

The Views of the Kazakh Intelligentsia of the Early Twentieth Century on Japanese Civilization

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Abstract

This article will include research works written by Kazakh intellectuals of the early 20th century on the civilization of the Japanese people. Firstly, an overview of the Alash movement, which played a significant role in the history of Kazakhstan and the quest of the national intelligentsia for a way to save their country from Russian colonialism, will be discussed. An article published in the national press discusses the main reasons behind the promotion of the culture and values of the Japanese people, and the reasons why Alash intellectuals set them as an example to follow in their country, with a focus on the future of their people. The articles by Alikhan Bukeikhan, Akhmet Baitursynov, and Sultanmakhmud Toraigy, as well as those by Koshke Kemeeneruly, Mukhtar Auezov and Mustafa Shokai, who have studied the great achievements of the Japanese people in history, especially their culture, customs and national position, are being systematically analyzed. It is of great importance to awaken interest in Japanese history. It is of great importance to awaken their interest in Japanese history. In their research, they also have a strong desire to identify the unique features of the Japanese culture. At the same time, they are guided by scientific opinions and their own views on modern Kazakh and Japanese historians, including Alash scientist Tomohiko Uyama.

Since 1930, one of the accusations leveled at the Kazakh intelligentsia by the Soviet government, who were subject to severe political persecution, was that they were spreading the ideology of the Japanese. It is now known that this improper accusation and the subsequent punishment were part of a broader search for political and negative motives in their writings. Since the acquisition of independence, this historical truth has been thoroughly investigated. And this article examines the main idea of the national intelligentsia in studies on the civilization of the Japanese people. "Why did they choose this country over other models, enjoying the history and path that the Japanese have followed over the past century, rather than that of the Western European, American, or Russian, or Chinese people?" Modern Kazakh youth also have these concerns. Of course, there are different opinions on these questions and answers from scientists.

Keywords

civilization, education, historical background, idea of liberation, National intelligentsia, etc.

INTRODUCTION (MOVEMENT OF NATIONAL INTELLECTUALS)

At the beginning of the 20th century, the Kazakh people faced a threat to their future due to the increasing influence of Russian colonialism. The policy of Russification, which involved the assimilation of the local population and the seizure of land, was rapidly implemented. This policy also affected other ethnic groups under Russian rule, such as those in Russia itself. The internal situation in Russia deteriorated, leading to increased discontent and resistance against the tsarist government. It is known that this was followed by the bourgeois revolutions of the early 20th century. At that time, in addition to the First Russian Revolution, it led to the unification and development of the national movement among the Kazakh intellectuals, who protested against the colonial policy.

According to historians, the last movement, which occupies a special place in the history of Kazakhstan, is the "Movement of national intellectuals". This movement can be seen as a kind of national liberation struggle that opened the way for new ideas in the awakening of national consciousness. We know from history that during the years 1905-1920, the Alash movement underwent difficult stages of political struggle. These included organizing petitions in the country, electing representatives to the State Duma,

holding a congress, campaigning through the press, writing a program for the Alash Party, declaring independence, forming the government of Alash Orda and establishing Alash autonomy. During this time, the Kazakh intellectuals worked tirelessly to defend the interests of their nation and determine the true path of Alash. They openly demonstrated their position on this path and helped to shape the future of Kazakhstan. The national intelligentsia, seeking the independence of their country and cooperation with other developed nations, 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 VIEWS OF KAZAKH INTELLECTUALS ON JAPANESE CIVILIANIZATION

The views of Kazakh intellectuals such as Alikhan Bukeikhanov, Khalel Dosmukhamedov, and Akhmet Baitursynov on Japanese civilization were mainly presented in separate letters, articles, and foreign reports published in the press from 1905 to 1918. Since 1918, specifically written articles began appearing in newspapers and magazines such as "Abay", "Ak zhol", "Zhas Kayrat", "Temirkazyk" and

"Zhas Turkestan". In the articles "Socialism" by Sultanmakhmut Toraigyrov, "Japan" by Mukhtar Auezov, as well as "The History of the Struggle of the West and East for Freedom" by Smagul Saduakasyly in the newspapers "Zhas Kairat" and "Ak Zhol" and "Japan Finds its Way" in "Zhas Turkestan," it is noted that Kazakh intellectuals are interested in Japanese history. This may be why they became interested in and highlighted Japanese history first, and then paid special attention to illustrating Japanese civilization. Their passion for knowledge and science is evident in their interest in Japanese culture and history.

