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The role of the Kazakh intelligentsia in the reconstruction of conventional society

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Abstract

Relevance. The relevance of the research lies in the fact that at this stage, post-Soviet Kazakhstan often refers to the beginning of the 20th century, when the intelligentsia fought for independence, modernisation of the consciousness of conventional society so the study of this experience will allow answering many challenges of the current time.

Purpose. The purpose of the study is to identify the role of the intelligentsia in the transformation and modernisation of society at the beginning of the 20th century. The paper is devoted to the study of how the Kazakh intelligentsia managed to introduce new elements into the conventional society and form a special identity of the Kazakhs.

Methodology. The leading approach is the historical approach, which allows considering the specific features of the political context within the framework of the existence of the Russian Empire. The main methods are the method of analysis, comparative, problem method, which allows identifying the features of the development of the intelligentsia in this period.

Results. The paper examines the specific features of the development of the Kazakh intelligentsia, the problem of choosing a direction, analyses changes in the political, economic, educational, cultural spheres. The influence of the popular trend of Jadidism in Central Asia on the views of the intelligentsia is highlighted. The study delved into the multifaceted evolution of the intelligentsia and its profound impact on reshaping conventional society. The research yielded valuable insights into the profound impact of the intelligentsia on societal modernization and consciousness.

Conclusions. The Kazakh intelligentsia played a crucial role in preserving the Kazakh nation, preventing complete assimilation by colonial authorities despite numerous decrees and repressive actions aimed at suppressing dissent. The

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Kazakh intelligentsia succeeded not only in preserving and advancing the concept of Kazakh identity but also in influencing many societal spheres.

Keywords: development of the Kazakh intelligentsia; development of public education; Jadidism; pre-revolutionary period; modernisation.

Introduction

The processes of economic, informational, and socio-cultural globalisation existing in the modern world, on the one hand, contribute to the unification of people of different ethnic groups in collective activities for the development of production, expanding the boundaries of cultural space; on the other hand, there is a serious danger of losing the historically established diversity and identity of ethnic cultures [1].

Countries that have been in the same cultural and geopolitical space for a long time, for example, in the socialist block, are under special threat. However, after 1991, after the collapse of the USSR, the CIS countries restore their history and culture and on this basis restore their self-consciousness.

In the socio-cultural transformation of Kazakhstan, researchers distinguish several historical periods: Proto-Kazakh (6-14th centuries AD), the period of the first Kazakh khanates (15-18th centuries), the period of tsarist-Soviet colonialism (19-20th centuries), and the period of independence which began in 1991 [2]. Thus, at the present stage, many people turn to the experience of searching for their identity at the beginning of the 20th century, when the intensified intelligentsia tried to lead their people out of the crisis.

Many researchers of the role of elites and intellectuals, for example, Dinsha Mistree [3], in their work notes that elites play a crucial role in the social and political life of the state, especially during socio-economic and political crises. At the turn of the century, the population of Kazakhstan faced one of these crises, in overcoming which the intelligentsia played a decisive role. The crisis was a combination of the growing number of educated people and the rapid development of capitalist relations, which influenced the development of national consciousness and aroused the desire to take part in the political life of the country.

A new factor of this period is the formed national Kazakh intelligentsia, which was not numerous but extremely interested in the transformation and modernisation of society. Representatives of national elites have become the main driving force of political and state changes. Despite numerous difficulties, arrests, and imprisonment, they continued to fight for the development of their statehood and the awakening of national consciousness. A number of works are devoted to the study of the biography of the most active figures, for example, the study by G.K. Bozakhaeva [4] gives a brief analysis of the features of the development of the intelligentsia, tells about the achievements of the main figures.

The development of the intelligentsia and the educational system are extremely connected so a number of researchers turn to the question of the features of Kazakh educational system in this period, for example, the work of A.A. Aytmukhambetov [5], in which he analyses the relationship between the activities of the intelligentsia and the reform of the educational system. In addition, a

comprehensive analysis of the features of national policy in the educational system of Kazakhstan at the beginning of the 20th century is provided by the work of A.B. Shalgimbekova [6].

The factor of activation of the national intelligentsia was the reform of education in the Russian Empire, which made it possible to considerably increase the number of educated young people from Kazakh families. It is these young people who will form the first generation of the intelligentsia. The national Kazakh intelligentsia focused people on the development of the country on the path of independence, conducted propaganda to gain knowledge, engage in science and art. In this process, a large role was assigned to Kazakh literature, which contributed to the depiction of the life of the Kazakh people and the protection of their interests.

