

PUBLICISM ABOUT INDEPENDENCE BY ABISH KEKILBAYULY: DEPENDENCE, INDEPENDENCE AND FUTURE OF THE KAZAKH NATION

Gaukhar Aitbekkyzy Zhumabekova* Raushan Mamyrova Mutaliyeva**
Aitmukhamet Kasymbayevich Trushev** Ayman Faizullova Zeynulina**
and Meiramgul Armiynovna Altybassarova**

Abstract: The journalistic articles of Abish Kekilbayuly about the independence of Kazakhstan were analyzed in the current article. The purpose of the investigation is to define the features of Abish Kekilbayuly's publicism on the issue of the independence of Kazakhstan and the language. Considering the research that was conducted before, the author of the article added her own conclusions. Logical and poetic examination methods were used during the study of the publicism of A. Kekilbayuly. The conclusions are made that: A. Kekilbayuly never goes beyond the national theme no matter on what topic he writes. He always gives information and facts from the world history, culture and science. He makes a review of the world colonization policy of the 20th century in order to define the socio-political status of Kazakhstan when it was part of the USSR. He makes an analysis of political mistakes in the totalitarian system of colonial powers in the 20th century since the invasion of Genghis Khan and of Soviet power. He tells about reducing of the Kazakh nationality, elimination of the Kazakh language, Russification, that the Kazakh nation did not live mostly in urban areas, the majority lived in countryside. This information is similar to the research of such foreign scientists as L. Krader, G. Wheeler, P. Rutland, and W. Fierman. A. Kekilbayuly makes real proposals for the future integrity of the Kazakh language, its development, turning it into the language of education and science. To be among developed countries, he gives an example of such countries as Finland and Turkey. And he does not hide shortcomings of some of the personalities in the Kazakh nation which hinder the development. He reminds that it is not easy to get rid of the slave mentality in a short period of time, because it was stuck in our minds during the Soviet era. These slogan words, rumors, empty boast and adulation are not typical for the journalism of A. Kekilbayuly. The scientific journalism of A. Kekilbayuly is characterised by eloquence, political shrewdness, figurativeness and encyclopedic knowledge. The fact that the publicist possesses encyclopedic knowledge is proved by his huge consideration of foreign scientists. Vivid expressions of the publicist are characterized by national color and sarcasm. The following words of the author may be cited as the confirmation of the above mentioned: the lag of the USSR far behind the civilization is a "bad horse of socialism", he said. A. Kekilbayuly is against the world colonialism and shows the ways to prevent it. The publicism of A. Kekilbayuly can be the object to many investigation subjects. An elective course called "publicism of AbishKekilbayuly" can be held at institutions of higher education in all specialties.

Keywords: Independence, state language, Soviet totalitarianism, political mistakes, globalization, oration, figurativeness.

* Al-Farabi Kazakh National University, 050040, Republic of Kazakhstan, Almaty, al-Farabi Ave., 71

** S. Toraihyrov Pavlodar State University, 140008, Republic of Kazakhstan, Pavlodar, 64 Lomov St.

INTRODUCTION

Abish Kekilbayev is a Hero of Labor of Kazakhstan, National Writer of Kazakhstan, Deputy of the Senate of Parliament of the Republic of Kazakhstan, a prominent public and political figure.

The reason of taking the written journalistic articles about independence and language of Abish Kekilbayuly as the topic of the current article is that he analyzed comprehensively the past of the Kazakh people (colonial), the present (independent country) and the future (developed country) in his political essays. The publicist wrote about how Kazakhstan achieved independence very wisely, combining with the world history, about the way he suffered from the red empire during seventy years, and not just with empty words, but presenting concrete facts.

The relevance of the research

Mentioning that Abish Kekilbayuly is a publicist of the encyclopedic knowledge level whomade the world know how the Kazakh people faced denationalization policy in the period of time when it was part of USSR; studying the proposals of Abish Kekilbayuly on how to develop avoiding these mistakes and introducing his wisdom, figurativeness of his speech and political foresight. The issues considered in this study were not observed in the previous research.

The purpose of the study

Is to describe the journalistic characteristics of Abish Kekilbayuly concerning the matter of independence and language. The following **tasks** were set in order to achieve this purpose:

1. To discover the fact that the articles of Abish Kekilbayuly about independence and language are not limited by the national context, but relate to the world history;
2. To indicate that he gives a lot of historical information, digital data and scientific facts in his journalistic works;
3. To analyze the special role of figurative and wise words in sending messages in political essays of Abish Kekilbayuly;
4. To show the mistreatment of the Kazakh language in the Soviet period;
5. To bring to light the procedures of denationalization of the Kazakh people during the Soviet era;
6. To consider the suggestions of the publicist concerning the restoration and development of the native language since getting the independence;
7. To consider the suggestions of the publicist concerning the development of the independent Kazakh nation.

Before the current study, such Candidate's dissertations as "The Journalistic Skills of Abish Kekilbayuly" by Abdraev M.K., "The Ways of Establishment and Development of Kazakh Publicism (Genesis, Evolution, Poetics)" by Zhakyp B., "The Language of Prose of AbishKekilbayev" by Gubaydullin S., "The Lessons of History in the Works of AbishKekilbaev" by DuisenbayevaZh. were defended. The closest research to our subject among these studies is the work of Abdraev M.K. In his study, he totally observes the journalistic activity of AbishKekilbayuly and defines its stages. He also names the stylistic characteristics that are typical for the journalism of AbishKekilbayuly. However, the researcher Abdraev M.K. did not mention the figurative words which prove that AbishKekilbayuly was a wise publicist, while considering poetics he made a linguistic analysis. This researcher took into consideration the entire journalistic activity of AbishKekilbayuly. And the current study only considers the opinion articles about independence and language of AbishKekilbayuly by all sides.

