

N. Beisenbekova, Zh. Nupinova

*Ye.A. Buketov Karaganda State University. Kazakhstan  
(E-mail: nurapai@mail.ru)*

## **The problem of youth in the works of Alash intellectuals**

In this article, the author on the basis of the proposal of the First President of the Republic of Kazakhstan Nursultan Nazarbayev to declare 2019 the «Year of youth», stressing the importance of holding a special forum «Youth is our future» on January 23, 2019, says that youth today is our reliable support in tomorrow, which will implement good deeds in the development of the national state. At the same time, today's youth must become competitive. In the beginning, according to the author, today's Kazakh society contributes to the development of youth. The main provisions and conclusions of the article may be of interest to a wide range of specialists-historians, international relations, linguists. From the point of view of the national position on youth, special attention in the historical works of the Kazakh intelligentsia is paid to the problems of youth. In addition, during the implementation of the program «Rukhani Zhandyru» great practical importance is the use in the work of young teachers, educators, employees working in youth centers. The works of the Kazakh intelligentsia are useful for writing scientific papers of students, undergraduates.

*Keywords:* Alash intellectuals, the youth, education, independence, the nation, young people, works.

The first President of the Republic of Kazakhstan Nursultan Nazarbayev said: «Youth is our future. Our task is to teach them to live in a new world. If our youth strive for science and knowledge, think about the future of the country, our future will be prosperous and independence will be strong», and declared 2019 as «the year of Youth» to raise the status of Kazakhstan youth. In this regard, a forum dedicated to the opening of the Year of youth was held on January 23, 2019. This forum is an important step on the part of the state aimed at supporting the younger generation. Nursultan Nazarbayev noted: «Today's young generation, which is growing in the spirit of independence, is our confidence and a reliable support in the future. We have achieved the independence that our ancestors dreamed of, created a world-recognized state in the great steppe. On the banks of the Yesil river, we built our capital, Astana, and achieved unprecedented success in history. All measures are taken for young people — the future of a sovereign country. Today, all our life areas — education, work, family, even the way we talk to each other are changing significantly. And all of it affects the development trajectory of each person and the whole world. Young people are the main factor of the country's competitiveness in the modern world. The future of Kazakhstan depends on you — your knowledge, energy and patriotism. Everything we do now is done for your happy life, so that you can fully realize your potential and opportunities» [1].

The historical justification of this position is found in the works of the Kazakh intellectuals who lived in the early twentieth century. In their historical articles, the national intellectuals demonstrated the specific directions of the country's activities through the training of the younger generation.

One of these works Alikhan Bokeikhanov's «Help for student» («Okushyga zhardem») article is about his opinion on the letter published in the «Kazakh» newspaper by student Mukash Boshtaiuly. In this letter the student writes «to assist youth in study is spiritual matter». Alikhan Bokeikhan expressed his mind in this way. To help students who study is a process that exists in history. Young people who studied in Europe led to the progress of the Greeks, Serbs, Bulgarians. Today it became known from the letter published in the newspaper «Kazak» that Kazakh children need help. In this regard, Alikhan Bokeikhan considers it the duty of the people to help young people who study, and thinks about how this can be implemented, and in this article he mentions that other countries that are ahead of the Kazakh spiritual culture have the basic experience. We will also take an example from this path. To do this, it is necessary to create an assistance Center for student youth. According to Alikhan Bokeikhan, these centers should be established in large cities, for this it is necessary to collect students, educated people who activate the work of such center.

Kazakhs have boys who can work in the assistance center. There is a necessity to save up funding for students' education. That is, it is essential to open the assistance Center under the law. Rich people studied in Russian and muslim who are going to help consider that it's better to open the assistance centers in Karatkel (Akmola region), Semey, Troitsk, Orynbor cities.

On October 17, 1905, the proclamation of the tsarist government permitted the opening of the assistance center. The content of this proclamation was explained in the newspaper «Kazakh» for several times. In this

regard, assistance community for Russian children was opened in Semey. This showed that Kazakhs have the opportunity to open communities that help the youth who study [2].

