, the assistant to the head of the Soloticha district and a resident of Karkaralinsk T. Chingizova, the governor of Troynitsky went to Baitursynov's house and arrested him. In February 1910 the Karkaralinsk intelligentsia was considered by the Special Council of the Ministry of Internal Affairs. The Office of the governor-general in Omsk received an order from the minister that A. Baitursynov is prohibited from living in the Steppe region, Semirechye and Turgay regions for two years. Following this information, the minister decided that the above-mentioned seven citizens of Karkaraly district, Smakhan Bukeikhanov, Ibray Akbayev, Khasen Akayev, Akhmet Raimbekov, Bodaubek Raimbekov, Asylbek Suleimenov and Smail Baitenov, will be deported to Barnaul for two years. A. Baitursynov, after the order of the minister, chooses the city of Orenburg to live for two years. The political struggle of the colonial administration and the Karkaraly intelligentsia, which began in 1905, ended with punitive measures for the latter.

However, in Karkaraly, A. Baitursynov was arrested in Orenburg and then joined the opposition, he wrote the article "Educational state "in Issue No. 11 of the Kazakh



newspaper in 1913, linking the need for education with the economic and living conditions of the population. "No one disputes that it is necessary to study on this day. We can see that the reason for staying later is poor learning. The Kazakh will buy back what he sold this year for 5 kopecks next year for 10 kopecks. The government does not even want to study Kazakh, so it is our duty to spread the Kazakh language to the population." However, A. Baitursynov noted that "the nationality of people who spoke their own language and wrote in their own language will never disappear without creating a person. The most powerful thing that causes the preservation and loss of the nation is language." In addition, in the article of Akhmet Baitursynov in Issue No. 48 of the newspaper "Kazakh" in 1914: "The most pressing issue of the modern Kazakh problem is the land issue. This is not enough to understand that we are wrong, we put Kazakhs on a negative path 5 million people on our shoulders. Therefore, it is better to speak intelligently to the Kazakh, to find out and talk openly." Therefore, the place of A. Baitursynov and his spiritual companions in the life of the newspaper can be seen from the following evidence: Akhmet Baitursynov, Alikhan Bukeikhanov, M. Dulatov wrote 299 articles out of 422 articles included in the newspaper "Kazak". The socio-political activity of the newspaper "Kazak" before the February Revolution is revealed by the events that took place in the Kazakh Society of that period. The national publication, which entered the struggle during the intensification of the colonial policy of the Russian Empire, took an active part in economic, economic, political and cultural issues in Kazakh society at the beginning of the XX century.

The Turgai regional Kazakh Congress, which began on April 2, 1917 in Orenburg under the chairmanship of Akhmet Baitursynov, was the first significant event of the Alash movement in the Alash party, the ulasar period in the government of Alashorda. At the beginning of the organization and holding of the Congress, together with Akhmet Baitursynov, such national intellectuals as Alpysbay Kalmenov, Ualitkhan Tanashev, Seidazim Kadyrbayev, Omar Almasov, Shafkat Bekmukhamedov were present. This Congress was evaluated in the newspaper "Kazak" as the "first Kazakh Congress".

However, the creation of the Alash party was an event in the category of important

historical pages in the socio-political activities of the National intelligentsia. At the beginning of the XX century, the Alash arys revealed the main purpose of the party's work to the Kazakh people, who were far from the world of politics: "the party treats the poor as comrades, the exploiters as enemies." The life and purposeful activities of the Alash arys fully correspond to this direction. The most pressing problem of the Kazakh people at the beginning of the XX century was the land issue, and the campaign for the resettlement of Russian peasants to the Kazakh steppes reached its climax. The theme of the articles on land issues published in the publication is the honor of the country, the dignity of the Kazakh nation, and the attitude to it.