MATERIALS AND METHODS OF THE STUDY

In order to define the characteristics of the publicism of Abish Kekilbayuly investigatory, logical and poetic examination methods were used. The collection of articles called "The Ode to the Independence" was considered. The following topics are represented in this collection: "Thanksgiving", "The roots of liberation are far away", "The former way of peacefulness", "The loss of independence", "Reborn hope", "The fight with a lot of difficulties", "Moving forward, hoping that everything will be fine" and "We became independent". The compositional integrity is preserved in these articles. The articles are connected with each other by the meaning, and they continue each other. In the collection called "The Language and Independence" there are following themes: "Let's begin the conversation from away back", "Hate begins from differentiating the distinction", "Violence and justice", "Era comes from era", "There is nobody to cut the tongue, even if there is somebody to cut the head", "There cannot be a free man without a free nation" and "The glory of the language is a glory of the nation".

The publicist reports topics on a regular basis. In order to show that generally independence is necessary to all the people, the publicist begins his stories in the articles from the life origins. In order to talk about Kazakhstan's independence he touches such issues as the global total conquerors, colonialism and violence, he examines the political ideology in the Soviet Union and historical events which took place in Kazakhstan at that time. The novelty of the current research was opened in these examinations of the publicist.

These investigatory methods were used in order to determine the facts of world history and politics concerning the colonial Kazakhstan during seventy years which A. Kekilbayev gives in his journalistic writings. By means of the logical method,

it was discovered that A. Kekilbayuly was an analytical publicist. He discloses the political image of the Soviet power in order to tell how Kazakhstan achieved the independence. By telling the red empire he shortly in a sample way explains which mistakes were made in “political games” in the 20th century. AbishKekilbayuly placed materials for several volumes in a few articles, making them very pressed.

His articles about independence are like brief political historical brochures. By means of the logical poetic examination method it was proved that the language of his articles is very figurative and wise.

RESULTS AND DISCUSSION

Analyzing the publicism of Abish Kekilbayev, the following results were achieved:

1. Abish Kekilbayuly reflects the shortcomings of the Soviet government during the Soviet despotism
2. Abish Kekilbayuly opens the mistakes of the twentieth century powers
3. Abish Kekilbayuly highlights the mistakes of the Kazakh nation in submission
4. Abish Kekilbayuly shows that the Russian Empire governing and the Soviet power reached their aims in the elimination of the Kazakh language policy
5. The skills of Abish Kekilbayuly to use figurative words and his wisdom in journalism
6. Abish Kekilbayuly is the owner of encyclopedic knowledge

I. Abish Kekilbayuly reflects the short comings of the Soviet government during the Soviet despotism

1. In the collection “The Ode to the Independence”, in order to narrate the way Kazakhstan became independent, he describes the way of destroying the Soviet power in which he lived for the previous seventy years. He discusses in detail the political mistakes of the Soviet power as a far-sighted politician. Generally, the following style is typical for A. Kekilbayev: in order to talk about one subject he mentions such kind of subjects in the world level. For example, in the above-mentioned collection, in the article called “The former way of peacefulness” he says following about the world historical figure Genghis Khan: “Despite the fact that he could find the military power to win, he could not find the civil power to keep it” (Kekilbayuly, 2010). Here he reveals the general strategical mistakes of Genghis Khan. It can be said that Genghis Khan is a universal, everlasting theme. A publicist should obtain such qualities as courage and rationality to open up the mistakes of

such a historical figure. In other countries conquered by the Muslims they brought their culture, education and science; they became very pervasive there and developed the civilization. AbishKekilbayev wanted to say it. At this point in the article of A. Kekilbayuly the relevance of Genghis Khan, the reason he takes Genghis Khan as an example is because there are many events in the history which may repeat. He says that if Genghis Khan conquered by the arms, the former Soviet power conquered by means of ideologies. After all, he indicates that both of them had uncertainty of life (Kekilbayuly, 2010) (**Figure 1**).

A. Kekilbayev discovers the following shortcomings of the Soviet authorities:

2. "In the result of two world wars,almost all European countries refused of imperial status, the only Russia did not give up and became a target for the Cold War for more than forty years" (Kekilbayuly, 2010).
3. "They destroyed the monarchy but did not break the empire; instead of the royal tyranny they placed communistic despotism" (Kekilbayuly, 2010).

In this case, A. Kekilbayuly showed that, on the one hand, Soviet power did not refuse of empire, and, on the other hand, they saved the despotism and it was a big mistake. The publicist shares his opinion that we became independent in result of such their mistakes.

4. He shows the injustice of the Soviet power towards Kazakhstan in the following way: "...it was advantageous to further complicate the evolutionary mismatch at the beginning of the colonial countries under its supervision. So by the same slowly walking, holding in no more than just a survival condition they made them lose their hope to develop as the rest of mankind, debilitating them too much,claimed that they are not able to be a nation in their own way, showing their shortcomings and making them weak" (Kekilbayuly, 2010).

This example illustrates that Kazakhstan had no opportunity to develop at that period of time, and now has to make up for lost time.

5. The pressure on the mentality of the Kazakh nation in the Soviet era: "As soon as the war ended, the national liberation movement continued to accelerate the world, many countries of Asia, Africa, Latin America began to get their independence, the Soviet people saw it and the threat increased that the spirit of freedom will wake up in them. In the beginning of the fifties the ideological attack was held in the result. The national history, national literature, the history of the national culture came out again with hog mane and tale" (was under pressure) (Kekilbayuly, 2010).

6. The reason of the Kazakh people decreasing: “The totalitarianism, being afraid of a new expansion of national consciousness after the victories of the national liberation movements after two world wars, made a conclusion in a such way. In order to make national republics, particularly in the natural resource-rich countries such as Kazakhstan to lose their hope of such an expectancy, they considered a matter preliminary and in all its bearings. One of its “effective ways” was reducing the number of native people in their own land. In order to achieve this aim, a wide range of implementation plans was created. Virgin Lands Campaign began to grow fast” (Kekilbayuly, 2010) (**Table 1**).