Another important factor that can be described as destructive was the factor of Russian colonisation, forced Christianisation, and Russification. All this contributed to the genesis of the Kazakh national identity [11]. The geographical factor also negatively affected the process of forming the intelligentsia, slowing it down. The lack of transport, infrastructure, huge uninhabited territories of the steppes – all this negatively affected the spread of educational activities.

There are a number of works devoted to the study of the specific features of social, economic, and political spheres at the turn of the century, which led to such a crisis and the need to find an independent path. One of the most striking works on this issue is the monograph of G.Kendirbaeva [7], who states the deepening of the crisis of the nomadic way of life of the Kazakhs in the early 20th century. The people found themselves between "two fires": they were influenced, on the one hand, by Muslim culture, on the other – by Russia and the West. Representatives of both groups received Russian education and did not doubt the need to study European culture. They discussed the problems of transition from a nomadic lifestyle to a settled one, the role of Islam, the preservation of the Kazakh language and culture [7].

The influence of the Muslim society was expressed in the spread of the Jadidism movement in the Kazakh steppe, the influence of which is also often analysed by researchers. For example, a striking work is the paper by S.I. Kovalskaya [8], which not only defines Jadidism but also covers the features of its influence on the intelligentsia of Kazakhstan. A number of papers and studies have also been written about the role of Muslim education, for example, the paper by G.M. Razdykova [9], which gives a comprehensive description of religious education in pre-revolutionary Kazakhstan.

Thus, it is evident that the development of the national intelligentsia was an inevitable process, for which there were numerous factors – education reform, democratisation. On the other hand, the Kazakh population was increasingly experiencing oppression from the tsarist authorities. At the same time, numerous philosophical and

social movements appeared in the Muslim countries of Asia, which helped the Kazakh people to find their own identity. All this complex of reasons led to the development of the intelligentsia and the inability to postpone the modernisation of society and public consciousness.

Materials and Methods

In the process of research, it is necessary to use numerous methods for a comprehensive analysis of the process of development of the intelligentsia and its role in the transformation of conventional society. The main approach in this study was historical to consider the specific features of the historical context of Kazakhstan within the framework of the existence of the Russian Empire and its policy concerning this region in particular. Within the framework of this approach, the method of comparative analysis was used to emphasise the difference between the society in which the intelligentsia was formed and the society at the beginning of the 20th century.

To analyse the causes and factors that influenced the development of both the identity crisis and the appearance of the first generation of the Kazakh intelligentsia, a genetic method was used. Based on the purpose of the research, an attempt was made to answer the questions of the role, for which a problem method was used, the purpose of which is to search for the features of the activity of the intelligentsia, its directions, as well as the results.

The research includes an analysis of the definitions that shape the entire study and their application to certain historical situations. The use of these methods will allow the authors to more comprehensively consider the influence of the intelligentsia on society at the turn of the century and will make it possible to conclude about the role of the enlightened elite in the modernisation of society and consciousness.

For deep immersion in the topic, the research was carried out in several stages, each of them applied the principle of historicism but for each of them a special method was applied, which allowed to fulfill the set purposes in more detail. The stages of the study correspond to the structure of the work:

1. The first stage of the study analyses the historiographic material, studies literature and materials on each aspect, which will help to deeply consider the process of changing the society of Kazakhstan in the selected period;

2. At the second stage, the causes and factors of the emergence of the intelligentsia and the political, social, and economic spheres were analysed;

3. The third stage is devoted to the analysis of the educational system of the period of intelligentsia development, both secular and religious education are considered, special attention is paid to their relationship and their influence on the intelligentsia and society;

4. Separately, the influence of the Jadidism movement on the development of the views of the intelligentsia, as well as its influence on the educational system, was considered;

5. The last stage is a review of the transformations that the intelligentsia brought to society at the beginning of the 20th century, a comparison of this society with the conventional one and an answer to the question about the

role of the intelligentsia in the transformation and modernisation of conventional society.

The implementation of all these stages made it possible to comprehensively consider many aspects of the process of development and active activity of the intelligentsia and come to the purpose set at the beginning of the paper.

