

Connection with a resettlement policy of tsarist with spiritual expansion in Kazakhstan

Many problems that concern Kazakhs people outlined in the works of leaders of the Kazakh intellectuals. Questions about land relations, destiny of the native language, a status of literacy, Christianization, morality, protest against colonial policy to them, state system, legal proceedings and others are related to them. Some of problems are tightly bound among themselves and interconnected. For example, it is impossible to tear off process of settling of the Kazakh lands by the Russian immigrants from spiritual expansion.

In A.Bokeykhan's works many times were mentioned about oppressions in spiritual life of Kazakhs. Using statistical data he specified growth of number of immigrants, impossibility to stop spontaneous movement "to Ishim", as "neighborhoods long since were famous for the grounds best in all Akmolinsk area: fine arable land, water meadows, plenty of wood, rich fish and fowl (former beds of the rivers) and lakes" [1, p. 56].

The task of the Russian tsarist consisted not only in allocating with sections of the Russian landless peasants. In the open letter to the members of the State Duma in 1912 A. Bokeykhan wrote "Resettlement Control is anxious not with one distribution of the state earth in the Kyrgyz steppe to persons of "all estates", and also preparation of the Kyrgyz people for perception of orthodox and Christian dogma" [1, p. 409].

As an example A. Bokeykhan provides documents by which the operator of land management was guided. The main contents them is consolidated to creation of the mixed Kazakh-Russian settlements. Execution of the specified actions mandatory as "according to the sacred synod, the Kyrgyz population of Steppe areas and the Turkestan edge can be moved to perception of orthodox and Christian dogma" [1, page 409]. Such actions of the Synod cause A. Bokeykhan's discontent and the Kazakh society that after the Decree of the tsar of April 17, 1905 about freedom of religion" the sacred synod finds possible the interference to a faith the others in the form of pressure upon economic life of the 5-million Kyrgyz people" [1, p. 409] even more. This fact is an index of that the church permanently used any opportunity for distribution of Orthodoxy. In turn representatives of the Kazakh intellectuals did not disregard such actions and appeared against them.

Famous politician, who as well as many representatives of the Kazakh intellectuals who received a label "the bourgeois nationalist" M. Shokay was against the colonial policy of tsarist regime. Comparing methods of a colonial policy of the European countries and Russia, M. Shokay marked: "If capture of the territory by the countries of Europe was followed by arrival of trade and the industry, in the Russian case it was followed by inflow of the infinite mass of serfs – peasants.

Sometimes these serfs came before military ... Colonization of Turkestan by Russia was carried out without any plan, without knowledge, what number of the earth was the free for colonization" [2, p. 55].

For us colonization, whether it is planned or chaotic as in a case with Russia, it did not bring anything good to the Kazakh people. Colonization anyway is carried out in political interests of the state. The purposes can be various: use of minerals and cheap labor, sale of low-quality goods, deleting of faulty elements of society from the country, occupation of lands, etc. Colonization consequences most often were one: oppression of locals. In case of imperial Russia with the Kazakh people, the author of the book about Zh. Akpayev Mukhtar Kul - Muhammad considered that the policy of autocracy generally was directed on destruction of "one of the ancient people of Central Asia" [3, p. 233], implying it Kazakhs.

Appearance of one of informative petitions – the Karkaralinsky petition of June 25, 1905 was result of combining of representatives of the national intellectuals. It was not single in the history of opposition of the Russian tsarist regime and the Kazakh society. Petitions were formed to it and after. Requirements were also various. Distinctive feature of the Karkaralinsky petition is detailed show of the reality, nominated demands and number of the signatures delivered under it – 12767 [4, 1. 58].

In total in Steppes under different petitions at least 25 thousand Kazakhs were signed. It is clear that consequences for the people participating in preparation of the text of petitions and who subscribed were normal. Retaliatory organs under the decree of the authorities shall reveal unreliable and punish them. As M. Tynyshpayev wrote: "Now remains nothing to the general Sukhotin how to banish all Kyrgyz population to Siberia, and most to reign in the deserted steppe" [5, p. 27].

Kazakhs, together with other people that occupied Russia shared all burdens of an imperial policy which tried to etch all national. Using such methods it was possible to grow up the generation which detached from history of its nation.

Thus, the national consciousness, the most pronounced in activities of leaders of the Kazakh intellectuals, led to fight for independence. Not only oppression of people led to overthrow of autocracy. We should not forget about the contribution which was made by representatives of the national intellectuals in fight against tsarist regime and its colonial policy.

The interesting conclusion is drawn by historians of the Ural department of the Russian Academy of Sciences, in case of disclosure of the reasons of collapse of the USSR. They considered that one of them consists in "growth of national consciousness and aspiration to independence at indigenous people" [6, page 14].

They come to conclusion that the personnel and national policy of CPSU brought to "... appearance of national elite. They began to dominate over "not radical" nationalities and aimed to leave from under monitoring of allied center. Many national leaders dreamed to be at the top of the independent states" [6, page 14]. History repeats itself. The national intellectuals as highly educated part of the nation always looked for ways to independence of the native land, and at the same time to preserve the nation.

Literature:

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5. M. Tynyshpayev, History of Kazakh people, Alma-Ata: University of Kazakh, 1993.
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(On the basis of work of representatives Kazakh intellectuals of the beginning of the 20th century)

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