TABLE 1: THE DECREASE OF THE NATIONS IN THEIR NATIVE LAND RATES 1989 (ACCORDING TO THE RESEARCH OF ABISH KEKILBAYULY)

<i>The decrease of nations in their own republics</i>	<i>% of 1979</i>
Armenians	93.3
Azerbaijanians	82.6
Russians	81.5
Lithuanians	78.6
Belarusians	78.1
Ukrainians	72.8
Turkmens	71.8
Georgians	70.2
Uzbeks	68.7
Moldovans	64.4
Tajiks	62.2
Estonians	61.7
Kyrgyz	52.4
Latvians	52.1
Kazakhs	39.7

7. Remove the Kazakhs as a nation: “The proportion of the indigenous population began to fall as less than forty percent. The direction detained to get the things to heighten. Now it was time to make the rest of the Kazakhs forget their identity. Ostensibly opening a wide path to culture and education made their own culture false for them, the other culture enveloping – an open acculturation policy was conducted” (Kekilbayuly, 2010). **Table 2**.

TABLE 2: THE PROFICIENCY OF OTHER NATIONS IN THE RUSSIAN LANGUAGE ACCORDING TO ACCULTURATION (ACCORDING TO THE RESEARCH OF ABISHKEKILBAYULY)

<i>Russian-speaking nations</i>	<i>% of 1970</i>	<i>% of 1979</i>
Georgians	21.3	26.7
Armenians	30.1	38.6
Uzbeks	14.5	49.3
Azerbaijanians	16.6	29.5
Kyrgyz	19.1	29.4
Tajiks	15.4	29.6
Turkmens	15.4	25.4
Kazakhs	41.9	52.3

8. The image of the Soviet power appears: “Today we can see that the reorganization was the next fit of typical to communists vain daydreaming and bare utopianism” (Kekilbayuly, 2010).
9. The image of the Soviet power in the period of the expansion of the USSR: “In time free from meetings we went to the reception in the house of the mayor’s office on the shore of Lake Geneva. There we saw a poster hanging on one wall. There was a picture of Gorbachev laying down on ice cakes, when he was trying to stop the disperse of a spring ice chaos, but fell down on them losing control of his arms and legs” (Kekilbayuly, 2010).
It can be noticed from this picture that the demise of the Soviet Union was very predictable for the Western countries.
There is the following information about the fall-down of the USSR in the research of Russian scholar Kirsanov V.P.: “According to the estimates of such an equable politician as N. Nazarbayev, “if the leaders of the USSR at that time systematically moved to reform the country, set themselves a main goal – to save its integrity by all means, in this case, may be it would be possible to change the course of events even in 1990, but Gorbachev and his entourage put the cart-politics ahead of the horse-economy. The result is obvious” (Kirsanov, 2008).
10. The trick the Soviet power made in order to prevent the dissolution of the USSR: “...former demagogic sleight was published in a big amount, open discrimination technologies were added. One by one, the regions which were considered to be an outpost of peoples’ friendship, began to be accused in different ways. Ones were accused as a “country of mass thieves”, the second ones struggled with their neighbors for the land, and the third ones

were provoked to nepotism and cronyism arguing, started to become a mass instability spaces. Kazakhstan which was regarded as “Peoples’ Friendship Laboratory” within a day came to becoming a Kazakh nationalism slot” (Kekilbayuly, 2010).

11. The unwillingness of the Soviet power to come off the throne, the reluctance to lose domination: “It hardly tried to deny that colonialism, which turned into world canon, is not legal, and that because of it the historical justice should recover” (Kekilbayuly, 2010).

II. Abish Kekilbayuly opens the mistakes of the twentieth century powers

1. The publicist does not limit himself with the mistake of the Soviet government. He shows the reasons of all the worldwide mistakes of the 20th century. For instance, “The one-sided worship of pure political and economic relations provoked big social left-handedness. The domination of the ideology of deficit and social racism in one from existing six on the planet is the biggest evolutionary discrepancy in the twentieth century **(Figure 1)**.”
2. The confrontation of authorities in the “political game” of the 20th century: “The struggle on an issue of whose technics is better, whose army is better, whose economics is better, came around on blind devastating the environment and the nature of moral “ (Kekilbayuly, 2010).
3. The hostility between the Soviet power and other countries, and its fallout for Kazakhstan:

Generally, he says about the appearance of “the world’s enmity psychosis” during the existence of the Soviet power. He says that human had never seen such thing that idles around the consciousness (Kekilbayuly, 2010).

“All of this led Kazakhstan to the forefront of the global confrontation. Its natural resources began to be the victim of the likely world competition. All of the most terrible weapons in the world took its territory as the main target” (Kekilbayuly, 2010).

III. Abish Kekilbayuly highlights the mistakes of the Kazakh nation in submission

Abish Kekilbayuly, speaking about the mistake which began from Genghis Khan, also tells about the mistake of our ancestors, which caused them to be tributary race. For example, “had to taste the bitter taste of losing all contact with reality and resting on his laurels of our ancestors’ history of joy of life and history of losing energy, or of the slavery putting the alliance on a pedestal being dependent on someone” (Kekilbayuly, 2010) **(Figure 1)**.