At the same time, A. Baitursynov quotes the opinion of the Russian scientist N. Ilminsky: "the Kazakh religion is not hardened, it is a poor Muslim people. Considering that it is easy to convert this from a Muslim religion to a Christian religion, the Tsarist authorities wanted to separate the two, creating a link between the Kazakh and Nogai. For this purpose, a policy was pursued in which the Kazakh Rich did not read nogais, but read Russian, and Russian schools were opened for Kazakh children, and books were gradually published in Russian. It is also cited as one of the manifestations of the Russification policy of the Tsarist government." At the beginning of the twentieth century, which was full of surprises, the intelligentsia of the nation were at the origin of the newspaper "Kazakh", The Magazine "Aykap", which raised the most pressing issues of their era, promoted educational ideas, which made a significant contribution to the awakening of the national consciousness of the Kazakh people. The abolition of the tsarist order and the democratization of social and political life in the country created conditions for the organizational formation of the Alash movement. In July 1917, at the all-Kazakh Congress in Orenburg, the Alash party was formed. The main goal of the party was to create Kazakh autonomy within the Russian Federation. The principles proposed by the leaders of the Alash party remain relevant to this day. The need to take into account the degree of development of society, traditions and way of life was combined with the liberal principles that pursued modernization. The program raised the question that Kazakhs should have their own

secondary and higher educational institutions, universities, receive free education and study in their native language in primary schools.

However, if we pay attention to the Russian version of the same questions: One of the recent achievements of the Soviet regime since 1918 has been the development of the system of people's education and the implementation of expanded literacy. In 1918, the "Declaration on a single Labor school" was adopted, in which the basic principles of the Soviet educational system – free, joint education of boys and girls, exclusion from the teaching of divine disciplines, all views of teaching, school self-management.

In April 1924, the Kazaks hosted the "Valley of darkness" society. In 1921-1927, about 200 people were trained in the Republic. Kazakh writing was translated from Arabic to Latin, and 40 letters were translated from Latin to Cyrillic. In May 1926, the SNK of the Republic adopted the "unified labor School of the Kazakh Assar", which opened schools for Kazakh girls. There was also help in the format: expanding the network of boarding schools and dormitories, issuing scholarships, free education of textbooks, facilities, transport, as well as active participation in the creation of textbooks in the native language: A. Baitursynov, Aimautov, Satpayev, Bukeikhanov. At the beginning of the XX century, more than 100 people from the number of Kazakhs had secondary or professional education. In 1930, about 20 thousand people were trained in universities and technical schools in various regions of the USSR.

Therefore, our national intelligentsia did not ignore the issue of Education. In the May 17 issue of the Kazakh newspaper No. 62, A. Baitursynov in his article "school needs" wrote: "the soul of the school is a teacher. If a teacher is educated, if he is able to teach the knowledge that he has learned, he wants to get more knowledge from the school.

The tools needed for the second training should be convenient and convenient, without tools, things can not be done, and the tool will be the same in what it is done. It is necessary that everything is in order, that everything is in order, that everything is in order, that everything is in order, that everything is in order.

Third, the program allocated to the school... ...In order to teach unnecessary things, not to waste the lives of others, not to drag children too far, which they do not have the strength to do, there should be a cut - off format of what they teach in primary school. This format is called a program." At the same time, A. Baitursynov noted the difficulties and shortcomings of that time in the field of education: many schools were not provided with housing, and those who were provided had many shortcomings of their own, for example, due to the House, heating, system, lack of textbooks, etc. good school houses were given to military institutions everywhere, provided that the released ones themselves could not be used. The situation of the school's employees is low, they are not provided with any material support. "I don't know," he said. Due to the lack of financial resources of teachers, schools were closed. He attracted the intelligentsia of the nation to the activities of the people's Commissariat of Education. For example, E. Omarovich, T. Shonanovich, and others were assigned to manage the sectors of the commissariat.

A. Baitursynov created a special commission for collecting samples of folk poetry, music and ethnographic information at the Academic Center, which was established in 1921. A great contribution to this was made by the Society for the study of Kazakhstan. Famous historians of the Republic of that time, connoisseurs of music and folklore - A. Divaev, A. P. Chuloshnikov, A.V. Zatayevich, A.D. Castalsky, N. N. Mironov, A. L. Melkov, N. V. Melkova, A. A. Chetyrkina, as well as other educated intellectuals were involved in these cases. A. Baitursynov also played a significant role in the organization of these cases.

One of the most prominent representatives of Kazakh literature, S. Mukanov, said in 1932 that "Akhmet Baitursynovich, the first person who wrote a book with the Kazakh language, created the foundations of the Kazakh language and founded the Kazakh school, will not be underestimated." Therefore, it is known that A. Baitursynov, along with writing many scientific works and textbooks, also prepared methodological works ("textbook", "Alphabet"). They will cover such topical issues as the learning process, the organization of training, the principles of teaching, the content

of knowledge and ways of its selection, and effective methods and methods of mastering knowledge.

