

The Position of Kazakh Intellectual R. Marsekov and the Common Harmony with the "Meiji Restoration" Reform

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Abstract

The article will discuss a prominent figure in the Alash Movement, one of its founders, a lawyer and publicist who promoted the interests of the Kazakh people. Raiymzhan Marsekov's history and contributions to the Alash Movement will be explored. The article will examine the backwardness of traditional economies and patriarchal relationships, as well as the social and economic challenges that gave rise to national consciousness and patriotism among the educated Kazakh elite at the beginning of the 20th century.

It is noted that R. Marsekov was a broad-thinking individual who approached important issues with a balanced perspective, an influential figure who was widely acknowledged as a member of the Alash Party and a skilled lawyer who discharged his duties with integrity.

The October Revolution alarmed the Kazakhs due to its violent, piratical, and dictatorial nature. The Bolshevik movement was feared by the Kazakh people. Alash leaders, led by Alikhan Bukeikhanov, aimed to bring the Kazakh nation to the level of Western European society. To achieve this goal, Alash leaders studied the Japanese "Meiji Restoration" as a model. This revolution, which took place before 1868 in Japan, was one of the closest cultural and socio-economically to the Kazakh way of life. Although Japan was a relatively backward agrarian society at the time, it was still an independent country that was able to successfully implement planned radical reforms. External forces, such as the West, did not influence or interfere with these reforms.

At the same time, the article analyses the appeal of R. Marsekov, "Petition of the Representative of the Kazakh-Kyrgyz People" to the government of Japan in January 1918, presented by Japanese historians, Tomohiko Uyama and Ryosuke Ono. It is known that other documents related to this appeal have been found in the archives of the Japanese Ministry of Foreign Affairs, so the appeal is based on the fact that Alash asked Japan to recognise Alashorda and provide assistance. It is noted that the Kazaks intend to create an independent state with neighboring Muslim nations in the future, and that Alashorda plans to participate in the Paris Peace Conference.

Keywords

Alash citizen, appeal, archive fund, colonial system, "Meiji restoration".

INTRODUCTION (R. MARSEKOV)

Today, a comprehensive study of the life and work of the well-known lawyer and honorary member of Alash, R. Marsekov, is essential for the history of Kazakhstan. We all know that during the Soviet era, the history of the Kazakh intelligentsia was not openly studied, as it was impossible to mention our noble citizens who fought against national oppression and the colonial system for the independence and freedom of our people. These individuals were caught up in the events of 1937.

R. Marsekov had been actively involved in public activities since childhood and began his journey as a figure and fighter for justice at that time. Raiymzhan, who was part of the circle of free-thinking young people of his age and influenced by the changes taking place in society and the uprisings against the Tsarist government, participated in the student movement against the colonial policy in February and March of 1899. Naturally, this act did not go unnoticed by the authorities, and he was expelled and punished accordingly and expelled from the capital. Upon returning to the country, the military governor of Semipalatinsk placed him under strict control of

the special police, feeling that the police were watching his every move, he immediately returned to St. Petersburg and, with great difficulty, managed to continue his studies there. After carefully observing the required discipline, he graduated in 1902. After graduating, R. Marsekov was appointed to a position at the Semipalatinsk District Court, where he used his knowledge and experience to serve the people through the media. In particular, articles were published on how to emulate the civilization of Japan, while other studies provided numerous examples from various fields.[1]

THE LAND ISSUE

One of the most significant issues for the Kazakh people is the land question. This is because the tsarist government, in the 1860s, completely turned Kazakh lands into state property. By plundering Kazakh land, the government thought that they could pursue a policy of settlement and Russification. One of the important issues that R. Marsekov extensively discussed was the land issue. Being a straightforward person, R. Marsekov opposed the government's laws concerning Kazakh land and Stolypin's

reforms, which resulted in the Kazakh lands being taken over by outsiders. The vast Kazakh lands with their abundant water and haymaking areas were transferred to outsiders, and the influx of outsiders was increasing. In this regard, R. Marsekov published articles in the magazines "Aikap" and "Kazakh" and newspapers "Saryarka," "Alash," and "Dala Ualayaty," actively participating in discussions with the Kazakh intellectuals about the issue of the land. He was saddened by the fact that his ancestral lands were being taken away from him. In his articles titled "How Can Kazakhs Regain Their Lands?", "The Land Issue", and "The situation of a nation that loses its lands", he openly criticized the colonial policies of the Tsarist government and suggested solving the problem by uniting the whole nation.