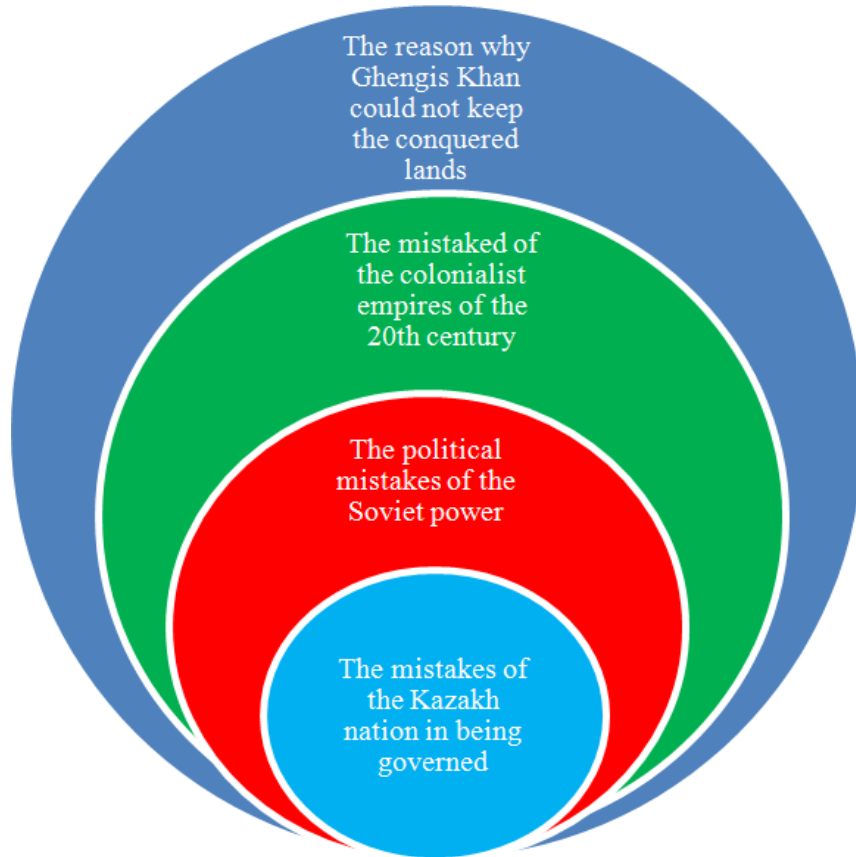


Figure 1: The mistakes of colonial countries and the reason why the Kazakh nation got into dependence in the publicism of A. Kekilbayuly

IV. Abish Kekilbayuly shows that the Russian Empire governing and the Soviet power reached their aims in elimination of the Kazakh language policy

In his collection called “Language and Independence”, Abish Kekilbayuly does not only talk about the Kazakh language. He also analyzes the problem of language in other colonized like Kazakh people countries as Africa and India. For instance, speaking about the language in Africa: “The composition of every language was also multi-tribal and multilingual. The election of one of these language as a state language caused a lot of difficulties. There are many small ethnic groups in some countries. They do not understand the speech of each other. For example, Nigeria has 400 languages. Then three national languages were selected as the state languages” (Kekilbayuly, 2010).

“...It seems to be from 400 to 700 complete languages in India” (Kekilbayuly, 2010). The purpose of this data recovery by the author is to prove that monolingualism since the days of ancient Scythian is typical for nomadic peoples. As an argument for his opinion, the author cites the works of Mahmud Qashqari, Yusuf Balasaguni, Khoja Ahmed Yasawi and SuleimenBakirgani in the 11th-12th centuries. “It is a common knowledge that the main tool for understanding in the biggest country in Eurasia – Empire of the Golden Horde – was the Kipchak language, and that the former Kipchak, the modern Kazakh steppe, was the source of its establishment and spreading around” (Kekilbayuly, 2010).

He explains the policy of the Kazakh language liquidation in the period of the Russian empire power and the Soviet governing:

1. The attempts of the Russian imperial government to deprive the Kazakh nation of its language: “...In the regulation of the Minister of Education of Russia of June 14, 1913, it was said that at foreign schools at least in the first two years they should be taught in their mother tongue, because the knowledge taught in their native language in the elementary school is needed in the same way as a human needs tongue, ear and hand. But they changed this human consensus with the interval of four months and two days; thus, the executive order of November, 16 says: “If we teach them their own alphabet in their native language, when their language and literature will be lost? Obviously, we should teach foreigners in the Russian language, if we want them to lose their mother tongue and script, and to become just like Russians” (A. Baitursynov. AkZhol, pp. 2-7) – thus, the backstairs politics’ intention is going to win” (Kekilbayuly 2010).
2. The following opinion of Abish Kekilbayuly was mentioned in the work of the American scientist L.Krader “Peoples of Central Asia”. Krader in his work says that in the Soviet era there was held Russification policy, making all the people of the USSR speaking one language.

The common interest in the elimination of the Kazakh language of the Russia’s authorities and the Soviet power: “The “civil” Russian autocracy did not make any attempts for the prosperity of mother tongues, religion or culture of the foreign peoples, did not carry out any nation development, there was only intent to “assimilate them as Russians to Russians”. If necessary, this gutter politics was not only held by the king, but the day-old Soviet government steadily carried it out with little differences in its appearance. ...”assimilation to Russians as Russians” was one of the criteria of our education. It is obvious that by these means individuals can be grown, but not the nation” (Kekilbayuly, 2010).

3. He shows the out of usage of the Kazakh language in cities and regions in the following way: “It is high time to seriously start for our mother tongue which is the last fortress of national sentiment. It would be true to say that it was deported mainly in remote villages, to family hearths. In the capital, regional centers and even district centers it stopped to be a language spoken in house” (Kekilbayuly, 2010).

This opinion of AbishKekilbayuly was welcomed by the US scientist William Fierman in the following way: “This problem applies especially in the field of language. Although at the end of the Soviet era, Kazakh was still the dominant language in rural areas of the Republic, Russian replaced it among a large share of urban ethnic Kazakhs” (Fierman, 2005).

4. The purpose of changing the Kazakh alphabet by the Soviet power: “The language reforms held by the Reds from 1917 until 1924 weremostly aimed at political goals, rather than civilizing ones. At first, they switched to the Latin alphabet in order to get away from the Pan-Islamism, then converted it into Cyrillic to get rid of the Pan-Turkism” (Kekilbayuly, 2010).
5. The approaches made on the way of reducing the number of the Kazakh nationality and breaking down the language: “The policies of adopting Russian representatives on the pretext of Sovietization, increasing the population of the Russians on the pretext of industrialization, spreading Russophilism on the pretext of new lands development, mass Russianization on the pretext of mature socialism were carried out one by one systematically. The local population decreased to 46% in 1939, during the reign of migration catastrophic mudflows after the war it fell down to 34-35%” (Kekilbayuly, 2010) (**Table 3**).