Results and Discussion

Kazakhstan at the turn of the century: Characteristics of conventional society

The starting point for the comparative analysis will be the first point – the characteristic of the conventional society, many features of which were characteristic of the residents of Kazakhstan.

Firstly, it is economic weakness, the development of agricultural economy, and for some territories of the steppes, the predominance of a nomadic lifestyle over a sedentary one was characteristic. An important feature of conventional society, which directly follows from economic backwardness – is the lack of social mobility, the existence of a social hierarchy of relations within society. At the turn of the century, remnants of the feudal system existed in many territories.

The lack of political activity, civil society, self-awareness – all these are features of a conventional, ossified society which should have been modernised. Nevertheless, even such a society cannot resist the trends of the time and the turn of the century falls on the development of the countries of the second echelon of modernisation, including the Russian Empire, which included Kazakhstan. The rise and growth of productive forces and trade, the development of goods-money relations that violated the economic and social isolation of Kazakh villages, as well as the development of the capitalist system strengthened class differentiation in the late 19th and early 20th centuries. The cultural and ideological shift was facilitated by the emergence of representatives of the social elite, a narrow layer of people with European cultural values [10].

During this period, the competition between the nascent national bourgeoisie and the ruling Russian bourgeoisie, as well as the penetration of foreign capital, required reforms of the educational system, the press, and communications. The First Russian Revolution of 1905-1907, the First World War of 1914-1918, the national liberation movement of the Kazakhs of 1916, the development of capitalism and, finally, the Great October Socialist Revolution became important milestones in the new history of the country.

Under these conditions, a small national intelligentsia began the struggle for independence and freedom, getting rid of the double oppression of the colonial yoke of tsarism and the local patriarchal-tribal clan. The main achievement of the Kazakh intelligentsia was that it noticed the growing Russification in time and began to look for means to set the Kazakh society in motion. The intelligentsia sought to save the Kazakh people from tsarist oppression and patriarchal-tribal underdevelopment, shedding the light of knowledge and progress [11].

Characteristics of the educational system of Kazakhstan in the pre-revolutionary period

As already noted, one of the most important factors that influenced the emergence of the intelligentsia was the reform of education in the Russian Empire, the echoes of which also affected the territory of Kazakhstan. The newest democratic trends allowed people from Kazakh families to get an education at school and then continue it at universities in Russia or Europe. The children of wealthy parents were educated in the madrasahs of Bukhara, Samarkand, Khiva, Tashkent. The children of ordinary nomads, mostly boys, received elements of literacy in Muslim schools. Secular educational institutions began to open in connection with the requirement to train officials from colonial specialists: translators, clerks [12; 13].

In the late 19th and early 20th centuries, there were two options for obtaining primary education in Kazakhstan: Muslim makhtabs and Russian-Kyrgyz rural schools. Religious schools outnumbered secular schools and formed the educational system for the local population. It was only in 1874 that the Ministry of Public Education began to control religious Muslim schools in Kazakhstan. Russian language lessons were introduced in 1876. The Russian tsarist government insisted on limiting primary education for Kazakhs and focused on the Russian language and the basics of arithmetic as school subjects. The tsarist government was not interested in the development of secondary and higher education.

The lack of national secondary schools in the late 19th and early 20th centuries forced Kazakhs to send their children to Russian educational institutions [14]. The first Russian secondary educational institution that became accessible to Kazakh children was the Orenburg Neplyuev Military School, later renamed the Orenburg Cadet Corps. As for higher education, the Kazakhs had two options.

The first option was to study at higher educational institutions of the Russian Empire. The second option for obtaining higher education is to study in a religious, not a secular format – in a madrasah. These institutions represented higher education and trained religious figures who were professionally versed in the laws of Sharia, the norms of Muslim law, and the holy book of the Koran, as well as teachers of Islamic theological schools [15; 16].

There were also secular schools, which were mostly Russian-speaking. Russian language, mathematics, history, Russian geography, natural sciences, "reading and writing of indigenous peoples", and the basics of the Islamic religion were taught in Russian-speaking schools. However, as already mentioned, education at higher levels was limited, which suggested that the authorities needed interpreters only as a link between the bureaucracy and the population [17; 18].

