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Contemporary view to the history of Kazakhstan's democratic journalism and publicism

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Abstract

In this article, the types of publicism of Alash party members and quality of their work from democracy discourse is analyzed. Alash intellectuals could resist to colonial policy of the Empire by using publicism as the fight tool against this policy. Basing on written works by Alash publicists and journalists, we can see an excellent example of influencing the public insight by generating public opinion. Scientists and young people from Kazakhstan who have a considerable place in today's Central Asia are reflected in the questionnaire on what they think on journalism history and its role as a national brand.

Key words: Alash publicism, journalism, national brand, consciousness.

Visión contemporánea de la historia del periodismo y el periodismo democrático de Kazajistán

Resumen

En este artículo, se analiza el tipo de publicismo de los miembros del partido Alash y la calidad de su trabajo desde el discurso de la democracia. Los intelectuales de Alash podrían resistir a la política colonial del Imperio al usar un publicismo como herramienta de lucha contra esta política. Evaluamos el aprecio de los investigadores de Alash por la viabilidad de la idea y verificamos el conocimiento de los jóvenes sobre el publicismo de Alash mediante un cuestionario. Científicos y jóvenes de Kazajistán que ocupan un lugar considerable en el Asia Central actual se reflejan en el cuestionario sobre lo que piensan sobre la historia del periodismo y su papel como marca nacional.

Palabras clave: publicismo Alash, periodismo, marca nacional, conciencia.

1. INTRODUCTION

Kazakhstan is one of the largest countries in Central Asia, and democratic values in journalism are important in Kazakhstan. This epoch, which began with a special epoch called Alash publicism, remains relevant for the Kazakh people of the modern era. The end of the XIXth and the beginning of the XX century was the time when the problem of saving a vast steppe, a rich heritage from ancestors became

the most pressing issues of the day for Kazakh people, who always considered a land dispute to be the most important in any era. This critical issue was the essential part of Kazakh Alash publicism and journalism of that time. What kinds of requirements were exposed from the Alash intellectuals? How did they prompt to the people a way of preservation of land through a civic stand? How did they try to solve the land issue by democratic ways? How did they use publicism as a democratic instrument in solving the land issue? Therefore, the principles, works and concepts of national leaders on the issue are extremely important not only to understand their nature but also to learn from the past and find our focus in the future. The purpose of this article is to find out and analyze the key points of Alash publicism. To achieve this aim, firstly, there will be analyzed the claims written by individual citizens, secondly, the collective letters of competence, thirdly, the letters from public figures and their special works, then, the periodic journalistic articles in the press and the documents of political movements, and finally, key points will be concluded. At the same time, the views and evaluations of scientists in the social sciences in the Kazakh society and young people between the ages of 14 and 30 are reflected in the research results. Hereby we can determine the relevance of the history and journalism initiatives as a national brand today.

2. MATERIALS

Aimed at modernizing Kazakh society by declaring itself a nation, the movement used the myth of common descent. It is not surprising, then, that the movement took on the name of Alash, a mythical figure believed to have been the father of all three Kazakh zhuz (tribal confederations) (Kesici, 2017). The reason of land issue in the country became colonization of the Kazakh steppe. There were several stages of Russian colonization. They are: 1st stage – till the beginning of 80th of XIX century after subjection to Russia (giving lands in favor of the Cossacks); 2nd stage – the end of 80th and the beginning of 90th of XIX century (till Nikolai's fall) taking lands to build fortresses, wooden country houses, Russian farmers resettlement, taking rangelands to graze Russian riches' cattle. The immigration of the Russian peasants became especially acute during the implementation of the Stolypin's agrarian reform (1906-17) after the Russian Revolution in 1905. (Kendirbay, 2017). The history of Kazakh lands after the subjection of Russia was the history of colonization... Telzhan Shonanuly writes the following about these stages: «Expelling Kazakhs and making them relocated is the first fruit of colonial work. Relocating people from the native land to inconvenient places is the second fruit. Making Russian and Kazakh farmers unfriendly to each other is the third fruit. Making the nomads stray, leaving no land to live is the fourth fruit. Sweeping out Kazakhs from the utile lands is their fifth fruit” he says (Sak K. 2014). The informative space, where the land issue could be often discussed which made it actual and wide-spread was the press. Differently sized articles