This information about the decrease of the Kazakh nation given by A. Kekilbayuly is similar to the data given by the US scientist William Fierman (Fierman, 2005).

TABLE 3: KAZAKHSTAN POPULATION 1989 (ACCORDING TO THE RESEARCH OF WILLIAM FIERMAN)

	<i>% of Total Population</i>	<i>% of Rural Population</i>	<i>% of Urban Population</i>
Kazakhs	40.1	57.1	27.1
Russians	37.4	19.9	50.8
Ukrainians	5.4	4.4	6.2
Germans	5.8	6.9	5.0
Others	11.2	11.7	10.9

William Fierman says in the above-mentioned work: “In large part, this is due to the high degree of Russification of Kazakh culture during the tsarist and Soviet eras, which meant that upon Kazakhstan’s independence, a large share of the ethnic Kazakh population, especially among the more educated urban members, felt more at home in a Russian than Kazakh cultural setting” (Fierman, 2005).

6. The Soviet power policy of Kazakh steppe “Africanization”: “Draw on imagination center formed in each zone of the Kazakh steppe the inevitable attached territorial-industrial complexes in cross-border regions with economic neighboring republics started to weaken the shattered country’s internal territorial economic communication and integrity” (Kekilbayuly, 2010).
7. The ideological pressure made on the Kazakh literature during the Soviet era: “...the number of the Kazakhs and other nations among the characters of the works of art began to be recorded in “percentage” (Kekilbayuly, 2010). In the works of art of the Soviet era, the representatives of other nations were necessarily the main leading characters.
8. Ruining the Kazakh national consciousness so that it could not be recovered in the near future and its current consequences: “...it was a period when we were still unable to overcome the national awareness that quite accustomed the psychology of totalitarianism and colonialism, and did not want to go out from the potholes trailed over the centuries” (Kekilbayuly, 2010).
9. The national honor was lost by the Kazakhs during the Soviet era: “Despite the fact that we have already touched the flag of independence, the civil honor of many of today’s generation still remains in the same higher than fescue, taller than sage condition” (Kekilbayuly, 2010).
10. The consequences of the recent colonial consciousness, which caused damage to our current state language: “The reason why our state language cannot make a step forward today is that the recent colonial consciousness switched to a desire property of everything today, got stuck on the valve of utilitarian love of gain, and locked up the national consciousness in the same dead end, with no attempts of setting it free, indolent indifference ... reaching for pitilessness saying “There is no problem with one who does not feel sorrow” (Kekilbayuly, 2010).
11. The influence of the slavery psychology of the Soviet era: “...All the troubles are from ourselves. ...Because we were raised as slaves until recently. Because even when we are free we cannot get rid of our character of the colonial period. We forgot that the language honor is the honor of the nation, a poor man’s anxiety “will your child be able to earn his living if he studies in Kazakh now?!” now is replaced by an ignorant ingenuity “if my child

doesn't get the Russian education, he will not be rich in the future, won't he be depressed by not reaching the post of a chief executive?!", ...is that we can not go too far from touch-and-go self-interest" (Kekilbayuly, 2010). In the original text, "a poor man" is written as "korkokirek", and the word "ignorant" as "kœrkokirek" – those words are similar in pronunciation and are typical for the author fresh expressions.

12. The absence of a desire to learn their language, the lack of national pride of the Kazakhs: "Government has changed, times have changed. It's only us who didn't change" (Kekilbayuly, 2010).
13. The publicist's views on the impact of cosmopolitanism on patriotism: "... began to be proud of being fluent in English, French and other languages, speaking very well with the nobility of different countries, foreigners, but could not put two words together in the language of their country. ...The former colonial countries after the declaration of independence has sent a lot of youth abroad. They were curious to get the cosmopolitan education in Western universities" (Kekilbayuly, 2010).
14. He tells that in the Soviet period education was not given in the proper way: "Almost all the disciplines that form the modern education were taught in metropolis language. For a long period of time, the majority of our people lived in villages. Those who migrated from the suburbs mostly got into such traditional specialties as education and agriculture. Far from being a specialist, there was no workers in industry, so it was a rare opportunity to hit someone. Thus, we made our livings being the representatives of the agricultural civilization in industrialized country. This was our most important inconsistency with ourselves. Such neutrality and lethargy in the field which is the main basis of the current life, has become the main rod to all our social meanness (Kekilbayuly, 2010).

The publicist offers against the colonialism in the world:

1. "In short, there is no one who looks in the future with confidence. Sadly, such life of this world is running out of the boundaries of the "becoming meaningless", not of the economic profit or political greed, but of ambition for their equality and freedom, many a man who wants to see it as sufficient inroads in the above mentioned opinions" (Kekilbayuly, 2010). "... All the problems of a mankind are because people are still not sure that it is much more effective to live in respect with each other, rather than living in torment of one another" (Kekilbayuly 2010).
2. "In today's world, for individuals, as well as for the whole society, the most important social capital is education. ...And such an education is education in the mother tongue" (Kekilbayuly, 2010).

The publicist's recommendations to improve the state language:

