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National projects of the Alash intelligence in the field of education

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Abstract. *The article examines the foundations of the statehood of Alash autonomy, defined in the draft program of the national political party "Alash". The idea of establishing Kazakh statehood served as the foundation for several politically significant problems pertaining to the interests of the people in the party program. Prosperity was the route that the Alash intelligence suggested for the establishment of a state.*

The Science-Education agenda of the Alash party, as outlined in Section IX, provides the theoretical framework for the national educational objectives of intellectuals. Alash leaders carried out national projects for the advancement of science and education in the nation even after the Soviet Union came into power. Alash intellectuals focused a lot of attention on educational reform in the 1920s. In an effort to raise educational standards, Alash intellectuals formed new model schools and wrote the requisite manuals for all of the country's schools.

The National Intelligence, which linked the new alphabet issue to education, also gave it some thought in the 1920s. It was essential to provide education on a national scale because Kazakh students attend national schools. Thus, the class ideology of the Bolsheviks and the nationalist ideology of the Alash engaged in an unyielding conflict during the early years of the Soviet regime.

Keywords: *Alash; autonomy; party; education, intelligentsia; 1920, school, project; alphabet; textbook.*

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Introduction

The path proposed by the Alash intelligence in the creation of an intellectual state was the path of prosperity, as well as the path of modern Kazakhstan. The Alash intelligence did not intend to radically change the centuries-old experience of the development of the Kazakh people, traditions and customs by a revolutionary method, they wanted to improve them in an evolutionary way, taking into account the experience of other civilized countries. Therefore, at the beginning of the XX century, Alash figures chose the education system of developed countries and worked diligently towards this purpose. As a result, for the first time in the history of Kazakhstan, on September 15, 1921, the Kazakh State University was opened in Orenburg. The University consisted of the faculties of biology, agriculture, economics, mining, technology, pedagogy and social sciences. At that time, the necessary textbooks for school were written under the authorship of the Alash intelligence. Akhmet Baitursynov's "ABC" book was published. The national school business began to be established. The works of world classics have been translated into Kazakh.

The conceptual framework of national projects of the Alash intelligence in the field of education was defined in Section IX of the program of the Alash party "Teaching science - education".

In general, at any given time, it is possible to preserve statehood only by creating an intellectual nation. There are many examples of this in history.

Level of study of the problem

For a thorough analysis of the Alash campaign, it is important to study in detail the activities of the Kazakh intelligence in the field of education in the 20-30 years of the XX century. It is well recognized that the Alash chiefs, led by the nation's chief Alikhan Bukeikhanov, worked selflessly for the future of the Kazakh nation during the transition from armed struggle to spiritual struggle when Soviet power was finally established in Kazakhstan. However, currently there are no scientific papers that specifically study the activities and heritage of the Alash intelligence in such important areas as school affairs, university opening, and book writing. After all, the opportunity to objectively assess the life and socio-political activities of the Alash intelligence was achieved by researchers only during the period when the country gained independence. Despite this, some studies on this topic were published during the Soviet period. In the 1920s, several research works were published on the history of Alash, including those by A. Bochagov, N. Martynenko, S. Brynin, and Sh. Shafiro (Bochagov, 1996; Martynenko, 1992; Brynin et al., 1935). These works aimed at revealing the struggle of Alashorda against the Soviet government. These works were written on behalf of the party in order to blacken the Alash intelligence.

This is due to the fact that the Republic was in the Alash movement after 1925, when F. Goloshchekin took over the leadership of the party organization. .. for the vast majority of the Kazakh intelligence, political accusations of hostility to the Soviet government and the organizers of counter-revolutionary actions against it began to be massively closed. The

implementation of this political campaign was carried out in parallel with the campaign “study” of the history of the Alash movement from a formal, class and party point of view (Nurpeyisov, 1994: 7-16) The literature published at this time was aimed at exposing the “counter-revolutionary essence” of Alashorda.

From the late 1920s to the mid-1930s, the Kazakh national liberation movement of the first quarter of the XX century was considered in Soviet historiography as “having a counter-revolutionary content”, and representatives of the Alash intelligence in the literature of these years were mainly represented as “bourgeois-nationalists”. For example, in the research work of S. Mukanov “Kazakh literature of the XX century: the era of nationalism, wealth”, published in 1932 by the publishing house “Kazakhstan”, creative intelligence, in particular, A. Baitursynov, M. Dulatov, S. Toraigyrov, Zh. Aimaurov, G. Karashev, S. Donentayev, M. Zhumabayev and M. Auevov’s creative activity was criticized from the point of view of communist ideology (Mukanov, 1932).

A special place in the study of the life and socio-political activities of members of the Alash movement is occupied by S. Seifullin’s memoir novel “Narrow road, survival from ice”. However, since this work was written on the basis of a party approach, the Alash intelligence was evaluated here in the report “bourgeois-nationalist” (Seifullin, 1936).

