

THE IDEA OF ALASH AND INDEPENDENT KAZAKHSTAN

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The history of Kazakhstan is deeply rooted in the cultural and political struggles of its people, from ancient nomadic traditions to the modern concept of an independent state. Among the significant historical movements that contributed to the formation of the Kazakh state in its contemporary form was the Alash movement, which became a symbol of the struggle for national autonomy, independence, and self-determination. This movement played an essential role in the development of Kazakhstan's modern identity and its path to independence. Understanding the role of Alash in the context of independent Kazakhstan is crucial for grasping the philosophical and political underpinnings of the country's independence in the late 20th century [1, p. 102].

The Alash movement emerged during the late 19th and early 20th centuries as a response to the growing Russian imperial influence over Central Asia, including Kazakhstan. The movement's name, "Alash," refers to an ancient legendary figure associated with the Kazakh people, representing their independence and unity. The movement was primarily intellectual, composed of prominent Kazakh writers, intellectuals, and political activists, most notably the leaders of the Alash Orda government.

The founding fathers of the Alash movement, including figures like Ahmet Baitursynov, Alihan Bukeikhanov, and Mirzhakip Dulatov, were greatly influenced by the nationalist and democratic ideologies of the time. They sought to create an independent Kazakh nation-state, free from the control of the Russian Empire. The Alash movement had a strong emphasis on cultural revival, linguistic rights, and education in the Kazakh language, which were all seen as essential to the survival of the Kazakh identity.

The Alash Orda, established in 1917, was the first formal attempt to create an autonomous Kazakh government. It represented the peak of the Alash movement's political activities. In the aftermath of the Russian Revolution, the Alash Orda was recognized by the Russian Provisional Government as the legitimate representative of the Kazakh people. It aimed to govern the vast steppe region of Kazakhstan, promoting national self-rule and reforms. Although the movement faced significant opposition from both Russian and Bolshevik forces, the Alash Orda's leaders managed to establish a semblance of self-government, with a focus on legal reforms, cultural protection, and economic development.

Despite the early achievements of the Alash Orda, the movement ultimately fell to the advancing Soviet forces, which led to the suppression of many of its leaders and ideas. However, the ideals of Alash remained a key part of Kazakhstan's national memory and would later inspire the country's quest for independence.

During the Soviet era, Kazakhstan underwent major social, political, and economic transformations. The Alash movement's leaders were either repressed or executed, and many of its ideas were suppressed under Soviet policies. However, the desire for national autonomy and the preservation of Kazakh culture never fully dissipated. The repression of the Alash intelligentsia contributed to the stifling of Kazakh national identity, but even during the Soviet period, the ideas of the Alash movement remained an important symbol of resistance against external control.

Kazakh writers and intellectuals who survived the Stalinist purges continued to preserve the cultural heritage of the nation through their works, despite the systemic pressures to conform to Soviet ideology. This era saw the rise of a new generation of Kazakh nationalists who began to demand greater rights and recognition for the Kazakh people within the Soviet Union.

By the late 1980s and early 1990s, the Soviet Union was in decline, and the winds of change were sweeping across Central Asia. The idea of national sovereignty, which had been nurtured during the Alash movement, found new life during the era of perestroika and glasnost under Mikhail Gorbachev. Kazakh intellectuals and political leaders drew inspiration from the Alash Orda experience and sought to reassert the country's independence.

In December 1991, Kazakhstan declared its independence from the Soviet Union, and the idea of Alash was finally realized in the form of a sovereign Kazakh state. The country adopted its own constitution, began the process of political and economic reforms, and established its own national identity [2, p. 97].

Today, Kazakhstan's independence is largely viewed as a continuation of the Alash movement's goals. The ideas of national sovereignty, self-determination, and cultural revival are deeply embedded in the country's identity and governance. The leaders of the Alash movement, though largely forgotten in the Soviet era, are now recognized as national heroes in Kazakhstan. Their struggle for an independent and democratic state has become a foundational aspect of the nation's political philosophy.

Kazakhstan's modern development, with its emphasis on economic growth, social reforms, and the protection of national heritage, continues to be influenced by the ideals of Alash. The nation's political leaders often draw parallels between the independence achieved in 1991 and the aspirations of the Alash Orda [3, p. 97].