1. It should be the official language of education: "If we only could educate all subjects in all levels, our mother tongue will have the opportunity to be the state language. Without it, the language of the power, the national language, will not be the state language, but will remain in the status of an ethnographic phenomenon which is only known for translators and a certain part of the population" (Kekilbayuly, 2010).
2. The role of the media in the development of the Kazakh language: "Undoubtedly, the other sphere that revives a good fortune of the language is information. If it does not speak Kazakh, the nation will not speak Kazakh" (Kekilbayuly, 2010).
3. The view of the journalist towards the transformation of the Kazakh language into the language of education: "The implementation of the Law on Language first of all should have been started from education. Not limiting to the Kazakh language teaching, all subjects at all levels should have been implemented with the full knowledge in the Kazakh language. Only in this case, it would turn into the language of education, wouldn't it?! To do this, primary, secondary and higher educational institutions should have produced all the appropriate textbooks in all subjects in Kazakh. It is desirable that all of the available intellectual forces will participate in the implementation of the program of such "textbooks". It would be correct to let the most prominent of our scientists write those textbooks, in the places they could not help with this, to let the strongest translators translate the best world textbooks. Before solving such fundamental case, it is too early to say that we have disciplined the education" (Kekilbayuly, 2010).
4. Obtaining a model of language experiences from the developed Western countries: "...Once upon a time, European schools taught their students at least three languages. The first one is a mother tongue. The second one – the ancient language spoken by their ancestors. Greek, Latin or ancient Slavic languages. And the third one is the language of one of the most developed countries in the area they inhabit. Later, due to this, after their national development started to pace very well, they overcame that severe pain of that very division into three. Human efforts were directed to the establishment of bank of intelligent information in the native language. The scientific translation started to establish. In order to provide our independent perfection we also have to apply this practice" (Kekilbayuly 2010).
5. Carrying out education according to the request of modern times: "We also have to reform education according to these modern standards. However, it should be carried out in our native language. ...It means that the modern

scientific and technical revolution does not serve to language monopolism, but to language pluralism. Not using such an effective feature means that you do not emphasize your language and your own culture” (Kekilbayuly, 2010).

6. On the development of the Kazakh nation: “This is an independent state that teaches freedom for people who had suffered from governance for a long period of time. The prosperity of the nation and state is a national development” (Kekilbayuly, 2010).
7. The necessity of education in the mother tongue: “...is solved by successful establishment of the democratic system of education. One of the effective ways to reach it is to educate citizens in their native language. Because elite education does not fall into the hands of anyone. Only social forces who were able to receive such an education can control the activities of their authorities in a better way. In order to resist this modern competitiveness we need to establish that kind of a solid civil society” (Kekilbayuly, 2010).
8. Making Kazakhstan the best educated country: Abish Kekilbayuly says that Turkey’s education reform is correct. For example, “Mustafa Kemal Ataturk wanted to develop Turkey as a national republic and a national state. He started the reform from education and the police of language” (Kekilbayuly, 2010). In this country, even nowadays the problem of the language is regarded as topical: “The development of education is very important for the nation and international communication” (Girgin 2014). The result of a correctly made decision at that period can be seen now. Turkey teaches Turkish languages in different countries by means of “Tomer” language courses, also Turkish high schools are functioning in other countries.
The publicist Abish Kekilbayuly describes how much attention was paid by Kemal Ataturk to education at that time: “Education was also recognized as a power. Intellectuals and representatives of the intelligentsia turned to the nation’s heroes. It began to be clear that the interests of the nation here are defended not only by power, but by education as well. The arguments that knowledge is a power (or literally “a strong man can defeat one man, an educated man can defeat thousands”) turned into a doubtless axiom” (Kekilbayuly, 2010).
9. There should be an effective system of nation-state building: “The totally re-creation of worldview, educational and life comprehensive functions of national language is needed” (Kekilbayuly, 2010).
10. On the preservation of the Kazakh language: “When we saw that others pretended to develop our motherland filled with resources from head to foot, it was too late to go and our intervention to the process was too impassive. We lie in the power of it – our political dependency which was in the others’

hands is the main reason. ...Now when the era of information occurred, it's time for mass conceptualization. If we come again on the way of habitual indifference and sluggishness, we will lose so many opportunities, which determine our final destiny, just in vain. Honey poured from the sky, happiness snowfall in shiny period, sincere mouths splashed in wide smiles, open mouths with flews, community without contributions– this is what we will be called then. ...First of all, we need to learn our mother tongue harmoniously, manage it collectively, work hard to develop it, and turn it to the most modern, the most crucial tool of education and retirement” (Kekilbayuly, 2010).

V. The skills of Abish Kekilbayuly to use figurative words and his wisdom in journalism

The figurative phrases play a big role in delivering the messages of Abish Kekilbayuly in these articles. “Abish uses special words in crucial collections of state and national importance, speaks wisely on the coming issues and complicated nodes, thus his aspects of public speaking were recognized. ...one condition of public speaking – it must obtain a social voice” (Abdraev, 2010) “He was an orator, inventive, rich in ideas, self-possessed in speaking. The essays and journalistic articles of Abish, who took an example of great “biys”, answered the wrestling and various misunderstandings on the way of independence, they were not only for literature, but for raising the spirits of the nation, they were his secrets of the soul, encouraged to hold firmly the flag of spirit” (Kirabaev, 2015).

Moreover, his figurative words are equally understandable for everyone from common people up to intelligentsia. Figurative words in his publicism have expressive and emotional functions. For instance: “Kazakhstan was in the very middle of a transparently dreamed “heartland”; so no matter from what side the future war occurred, it began with a condition of a brown lamb offered for sacrifice” (Kekilbayuly, 2010). This figurative phrase has the national color. Kazakh people are well aware of cattle offered donations. The meaning of the word “sacrifice” here is to become closer to Allah. But there are political motives in the sense of the context. It is using Kazakhstan on the way of achieving their goals.

“...ready to shatter Red Empire defeated with its own hands the Berlin Wall, which was knocked by itself” (Kekilbayuly, 2010).

In this sample, he concretely described the condition of the Soviet government before its dissolution with the term “ready to shatter”. He marks that no more strength was left in the Soviet government.

“...it was something unreasonable like we will melt and pour again the rocket which has not been removed from its ammunition” (Kekilbayuly, 2010). The author criticizes by this example their willingness to create a different Soviet government.

“The representatives of the executive power who still worked, when it was one day remaining for signing, on the 19th of August in 1990, organized a rebellion in the state. This was the last twitch before the death of the Red Empire”. Literally, when one head of cattle dies, it twitches its knees (Kekilbayuly, 2010). The author shows the most recent operation of the Soviet government in the time of collapse.

“Has placed a yoke of colonialism for three centuries striking growing Kazakh society was aware of all of that” (Kekilbayuly, 2010). The yoke of colonialism shows how Kazakhs became a colonial country.