In the second half of the 19th century, the opening of Russian-Kazakh schools in the steppe is directly connected with the name of the famous Kazakh educator Ibrai Altynsarin, who made a great contribution to the enlightenment of the Kazakh people. Altynsarin initiated the opening of Russian-language schools, in particular specialised schools, in all the county towns of the Torgai region. He took part in the opening of craft and farm schools in the district; each school had a library. He is the author of two textbooks for students of Russian-Kazakh schools: "The Kyrgyz anthology" and "The initial guide to teaching Kyrgyz the Russian language". However, there

were still not enough Russian-speaking and Russian-Kazakh schools in the steppe territories [10].

In addition, scientific organisations, cultural and educational institutions played a decisive role in the development of culture and public thought of Kazakhstan in the second half of the 19th century. One of such institutions can be called the Russian Geographical Society, the branches of which were opened in Orenburg, Omsk, Semipalatinsk, Turkestan. They published collections in which materials on history, ethnography, geography were published. The Kazakh intelligentsia collaborated for them, for example, I. Altynsarin, who published researchers in his collections, was a corresponding member of the Orenburg branch of the Geographical Society.

State, secular schools caused discontent among the population, as the restrictions of the curriculum made it clear that the Russian authorities do not need educated people, only those who can translate Eastern languages are needed. The educational process was a bright vector of Russification of the Kazakh population. It is because of this policy that the educated layer of society, regardless of the depth of their religion, began to understand the threats of the Kazakh identity loss, there was an awareness of the need to change the educational process to preserve the history and culture of the people.

However, some people involved in the issue of education recognised the values of studying the achievements of Europe, opposed the strengthening of religion in the educational process. There were also conventional Muslims who opposed secular education based on European models [19].

A special area was represented by the Jadidists, which will be discussed in the next paragraph. Thus, on the one hand, it is due to public schools that many people from Kazakh families could get a decent education and form the first wave of intellectuals who will understand the importance of changes in the educational system in their native region. It is the educational system that will become a stumbling block for many social movements that will receive their momentum in this period.

Characteristics of the first and second generation of intellectuals

As already noted, the democratisation of educational processes, the opening of Russian-Kazakh schools contributed to an increase in the number of educated people from Kazakh families. The development of the educational movement at the first stage was based on the ideas of extraordinary personalities – natives of Turkestan, Bukhara, Khiva, Caucasus. Among them, a special place is occupied by Ahmad Donish – a polymath not just in the field of natural science and exact sciences. His ideas of the development of a state had a great influence on the public consciousness.

Referring to the generation of intellectuals and teachers who conceptually defined the tasks of educating the Turkic peoples of Central Asia, it should be noted that A. Donisha's associate was a great Abai – the founder of Kazakh literature and poetry, an educator, a philosopher. In his poems, Abai often wrote that the spiritual upbringing of a person is connected with education and urged young people to use all opportunities for education. The

outstanding Kazakh teacher and scientist Shokan Valikhanov was a government official and knew the real situation of the population, he had written many historical and geographical essays [17].

The first Kazakh teachers became preachers of assimilation of Russian culture. However, these actions do not allow calling them Russophiles supported by Russian colonialism since they are firmly convinced that they will achieve world civilisation through Russian science. This served as the basis for the emergence of the Jadids, the development of their idea into a specific concept and education for politics [17; 20].

Achieving progress required the practical integration of educational ideas, which the second generation of intellectuals especially tried to do. Being intellectually developed people, they knew both Eastern and European culture. They grew up on the philosophical treatises of medieval eastern sages but they knew perfectly well foreign literature, both Eastern and European. The cultural and historical heritage of the peoples of Central Asia played a major role in the concept of educating national progressives [10; 21].

However, there were differences within the intelligentsia – some stood for preserving the identity of the Kazakhs on the ways of strengthening Muslim culture, while the other sought to "Westernise" their people through Russian culture. The first national newspaper "Kazakh", created in 1913 by A. Bukeikhanov, a poet and publicist, a reformer of the literary language, a public figure A. Baitursynov, poet and author of textbooks for Kazakh schools, and M. Dulatov, became an important factor in the development of ethnic consciousness and the expansion of cultural, educational, and political actions of the Kazakh intelligentsia. In 1911, the magazine "Aikap" appeared, more radical in its views and statements, in which the problems of language, religion, settling, life, and education of the people were actively discussed [4].