In 1918, the third issue of the magazine "Abay" published S. Toraigyrov's article "Socialism", and issues 4 and 5 published M. Auezov's articles "Japan". It was no coincidence that both articles were published in the same period. This was because of the turmoil and crisis in Russia after the October Revolution, which caused political unrest. The Kazakhs had to choose between different political parties at the beginning of 1918. How could he abandon the Alash Party, which pursued national interests, when he liked the ideology of socialism? Socialism was a symbol of freedom and equality, but it was also a difficult choice for ordinary Kazakhs. During this period, two articles were published that aimed to provide guidance for ordinary Kazakhs, as well as for the intellectuals. These articles were intended to help the Kazakhs choose the right path.

Sultanmakhmut calls the article "Socialism" and wants to explain to the population in simple language that in order for Kazakhstan to become a civilized country, it needs the education of Europe. However, he does not mention the culture, education, and science of neighboring Russia, which laid the foundation for the world's first constitutional socialist state. In explaining what is needed for his country to develop and be happy, Sultanmakhmut sets the example of Japanese history: "Within 20-30 years, we can learn what Europe knows and become as civilized as them, as seen from Japanese history." He asks, "How did the situation of Japan 58 years ago, in 1860, differ from the development of Kazakhstan?" The author emphasizes the importance of what he writes in his article, saying, "The Japanese approached European civilization in just 35-40 years. In 1895, they overthrew China. "And in 1904, Russia, which had promised to "Beat to death by Boyarka" was defeated [1]. Obviously, in this way, he wanted to motivate the Kazakh people to learn about the ways of development in civilized countries. Of course, the Japanese have quickly achieved European-style development thanks to the pre-existing concept of European civilization. We also need to start working together in a coordinated manner to achieve the same goals more quickly. After that, schools, madrasas, newspapers, magazines and books should grow and continue teaching sciences that will allow our children to live, study and develop without knowing the hardships that European children do not experience. Thus, along with the conclusion that the secret to the success of the Japanese lies in their rapid development and their unity with Western Europe's pre-existing science

and knowledge, we can clearly see which direction Kazakhstan should choose. We see this in the author's book: "How did the situation in Japan 58 years ago, in 1860, differ from the development of Kazakhstan?" "So that we could get there as quickly..." That is, hoping for the government of Alash Orda, Sultanmakhmut was able to warn the West that, by quickly studying science and knowledge, he could preserve our personal and national interests, just as the Japanese people had done.

And Mukhtar Auezov, in his article "Japan", [2] goes even deeper into this issue, drawing attention to the fact that there are one hundred essential conditions for joining the ranks of developed countries. He provides scientific arguments that all these conditions can only be achieved with deep thought, skill, tireless work, and dedication. Sultanmakhmut, in his speech, emphasizes the need to quickly learn from these countries and join their ranks as soon as possible. [1]

Among the peoples of the world included in the number of developed countries, M. Auezov, who noticed a different symbol in the history of the Japanese people, said that "the whole world is both lit, envied and boiled." In this article, the writer aimed to highlight and fully present the history of the Japanese people, separately from science, how they mastered knowledge, the main position and character, religion, customs, the state of their wives, the press, which contributed to the development of their civilization in the study of history. In the meantime, let's first focus on their own classifications in the narrative of the history of the civilization of the Japanese people. The first, the state of Japan prior to 1853; the second, major events of 1868; the third, developments that led to change among the ruling classes, and after 1885; the fourth, events that occurred in 1889 and 1894 that contributed to the country's progress. Regarding the state of Japan prior to 1853, the author wrote, "What caused Japan to rise to world-class status, and what it was like at that time, was the ignorance of other educated nations such as England, France, and Holland, who wanted to exploit Japan's ignorance." Japan, aware of the damage caused by educated people, wanted to fight back against them. America was the main target, and most of the kingdoms of Europe were forced to capitulate. This happened in 1853. This information was provided by S. Saduakasyly in his study "The History of the Struggle of the Sunny West and the Sunny East for Freedom", published in the newspaper "Zhas Kairat" on March 5 and April 2-28, 1923. 50-60 years ago, Japan was a backward country, just like Kazakh people. No one took it seriously. Most people didn't even know about Japan. Japan was seen as a lure for rich people from America and all over Europe. He also wrote that since the 1870s, Japan had been learning. They sent young people to foreign countries and began to learn art.