Articles published in the Bolshevik press in the thirties were also mostly of this content. For example, in 1937 in the magazine “Bolshevik Kazakhstan” I. Kabylov wrote an article “To uproot the national fascist outpost to the end” (Kabulov, 1937: 72-76), as well as S. Brynin and N. Timofeyev in the article “About the nationalist agents of the Japanese-German secret service” (Brainin, Timofeev, 1937: 72-81) wrote about A. Baitursynov, S. Sadvakasov, M. Dulatov, Zh. Aimaurov, A. Kenzhin accusing them as “Nationalist-Fascist”. Thus, in the 20-30s, Soviet historiography focused on studying the socio-political activities and creative heritage of the national intelligence in the communist direction .

The punitive policy of 1937-1938 against the intelligence and the triumph of totalitarian ideology led to the fact that this topic was removed from the category of the object of scientific research for a long time. Until the end of the 80’s...this is evidenced by the fact that the work of the monographic level, which received as an object of special research on this topic, is not published. However, this does not mean that the researchers did not deal with this topic at all.

In the works published after the resolution of the Central Committee of the CPSU on June 30, 1956 “on the elimination of the cult of personality and its consequences” and the decisions of the XX Congress of the CPSU, in particular, the period of formation of the Kazakh society under the February and October revolutions and socialist construction, as well as the formation of the Kazakh Soviet intelligence, were the main subjects of research of M. Suzhikov (Suzhikov, 1959;), Zh. Karagusov (Karagusov, 1960), G. Dahshleiger (Dakhshleiger, 1967), Sh. Tastanov (Tastanov, 1975). They considered this issue indirectly on the level of monographs However, in the study of the history of Kazakhstan in the first half of the last century, these research works of the Soviet era, which have a rich documentary basis and developed important concepts, play an important role.

The opportunity to consider and evaluate the socio-political and creative activities of the Alash intelligence at its own level was given only in 1988 after the conclusion of a specially created Commission under the central committee of the Communist Party of Kazakhstan to review the creative heritage of the national intelligence, which was a victim of the totalitarian system. In July 1989, the Institute of party history under the Communist Party of Kazakhstan on the topic “Alash Orda: history of its origin, activity and collapse” developed valuable and important concepts related to the issue of proper assessment and consideration of the history of the Alash movement in the first quarter of the XX century. Later, articles on this issue were published in the press by a number of scholars, who participated in this discussion (Sarmurzin and others, 1989; Kakishev, 1990; Koigeldiev, 1990). The problem of studying the socio-political activities of the Alash intelligence was also considered by foreign scientists. However, since these works were published mainly in the Soviet era, the accuracy of the documents obtained in the source report did not meet the requirements of presence (Olcott, 1987; Oraltay, 1991). However, Uyama Tomohiko, Doctor of historical sciences, Professor of the Center for Slavic and Eurasian Studies at Hokkaido University, is one of the leading foreign scholars studying the Alash movement. The evolution of the idea of Alash, the political strategy of the government of Alashorda during the Civil War, the socio-political activities of Alikhan Bukeikhanov and other topics related to Alash. Tomohiko has published works in English, Japanese and Russian (Tomohiko, 2017).

A well-known Shokan researcher, Doctor of historical sciences, Professor of Mimar Sinan University Abdukap Kara’s published scientific works on the life and work of Alash intellectuals are very important in Alash studies (Kara, 2004).

Fundamental works devoted to a new interpretation of the socio-political, creative activity of Alash intellectuals in the 1990s, in particular, M. Kozybayev (Kozybayev, 1991), I. Kozybayev (Kozybayev, 1990), H. Abzhanov and A. Alpeisov (Abzhanov et al., 1992), M. Koigeldiev and T. Omarbekov’s (Koigeldiev et al., 1993) monographs were published.

The article “On the Kazakh intelligence and culture” by H. Abzhanov and A. Alpeisov examines the socio-political activities and literary heritage of the Alash intelligence. However, the authors have not fully studied their activities and heritage in the field of education. This topic is not specifically addressed in their studies.

In the works of the researcher D. Amanzholova, the author of the first published research work on the problem of the Alash movement, which contains extensive documentary information from the archives of Russia and Kazakhstan, a number of new facts are presented that reveal the socio-political activities of the Kazakh intelligence in 1917-1920 (Amanzholova, 1993, 1994). In general, the Monographs of Dina Amanzholova, where history of Alash is carefully and widely considered, are the only research works that are the founders of the field of Alash studies.

The monograph “Alash movement” by the scientist-historian M. Koigeldiev, which examines the socio-political activities of the National intelligentsia in the late XIX-early XX centuries on the basis of new data, is also very important in this regard (Koigeldiev, 1995; Amanzholova, 2009).