One of the Alash intellectuals Magzhan Zhumabayev in his poem «I believe in Youth» («Men zhastarga senemin») expresses great confidence that young people are courageous, energetic, dreamy, strong faith in the future, a strong heart, high self-confidence. The main meaning of the work is that the main goal of the young, younger generation is the achievement of the peaks, that their hearts are clean, and they are heroes ready to defend the country, who love native land, strong as Tulpar (strong horse), who have the highest faith and respect for the Holy Koran, he praised the role of youth in the fate of the country in the work «I believe in Youth» («Men zhastarga senemin») which symbolizes the name of «Alash» [2].

One of the representatives of Alash intellectuals Mustafa Shokai in his article «National intellectual» («Ulttyk ziyaly») says that it is not appropriate to include all educated and well-bred people to the list of national intellectuals. Only those people who work for betterment, for political, economical and social development of their nation can be considered as national intellectuals. Educated youth should work hard to increase nation's political and social conscience. In this article Mustafa Shokai showed that there was no unity of nations without intellectuals. Moreover, author insures intellectuals who have western upbringing against being stranger for their own nation. He fears that western upbringing deprives our young people of Eastern knowledge. Saying that young people who have western upbringing cannot match gained knowledge with their own nation's life he shares his opinion on Shokan Ualikhanov's tragedy. One Russian writer who wrote in memory of Shokan: «after he rose to the height, suddenly worried and stuck about the fate of his people, was afraid to turn into a stranger among his people, showed that he was under the influence of feelings of self-defense» [3].

In our opinion, Shokan was looking for an opportunity to make his people happy with the spirit of the Russian people. Mustafa Shokai says that in this regard, we should not forget the life lessons of Shokan, who received Western education. And, the future owner of our country, many of our young people can not be at the beginning of the national course, seeing the evil of the Moscow dictatorship. However, the majority of Turkestan's youth consider it a high national spirit.

In his address to the youth of Turkestan studying in Germany, Mustafa Shokai says that no external forces can influence the Turkic world while there is a unity.

According to Mustafa Shokai, in order for Kazakh youth to rise to the level of intelligence, it is necessary to study and learn. In order to preserve the unity of the people, it was necessary to have a lot of intellectuals. But the intellectuals must be supported by the General population. In order to raise the people to the level of the nation, it is necessary to work for the national intellectuals to become a common national idea among the masses of the population. It is necessary to show interests of the people in business and activity of the Kazakh youth trained on this way.

In Mustafa Shokai's work it's written about young people brought up in Western schools, that the consciousness of the national intellectuals should not be poisoned by European culture. Mustafa Shokai shows that in the early twentieth century, the number of national intellectuals increases. This youth is the main force for the further development of culture, traditions and national education of the future Kazakh people, and also emphasizes the relevance of education of young people with a high national spirit. Therefore, today it is important to control from the point of view of the state, in which country Kazakh youth study. The Kazakh people have high hopes for young people studying abroad, and in accordance with this, the Kazakh youth must learn and improve their knowledge to become a national intellectuals.

In the early twentieth century, where Mustafa Shokai lived, many Kazakhs were educated in Turkey and Germany. This process indicates that the Soviet government did not like it. «In 1922, the Russian youth, learning that the Turkestan youth came to study in Berlin, wrote articles in Newspapers, demanded the government not to send Turkestan youth to study in Europe, and return them to study. In this regard, the Communists Zia Sagit and Nazir Safar recorded a play «History can talk», where the purpose of sending young people in Turkey and Germany is to protect the national interests of Turkestan.» In fact, at the beginning of the twentieth century, many young people of developed countries studied abroad. For example, most of the Kazakh intellectuals studied in Moscow, St. Petersburg. According to the head of the Indian national movement Mahatma Gandhi, Mustafa Shokai, when the Republic of Turkey was formed in 1918, many Azerbaijani brothers studied in Russia.

At the time when in Russia there were also those who stood at the origins of the Polish power, having interrupted cordon of three States and achieved independence, was the student of the Kharkov University.

Russian people once feared that young people who entered Russian educational institutions, got into a Russian school, was Russian-speaking. In the first era of the revolution it looked like some young people who studied in Moscow and St. Petersburg were Russian-speaking. However, the tragic events that have happened to us have opened the eyes of many compatriots who have returned to the right path.

«In order not to get lost, you need to know how to rebuild the right path» [4; 202].