Jadidism and its influence on the Kazakh intelligentsia

Historically, it has been proved that a powerful cultural and educational movement in the country – Jadidism –arose as an alternative to state education conducted by the colonial authorities. The ideas of the Jadids about the modernisation of education, which arose considering national characteristics, were absolutely not accepted and not recognised by the authorities. On the other hand, given the impossibility of retaining the conquered territories without modernising conventional society and integrating the population into the common imperial space, the authorities took up the creation of Russian-language schools.

In the 19th century, two educational concepts corresponding to two geopolitical vectors were popular among the Kazakh intelligentsia. N. I. Ilminsky supported one of them, according to which Christianity was ahead of Russification. The second concept of education was represented by the Jadids. The Jadids, who promote educational reforms based on the achievements of world science, while preserving national traditions and Muslim teachings, had a special influence [22]. Most of the Jadids were the sons of wealthy merchants and industrialists, had a secular and spiritual education and had extensive travel experience [23].

Abai Kunanbayev, an indisputable authority, was one of the first educators. He shared most of the ideas of the Jadids about the need for education, its advantages for personal development. In his opinion, it is possible to comprehend science mainly through the Russian language. One of the preachers of the "new method" in Kazakhstan's education was Muhammad-Salim Kashimov. In his papers, he sought not only to outline pedagogical recommendations for teachers and schoolchildren but also to formulate tips for everyday life.

Thus, in the book "Propaganda", he recommended to abandon cramming and instead stimulate the interest of children in the lesson. Kashimov paid special attention to the education of women, believing that the future of the nation largely depends on the upbringing of mothers in families. The Kazakh language has become a literary language since the second half of the century, in addition to the Kazakh mullahs who sought to preach Islam and read the Koran in the Kazakh language [8; 24].

Islam became a means of fighting for the national independence of all Muslims of the Russian Empire and began to play a leading role in the national identification of Kazakhs. The presence of Islam in the steppe led to the development of a new identification model which intellectuals tried to develop. In fact, the intelligentsia was the main carrier of national identity [8; 25].

The main trends in Muslim education were Kadimism and Jadidism. Kadimism defended conventional, isolationist, and illiterate incomplete and secondary education with elements of Sufism. Jadidism fought for a reformist, rationalistic Islamic education with elements of secular, secondary, and higher education. It is noteworthy that it was much more convenient for the Russian administration to deal with former Kadimist educational institutions [26; 27].

The rational advantages of the Jadidists were much more considerable than the conventional Kadimist ones. The new Jadid schools with a more well-thought-out educational system compared to the conventional ones have considerably reduced the duration of training, especially due to the method of reading aloud. In addition, the changes also affected the programme itself, supplemented with new disciplines and literature. The balance is fully maintained in the Jadid training method. According to the Jadid method, children are taught Arabic and Farsi of different nationalities. The training takes place in the native language. In this regard, A. Baitursynov published a textbook "TilKural", according to which Kazakh children were taught the Kazakh language.

The publication of this textbook has become a great innovation in the Kazakh culture. Art and education should be in the native language. Evidently, there would be no national literature without public education. The intelligentsia of the country was at the forefront of these new areas of education and training. Intellectuals were also concerned about the professional training of teachers in Jadid schools, their condition, and the increase in the number of teachers. They also took part in the development of teaching methods and textbooks and took care of the younger generation. Thus, by organising new methodological schools, the intelligentsia contributed to the awakening of national consciousness. They made a

considerable contribution to the development of culture and education in the early 20th century [28; 29].

Some scientists believe that the spread of Jadidism in Kazakhstan contributed to the strengthening of contacts between various representatives of the intelligentsia of the Turkic peoples of Russia and their active inclusion in the civilisational processes of society at the turn of two centuries. The end of the 19th - beginning of the 20th centuries is the time of strengthening the cultural interaction of the Turkic-speaking peoples, especially the Volga region and Western Kazakhstan. Ultimately, the reform of Muslim education, religion, and lifestyle promoted by the Jadids, the demand for the development of national culture served as a means of spiritual affirmation and ideological justification of the Turkic peoples [30].

Results of the activity of the Kazakh intelligentsia in the pre-revolutionary period

For several decades, two intelligentsia worships have been formed, which first contributed to the development of education and culture in Kazakhstan. With the activation of political movements just before the revolution of 1905, national parties emerged among the Kazakhs.