Undoubtedly, the monographic work of the outstanding historian-scientist K. Nurpeisov, which creates new methodological and theoretical concepts on the topic of the Alash movement, is of great value in the study of the history of Alash people (Nurpeyisov, 1995). It is also worth noting the works of such scholars as M. Kul-Mukhamed (Kul-Muhamed, 2000), D. Kamzabekuly (Kamzabekuly, 2008), T. Zhurtbay (Zhurtbay, 2012), S. Akkululy (Akkululy, 2017), Z. Sadvokasova (Sadvokasova, 2018) and other researchers (Saktaganova et al., 2020) devoted to the multifaceted study of the Alash movement in the following years. However, these works only partially reflect the national projects of the Alash intelligence in the field of education.

In conclusion, at the moment there are no studies devoted to the study of national projects of Alash figures of 1920s and 1930s. implemented in the sphere of the development of education in Kazakhstan.

Methodological basis of the study. 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. The Alash party's program was examined using the historical research approach. The writers employed a conceptual analysis to pinpoint the essential notions and principles that underpin the national projects of the Alash intelligence in the realm of education. The authors were able to examine the Alash Party program's content and identify the key educational components thanks to the content analysis.

In order to find inconsistencies and distinctions between the views of the Alash intelligence and the Bolsheviks with regard to national policy and education, the paper also employed the comparison and analogy method. Using techniques for text interpretation and program content analysis, one was able to comprehend the conceptual underpinnings of national education projects. Furthermore, the political climate of the designated time period was considered through the application of contextual analysis techniques.

Using these methods, the researchers were able to analyze the key points and trends in the development of national ideology during the formation of Soviet power and assess the impact of the activities of the Alash intelligence on the educational processes in the period under study.

Discussion

Historical significance of draft program of the national political party "Alash".

At the beginning of XX century, the Alash intelligence led by Alikhanov Bukeikhanov sought to legally solve the problems that lay the foundation for the construction of an independent country, such as national statehood, presidential administration, the creation of a legal democratic society, the separation of religion from the state, and interethnic harmony, and took concrete measures to implement them. This was clearly reflected in the draft program of the party "Alash", published in the newspaper "Kazakh" on November 21, 1917. In particular, the draft program consisted of 10 sections defining the foundations

of statehood of the Alash autonomy: State, Local freedom, Basic law, Religious Affairs, Power and court, Protection of the country, Taxes, Workers, Science and education, Land issues.

“Kazakh will be an autonomy or not? What kind of autonomy is suitable for Kazakh people? First of all, should there be a state autonomy or regional autonomy? Secondly, with provincial autonomy, should it be land-based or country-oriented? Can Kazakhs be autonomous on their own, or can they join others?” Thus, Alash activists paid special attention to these issues. Therefore, at first they considered the differences between these two autonomies as follows: “If there is a state autonomy, it will have its own Duma; the laws should be issued by this Duma; They will make their own money; they will do everything, such as the economy, the railway, the Post, the telegraph; they will have the power of the land; they will keep the army; in short, they will arrange the necessary equipment for the state and take care of himself. The only thing that can be done with foreign countries is through the state as a whole. This is the only place where state autonomy is connected with the main state. If there is a provincial autonomy, it will not have its own money, railways, post office, telegraph and army, they will send representatives to the Duma. The Duma shall have the right to enact laws that do not contradict the law passed by the State Duma as a whole. All local affairs in the province are in their hands. The power of land and water is in the hands of the state as a whole” (Kazakh, 1998: 117).

It is obvious, that Alash intellectuals considered the issue of establishing Kazakh autonomy, which is part of Russia, at the II All-Kazakhstan Congress held in Orenburg on December 5-10, 1917, they adopted a resolution on the establishment of the Provisional National Council Alashorda.

A total of 25 people will be elected to the Alashorda government, 10 of them will be left to non-Kazakhs. Three people were nominated for the chairmanship in Alashorda. They are: Alikhan Bukeikhanov, Bakhytkerey Kulmanovich, Aidarkhan Turlybayevich. According to the results of the closed voting, A. Bukeikhanov was elected as a Chairman of the Alashorda Council.

Part 1 of the draft party program “State of the Nation” states the need for Russia to become a democratic federal republic. The meaning of democracy is explained by the rule of the people by the state. This proves that the idea of Alash leaders to create a nation-state is based on the interests of the whole people. However, the Kazakh intelligence, which took part in the II All-Kazakhstan Congress, unanimously supported the establishment of national autonomy, but when it came to its official declaration, they were divided. There were internal political situations that caused controversy. They were, firstly, the knowledge of local Russians in connection with the Kazakh autonomy, and secondly, the unification of the territory of the Turkestan autonomy, proclaimed in November 1917, with the government of Alashorda. However, at the end of the congress, the intelligence, concerned about the Kazakh people, reached a compromise and made a joint decision. It is because they knew that it would be impossible to subjugate the people, especially the indigenous peoples, to an unofficial government. Thus, according to the decision of the II All-Kazakhstan Congress, on June 11-24 of that year in Alashorda will be launched in the city of Alash (now New Semipalatinsk, located on the left bank of the city of Semipalatinsk).