His articles also discuss the missionary work carried out in Kazakhstan. R. Markov believes it is advisable to restore the education system in Kazakh schools and address issues related to teaching Kazakh children. He also talks about the need to increase the number of schools and madrassas with teaching in Kazakh. At the same time, he emphasizes the importance of combining education and science. He argues that the era of science has arrived, and that unscientific people are those without supervision. He says that the time for aspiration has arrived. "Now is the time to remember honor, nobility, unity, and solidarity. My fellow Kazakhs, wake up and stop being lazy. They say a day without knowledge is like a dark night," he says.

R. Marsekov closely followed the issues being discussed in the Duma, even though he did not take part in the State Duma itself. The Duma had repeatedly stated the need for one representative from the Kazakh people. Since June 15, 1917, Alash figures such as Khalel Gabbasovich and Imam Alimbekovich have alternately led the editorial activities of Saryarka, publishing resolutions and documents of the Alash Movement and the government of Alash Orda on its pages. Raiymzhan's broad-mindedness, ability to weigh important issues, and true activism can be seen through his actions as a member of the Alash Party.

In 1917, R. Marsekov served as the chairman of the Semipalatinsk Kazakh Regional Committee, and from January 17, 1918, to June 23, 1919, he worked for the Semipalatinsk Regional Land Administration, overseeing the resolution of numerous important cases throughout the region. During his tenure at the Land Administration, Marsekov also managed the administration of secretarial and prison affairs.

R. Marsekov's life was not an easy one. Like many of his contemporaries, he went through a difficult period of public controversy. The mass persecution of 1937 tarnished the honor of our country and took many of our prominent figures. R. Marsekov, accused of "nationalism", "regressivity", and "bourgeoisness", was also forced to flee to China. However, the long shadow of the villain still lured him to a trap.

The highest places in history were occupied by A. Bokeikhanov, A. Baitursynuly, B. Syrtkanov, J. Akbayev, and B. Karataev, among other respected citizens of our

country, who were the leaders of the nation and fought for the path of liberation against the policies of the Tsarist government, such as "colonization," "settlement," "russification," and "baptism." [2].

R. Marsekov's involvement in the government's affairs began in 1908, when he started his law practice in Omsk. During this time, the tsarist government was massively persecuting, imprisoning, and deporting Kazakh citizens and intellectuals, including Zh. Akaev, Akhmet Baitursynov, and Alikhan Bukeikhanov, who opposed government policies. R. Markov witnessed these events firsthand as he worked legally. He saw with his own eyes the unjust and illegal actions of the tsarist government towards the Kazakh people. In his article "Just Don't Lie Down", he described how the evil kings and judges on the side of the government increased spending on the population, continued to confiscate their cattle, and kept the Kazakhs as livestock, denying them their right to the appropriate rights. He also mentioned how missionaries were sent to the country in order to convert the Kazakh people to their religion, depriving them of their beloved religion. [3].