Before the October Revolution, the Kazakhs had a very thin layer of intelligentsia: only about a hundred people had higher and incomplete higher education, about a thousand were graduates of gymnasiums, progymnasiums, colleges, as well as several thousand people who graduated from eastern educational institutions. Those of them who received a European education formed a kind of political climate at the beginning of the 20th century. The involvement of Kazakh deputies A. Bukeikhanov, A. Beremzhanov, B. Karatayev, M. Tynyshbayev in the State Duma, their accumulated experience of parliamentary work played an important role in their socio-political activities [31].

Such political activity of the masses was associated with the revolution of 1905 and the subsequent politicisation of the steppe. A. Bukeikhanov, the most prominent Kazakh intellectual of the early 20th century believed that the experience of 1905 played an important role in the development of the intelligentsia. He wrote that the whole steppe was involved in the political sphere, there was a conversation about the needs of the Kazakh people, in which religious and agrarian issues were more important than issues of political freedom.

In 1917, the Alash Party was formed, which united progressive ethnic Kazakhs who saw the fate of their country free from imperial colonisation. The party's programme called for national autonomy with the Kazakh courts and the army but within the framework of a federal democratic Russia, social equality for all, freedom of speech, justice for the poor, separation of religion and the state, free and public education in their native language, the solution of the land issue and the cessation of Russian migration [7].

Before the revolution of 1905, two types of intelligentsia could be distinguished among the Kazakh population. Russian intellectuals, who personally moved out of the rest of the environment at different times, like Ch. Valikhanov, I. Altynsarin, who received a Russian education, who sought to bring the Kazakhs closer to

European culture with the assistance of the Russian authorities. Others are those who were educated in Tatar, Bashkir, and other Muslim schools, who sought to enlighten the Kazakh people by spreading the culture of the East [31].

These two trends were represented by the newspapers "Kazakh" and "Aikap", which are often characterised as conservative and progressive, respectively. Both groups of Kazakh intellectuals were in favour of settling down. That is, for overcoming the conventional nomadic way of life and for modernisation. Thus, the difference between these areas was in orientation – Kazakh turned to the Muslim, Eastern heritage, and Aikap – to the European, Western [7].

The biggest achievement and factor that influenced the development of the intelligentsia class in Kazakhstan was the opportunity to get an education for Kazakhstani children. In addition to conventional Muslim makhtabs, primary education has become available in progressive Russian-speaking schools. In addition, people from Kazakhstan also got access to higher education in such major educational centres as Kazan, Moscow, St. Petersburg, Omsk, etc. The increase in the number of educated young people contributed to the development of a new class in the state, which wanted better living conditions for its people.

As can be seen from the biographies of some public and political figures, representatives of the intelligentsia were interested not only in politics but also in many other spheres – art, literature, history, folklore. At the beginning of the 20th century, Kazakhstan's cultural ties strengthened. Progressive-minded poets and writers, increasingly turning to Russian and Western European classics, began to translate the works of A.S. Pushkin, M.Yu. Lermontov, L.N. Tolstoy, I.A. Krylov, and other leading Russian artists of the pen, including their translations and adaptations from Western European culture [15].

The genre composition of Kazakh literature also varied: it was during this period that the first Kazakh novels, dramas, and short stories were written, the first critical articles, essays, and satire have appeared.

The central problem of the Kazakh intelligentsia of the early 20th century was "the national and cultural survival of the Kazakh people, that is, the preservation of the Kazakh culture and mentality – "Kazakhness", rooted in nomadism. The Kazakh intelligentsia set the historical definition of nomadism in Kazakhstan equal with sedentarism, "presenting the settlement as the next stage in the development of a developed society", even if it was imposed on them. It should also be noted that the end of the 19th –beginning of the 20th century was marked by the beginning of journalism in Kazakhstan.

The main prerequisites for the development of this field were the growth of the population and a few educated people, as well as the appearance of the first printed publications, mail, and telegraph. Newspapers were best suited for spreading the ideas of the intelligentsia. Any kind of art can be used to convey ideas to ordinary people, including theatrical productions, operas, performances, and concerts [10; 32].

Finally, it is equally important to note the impact on the economic transformation of Kazakh society. A special

place among them was occupied by representatives of the oil industry, which was most actively developing in the late 19th and early 20th centuries. The development of oil resources was initially associated with the involvement of many foreign specialists from Russia, France, England, Germany, Sweden, and the Kazakhs initially performed only basic manual labour.