In general, in terms of content, the draft program of the party “Alash” was the main document of political significance, which defined the foundations of statehood of the Alash autonomy. In the draft party program, issues related to the interests of the people were based on the idea of creating a Kazakh statehood.

The draft Basic Law on Citizenship provides for political freedoms, such as freedom of speech, the press, protection of personal dignity, and a ban on arrests without trial.

Section V of the draft program of the party “Alash” issues of power and the judiciary: “Knowledge of the local language of the leader and the judge. In a mixed environment, the court’s investigation and sentencing are in the language of the majority of the local population. Kazakh is the language of the court in many places. Jurors are taken from Kazakhs. In the villages and districts of the steppe, the authorities and the judiciary must follow the rules established by the people. Alash intellectuals supported the idea that education should be free and general, that primary schools should be taught in the mother tongue, and that the government should not interfere in education. Thus, they opposed the government’s political influence on education, which was dominated by certain ideologies.

At the same time, one of the most pressing issues was the land issue. In the draft program, the land share is given to the local population (Kazakh-aut.), the land is not owned by Kazakh families, owned by relatives, the land law does not provide for the sale of land, everyone uses it (in the sense of everyone-state). The program states that natural resources are the property of the state: “Kazakh land should not be given to anyone until the Kazakh people have settled on their land ... Let the Kazakhs make a land project on their own”.

The Alash autonomy attached great importance to the creation of a national army called the “People’s Police” and to ally with various anti-Soviet political forces in order to establish the nation-state and to fight “the enemy of freedom – Bolshevism”, which tended to defend only Soviet-based autonomies (Nurpeisov, 1995: 158). Therefore, according to the resolution of the II All-Kazakhstan Congress, on June 24, 1918, a three-member military council was established under the government of Alashorda, and on June 25, the chairman of Alashorda Alikhan Bokeikhanov signed a resolution on the establishment of the people’s militia. The Military Council was obliged to organize regional and district military units. According to the decision of the Congress on the creation of a cavalry force of 20,000 people and a special military tax of 100 rubles per family for all residents.

It is planned to create Alash people’s police in 6 regions of Kazakhstan: Bokei – 1000, Uralsk – 2000, Turgai – 3000, Akmola – 4000, Semey – 1500, Zhetysu – 2000, a total of 13,500 people (Martynenko, 1992: 73). The Alash People’s Police was formed in the form of a cavalry.

Men between the ages of 30 and 35 eligible for military service were recruited on a voluntary basis, and each rural community was initially required to provide its police with horses, harnesses, and clothing. Weapons and ammunition for the police were purchased from the Alashorda National Fund. Alash activists defined the political significance of the urgent need to create a people’s army in those turbulent times: “In this day and age, people without an army are not people, they are slaves.

We are now at the crossroads. Whichever way we go, we have the will. One way is the way of slavery. If we take away our reputation as before from the word army, if we do not

open such a gap, defend our land and water, if we do not seize power, then tomorrow we will have to lead us ... Then we could not do anything, we were enslaved. This is the way of slavery.

The second way is the public way. From now on, if we take care of gaining autonomy, create our own police, show our support, and defend the Alash Horde as our government, no one will oppress us. Everyone thinks that we have a government and an army " (Shayahmetov, 2001: 113).

The police were instructed to arrest volunteers first, and if volunteers were not found, on a mandatory basis. The Council of the Nation set a salary of 60 soms per month for an unmarried police officer and 160 soms per month for a police officer with a family (Kazakh, 1998: 141).

Alashorda All-Kazakhstan People's Council decided to recruit 30 people from each Bolshevik police. According to this order, the zemstvo departments are responsible for organizing the recruitment of police officers.

The I Alash Army - People's Police was formed in Semipalatinsk with the participation of Lieutenant Davydov-Zubarev. The task of creating the Semipalatinsk branch of the Alashorda cavalry was assigned to the chairman of the district zemstvo Akhmetzhan Kozybagarov (New History Documentation Center of East Kazakhstan region. F. 37. S. 1. F. 126. P. 2). In addition, Alash intellectuals from Semipalatinsk, such as M. Tynyshbayev, H. Gabbasov, A. Turlybayev, B. Mametov, took an active part in the formation of the first Kazakh cavalry. The leader of the I Alash army was Captain Hamit Toktamyshev.

First of all, Kazakhs who knew Russian had to be recruited to the police. Training in military skills was conducted under the leadership of officers of the Orenburg Cossack army. The recruitment of people unfamiliar with the military to the militia creates difficulties in training them as professional soldiers. Therefore, one officer was assigned to one hundred policemen and one instructor to fifty. The first school for special officers was opened in the second half of 1918 in Alash.

In addition to Semipalatinsk, the Alash People's Police was formed in Uralsk, Turgai and Zhetysu regions.

In general, the Alash army was historically important in the formation of the Kazakh statehood. After all, the Armed Forces are the guarantee of an independent state at any time.