In the early years of independence, Kazakhstan sought to define its identity and political structure, drawing on the legacy of the Alash movement. The country's leadership, particularly President Nursultan Nazarbayev, looked to

historical sources of national identity to forge a new vision for Kazakhstan. The principles of sovereignty, unity, and cultural preservation central to the Alash movement were incorporated into Kazakhstan's national policies. This process was critical in solidifying the political and cultural foundations of the new state, especially given the diversity of ethnic groups and the legacy of Soviet governance that still loomed large.

Under Nazarbayev's leadership, Kazakhstan began a process of nation-building that emphasized national cohesion while respecting ethnic diversity. The state's approach was rooted in Alash's idea of self-determination for the Kazakh people while ensuring that all groups within the country had a place in the new society. This delicate balancing act was essential to maintaining stability in a country with a population that included significant numbers of Russians, Uzbeks, and other ethnic minorities [1, p. 234].

In the area of cultural policy, Kazakhstan worked to revive and protect its traditional values, languages, and cultural expressions. This was seen as a direct continuation of the Alash movement's efforts to elevate Kazakh language and literature as symbols of the nation's independence. In the early 2000s, there were significant investments in the restoration of historical sites and the development of Kazakh literature and arts, echoing Alash's emphasis on cultural and educational reforms. These measures were aimed at fostering national pride and a sense of belonging among the Kazakh population, as well as reinforcing the country's distinct identity on the world stage [4, p. 58].

The economic policies of independent Kazakhstan also drew from the Alash movement's principles, particularly in the sense of promoting self-reliance and developing the nation's resources for the benefit of its people. In the early years of independence, Kazakhstan inherited a largely underdeveloped economy, heavily reliant on the Soviet system. The country began the difficult transition to a market economy, with a focus on privatization, foreign investment, and infrastructure development. The Alash movement's vision of an independent and prosperous state guided the initial economic reforms, which focused on modernizing Kazakhstan's industries, particularly its vast energy resources.

Over the years, Kazakhstan's economic growth was driven largely by oil, gas, and mining industries, but the leadership was also keen to diversify the economy and invest in education and technology. This approach mirrored the Alash movement's idea of balancing traditional economic activities with the integration of modern technologies and global trade networks. However, challenges remained, particularly in ensuring that economic benefits reached all layers of society, including rural areas and disadvantaged groups [2, p. 145].

The vision of economic self-sufficiency and development expressed by Alash leaders has been a central part of Kazakhstan's strategy. The government has worked to create a more diversified economy, emphasizing sectors such as agriculture, manufacturing, and information technology. These efforts continue today, with the government's long-term strategic goals set within the framework of national sovereignty and independence, values that can be traced directly back to the Alash movement's foundational principles [5, p. 160].

Kazakhstan's foreign policy since independence has also been influenced by the principles of the Alash movement, particularly its vision of a sovereign state free from external domination. From the beginning, Kazakhstan sought to establish strong relationships with neighboring countries and the wider international community. The country became a member of the United Nations and the Commonwealth of Independent States (CIS), while also pursuing closer ties with major global powers such as the United States, China, and Russia.

The Alash movement's emphasis on national sovereignty and self-determination is evident in Kazakhstan's approach to foreign policy, particularly in its efforts to assert its independence from external influences. This has been particularly important in the context of Kazakhstan's strategic position in Central Asia, bordered by both Russia and China, which has historically exerted significant influence over the region. Kazakhstan's leadership has worked to balance these relationships while maintaining an independent course, a key aspect of Alash's vision for a free and self-determined Kazakh state [6, p. 198].

One of the most notable aspects of Kazakhstan's foreign policy is its commitment to nuclear non-proliferation. After gaining independence, Kazakhstan renounced the Soviet-era nuclear weapons stationed on its territory and became a leader in global disarmament efforts. This decision was a major step in asserting Kazakhstan's independent identity on the world stage and was consistent with the Alash vision of a peaceful and autonomous Kazakhstan [1, p. 212].

While Kazakhstan has made significant strides since gaining independence, it still faces several challenges that relate to the legacy of the Alash movement. These challenges include political reforms, corruption, the need for greater democratization, and the issue of ethnic and regional tensions. Despite the successes of the country's economic policies and foreign relations, many Kazakh citizens feel that there is still work to be done in fully realizing the democratic ideals promoted by the Alash movement.