At the turn of the 20th century, Japan was like one kingdom in the ranks of Europe. On this day, Japan amazes the face of the earth with its strength..."[3], which echoes the information of Sultanmakhmut, that is, the influence of knowledge received abroad on the development of Japanese

civilization. In general, the search by the Kazakh intelligentsia for the main reason for the subordination of the Japanese people to other kingdoms in their ignorance, which cannot keep up with the "educated people", suggests the fate of the Kazakh people, who became the Colonial Country of the Russian Kingdom.

In his note, Auezov further explains that the reason for this lies in the desire of the people and in the blood of nationalism, which was embedded in the very bones of the Japanese people. A strong and formidable nation that had taken up arms against its enemy had no choice but to keep moving forward. The leaders of the country, his wards, understood the current situation and did everything possible to find a way out. Thanks to their efforts, the restoration of 1868 became a reality, bringing with it a new era of prosperity for the Japanese people, as it affected the lives of all Japanese citizens. The author emphasizes that nationalism is deeply rooted in the culture and history of the Japanese people, but clarifies that it is more accurately described as "rooted in the very bones of the Japanese." He explains that this is because the need to preserve their nation and serve their country has always been a fundamental part of Japanese identity, even before they gained knowledge from abroad. He highlights the importance of the courage and leadership qualities of Japanese leaders in achieving this goal and how this has played a significant role in shaping the nationalist spirit of the Japanese people. It's no secret that the author intends to draw attention to the main source of this historical phenomenon. On the one hand, it seems to express a desire for the Alash Party program to be able to fulfill its task, as well as the "Meiji Restoration". Thirdly, the author informs about the involvement of this innovation in the changes between the ruling circles. The history of Japan tells us about the Shoguns and Daimyos, about whom Auezov describes what services they performed. He also informs that the people overthrew the last Shogun leader, who "had done many things harmful to people and the kingdom", and stripped him of his title. And "...Previously, in Japan, one Daimyo or Prince ruled each tribe," Auezov says, pointing out that the country displaced one of the rulers (like in our nation we have Senior Sultan), "who, being uneducated and rude, caused a lot of harm to the country".

This, on the one hand, confirms Sultanmakhmut's statement that "we are fortunate to have few such figures as the Shogun Daimyo (governors), who, like their Japanese counterparts at that time, were passed down from father to son". I also believe that Sultanmakhmut notes that "nowadays, Kazakhs who wish to become 'a human' do not have the officials of Nicholai [1, p. 110], who would throw them into the trench for such intentions [1]", that is, for Kazakh people who easily got rid of these officials after the socialist revolution, there are no barriers to pursuing civilization. In this regard, M. Auezov also recalls that changes in Japanese society did not occur immediately after 1868, but rather from the conversion of the country's advancement to science in 1885. He explains that the new,

which went hand in hand with the old, took some time to replace the old, meaning that the difficulty of instantly assimilating innovation is a natural occurrence. This seems to warn the country's intellectuals, who are seeking a way forward in troubled times, about the need for greater tolerance.