However, the harsh working conditions, poor housing conditions, and hot climate did not suit foreign specialists. Moreover, over time, with the improvement of production technologies and the creation of new equipment, there was a need for more highly qualified personnel. In this regard, specialised educational institutions began to appear [15].

Conclusions

The study allows concluding that it was due to the efforts of the Kazakh intelligentsia that it was possible to preserve the Kazakhs as a nation, the people could not be completely assimilated by the colonial authorities, despite numerous decrees and even repressive actions aimed at suppressing the dissent of the conquered peoples. Representatives of various elite strata in every possible way contributed to the development of the country all the way to independence.

The Kazakh intelligentsia managed to achieve not only the preservation and further development of the concept of Kazakh identity but also to influence many spheres of society. The intelligentsia came to the historical scene at a time of crisis, as it often happens in other states, its emergence was facilitated by the reform of education, the active penetration of capitalism into the Kazakh steppes and villages, the activation of political life just before the revolution of 1905. The Kazakh intelligentsia managed to overcome this crisis. The first generation began to transform the educational sphere, the Jadidism movement made a special impact here, without which it would be

impossible to imagine the Kazakh people today. The appeal to the Russian language, while preserving the Muslim and steppe features, allowed forming a single Kazakh identity.

The spread of literacy, and, accordingly, literature, printed publications, contributed to raising the level of literacy, the ability to integrate into the modern economic trends. The first generation of the intelligentsia owns the first language textbooks, they are the fathers of Kazakh literature and art. The number of educated people grew slowly but steadily, which changed the social appearance of the Kazakh steppes.

Thus, it can be seen that the intelligentsia managed to carry out a certain transformation and modernisation of conventional society – due to the education reform, the Kazakh language received a new impetus for its development and allowed preserving the historical and cultural heritage, influenced self-consciousness and the development of civil society. The introduction of new methods of farming according to the requirements of the time allowed overcoming conventional agrarian methods, the feudal system was destroyed.

Despite the fact that under the Soviet regime, the national intelligentsia was subjected to repression, many of its leaders were executed, the memory of them is important for modern residents of Kazakhstan. The example of the intelligentsia, whose main interests were the preservation of the Kazakh identity and the continuation of the existence of Kazakhstan as an independent country, is now more important than ever.

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Conflict of Interest

None.

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Роль казахської інтелігенції у реконструкції традиційного суспільства

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Анотація

Актуальність. Актуальність дослідження полягає в тому, що на цьому етапі пострадянської історії Казахстану часто звертаються до початку 20-го століття, коли інтелігенція боролася за незалежність, модернізацію свідомості традиційного суспільства, тому вивчення цього досвіду дозволить відповісти на багато викликів сучасності.

Мета. Метою дослідження є визначення ролі інтелігенції в трансформації та модернізації суспільства на початку 20-го століття. Стаття присвячена вивченню того, як казахська інтелігенція змогла внести нові елементи в традиційне суспільство та сформувати особливу ідентичність казахів.

Методологія. Переважаючим підходом є історичний, який дозволяє розглядати конкретні особливості політичного контексту в межах існування Російської імперії. Основними методами є метод аналізу, порівняльний метод, проблемний метод, що дозволяє визначити особливості розвитку інтелігенції в цей період.

Результати. У статті розглядаються конкретні особливості розвитку казахської інтелігенції, проблема вибору напрямку, аналізуються зміни в політичній, економічній, освітній, культурній сферах. Висвітлено вплив популярного напрямку джадидизму в Центральній Азії на погляди інтелігенції. Досліджено багатогранну еволюцію інтелігенції та її глибокий вплив на перетворення традиційного суспільства. Дослідження надало цінні уявлення про глибокий вплив інтелігенції на суспільну модернізацію та свідомість.

Висновки. Казахська інтелігенція відіграла вирішальну роль у збереженні казахського народу, у запобіганні повної асиміляції колоніальними владами, незважаючи на численні укази та репресивні заходи, спрямовані на придушення дисидентського руху. Казахська інтелігенція вдалося не лише зберегти та розвивати концепцію казахської ідентичності, але й вплинути на багато сфер суспільства.

Ключові слова: розвиток казахської інтелігенції; розвиток громадської освіти; джадидизм; передреволюційний період; модернізація.