“It became obvious that the disease overcomes in a moment, and the recovery lasts a long time” (Kekilbayuly, 2010). The author notices that it is not easy to get rid of the colonialism and its consequences.

“When you thought it was gold, it turned out to be a very small cash, which shows that there has been a copper on the other side” (Kekilbayuly, 2010). The author shows by this example that the internationalism is fake. He opens the hypocrisy of the political government of the Soviet Union.

“...tried to stop with the force, while still being like a hammer, the process which has gone rapidly and never will come back. In the end struggled trying not to burn in the fire fixed by itself” (Kekilbayuly, 2010). The publicist described the error strategy adhere to the policy of the Soviet government.

“Thus, the funeral service for the Red Empire, which had shaken the entire world for more than seventy years, was performed by signing the document by the heads of eleven states in the round hall of the House of Friendship on the Kurmangazy Street in Almaty” (Kekilbayuly, 2010). It is seen from this sample that the author personally participated in the process, was the witness of the historical event and that the official dissolution of the USSR was held in Almaty. Performing a funeral service is an act committed when people die. The author is using this phrase as sarcasm.

“It turns out that in order to understand that independence is not a peak on which you can easily climb and easily jump down from it; primarily, it is necessary to get it” (Kekilbayuly, 2010). The publicist is detected as an orator from this sentence.

“Even if you want to be satisfied with that, when Russia and China were leading, then refused of it and moved to another trend, riding on a bad horse of socialism, stayed in the ancient times, what would you do alone?” (Kekilbayuly, 2010). The author tells about the ways we should go after getting independence, reveals with eloquence that we will not be able to reach civilization by the former way of socialism. The publicist can create a summary of his words. Generally, foreign scientists also shared their thoughts concerning the fact that we retarded development during the Soviet era. For example, the Britain scientist G. Wheeler notes that the terms “culture” and “civilization” in the Soviet countries and countries of West are slightly different. If there is a culture in the West – the expression of

human thoughts in art, religion, ideas, life style, and civilization – mechanisms and apparatus used for the control of life conditions, then in Soviet countries the concept of civilization is completely ignored. And culture is divided into material one and spiritual one” (Wheeler, 1964). The American scientist P. Rutland in his article called “Globalization and Post-Communism” says the following about the remains of the USSR from the globalization era: “One gets the impression that most post-socialist countries belong to the category of losers from globalization” (Rutland, 2002).

“...catch up the went ahead modern movement, sum up the unexpected events happening since then, adjust it, we need to fight hard in order to be able to stay on earth as a nation tomorrow, the day after tomorrow and in the distant future” (Kekilbayuly, 2010). The modern movement, is globalization, the model of developed countries. This metaphorical expression has the national color.

This notion of Abish Kekilbayuly can be summarized by the opinion of P. Rutland: “Each nation has to find its own forms of combining nationalism, regionalism and economic globalism. The dilemmas facing President Putin do not differ from those faced by the German Chancellor Schroeder or the Tokyo Governor Ishihara: how to preserve national values and special institutions, while adapting to the challenges and opportunities of globalization? (Rutland, 2002). “Ten years is the age of a child only for human. But for an independent country it is a nursing child’s age. Parents who wish to move forward will tend to sustain by all means in the way of their child’s survival, mounting a horse holding its mane” (Kekilbayuly, 2010). Mounting a horse holding its mane – literally, when a shifty fellow mounts a horse without a saddle. In this example, the author indicates the status of the initial years of independent Kazakhstan. Here, too, the author rationally used the words of national colors.

“On the way of getting independence, the blood had shed, the tears had shed and the sweat had shed. But the conscience should not be shed. The honor can only be a power base for independence” (Kekilbayuly, 2010). Here the publicist’s oratorical characteristics are well seen.

“The king of Russia tweaked our legs as we were an orphan goatling, roped to another kogen (chain), and after starting to flay in the 17th-19th centuries pulled our people by all sides, even though he could not break to atoms our language, our spirituality, our way of living, our customs and traditions in the same way” (Kekilbayuly, 2010). In this example, firstly, there is a national expression. “Kogen” is a long rope for lamb and goat binding. Secondly, he figuratively revealed that they wanted to take away the language and the culture from the Kazakh nation. The Kazakhs seemed to be weedy like an orphan goatling at that period.

“...The Secretary-Generals increased their ways of presenting someone’s motherland like putting it into game straps if it was a goatling” (Kekilbayuly, 2010). In this example, at first, one can note that it became so easy to allocate the land. Secondly, the journalist uses national colors by the collocation “game strap”. The collocation “game strap” in this example is used in the meaning of that someone became a fodder, was owned by someone else.

“A dumb got the tongue, a gentle got the teeth. The era of open debates of out loud asking for equality instead of allusive ones in the past” (Kekilbayuly, 2010). In this example, it can be seen that the Kazakhs started to overcome mildness.

“Finally, we remember that the first Law of Language was considered in the Supreme Council of the Republic. It was more difficult than to attack the Reichstag” (Kekilbayuly, 2010).

“Yesterday, when the nation started its day, when we made room for you in our tight home, when we offered you to sit at the top of the table, when we set our well-groomed table in front of you, when you put our ashcake in your mouth, did we think that someday, when we would set a democracy like today, in the period of our maturation, we will tearfully beg your pardon to speak our language in our house?!” (Kekilbayuly, 2010). AbishKekilbayuly said these words when there was a struggle for giving the state status to the Kazakh language. When so many nations were forced to find their place in the land of the Kazakhs, it was unjust that the language of the Kazakh nation, who cared for them, downgraded itself to a such a sad condition. Once AbishKekilbayuly told the historical truth in public speaking, injuring deeply the conscience of those who despise the Kazakh language. One must have the courage to say this.

“In this case, even if felt falls down from the heaven, no insoles will go to us” (Kekilbayuly, 2010). He proved his point with the silver tongue, that if we can not tap resources in our land, sitting helpless at home, we will have no chance to develop.