Fourthly, the author refers to two events in 1889 and 1894 that influenced the future development of the Japanese nation. Let's start with 1894: M. Auezov connects this event with the fact that economic development in Japan progressed rapidly after the Sino-Japanese War. In particular, examples show that the path of learning was fully normalized. This serves as an example of how this requirement was clearly formulated and remained in effect. The story of 1889, on the other hand, is connected with the arrival of Markiz Ito, the President of Japan and head of the Council of Ministers. He was a prominent leader who helped his country communicate with other nations and develop science. Under his leadership, ministers were responsible to the people and the king's power became weaker, leading to the introduction of a constitution... The government and the people came together and equality was born. People will elect people to be the head of government. One side of this is that we can imagine such changes in Kazakh society in the early 1910s. This information from the writer reminds us that the leaders of government also have a direct impact on the development of a nation.

Thus, according to M. Auezov, "... the constitution included». This event was the result of 1889." In 1931, under the editorship of the main Kazakh intellectual Mustafa Shokai, in the magazine "Young Turkestan" (No. 20, July 1931), published in Paris, Toktamysuly's article "In Japan" says that "Japan, which adopted European culture, revised the foundations of the law in 1890 and formed their troops follow the example of Europe." In addition, the time of Japan's application abroad is indicated above M. Auezov as 1853, and in the article "in Japan" it is given as "At the request of America and other states, Japan was officially incorporated into foreign territories in 1852" [4]. Toktamysuly reported this information to the "Japanese correspondent" (address: Jap Informati, Jimbocho, Corp. Image: Koji Canada Ku. Professor Ninakova, who was interested in Turkic-speaking peoples in the 1st issue of Tokyo-Japan magazine), takes from Chen's article and refers to what he quotes from it. At the same time, there is one important point that you should pay attention to before talking about right and wrong in a given year. This is due to the fact that M. Auezov, in his narration of the history of Japan in the development of civilization, which began in 1853, did not mention such words as "Japan, which adopted the culture of Europe", "created by the example of Europe" (he notes only later, when talking about learning and science). Why? Even the young thinker is convinced that the Japanese people have achieved great achievements at the national level. Because-only one. The Kazakhs, like the Japanese people, send young people abroad en masse to master the science and

education of Europe, etc. given the small (even lack) opportunities, he does not rely only on them, but also promotes the search for a unique "One hundred main conditions" within his nation. This is how we tried to classify the history of the Japanese civilization according to the sequence of M. Auezov's narration.

In the context of the development of Japanese civilization, if we look at the use of the words "when the news begins", "after the news begins" and "after the news appears" by the writer, we can see that these words are related to the "One hundred main conditions" that led to the achievement of Japanese civilization. This discovery, which began in 1868, is the foundation of the Japanese nation's pursuit of science and knowledge. Each repetition of these words seems to be a call for the revival of novelty in Kazakh society. The writer's words also highlight the Japanese country's desire to get rid of darkness through science and knowledge. The fruits of this effort can be seen in the achievements of Japanese culture and society.

THE CONCEPT OF MUKHTAR AUEZOV

Mukhtar Auezov, in his article "Japan", [2] goes even deeper into this issue, drawing attention to the fact that there are one hundred essential conditions for joining the ranks of developed countries. He provides scientific arguments that all these conditions can only be achieved with deep thought, skill, tireless work, and dedication. Sultanmakhmut, in his speech, emphasizes the need to quickly learn from these countries and join their ranks as soon as possible. [1]

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Reading the article, we can divide Japanese people who went abroad into three groups: "young", "educated" and "successful", depending on their position. M. Auezov writes about young people: "From the beginning of news, young people started to travel to countries where science had been formed. The only goal of all those who went to different countries was to make Japan developed. Therefore, those who gained some knowledge from European science immediately returned to their home country and shared their knowledge with others," emphasizing the contribution of those who learned European science to the country's prosperity. In Toktamysul's article about Japan, he finds a connection with the fact that the Japanese people have been adopting the best aspects of European culture for 70 years [4].

Further, Auezov's information states that "Japan visited one kingdom in Europe, and the educated youth thoroughly explored what were the rules of government in this kingdom, what types of people existed, and what the policies were between other kingdoms. From each of these, Japan brought back to its country all the necessary things for prosperity," and so, the main points were noted as "One hundred main conditions". The author also praises the high level of taste among young people who had received an education. Additionally, "those who visited the political systems of each European kingdom as good citizens, 'good people' were looking for all the useful and necessary things in these

kingdoms," the author says, and they all returned with all the information necessary for their own country.