and materials, documents on the theme of land issue were published in “Turkestan”, “Dalaualayati”, “Qazaqstan”, “Aiqap”, “Qazaq”, “Saryarqa”, “Ak zhol” newspapers and “Sholpan”, “Sana”, “Tan”, “Zhas Turkestan” magazines. For example, Akhmet Baitursynuly’s articles “Kazakh insult”, “Once again about the land issue” published in “Aiqap” magazine, Saqypzhamal Tileubaykyzy’s article “Our past and present conditions” are dedicated to describe the condition of Kazakh land and its future. As early as 1867–68 the northwestern fringes of the Kazakh steppe had been the scene of violent protests at the presence of the colonists, but it was not until the last decade of the century that the movement got fully under way with the arrival of upward of one million peasants, resulting in the inevitable expropriation of Kazakh grazing grounds and in savage conflict between the Kazakhs and the intruders (Makhat, 2014).

Kazakhstan was not only a region where hundreds of thousands of peasants were resettled from Russia, but also a place of exile for hundreds of political and revolutionary figures. In the early twentieth century, under their influence and with their active participation, various political circles and organizations arose, including social democratic and Marxist ones, as well as a few trade unions (for example, the railroad workers’ trade union in Uralsk) and so on. The revolutionary events of the years 1905–1907 and their consequences focused great attention on all social strata of Kazakh society, especially the national intelligentsia (Adele et al., 2005).

The claims written by individual citizens. In the letter addressed to the Russian minister of state ownership and land sent by Mustafa Ilinov and Baiduisen Orazhev from Zhylandy township Kokshetau uezd in Akmola region on April 4, 1901 the issue of fair land division had been raised. Aleksey Portnyazhev was shown in the letter as writing down the words of letter addressees on paper. Therefore, the period of Alash publicism “has a reason to consider being started not on June 26, 1905, when the famous Koyandy fair statement was written, but from these letters written by individuals (Tleshev and Kamzabekuly, 2004).

The collective letters of competence. Anyone of these requirements clearly exposes the land issue as the most important. After all, the economic situation of the Kazakh people was always in close relationship with the land: "When the animal is fat, Kazakh people are in abundance, when the land is fertile, Kazakh people are friendly. The land secures the cattle, while the cattle secures Kazakhs". Based on this understanding it is known that a petition from Kazakh people written by Alikhan Bokeikhan, Ahmet Baitursynuly, Zhaqyp Aqbayuly, and other patriots, who gathered at Koyandy fair was sent to Saint-Petersburg in June 26, 1905. Two out of eleven initiated requirements disturbing Kazakh people, which were sent to the Tsar Government were about the land (4th claim. Stop the settlement of relocated and announce the land as owned by Kazakh people. 5th claim. Stop the resettlement of Kazakh people from their native lands and settlements) tell us much about the importance of land issue at that time. Moreover, a concrete request stated that: “The Current Steppe

Rules" are not relevant to current Kazakh life and thus must be changed, considering the votes of Kazakh deputies.

It is known that the concept of democracy comes from the Greek word "δημοκρατία", which means "the rule of the people". A political regime, where settling and social situation goes according to taking a decision on collective basis is at its base. If we consider any social structure can use this method, then the influential power, active governance is owned by the state, so it's considered obligatory for the state to take the responsibility of the democratic regime (Wikipedia dictionary, 2018). Several common values are closely related to the democracy, they are: the rule of law, political and social equality, freedom, human rights, etc. People's Power requires the observance of the rights of all citizens and society. From the above two examples, it can clearly be understood that both on the part of individual citizens and on a collective demand the requirement of protecting the rights of the owner of the land and the owner of the country really line parallel with democratic principles.

The periodic journalistic articles in the press. Almost all of the masters of Alash publicism wrote about this issue, even though some of them were fully engaged in this issue and investigated deeply into them. One of them is Telzhan Shonanuly. "The history of the Kazakh land issue" which investigates the history of Kazakh land and household is the most outstanding among his scientific works. He wrote it in 1923 when working in the section of Archaeology and Ethnography at Kazakh region investigation association. The

investigation of Telzhan Shonanuly clearly defines the Russian colonization of Kazakh land and its stages.