In particular, the continuous insults of Russian officials working in administrative institutions on Kazakh lands, especially towards the Kazakh poor, deeply hurt him, and therefore, he is making every effort to alleviate the heavy burden on the shoulders of the Kazakh people. As a lawyer, he criticizes the violence committed by tsarist officials in Kazakh lands. Criticizing the idea that a Kazakh law that is worthy of Kazakhs could most likely be created by someone who is familiar with the traditions and customs of the people, he argues that the creation of "Kazakh laws worthy of Kazakhs should only be prepared, discussed, and finally adopted after approval by Kazakh elders" [4]. Also, the legal education of R. Marsekov is a separate topic for discussion. He used the same legal knowledge to serve ordinary citizens through newspapers. From this perspective, he can be considered the first lawyer-journalist of Kazakh descent. Finds contradictions in the "field rule" itself. For example, the sandy lands in the Turgay region could be freely used by the Kazakhs, while there is no mention of other septic tanks in the same context. With these simple examples, he exposes the colonial policy of Tsarist Russia and its contradictions.

Thus, Raiymzhan raises one of the most pressing issues in Kazakh society in his work. He covers a wide range of topics, from education and reading to politics and agriculture, including issues such as land, colonialism, culture, literature, press, power and elections. By addressing these topics, Raiymzhan strives to use his legal knowledge effectively and systematize the solution of problems from a legal perspective. This is a key feature of his approach to journalism. Another feature is that during journalistic discussions, Raiymzhan shows that he adheres to truth and justice when presenting his views. His works, which are characterized by extensive knowledge and deep understanding of the Russian and Kazakh languages, are notable for their complexity, breadth, and variety of topics covered, reflecting the essence of the

historical period. [5]

In 1917, during a difficult time for the Kazakhs, Raiymzhan Marsekov joined the Alash Party and proved with his determination that he was a fighter for the country's freedom. This is mentioned in reports and articles written by A. Bukeikhanov and M. Dulatov for the Kazakh newspaper. The editorial "Deputies from the Alash Party to the Constituent Assembly", published in the Kazakh newspaper in 1917, provides a brief description of each deputy's personality. Next, R. Marsekov is described as a sworn attorney. Currently, the Kazakh Committee in the Semipalatinsk region employs Raiymzhan Marsekov as a lawyer, who has long been involved in social work with Kazakh lawyers.

R. Marsekov was passionate about the Alash movement and became one of its leaders. He served the government of Alash selflessly, that is, the Kazakh people. During the political struggle, he achieved perfection himself. His main goal was to mourn and defend the interests of his people. The Alash intelligentsia has a special place in the spiritual life of the Kazakh people. They did not neglect the development of national art and culture, no matter what sphere of society they were in. One of them was R. Marsekov. He participated in the organization of the Semipalatinsk newspaper "Saryarka" and was a responsible editor for some time. At that time, he became one of the most active and influential figures of Alash. The article "On the History of Kazakh Literature", published in the "Kazakh" newspaper in 1915, remains one of the main sources of scientific thought on the recognition and periodization of the history of Kazakh literature. The works of Raiymzhan, who has extensive and comprehensive knowledge of the Russian and Kazakh languages, are distinguished by their complexity, breadth, and scale of issues raised. They reflect the spirit of the historical period they were written in., made significant efforts to promote, first and foremost, the spheres of consciousness-raising and enlightenment among their people. To this end, they promoted role models from developed countries through the media. In particular, articles were published on how to emulate the civilization of Japan, while other studies provided numerous examples from various fields.

THE FAMOUS "MEIJI RESTORATION" REFORM OF JAPAN

The leader of the nation, Alikhan Bukeikhanov, modeled the experience of Japan, which had become the most developed country in the world in 21 years. He planned to raise the Alash state within 20-25 years to achieve this goal. To do so, he focused on the Japanese experience of the "Meiji Restoration", which was culturally and socio-economically similar to Kazakh society. However, the original application of this approach was not possible, as Japan was an independent country at the time, while Kazakhstan was still under Russian rule. The adoption of this program in Kazakhstan lasted from 1904 to 1928.

In particular, in the spring of 1918, Alash Orda and the Bashkir Autonomous Government began to explore ways to establish relations with Japan. As a result, Marsekov visited Vladivostok and sent an appeal to the Japanese government through the consulate general.