The author writes that Japan did not adopt everything it learned from Europe, but only what was suitable and useful for its own purposes. The article "Don't take a piece from spoiled apple" by Koshke Kemengeruly serves as a justification for this, as it states that China and Japan have taken much from the development of European countries, but not from their culture [5].

One of the "hundred main conditions" for the development of civilization in Japan was the question of attracting foreign scientists to the country, specifically "professors and art workers from the West". They were accepted under certain conditions that did not harm the education of the nation, and later, Japan increased its own number of teachers and stopped inviting foreigners. The strength of Japan's national mission is emphasized by its strict approach to national interests in art and education, especially for the younger generation.

The main idea of the writer's message is that the king of Japan and his ministers were educated people who brought science and art to the country. They did not spare any resources in this effort. If young people in Japan have a good goal of doing something useful for others, they should first establish what they want to achieve. The country, which honestly performs its functions, provides the main key to achieving success by focusing on its leaders. It is also said that another of the most notable characteristics of Japan's path forward is organization and prosperity among its leaders and experts. They also knew how to set conditions for themselves - if we have some goal, let it not harm the strength of the kingdom first and foremost, and secondly, not harm the people. Japan has always been a nation on the path to strengthening. The Japanese people are sociable, energetic, and attentive. Thus, the speaker was able to convey several significant points about the journey taken by the Japanese people in their pursuit of science and their own goals.

Mukhtar Auezov: "Science and power are gradually absorbed into any country, it is established, it spreads, it reaches perfection, and what is established slowly becomes solid. It is not a job that can quickly absorb everything that other people have just achieved." "I don't know," he said... We will reach the place where the population of Europe has reached in many years... We only know how to follow the prepared paths that have been built over thousands of years, by the labor of hundreds of generations. If the Kazakhs were waiting for Europe to make its way in front of them, without entering the ready-made roads, then the distance to join the ranks of Europe would be there."

The writer goes on to say that the Japanese government is trying to introduce people to mass reading, talks about schools and universities that have grown up on the European model, and also claims that "the language of books and spoken language are different" due to the fact that their literature had previously merged with Chinese. Speaking about the difficulties with the language of the Japanese people, he also warns that "Students must first learn Chinese

before learning other foreign languages." This information is similar to the problem that Kazakh youth of that time had to learn Russian first before learning the language of such civilized countries as Europe.

CONCLUSION

In general, articles on education in Kazakh society often include examples of Japanese culture. For instance, in 1923, Amirzhan Sitykula's book "How to Start Creating Kazakh Schools?" was published in the Moscow-based magazine "Temirkazyk". The article stated that "...Russia reached the 300-year mark of European culture in a hundred years, while Japan, which was once a cultural backwater, has become one of the most culturally advanced countries within 50-60 years" [6]. The article concludes that if Kazakh education is properly addressed, we can become a civilized nation in a short period of time, similar to how Japan has done. 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 Alashordyn 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, it is worth noting that from this perspective, the Kazakh intelligentsia not only determines the purpose of writing about the history of Japanese civilization but also clearly demonstrates concern for the future of their nation. The article "Japan Finds Its Way", published in the newspaper "Ak zhol", states: "There is only one country in Asia that is not submissive to others, does not give in, and can even keep others in check - this is Japan." This emphasizes the seriousness of the Kazakh intellectuals' attitude towards the Japanese people and their civilization. When searching for the main reasons why Kazakhstanis followed the example of Japanese civilization among other countries, the importance of the national intelligentsia increased, not only because Japan was the only country of the Rising Sun to receive recognition from the largest powers of that time, but also because it had managed to become a civilized country in the "East" in a short period of time, with inherent nationalism. It seems that distrust of the Soviet authorities towards the Kazakh intelligentsia in the thirties for their interest in Japanese national ideology among civilized nations also led to their unjust punishment.

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