In his article “The benefits and disadvantages of colonization” in “Akzhol” newspaper from 1925, Zhusipbek Aimaulyty’s words about the land issue: " As well as having some cattle, being able to grow something, moving in the summer, the people whose land does not let them settle down... For now we must say there is a damage to settle for the people who do not have any congestion..."(Aymautov, 1999: 12) Because the opinion like “Kazakh life conditions would change, they would become civilized soon as they change the lifestyle into sedentary” was not an indisputable truth. He and his companions saw that it is changeable, open-ended, discussable issue. They thought that there is a way to lead everyday life, do the farming and having agricultural farming constrainedly (Aymautov, 1999). If we look at the forms of implementation of democratic principles, we can see that the following types of meetings are considered:

- Election conduction and reporting.
- Nationwide discussion of the problems
- Holding the referendum
- Rallies, meetings
- Congress, conferences and plenary sessions
- March-pasts and parade organization

- Session

Taking any of these themes, the masters of publicism not only raised the real being issues and actual problems of the time, but also considered correct to find their solutions by consulting with the people. It is not difficult to notice that not only describing the issue, but also when looking for the answer about the conditions needed for the society development, not to forget about the human rights, the intellectuals who lived a century ago considered their people to be civilized, adhered to democratic positions and wanted to lead them to that bright future. By the dictionary meaning according to people's governance postulates, the democratic society has the following specifications: 1. The assignment of government leaders is carried out through fair and competitive elections by the electorate. 2. People are the only legal (legitimate) power source. 3. The autonomy mechanisms in society are conducted only based on common values and good purposes. When we think about Alash publicism and journalism, the first what comes to our mind is the first national independent newspaper "Qazaq". This newspaper, editors of which were Akhmet Baitursynuly, Mirzhakyp Dulatuly, Zhanuzak Zhanibekov took over the important functions trying to fulfill several actual, necessary goals desired by the nation. Indeed, the "Kazakh" could be an informational arena for sharp-minded, risk-taking Alash figures with clear goals and masters of publicism. The main topics, raised by "Qazaq" in 265 numbers in 5 years were: Kazakhstan in the era of Russian colonization; Kazakh administrative and judicial system; The socio-economic development of Kazakhstan; literacy and education issues;

the history of the nation, as well as most of the articles being dedicated to publicist compositions on the land issue, important to Kazakh nation, who think that “The land’s destiny is the destiny of the nation”. Subkhanberdina et al. (1998) Alash intellectuals noted that only a nation owning a land as people, as nation, as nationality, is able to save it as native motherland. In his article “About the land renting” Ahmet Baitursynuly said: “People can only judge their deed as right or wrong when they do it. However, can we stop them before they start? The two handrails of Kazakh land is in two hands: one is in Kazakh hands, the other one is in Russians. The nimble one is changing and taking more, the weaker one is losing it”. He was convinced that it is their power to remain it strong or leave it weak. What they could do? (Baytursynov, 1991).

The documents of political movements. The opinions of Kazakh society filtered through the logical screen got focused on one course before the October revolution. The evidence of this is single-course opinions about the land issue, announced on quryltai (congress) in every region of the Kazakh steppe after the October revolution in 1917. On April 2nd -8th 1917 the congress of Torgay region Kazakhs took place and a decision was made about agrarian issues, it noted: “if a land must be withdrawn for the needs of the state from the Kazakhs, first Kazakhs should be provided with enough land, and only the excess land should be given”. Another decree, consisting of 14-paragraphs was adopted on Orynbor Regional congress on July 21 - 26th 1917. It says: “Before Kazakhs would settle on a land they own, it must not be given to anyone, enrollment for free sectors of land must

be terminated". When reading this historical data and publicist works, we can evaluate the recent trials to express an opinion of the people about the land issue raised several years ago as a renewal of historical memory, in the blood of the nation by the letters of injustice (Steven, 2003). No one could predict that a gentle Kazakh nation could upraise with such strength and express their opposite opinion about when an important decision concerning their homeland was being made. Looking at these characteristics, we are convinced that the democratic principles that the Alash intellectuals of Kazakhstan have put into practice have begun a century ago. And what are the opinion and evaluation of today's experts and young people in the history of national values and journalism? The answer to these questions will be found in the next chapter (Homohiko, 2001; Zhussip, 2013).