M. Auezov noted the noble feature of Akhmet Baitursynov's poetry: "the first word heard by the Kazakh people in the spirit of the revolution was "forty examples". Then the title of Akhan spread, and it became known to one of the two that he was the real care of the country... "I don't know," he said, " but I'm sure you're right." The second motto of the embassy, which was heard by a Kazakh student, was "Masa",-they wrote.

In addition, S. Seifullin says about Akhmet Baitursynovich: "other educated gentlemen, in search of a Shen, endured humiliation, gave in to slavery, tore up the honor of the Kazakh people, mourned the National Honor, in the time of the Tsar was the only Akhmet... when the other learned contemporaries sought only the benefit of their own heads, and sold their conscience, Ahmet sought the conscience of the people and put his head on the horse for his own sake. Akhmet Baitursynovich is a nationalist who truly loves his nation." Alash scholar K. Nurpeisov in his work " Alash and Alashorda "notes: "in the 1920s, individuals were given special instructions to write works that exposed the" essence of counter-revolutionary nationalism " of Alashorda..."he notes. Galym K. Atabayev published the newspaper "Kazakh", published by Akhmet Baitursynovich: "Kazakh" is not only an external observer of the alasurgan times, the turbulent events. He was in the middle of the same tumultuous events. "I don't know," he said. The information about them was printed on the stone and printed on their pages. Thus, "Kazak"has become a chronicle of one of the most difficult periods of Kazakh life, an invaluable source." According to the researcher Alash scholar M. Koigeldiev, "the study of the socio-political activities of the Kazakh Democratic intelligentsia was carried out in party ideological works in the 20-30s. In 1937-1938, the policy of political repression directed against the Kazakh intelligentsia prohibited the study of the Alash movement..."I don't know," he said. Therefore, the publication of the newspaper "Kazak" on the pages of the newspaper, its nationalist orientation - from awakening to unification of the people. This national publication

showed the face and direction of the entire Alash movement. "Kazakh", which state the nation is in now, which way to go, how to be, published the most relevant thoughts of the intelligentsia. The most important thing is that the newspaper woke up the nation, covering all regions of the Kazakh land.

### **Conclusion**

In the late 1920s, those who opposed the Soviet government faced totalitarian repression. Stalin's left-wing policy put Kazakh society under ideological pressure. F. I. Goloshchekin, who came to Kazakhstan as a leader, considered such leading intellectuals as A. Baitursynov, M. Auezov, M. Dulatov, K. Kemengerov, M. Zhumabayev, zh.Aimautov, S. Seifullin to be "nationalists", and under false pretext that Stalin was involved in a counter-revolutionary underground organization, Akhmet Baitursynov, Magzhan Zhumabayev, Zhusupbek Aimautov were prosecuted and arrested. As a result, according to the verdict of the OGPU Judicial Board of April 4, 1930, the Kazakh intelligentsia was subjected to long-term imprisonment and deportation. Such citizens as A. Baitursynov, M. Dulatov, H. Gabbasov, zh.Aimautov, M. Esbolov were initially sentenced to death and then transferred to the camp for a period of ten years. The blame was very heavy on them. At one time, he was a victim of the injustice of Stalinist repression, he did not have more than half a century of memory, his name did not occupy a worthy place in the history of Kazakhstan. Only now, when the "white" spots in history have disappeared and changed, the memory of Akhmet Baitursynov has been restored.

In 1937, during the Great Purge, Baitursynov was arrested for hiding "bourgeois nationalist sentiments" and summarily executed. This had resulted in an outcry, which was quickly and bloodily silenced. To this day, he is held in great regard in Kazakhstan, but is viewed as somewhat tragic figure, signifying the extent of the numbers of authors, poets and thinkers who have perished due to the Soviet repressions. A museum in honour of Baitursynov was established in one of his former residences in Alma-Ata, and a number of streets were renamed in his memory across Kazakhstan. A statue of the thinker is also to be found in the town of Kostenay.



Baitursynov's work is part of the curriculum for high school education system of Kazakhstan.

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