“In such a period of massacre competition’s red front, what is required from the washy society?! Going to the same market, feeding the nimble people, as our desperate ancestors have told, we live in indignation with ourselves” (Kekilbayuly, 2010). There were times when the Kazakhs went to bazaars and were deceived by other nationalities feeding them. Naivety and credulity are the Kazakhs’ disadvantages. The publicist wanted to say that nowadays in order to not fall behind the tendency, Kazakhs should not be mindless.

VI. Abish Kekilbayuly is the owner of encyclopedic knowledge

The idea of “Zhideli Baisyn” is the concept of a land like a paradise, a comfortable, safe haven for the Kazakhs. This concept between the 16th-19th centuries was the theme of the poets and storytellers.

When the publicist says this word, he means all the similar ideas in the world. For instance, he narrates that Alexander the Great was looking for the promised land in the Makarey islands, Pope Alexander III, the King of the Rome ManuilKomnenos, French King Louis VII – in “The Kingdom of Ioan” on the Altay, ancient Russian priests – in the “flowing with milk and honey” Aksu, Muslims – on the mountain Qap, Celts – in the bottle island in the Western Sea, Mahayanas– on the Shambal, Esotericists– on the Tibet pen Bylanay mountains. (Kekilbayuly, 2010). It can prove that AbishKekilbayuly is the owner of encyclopedic knowledge. The scientist B. Zhakypwho studied the publicism of AbishKekilbayuly says the following: “During the writing this time revealing article, the publicist widely used such journalistic methods of cognition as control, mapping, research, classification of documents, collection, analysis, synthesis, induction and deduction. (Zhakyp, 2009).

“Abish’s recognition is the recognition of the world, Abish’s reading is the spiritual expansion of your heart, Abish’s studying is opening your mind, the social world of Abish is in the interests of the country” (Abdraev, 2010).

While reading the publicism of AbishKekilbayuly you receive a lot of information concerning the world-class history and culture.

It will be enough to name the following scientists who were mentioned by the publicist in his articles, which were considered by us to prove that AbishKekilbayuly is the owner of encyclopedic knowledge: M.Koén, L.L. Taiwan, A.M. Salmin, A.B. Zubov, Platon, L. Okenem, J. Lemark, Georges Cuvier, Hegel, P. Kuusi, J.N. Biroban, I. Hesle, Thomas Aquinas, Rogers Bacon, Augustine Aurelius, Fichte, Machiavelli, Kant, Hernan Cortes, Octavia Paz, Eduardo Galeano, I. Valerstine, William Shakespeare, Juan Hines de Sepulveda, G.M. Prokhorov, I. Meyenforf, J. Chamberlain, R. Hücker, J. Fox, L. Greenfeld, N.I. Veselovsky, M.K. Lubavsky, Rudyard Kipling, G. Loginov, G. Viton, D. Fieldhouse, L. Kostenko, A.E. Snesev, A.V. Petrovsky, S. Huntington, Osvaldo Guayasamin, Leopoldo Seah, Franz Fanon, John Neisbat, E. Renan, Locke, Hobbes, J.Zh. Russo, John Stewart Mil, I.G. Herder, T. Masaryk, M. Walzer, E. Hobsbaum, W. Bajot, G.A. Belov, L. Thurow, H. Tofler, Andrew Highwood, G. Diamond, A.G. Frank, D. Lin Yifu, K. Stankel, N.N. Ionov, A.P. Nazaretyan, V. Kawakatsu, F. Ares, Karl-Gustav Jung, Tsukoda, S. Lourie, Alexis de Tocqueville, Lasswell, Pareto.

CONCLUSION

The purpose of the work was to discover the ideological and artistic features of the publicism of Abish Kekilbayuly on the independence and language. Investigatory, logical and poetic examination methods were used to achieve this goal. Abish Kekilbayuly shows Kazakhstan’s subordination when it was a part of the USSR, the difficulties we faced after declaring the independence and the mechanisms of

the future nation development. Kekilbayuly apparently analyzes with his erudition, eloquence and political acumen the totalitarian system to the Kazakh nation carried out by the Soviet power during seventy years.

Abish Kekilbayuly in his publicism reveals the political mistakes of the Soviet power. At the same time, he analyzes the political mistakes of the biggest empires of the 20th century. He disclosed the reason why even in the distant age the world famous Genghis Khan had not got the evolution progress, despite the fact that he had strong conquerors tactics. Also he notes the shortcomings of Kazakhs which lead to their governance. The publicist relies on the scientist of the world level during the consideration of that issues. Also, he brings a lot of scientific facts and historical data. It is seen from it that the publicist possesses encyclopedic knowledge. The main characteristics of the publicism of AbishKekilbayuly are eloquence and figurativeness of his language. He has his own new words which he added to the Kazakh literary language. The publicist can archive and insert the information of the whole book volume in one article.

The publicist does not hide that some of the Kazakh nation, who were under the power of the Soviet government, have lost their national honor and went russified.

We also mentioned the words of the American scientist Krader in the seventies of the 20th century about the policy of Russification during the period of USSR and about the enforcement of the USSR people speaking one language. The scientist of the US William Fierman investigated that during the Soviet era the majority of the Kazakh nation lived in therural districts and that just a little part lived in cities. The opinion of Abish Kekilbayuly is also similar to that. The American scientist P. Rutland and the Britain scientist G. Wheeler mentioned in their studies that the USSR left behind the civilization. Abish Kekilbayuly described this expression with the figurative oratorical words “a bad horse of socialism”.

Kekilbayuly is against the world colonialism and shows the ways to prevent it.

Kekilbayuly makes an example of other developed Western countries – Finland and Turkey. He emphasizes that an education reform is necessary for the future development of Kazakhstan.

This work of A. Kekilbayuly is a valuable research on the recognition of political and social condition of Kazakhstan in the period of consisting in the USSR. It is possible to make a political-historical brochure from his publicism.

The publicism of A. Kekilbayev can be the subject of several studies. An elective course called “publicism of AbishKekilbayuly” can be heldat institutions of higher education in all specialties.

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