3. METHODOLOGY

This section of our research article is based on social surveys research conducted among an expert group and a survey of youth surveys conducted among young people regarding the Alash Publicism and on the Alash idea. As the subject of our research is devoted to the history of the Kazakh journalism, publicism and the democratic way of solving the land issue, our aim was to know the opinions of scientists and researchers who study this sphere on the Alash ideas and activists stance in general. The survey was conducted by the author during the period from March 23, 2018 till April 8, 2018. The purpose of the survey is to determine the status of the Alash idea as a modern national

value. One of the tasks of the questionnaire was first of all to test the Alash researchers appreciation for the viability of the Alash idea, and secondly to check the knowledge of young people about Alash publicism. The object of research here is Alash's idea and journalism, and the subject of research is the influence of this idea on social life. The result of this questionnaire was that we should clarify how well our hypothesis on the "Alash Codex as an Important Role in Strengthening Unity of the Nation and Potential for a National Brand" to determine how it is viable, strong, promising, or not. We believe that "The knowledge of young people in Alash's journalism is insufficient", or we can deny it. Since it is possible to say that there are no social professional structures that have studied the society's opinion on this topic and are currently evaluating the views of young people. Basically, we hope that based on this survey, we can make some suggestions as to what the state position should be on Alash publicism and the national viable ideas it has raised. Respondents consisted of two groups, the first team consisted of Alash scientists and young researchers, and the second group was youth aged 14-30. Regarding the procedural section of the research program, depending on the method of research and its types, a group of experts from the 1st group received a targeted, partly closed questionnaire. In the 2nd group a large-scale, anonymous survey was conducted. Respondents, who filled the questionnaire: consisted of selection criteria ranging from 14 to 70 years old, from middle to incomplete, higher education, post-graduate education, and those with academic degrees and titles. A total of 71 people answered the questionnaire from a special group of experts, that is, a focus group. There were active participants from

Astana, Almaty, Semey cities and from Turkey. 242 young people expressed their opinion on the youth survey. It is noteworthy that the composition of the youth was different. 38,8 % were students aged 18 to 22, and 34,3% of schoolchildren aged 14 to 18 were active. The proportion of young people between the ages of 22-26 and 26-30 is 26,9% of those surveyed, including those two categories. As the survey was anonymized, neither the name nor e-mail of any of them was included, so no information was received. The method of questionnaires was online, via Google, so it was distributed by social networks and via email and messenger. The results were processed and showed the following result (Subkhanberdina et al., 1998).

4. RESULTS

Questionnaire 1. Received from Alash scientists (focus group)

The name of the poll is "The level of relevance of the Alash publicism and national idea of Alash".

To analyze the status of the focus group opinion, respondents were asked several questions. The results of answer are provided in the table.

Question 1. How do you assess viability of national ideas in Alash publicism in our country nowadays? (Respondents can specify several answers)

Table 1. The results of answer to the question 1

	Answers		Control percentage
	N	Percentage	
Ideas of Alash are very relevant and meet today's requirements	53	62.35%	55.6%
Half of the ideas of Alash are still actual and high-viable	20	23.53%	28.2%
Only some of Alash ideas are taken and used in the community	10	11.77%	14.1%
Alash ideas are obsolete and do not meet modern requirements	0	0%	0%
Your answer	2	2.35%	2.8%
Total	85	100%	100%

As it is shown in the table above, scientist's opinion towards Alash ideas are almost the same. Scientists who gave the answer "Ideas of Alash are very relevant and meet today's requirements" and "Half of the ideas of Alash are still actual and high-viable" comprised 85.88% of 100%. In other words, researchers and experts who professionally study Alash publicism and their idea is highly appreciated its viability. As there were, ability to fill out their own answer 1.17% of respondents answered, "few people know", while 1.17% respondents said, "The national idea of Alash should be a golden core of the ideology of the independent country".

Question 2. How do you evaluate the relevance of ideas and positions in various fields of Alash publicism? (Respondents can specify several answers).

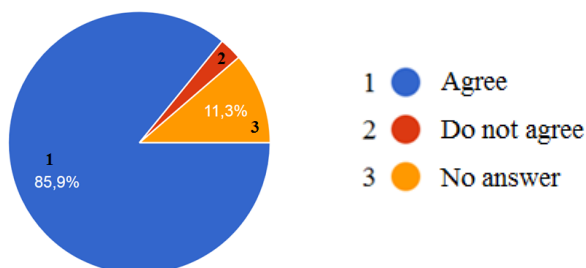
Table 2. The results of answer to the question 2

	Answers		Control percentage
	N	Percentage	
Alash ideas on politics are still relevant.	43	20.87%	60.6%
Alash ideas on the economy are still relevant.	36	17.48%	50.7%
Alash ideas about spirituality (language, religion and attitude) are still relevant.	48	23.3%	67.6%
Alash ideas on building a civil society that adheres to democratic principles are still relevant	35	17%	49.3%
Alash ideas on creation of a national state are still relevant	43	20.87%	60.6%
Your answer	1	0.48%	1.4%
Total	206	100%	290.2%

From the answers given in the table above, we may conclude that almost all the ideas suggested by Alash intellectuals are still relevant. In addition the director of the Kazakh Research Institute of Innovation Humanities and Law, Turdugul Shanbay, wrote his personal answer to this question: "I focused on Alash's political philosophy in the article" Three Philosophy of Alash ".