The Alash movement, with its emphasis on democracy, self-rule, and social justice, remains a potent symbol for reform-minded Kazakh intellectuals and political activists. As Kazakhstan continues to modernize and develop its institutions, the ideas of Alash continue to serve as a reference point for those seeking to expand political freedoms, improve governance, and ensure that the country remains true to its foundational values of independence and self-determination [4, p. 120].

The Alash movement's ideology placed significant emphasis on education as a cornerstone of national development. This focus on education was not just about intellectual growth but also about instilling a sense of national identity and pride in future generations. In the early 20th century, leaders of the Alash movement advocated for the

establishment of schools that would teach in the Kazakh language and promote the preservation of national traditions, a crucial step in counteracting the Russian imperialization of the Kazakh people's cultural heritage [3, p. 92].

With the collapse of the Soviet Union, Kazakhstan found itself at a crossroads in terms of its educational policies. The challenge was to integrate modern educational standards with the revival of the national language and cultural values that were integral to the Alash vision. The leadership in the newly independent state prioritized the development of an education system that balanced global knowledge with a strong foundation in national identity. The introduction of the Kazakh language in schools, the expansion of Kazakh literature courses, and the creation of programs that focus on the country's history and culture all reflect Alash's original vision of a culturally self-aware and self-reliant nation [4, p. 205].

These reforms have not only helped in strengthening the national identity but also created a generation of young people who are proud of their heritage. The increased focus on education, research, and the arts is seen as a direct continuation of the Alash movement's commitment to intellectual and cultural development. The promotion of Kazakh language in universities and schools across the country symbolizes a return to the roots that the Alash thinkers emphasized as critical to the survival and flourishing of the Kazakh nation [5, p. 67].

The Alash movement was instrumental in shaping the political and cultural identity of Kazakhstan. Although its early efforts at establishing an independent Kazakh state were thwarted, the movement's ideology provided the intellectual and political foundations for Kazakhstan's eventual independence in 1991. The vision of a sovereign, self-determined nation, grounded in the preservation of Kazakh culture and identity, continues to resonate in modern Kazakhstan's political, economic, and social development.

As Kazakhstan navigates the challenges of the 21st century, the legacy of Alash remains an enduring source of inspiration. The country's commitment to national sovereignty, cultural revival, and the pursuit of a prosperous and democratic society is a testament to the enduring relevance of the Alash movement in shaping the course of Kazakhstan's history. The leaders of the Alash movement, though long gone, live on as symbols of the courage and vision required to achieve the independence and self-determination that Kazakhstan enjoys today.

The idea of Alash was not simply a political movement; it was a comprehensive ideology that sought to protect and promote the Kazakh nation's identity, culture, and autonomy. Although the movement's early attempts at statehood were crushed, its ideals laid the foundation for Kazakhstan's eventual independence. The legacy of Alash remains a key part of Kazakhstan's national consciousness and continues to shape the country's future.

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ИСТОРИЧЕСКИЕ ЭТАПЫ ДВИЖЕНИЯ ГУСИТОВ В ЧЕХИИ

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Гуситское движение в Чехии XV века стало одним из важнейших явлений в истории Центральной Европы. Сформировавшись вокруг идей чешского реформатора Яна Гуса, движение охватило религиозные, политические и социальные аспекты и стало мощным восстанием против господствующей католической церкви. Гуситские войны (1419-1434) [1, с.1-2] стали первым организованным сопротивлением между церковью и светской властью, задолго до Реформации, и оставили глубокий след в европейской истории. Ян Гус (ок. 1370-1415гг.) [2, с.3-5] был католическим священником, теологом и ректором Пражского университета. Гус, проповедовавший в соборе Святого Михаила в Праге, а затем в Вифлеемской часовне, критиковал злоупотребления католической церкви и призывал к ее очищению. Главные идеи Гуса заключались в осуждении расточительности духовенства, отказе от продажи индульгенций и требовании вернуться к изначальной скромности христианства. Гус стремился реформировать церковь изнутри, опираясь на раннее христианское учение и идеи английского реформатора Джона Уиклифа. Чешское общество с энтузиазмом восприняло идеи Гуса.

Богемия находилась под сильным влиянием немецкого духовенства и большая часть церковных земель и доходов контролировалась немцами, что вызывало недовольство чехов. Гус стал выразителем