From the very beginning, Alash intellectuals did not support the establishment of the nation's statehood on the principle of class division. They never adhered to the Bolshevik theory of confrontation. Mirzhakyp Dulatov, one of the brightest representatives of the Alash movement, once said that Kazakhs could not be divided into capitalists, bourgeois and workers, that Kazakhs did not have factories like the European peoples, and therefore the Kazakh people were not divided into classes. Therefore, in the "Workers" section of the draft party program, given the small number of Kazakh workers in accordance with the small number of large industrial enterprises in Kazakhstan, Alash intellectuals supported the program of the Menshevik class of social democrats on this issue. It is certainly, since the party program is a draft, the Kazakh intelligence only managed to include the main

issues in this historically important document, and the Civil War, which began at that time, hindered their development and implementation.

In short, despite its short lifespan, the Alash autonomy was the first democratic autonomy established in the early XX century based on national interests.

Results

School reforms: The 1920s

The nation's intellectuals, who entered the system of public administration in the 1920s, understood that they had no choice but to serve Alash, except to educate young people, work in the Kazakh press and publish their own books. Therefore, they aimed to awaken the national consciousness of the Kazakh people through their works. At that time, the majority of Kazakh intellectuals worked in the People's Commissariat of Education headed by Baitursynov. Under the leadership of the People's Commissariat of Education, the system of eliminating illiteracy was expanded in the country, general, special, secondary and higher education schools were opened, and the Kazakh State Publishing House functioned. He has published dozens of different publications, especially textbooks and manuals in the Kazakh language. All this was an indicator of the great achievements of the republic in the field of education at that time.

In November 1920, Smagul Saduakasov, Zhusupbek Aimautov, Saken Seifullin were elected by the decision of the Kazakh Central Executive Committee to the editorial board established to oversee all literature published in the Muslim language (Arabic script) before the opening of the State Publishing House (Central State Archive of the Republic of Kazakhstan (further CSA RK). F. 5. S.1. F. 10. P. 4). The Kazakh State Publishing House was opened for the organization of publishing and propaganda work. Radus-Zenkovich, Baitursynov, Pokrovsky joined the publishing board (CSA RK. F. 5. S. 1. F. 10. P. 31) At that time there were almost no textbooks in the Kazakh language. Therefore, the intellectuals of the nation, first of all, aimed to increase the number of textbooks in the native language. However, this problem could not be solved immediately. After all, the necessary textbooks for schools of the nation had to be developed in accordance with the teaching and methodological requirements. The Scientific-Methodical Council and the State Scientific Council were established only in 1921 under the People's Commissariat of Education. For this reason, the nation's intelligence prefers to use textbooks translated from Russian into Kazakh before the publication of textbooks in the native language. For example, at a meeting convened in early 1921 at the invitation of members of the editorial board of the State Publishing House and the People's Commissar for Education, the nation's intelligence raised the issue of translating textbooks from Russian into Kazakh for the Kazakh United Labor Schools. Eldes Omarov, Khairtdin Bolgambayev, Smagul Saduakasov, Fayzolla Galymzhanov, Biakhmet Sarsenov, Zhusupbek Aimautov, Saken Seifullin, Alikhan Bokeikhanov, Sabyr Aitkozhin and others will take part in the meeting. The meeting decided to translate arithmetic, geometry, natural sciences, physics, algebra, geography, general and Kazakh history, school hygiene, as well as teaching aids and textbooks on pedagogy and didactics

into the program of the United Labor Schools I and II. Zh. Aimaurov was instructed to translate the textbook "Didactics". Moreover, S. Saduakasov and Zh. Aimaurov are obliged to write a "Reading Book" for adults (CSA RK. F. 81. S. 1. F. 258. P. 11). M. Dulatov and Zh. Aimaurov, H. Bolgambayev managed this special editorial commission (CSA RK. F. 81. S. 1. F. 258. P. 49). On July 2, 1921, Zh. Aimaurov leade and A. Bokeikhanov, B. Sarsenov, E. Omarov participated at the meeting of the editorial board, a resolution was adopted on the need to organize a competition for the writing of textbooks in the Kazakh language and the translation of textbooks in Russian into Kazakh. Thus, the nation's intelligence intended to expedite this work due to the demands of the time.

Representatives of the Alash intelligentsia in the early twentieth century were the founders of science in the country. This is evidenced by their work in various fields of science. For example, A. Baitursynov's "Introduction to Literature", "Pedagogy" by M. Zhumabayev, M. Dulatov's "Kazakh history", A. Bukeikhanov's "Geography" by S. Aspandiyarov "History of Kazakhstan", by Zh. Aimaurov's "Psychology" and more. Basically, A. Baitursynov, M. Dulatov, Zh. Aimaurov, K. Satpayev and other Kazakh intellectuals served the national interest. These were the intellectuals who formed the first group of the Kazakh national scientific intelligence. This is due to the fact that intellectuals, through their work or creativity, are the people of thought, who laid the foundation for jumping to the next level of knowledge, practice, progress. Intellectuals do not duplicate each other, and it is impossible to confuse their legacy. Intellectuals cannot be artificially created. They are born by the demands of time and life (Abzhanov, Alpeisov, 1992: 29, 30). However, the historiography of Soviet Russia states that the first group of national scientific intelligence in the Central Asian republics was formed only due to the government of the proletariat, which brought equality to all peoples (Ivanova, 1982: 33). After all, the Kazakh intelligence formed before the October Revolution, especially the Alash intelligence, did not trust the proletarian government for socialist construction, and they did not fall into the category of Soviet intelligence.