Question 3. Do you agree with the principle of "Alash's idea is a national brand" in presenting Kazakh identity to the world?

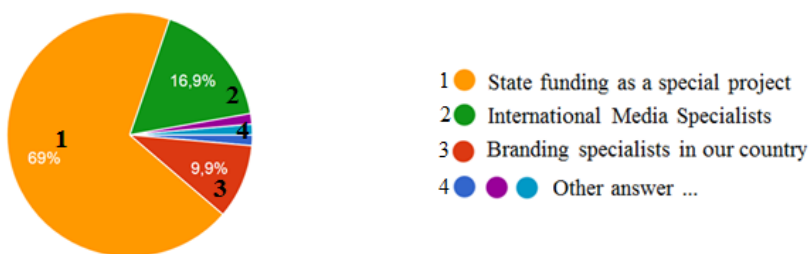
Figure 1. The results of answer to the question 3



Specifically, should be mentioned that 85.9% of respondents agreed with the first answer to the question "Alash's idea as a national brand" in presenting the Kazakh nation identity to the world, in other words the vast majority of the experts showed the unanimous opinion. In addition, 11.3% of respondents were not able to give a firm answer.

Question 4. In your opinion, what factors can influence the idea of Alash to become as a national full-fledged brand?

Figure 2. The results of answer to the question 4



The vast majority of experts, in other words, 49 experts point out that "the state pays special attention to funding it as a special

project." This is 69% of the total number of respondents. Twelve experts choose the "International Media specialists", which makes 16.9% and only 7 (9.9%) of them answered as "Branding specialist in our country". This means that our experts still do not trust branding specialists in our country. Moreover, in the main part above, we said that in order to effectively operate in the branding industry, first of all, each country must prepare its own specialists. In this section, three experts have used that opportunity as they are the sub-paragraphs that respondents can answer freely. One said: "First, let us get to know ourselves", the second respondent said: "In all spheres Alash looks at his passionate power, he will find his place. Alash does not dispute anyone's place. Alash is a substance phenomenon." And the third one, instead of choosing the second answer, wrote it in the line "other answer".

Question 5. How would you evaluate the Alash publicism and the common heritage regarding the modernization of public consciousness, the strengthening of national unity and the development of democracy? (Respondents can specify several answers).

Table 3. The results of answer to the question 5

	Answers		Control percentage
	N	Percentage	
Alash publicism and the common heritage are the source of spiritual revival.	53	24.77%	24.6%
Alash publicism and common heritage are the common history that can strengthen the unity of the nation.	44	20.57%	12%
Alash publicism and common heritage are the national model of democratic renewal.	35	16.36%	19.3%

Alash publicism and common heritage are the source of national, independent and professional journalism	21	9.81%	29.6%
Alash publicism and common heritage are the modern version of building the nation state	30	14.01%	12.3%
Alash publicism and common heritage are our national brands	31	14.48%	22.2%
Total	214	100%	100%

74.6% and 62% received the first two answers. These answers are: "Alash publicism and common heritage are the source of spiritual revival" and "Alash publicism and common heritage are the common history that can strengthen the unity of the nation. "That is to say that, according to the principles of the "Spiritual Revival" article of the Leader of the Nation, one of the symbols of historical memory and national code is Alash's idea and journalism.

Question 6. What can you say about the problems and its solutions raised by Alash publicists regarding land, religion and the language? (You can specify several answers).