«Being away, thinking about the tragedy of the country, you should unite, the youth of Turkestan, who lived in different countries of Europe and live in today's Turkey. If you unite, your efforts will serve the happiness of our country. Don't forget that. Our motherland, our region is Turkestan. To die for Turkestan, to give a soul for Turkestan — our common goal. Don't forget that...Turkic people are batyrs (brave people). Turkic people are strong as lions. «We shouldn't forget that if we are in unity, no enemy will win us, we will achieve our goal! Without it, we have no day, we will be destroyed. Turkic son, do not forget, try to transfer the power of a foreign country in your heads!», the meaning of this historical word is still great today.

In «Russian schoolchildren» («Oryssha okushylar») article Akhmet Baitursynov says about applicants who came to take an exam at a Kyrgyz teacher's school in Orenburg that «80 children came to study, half of them — Kazakh, half — Russian. The scholarship from the state was given for only 6 out of 80 children, others studied at their own expense. If students pay 150 soms, they could eat, dress up and live at school. 150 soms were no money for rich people. After all, wealthy people can give a place to poor children to study at school for free. But in Torgay and Oral regions, there were no rich people. Children of wealthy people fought with poor children to get these places. Against these wealthy people famous Mamanovs created opportunities for gifted Kazakh youth. They opened Mamaniya school in Zhetisu. That means matter of a nation is a big deal, big deal needs many workers... if there are few workers, the product will be less, if they are many, the product will be more respectively. If we can find a place for applicants who search for education, what about others? Aren't they nation's children? If nation doesn't help children, then where can we find children who will help the nation? We should feel sorry for children we brought up, taught that wasn't paid back. But there are no people who do their parental tasks, and no child who feels the ties of patriotism. If we bring up man, he will be a man. If we bring up a servant, he will be a servant. And if in these days we have patriotic youth among educated people in Russian and muslim, they are so because of their humanity. To know his duty is knowledge, to fulfill a duty is humanity. Therefore we have come to the conclusion that first we should care about our children, our youth. There should be more available scholarships which is not so difficult and expensive in fact. To educate a child can be difficult for parents but not for a nation [2; 103].

Mirzhakyp Dulatov in his works about Kazakh youth puts hope on young people and calls to take part in the fate of the country.

*...Yetemin umit zhastardan,  
Zhnanana gul shashkan bakshadai,  
Muradyn onai kim tabar,  
Zhar salyp zhurtka kaksamai?  
Halykka, zhastar, basshy bol!  
Karangyda zhetektep.  
Teren sudan oter me,  
Myn koidy serke bastamai?*

Another highly artistic work of the Alash intellectual «Young Kazakhs, where are you?» («Zhas kazaktar, kaidasyn?») [4]:

*Zhatpalyk, zhastar, zhatpalyk,  
Zhaskanba, zholyn ashylsyn.  
Bakshasynda halyktyn,  
Bulbul bo tilin sairasyn.  
Sadaka basyn zhan pida,  
En zhamany aidalsyn.  
Ar kamalga — bir zaual,  
Bolyp bir zaman ainalsyn.  
Keshegi dushman kaharly,  
Erten kop bop zhai kalsyn.  
Uranyndy shygarmai,  
Zhas kazaktar, kaidasyn?*

That is, in this youth year we need a deep explanation of the cognitive and educational meaning of this poem which motivates people to be hardworking, educated and brave.

### References

- 1 Әбдібек С. Жастар — еліміздің қазіргі әлемдегі бәсекеге қабілеттілігінің негізгі факторы / С. Әбдібек, А. Шотбайқызы // Егемен Қазақстан. — 2019. — 24 қаңтар (№ 15). — 1–4 б.
- 2 Смағұлова А. Алаш және тарих: ғылыми жинақ / А. Смағұлова, М. Өндірқан, Ж. Иманғаликова. — 2 т. — Семей: Шәкәрім атындағы мемлекеттік университеті, 2017. — 360 б.
- 3 Шоқай М. Таңдамалы шығармалар / М. Шоқай. — Бірінші том. — Алматы: Қайнар, 1998. — 260 б.
- 4 Дулатов М. Шығармалары / М. Дулатов. — Алматы: Жазушы, 1991. — 320 б.