Since 1925, with the intervention of representatives of the Alash intelligency, by the decision of the meeting of the propaganda Board of the regional party committee on May 13 (1925), the journal "New School" has been published with scientific and pedagogical, general, local history, chronicle (about schools of the USSR) bibliography and official sections (Archive of Kazakhstan Republic President. F. 141. S.1. F. 377. P. 25). Basically, it was a scientific and pedagogical Journal-the publishing body of the Academic Center of the people's Commissariat of Education. And why did the intelligence of the nation need to create a "New school"? A. Bukeikhanov noted the reason for this as follows: "The attitude of the Soviet government to the educational front also affected Kazakhstan. A training ship was opened in Kazakhstan, and smallpox "yellow steppe" began to bloom. A Kazakh who mourns his Tengri, a Kazakh who mourns and suffers blood... the ragged yellow-haired man went off in search of training dressed poorly... But the educational front in Kazakhstan is still in parallel with the educational front in Russia. The training ship of Kazakhstan was looking for measures.... This is a magazine... "New school". The goal of the "New school" was not a short philosophy... Participation in the Kazakh school, assistance in the day-to-day work of a Kazakh teacher in school" (Bokeikhanov, 1925).

Thus, the creation of a “New school” was dictated by the goals of the National intelligence leadership in organizing mass literacy events for the Kazakh people. On the page of this publication, where A. Bukeikhanov, A. Baitursynov, Zh. Aimaurov, E. Omarov, T. Shonanov, and K. Kemengerov actively worked, articles were published, mainly related to the problem of education, spelling, school, teacher training, training programs and methods.

After the October Revolution, there was a problem of spelling in Kazakhstan, which caused great controversy among the intelligence. In the twenties, this issue was widely considered in the Republic’s publications in the Kazakh language. For example, in 1924, at the initiative of Zh. Aimaurov, a discussion was held in the newspaper “Working Kazakh” about school spelling. First of all, Aimaurov’s article “project to change spelling” is presented as a public discussion. Based on the fact that the lack of a final solution to the spelling problem is an obstacle to teaching a child to write at school, he points out that, firstly, the easier it is to write, the faster the population will reach culture, and secondly, the condition for school – “thirdly, teaching the rules and laws of spelling is difficult for the child, it is more effective to make the teaching documentary, fourthly, innovations in the science of language make changes to the law of the language, fifthly, it is necessary to consider the use of a new method of teaching the language: “When it is necessary to change the spelling, the main thing is to write the word as it sounds, without relying on the law of grammar” (Aimaurov, 1924). Aimaurov presented his project in this article on the spelling rules, which was considered in the commission of education of the people’s Commissariat of Education. His articles on spelling, writing characters (letters) were published in issues 154, 178, and 179 of “Working Kazakh”. And in the numbers 159, 161, 162, 164, 165 of the newspaper E. Omarov spoke against Aimaurov. While E. Omarov was guided by etymology and phonetics in teaching spelling, Zh. Aimaurov was guided by the solution of this problem in the most favorable direction. It is known that the problem of spelling in the Republic became even more acute after the All-Union Congress of Turks, which was held in Baku from February 26 to March 6, 1926. 14 issues were considered at the Congress, including the most controversial issue “On the Turkish alphabet (on the Latin alphabet)”. A. Baitursynov made a report at this Congress “On the system of subject words”.

It is known that the famous Azerbaijani scientist N. Narimanov (S. Agamaly-Oglu-T. K.) proposed to replace the Arabic alphabet with the Latin alphabet in the countries of the Soviet East, and V. Lenin, for his part, noted that the Latin alphabet will be the first step in starting a cultural revolution among Turks (Khansuvarov, 1932: 21, 22).