Table 4. The results of answer to the question 6

	Answers		Control percentage
	N	Percentage	
Alash publicists timely responded to the problem of land and pointed to their solutions in their articles.	58	26.86%	81.7%
Alash publicists responded promptly to the language problem and pointed to their solutions in their articles.	46	21.29%	64.8%
Alash publicists responded positively to the issue of religion and in their articles showed ways to solve them.	30	13.89%	42.3%

Alash publicists responded promptly to the issue of culture and spirituality and pointed to their solution in their articles.	41	18.99%	57.7%
Alash publicists quickly responded to the problem of colonization and in their articles showed ways to solve them.	38	17.59%	53.5%
Own answer	3	1.38%	4.2%
Total	216	100%	304.2%

81.7% of respondents chose the first option, "Alash publicists have been able to timely respond to land issues and to show their solutions in their articles". This is yet another proof that the problem of land is still relevant for the Kazakh society. One respondent replied in a free reply: "It is not enough to tell them separately, it is a phenomenon that brings a whole new quality to Kazakh society", another respondent replied: "Alash publicists have responded to the general question of the country, and were able to propose their solutions".

Questionnaire 2. Youth from 14 to 30 years old.

The name of the survey - Knowledge of Alsh by Kazakh youth. The main purpose of this survey was to evaluate the degree of knowledge of young people aged 14 to 30 in the Kazakh society on Alash ideas and Alash publicism, Alash figures. Basically, it was held among the youth of Astana and Almaty cities. The initial questionnaire was a "passport" approach, as sociologists believe that young people may not go deep into questions and should start with simple questions to prepare for the topic. Furthermore, these simple questions have resulted in the collection of basic descriptive information about

respondents. Thus, the majority of respondents (72.7%) were from the age group of 14 to 22 years old, who chose to determine the knowledge of Alash by Kazakh youth, held from March 23 to April 10. In this survey, two questions were the most interesting.

Question 1. In your opinion, the Alash people protection related to national principles and plans for the future can be used in public relations today?

Figure 3. The results of answer to the question 1



Totally answered 242 respondents. 65.7% of the respondents, 159 respondents, chose version 1, and welcomed the idea that "authoritative institutions could get more from the contemporary ideas." And even fewer people agree to get some ideas.

Question 2. Where do you get information about the Alash idea, Alash movement, Alash figures and journalism?

Table 5. The results of answer to the question 2

	Answers		Control percentage
	N	Percentage	
Internet, social networks.	113	38.05%	66.9%
From books at home.	56	18.86%	33.1%
I hear from friends.	30	10.1%	17.8%
On television and radio.	28	9.43%	16.6%
Periodicals: newspapers and magazines.	62	20.87%	36.7%
I'm sorry to answer	8	2.69%	4.7%
Total	297	100%	175.8%

Totally answered 169 respondents. And the answers to the question about where the youth get an information related to the history was as we were projecting. About 70% have chosen version 1 of the answer, which means, they receive information from the Internet, social networks. Interestingly, traditional audiovisual media, still believed to be in public opinion, have a low percentage of people receiving information on television and radio, only 16%. This indicates that the new media has a priority role in shaping the social consciousness of young people.

5. CONCLUSION

At the beginning of the twentieth century, a small liberal national intelligentsia worked out the program foundations of the Alash movement. Looking through the pages of the past, we can see that a century ago the land issue was as important as it is today. In

conclusion, we can see several forms of them being upright to democratic principles:

1. Consistency. If you look through any of the written statement or decree, it is secured with the list of systematic arguments, and fastened with concrete examples.
2. Logics. The forwarded dissatisfaction had a logical proof. We can see that one idea was cohesively connected to the next one.
3. Authenticity. Patient reporting instead of loud slogans: the illegal actions taking place are described by showing the true stories. Each argument is strengthened by historical and current facts of that time.
4. Transparency. The statement authors not only express their ideas openly, most of them show their full names and surnames, address, as well as not being afraid in some cases to write the names of the representatives of other nations, who helped them write the letter.
5. Literacy. Alash activists and the people, who believed in them, expressed their ideas, being educated and literate and believing that they could protect their land and national interests.

The works about the land, written with great courage by Alash publicists and journalists could show an excellent example of influencing the public insight by generating public opinion. If we think

today how a nation with prosperous land with no access to the television, radio and the internet could unite when the land issue was raised, it is the service of the press of that time – newspapers and magazines, and the result of the courageous work of national activists, who visited every corner of the great Kazakh territory, called to unite and did the explanatory work. Putting forward the common principles for the whole humanity, outstanding national heroes made such a big effort to achieve a positive decision about the land issue, which is the main indicator of national identity. And the assessment of today's society for the independent journalism initiatives remains high. Especially interested in the past and future generations make it possible to suppose that this national model can be revived in the future.

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