Н. Бейсенбекова, Ж. Нупинова

### Алаш зиялыларының еңбектеріндегі жастар мәселесі

Мақалада Қазақстан Республикасының Тұңғыш Президенті Н.Ә.Назарбаевтың 2019 жылды «Жастар жылы» деп жариялау туралы ұсынысы негізінде 2019 жылдың 23 қаңтарында «Жастар — біздің болашағымыз» атты арнайы өткізілген форумның маңыздылығына назар аударып, бүгінгі жастар — біздің болашағымыздың сенімді тірегі болып табылады, ұлттық мемлекетті дамытуда игі істерді жүзеге асыратын болады деп айтылған. Бүгінгі жастар бәсекеге қабілетті болуы керек. Автордың пікірінше, қазіргі қазақ қоғамы жастардың дамуына өз үлесін қосуда. Мақаланың негізгі ережелері мен тұжырымдары көптеген мамандарды-тарихшыларды, саясаткерлерді, тілшілерді қызықтыруы мүмкін. Жастарға қатысты ұлттық ұстаным тұрғысынан алғанда, қазақ зиялыларының тарихи еңбектерінде жастар мәселесіне ерекше көңіл бөлінеді. Сонымен қатар, «Рухани Жаңғыру» бағдарламасын жүзеге асыру барысында жастардың рухани жаңғыру орталықтарында жұмыс істейтін қызметкерлер, жас ұстаз-тәрбиешілердің жұмыстарында қолданудың үлкен тәжірибелік маңызға ие. Студенттердің, магистранттардың ғылыми еңбектерін жазуға арналған нұсқаулық ретінде қазақ зиялыларының еңбектерінің практикалық маңызы зор. Авторлар жастар және оларды тәрбиелеу мәселесін, атап айтқанда, «Алаш» партиясының зиялы қауымының еңбектері арқылы зерттеді.

*Кілт сөздер:* Алаш зиялылары, жастар, білім, тәрбие, тәуелсіздік, еңбектер, жас ұрпақ.

Н. Бейсенбекова, Ж. Нупинова

### Проблема молодежи в трудах интеллигенции Алаш

В статье, на основании предложения Первого Президента Республики Казахстан Н.А. Назарбаева объявить 2019 г. «Годом молодежи», подчеркивая важность проведения 23 января 2019 г. специального форума «Молодежь — наше будущее», говорится о том, что молодежь сегодня — наша надежная опора в завтрашнем дне, которая будет реализовывать добрые дела в развитии национального государства. Вместе с тем сегодняшняя молодежь должна стать конкурентоспособной. В начале, по мнению авторов, сегодняшнее казахское общество способствует развитию молодежи. Основные положения и выводы статьи могут представлять интерес для широкого круга специалистов — историков, международных лингвистов. С точки зрения национальной позиции о молодежи особое внимание в исторических трудах казахской интеллигенции уделяется проблемам молодежи. Кроме того, в ходе реализации программы «Рухани жаңғыру» большое практическое значение имеет применение в работе молодых педагогов-воспитателей, сотрудников, работающих в молодежных центрах духовного возрождения. Труды казахской интеллигенции имеют практическую значимость как методические указания при написании научных работ студентов, магистрантов. Авторами рассмотрен вопрос о проблемах молодежи и ее образованности, в частности, через труды интеллигентов партии «Алаш».

*Ключевые слова:* интеллигенция Алаш, молодежь, образование, воспитание, независимость, труды, молодое поколение.

### References

- 1 Abdibek, S., & Shotbaykyzy, A. (2019). Zhastar — elimizdin kazirhi alemdehi baseke kabiletihinin nehizhi faktory [Youth is the main factor of competitiveness in our country]. *Ehemen Kazakhstan – Independent Kazakhstan*, 24 January, No. 15, 1–4 [in Kazakh].

- 2 Smagulova, A., Ondirkan, M., & Imangalikova, Zh. (2017). *Alash zhane tarih: hylimi zhinak [Alash and history: scientific collection]. Vol. 2.* Semey: Shakarim atyndahy memlekettik universiteti [in Kazakh].
- 3 Shokay, M. (1998). *Tandamaly shyharmalar [Selected works]. Vol. 1.* Almaty: Kainar [in Kazakh].
- 4 Dulatov, M. (1991). *Shyharmalary [Works].* Almaty: Zhazushy [in Kazakh].

Репозиторий Қарғу