However, this policy of the Center did not immediately find support among the Kazakh intelligence. A group led by A. Baitursynov supported the Arabic script, and T. Shonanov supported the adoption of the Latin script. The opinions expressed by intellectuals on this issue were published in the Journal “New School”. For example, “Why do we want to get the Latin alphabet”, published in the 9-10 issues of this magazine in 1926? In his article T. Shonanov stressed that it is difficult to teach the Arabic alphabet to the population, since it is not possible to process the Arabic alphabet, and A. Shonanov stressed that it is difficult to teach the Arabic alphabet to the population. Baitursynov in his article “Congress of Turkists”, published in the previous 7-8 issues of this magazine, spoke about the Congress

of Turkists in Baku, where the Turks left the alphabet consumed by the country and moved to another, how many literate people will become illiterates, teachers will have to learn letters again, the fonts of printing houses will be redesigned, so how much work will be done. At that time, those who supported the Arabic alphabet were called “old – timers”, and those who supported the Latin alphabet were called “Innovators”. In fact, the transition of the Kazakh people to the Latin alphabet after the decree of the KazCEC—on the transition of the Kazakh alphabet from the Arabic script to the Latin script on December 20, 1928 led to a violation of the national basis of its spiritual life, that is, to the extinction of generations from the heritage of ancestors printed in the Arabic script. At the beginning of the last century, the Kazakh intelligence knew that this will be the case for future generations. Therefore, they focused on the issue of training.

In 1926, A. Baitursynov’s “Alphabet” was published in Kyzylorda. The scientific and methodological Council of the people’s Commissariat of Education published a contest “Adult alphabet” written in the Kazakh language in the 3rd issue of the Journal “New school” in 1925. In this regard, only R. Malabayev’s “Alphabet according to the American method” was presented. However, the Commissariat of Education decided to reprint Malabayev’s “Alphabet” because the “Alphabet” was superior to the artistic and scientific aspects of A. Baitursynov (KR CSA. F. 81. S. 2. F. 16. P. 187). After that, the Propaganda Department of the Kazakh regional party committee also considers the suppression of Malabayev’s “Alphabet” invalid. In his opinion, A. Baitursynov noted that since the letters in the Kazakh language is not as historical as in English, but phonetic, Malabayev emphasized that it is wrong to teach the native language only by the American method, as indicated in the “Alphabet”, this “Alphabet” is valid only for experimental purposes (KR CSA. F. 81. S. 2. F. 16. P. 194). Aimautov in his critical article “New tool”, published in 1926 in the section “Book criticism” of the “New school”. A. Baitursynov noted that the “Alphabet” is very valuable both as a teaching tool and in its internal significance, since it is suitable for teaching both by sound method and by the American method (New School, 1926)

The intelligence of the nation wanted to implement the new alphabet in accordance with the Kazakh language. But they had to adopt this policy with the force of the Center. After the Congress of Turks, special committees and circles were opened in Kazakhstan to organize the study of Latin. At this time, the new alphabet movement was operating in Turkic-speaking countries. The Second Plenum of this movement, which was attended by representatives of Azerbaijan, Armenia, Turkmenistan, Kyrgyzstan, Kazakhstan, Bashkortostan, and Tatarstan, was deliberately held in January 1928 in Tashkent (New School, 1928)

In 1928, about 75 Alphabet organizations were established in Kazakhstan, 4,547 members of the new alphabet, and 6,300 people received letters from the new alphabet (New School, 1928)

In 1929, a special resolution of the Kazakh Central Executive Committee “on the new Kazakh spelling” was issued (New School, 1929). In the context of such changes in Kazakh society, the intelligence of the nation aimed at mass literacy of the population. For this reason, the intelligence took part in the organization of educational events at this stage.

At that time, one of the most pressing issues in the Republic was the school business. The school system of Kazakhstan was formed in the Soviet era according to the patterns of development of socialist society. After the establishment of the Soviet government, labor schools were opened in the Republic. The “Charter of the United School of Labor of the Kazakh ASSR” was first adopted by the Council of people’s commissars in May 1926 (New School, 1926). At that time, there was no systematic type of teaching methods in the labor school in the Republic. Basically, this issue is raised in the journal “New School” with the activity of the intelligence of the nation. At the labor school, attention was paid to the need to conduct training using the labor method (body movements, actions).

In Kazakhstan, in the twenties, school education was conducted according to the program of the State Council of Education of the RSFSR (comprehensive education). However, since this program was developed on the basis of the teaching system of Russian schools, it was not possible to immediately apply it to the Kazakh school. At this time, special model schools were opened in the Republic for the first time to apply the comprehensive program of education as a practice.

Since model schools were only in large provinces, such as Kyzylorda, Semey, and Akmola, the issue of increasing model schools in order to form a single system of education in Kazakhstan and improve the level of education of teachers in the country is also being considered.

In 1927, the Alash intelligence discussed the school issue in the press and proposed the project as follows: a) let the primary rural school be 4-year, then the last volost school 4-year; b) let the primary school be 3 years, then the last 4–5 years; c) let the primary school be 2 years, then the last 5 years; d) the primary year, then the last 3 years, district 4 years. However, this project also had its drawbacks. For example, according to the first project, only 40% of teachers in the country had special education, most of them have completed 2-month, 3-month education courses, the remaining 60% were low-educated, because there was a lack of good teachers in rural schools, it was impossible to open it for 4 years, and if you manage this and make a rural school 2-year, this school will become a place of illiteracy that teaches children only to recognize letters, and the most convenient rural schools should be 3-year.