In November 1918, a critical time period for Alashorda, the provisional government decided to dissolve regional governments and committed a coup in order to establish a centralized government led by Admiral A.V. Kolchak. This decision posed a threat to the future of Alashorda, according to Uyama Tomohiko. Although the Japanese army and government began collecting information about the Kazakhs, they had no plans to establish close ties with them. This was because the Kazakh Steppes were located in territory beyond Japan's interests. Additionally, during Raiymzhan Marsekov's visit to Vladivostok, Japan had already decided to support Kolchak, so Marsekov's attempt to bypass the Kolchak government and attract Alashorda through weapons was rejected. Here you can read the words of the Japanese scholar himself: "In this presentation, I will give you an overview of Raiymzhan Marsekov's appeal to the Japanese government requesting recognition of Alashorda in 1919. As you know, information about Alashorda's foreign policy is still somewhat vague. This document will allow us to more fully disclose information about Alashorda's foreign policy and better understand the Japanese side's attitude towards it. These documents can be found in the archives of Japanese foreign policy history."

Unfortunately, only the Japanese translation of this document has been preserved, and there is no original in Russian. This letter, written by Marsekov, describes the history of the Kazakh people and their customs, as well as their pursuit of the policy of establishing Alashorda and allied relations with Turkestan and Bashkortostan. Marsekov expresses the opinion that Kazakhstan could have ousted the Bolsheviks with the help of Turkestani and Bashkir allies. Based on these documents, we can see that the Alashordists planned to establish close ties with Japan and other countries and participate in the Paris Peace Conference, with the goal of having other countries recognize the Alashorda government. Tomohiko Uyama also shared some secret historical documents he found in Japan's Ministry of Foreign Affairs archives.

He cited as an example the interest in the works of Alash figures in Japan, as well as the writings of individuals such as Sultanmakhmut Toraihyrov and Mukhtar Auezov, which were published in printed media at the time. He is particularly interested in the events of the tumultuous twenties of the early 20th century, the history of Kazakh intellectuals, the Alash Party, and the Alash Government [6]. Tomohiko Uyama is a historian who has studied the history of Alash figures for many years, especially in detail about letters from Raiymzhan Marsekov to the Japanese government, a prominent member of the Alash Movement, a lawyer with a law degree from St. Petersburg University, and an active member of the Semipalatinsk branch of the Geographical Society. He also

worked in the Semipalatinsk district court and the judicial chamber in Omsk, and was the chairman of the regional Zemstvo board in Semipalatinsk.

On September 26, Alikhan Bokeikhan University hosted a meeting with a Japanese scientist, Professor Tomohiko Uyama from the Center for Slavic-Eurasian Studies at Hokkaido University. The meeting was organized by the Alashtanu Research Center. Professor Uyama shared his thoughts on the meeting: "I believe that the Japanese and Alashord people share the idea of successful economic, cultural and spiritual development for their countries."

CONCLUSION

After studying the writings of the Kazakh intelligentsia on the civilization of the Japanese people, including those of M. Auezov, we have taken into account the opinions of modern Kazakh and Japanese scholars on the relationship between the Alash intellectuals of the early 20th century and Japan. So, I believe that the statement by the modern Japanese historian, Tomohiko Uyama, who is interested in the history of Alash, "It seems to me that the Japanese and the Alashorda peoples were united by the idea of wanting to raise the level of economic, cultural and spiritual development of their country at all costs" [7], is quite appropriate.

In conclusion, history demonstrates that the leaders of the Alash Party recognized many similarities between Kazakh culture and that of Japan in the distant past. The example of Japan's rapid development served as an inspiration for the path the Alash leaders desired to pursue. However, the Tsarist regime and loss of independence made this path more difficult. The Meiji Restoration caught the attention of one member of the Alash movement, R. Marsekov, as an example of how to achieve the level of civilization desired for the Kazakh people. Marsekov was a dedicated leader who was deeply concerned with the future of his nation.

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