Thus, a number of Kazakh intellectuals supported the idea that primary schools should be: rural–3 years, volost–4 years, secondary–4 years, a total of 11 years of secondary education, that the rural school should be taught in its native language, starting from 2 years with the introduction of the Russian language as a special lesson, and because there was a shortage of textbooks written in Kazakh in the Republic at that time, the volost school should first be taught in a mixed (bilingual) language, and then in Russian (Kalenova, 2022: 169)

Thus, the path proposed by the Alash intelligence in the field of education became the path of prosperity. The Alash intelligence did not intend to radically change the centuries-old experience of Kazakh development, traditions and customs by revolutionary methods, but to improve them in an evolutionary way, taking into account the experience of other civilized countries.

Conclusion

In conclusion, the Alash intelligency in the field of education and science, in the IX Section of the project of the Alash party program called “Science–Education”, pointed out the need for education in educational institutions to be accessible and free for the general population, to teach in their native language in primary schools, to open national secondary schools and universities.; we are convinced that “the main directions outlined in relation to the educational issue set by mutual election of teachers –professors” are the main requirements that correspond to the modern world level of education.

Indeed, in order to develop and prosper for any nation, first of all, it is necessary to develop the education sector. After all, only by strengthening the education system will the state be able to grow and maintain its independence.

Sample CRediT author statement

Kalenova Tengesh: conceptualization, research, data collection, formal analysis, writing-original draft. Abdrakhmanova Gaukhar: conceptualization, methodology, data collection, research, writing- preparation of the original project, writing-review& editing, validation. Kolumbaeva Zauresh: data collection, research, validation, writing-review& editing, software,

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Алаш зиялыларының білім беру саласындағы ұлттық жобалары

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Аңдатпа. Мақалада «Алаш» ұлттық саяси партиясы бағдарламасының жобасында айқындалған Алаш автономиясының мемлекеттік негіздері қарастырылып талданады. Партия бағдарламасында халық мүддесіне қатысты саяси маңызды мәселелер қазақ

мемлекеттілігін құру идеясына негізделді. Алаш зиялыларының мемлекет құруда ұсынған жолы өркениетті даму жолы болды.

Алаш интеллигенциясының білім беру саласындағы ұлттық жобаларының тұжырымдамалық негізі «Алаш» партиясы бағдарламасының «Ғылым-білім үйрету» деп аталатын IX бөлімінде айқындалды. Кеңестік билік орнағаннан кейін де Алаш қайраткерлері еліміздің білім мен ғылым салаларын дамытуға арналған ұлттық жобаларын жүзеге асыруды жалғастырды. 1920 жылдары Алаш зиялылары мектептегі білімді реформалауға аса мән берді. Білім сапасын арттыру үшін жаңа үлгідегі мектептер ұйымдастырылып, ұлт мектептеріне қажетті оқу құралдары Алаш зиялылары авторлығымен әзірленді.

1920 жылдары жаңа әліпби мәселесін де ұлттық интеллигенция білім беру саласымен байланыстыра отырып қарастырды. Өйткені ұлт мектептерінде қазақ балалары оқытылатын болғандықтан, мұнда білім беруді ұлттық негізде құру қажет болды. Сондықтан кеңестік кезеңнің алғашқы жылдарында большевиктердің таптық идеологиясы мен алаштықтардың ұлтшылдық идеологиясы арасында ымырасыз күрес жүрді.

Тірек сөздер: Алаш; автономия; партия; білім, интеллигенция; 1920, мектеп, жоба; әліпби; оқулық.

Национальные проекты Алашской интеллигенции в области образования

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Аннотация. В статье рассматриваются и анализируются основы государственности автономии Алаш, представленные в проектной программе национальной политической партии «Алаш». В программе политически значимые вопросы, связанные с интересами народа, базировались на идее создания казахской государственности. Предложенный Алашской интеллигенцией путь к созданию государства являлся путем к цивилизационному развитию.

Концептуальная основа национальных проектов алашской интеллигенции в сфере образования определена в разделе IX «Наука и образование» программы партии «Алаш». Даже после установления советской власти деятели Алаша продолжили реализацию национальных проектов по развитию сферы образования и науки страны. В 1920-е годы алашская интеллигенция уделяла большое внимание реформированию школьного образования. Для повышения качества образования были организованы новые образцовые школы, а учебные пособия, необходимые для национальных школ, были разработаны под авторством алашской интеллигенции.

В 1920-е годы вопрос о новом алфавите национальная интеллигенция рассматривала в контексте сферы образования. Поскольку казахские дети должны были обучаться в национальных школах, необходимо было создавать образование на национальной основе.

Поэтому в первые годы советского периода шла бескомпромиссная борьба между классовой идеологией большевиков и национальной идеологией Алаш.

Ключевые слова: Алаш; автономия; партия; образование, интеллигенция; 1920, школа, проект; алфавит; учебник.

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