

REPRESENTATIVES OF RUSSIAN INTELLECTUALS ON THE AGRARIAN ISSUE IN KAZAKHSTAN (END OF THE XIX- BEGINNING OF THE XX CENTURIES)

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Abstract: The article deals with the issue of agrarian relations in late XIX - early XX centuries in Kazakhstan. The study of this topic should be accompanied by description of the life of public figures who worked directly with this issue and on the basis of this information to reconstruct the overall picture of the reality of life aspirations of the people associated with the issues of land ownership and land use.

As known, the agrarian issue was one of the discussible ones on the turn of the century, as it was due to several reasons, such as the migration of farmers from the central regions of the Russian Empire to the outskirts of the country and seizure of land for their use from an indigenous population. Reducing of the allotments of Kazakhs land led to a breakdown of the indigenous land tenure systems and the transition from nomadic herding to sedentary lifestyle that does not require large spaces. The issue of land had long been the most actual and demanded a speedy resolution.

Keywords: Intellectuals, culture, land use, land ownership.

INTRODUCTION

Interference and interaction of the Kazakh and Russian culture was the most noticeable during the formation of the Kazakh intellectuals at the beginning of the XX century. Strengthening of the process was objectively related to an increasing involvement of Kazakhstan in the cultural and political space of the Russian Empire. It took place in the frame of highly colonial policy.

Deep democracy ideology of the Russian intellectuals has always had a great attraction for the Kazakhs. Among those who were representing the colonial administration of the territory, were people who sympathized with democratic values, genuinely contribute to the work of scientific institutions and make its own contribution to the cause of the perception of the Kazakh national culture ethnic group. Should be noted they were part of this culture. This has greatly contributed to the adjustment of the imperial ideas about the “backward foreigners” (Habizhanova, Valikhanov and Krivko, 2003). In this context, a central place should be given to situations of choice, decision-making, which is most evident as the freedom and creativity of the individual, and the pressure on his social status, employment status, material conditions, social norms and rules.

The works of D.A Amanzholova, M.K Koygeldieva, G. Zh.Kozhakhmetova, S. N.Maltusynova, G. B.Habizhanova and others should be highlighted among the authors, considering the agrarian issue in Kazakhstan in the perspective views of the

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Russian intellectuals. Should be noted that knowledge of history is incomplete, even more significantly distorted without figures called “second plan”, those who were doing their job, staying in the shade of geniuses. The life stories of those who have not played a major role in the shadow of the biographies of famous historical figures also required for adequate interpretation. “Man of the second plan” was ranked in the focus of modern humanitarian knowledge as “strategically important bridgehead” between “silent majority” and “makers of history” (Bessmertniy, 2000).

We are talking about Nikolay Lukitsh Skalozubov, Orest Avenirovich Shkapskiy and Timophey Ivanovich Sedelnikov. All of them were directly related to the agrarian issue in the steppe and persistently searched for ways of its fair resolution.

MATERIALS AND METHODS

Nikolay Lukitsh Skalozubov (1861-1915), was the famous Siberian agronomist-breeder, a prominent public figure, elected official of the Imperial Duma, played an important role in the development of Siberian agriculture. He spent his knowledge and energy to awakening of the region. He had to work, often under the unspoken, and sometimes under open surveillance (State Archive).

As an elected official from the Tobolsk province, he took an active part in the work of the Duma Committee. A. Bokeikhanov (leader of the Kazakh national intellectuals, the Chairman of the “Alash” party) wrote about him in the “Kazakh” newspaper: “... He fought for land as a Kyrgyz elected official on the third Duma. When considering the budget he consistently advocated for their interests, he wrote a book about the Kyrgyz poor and their state. The humiliation of an entire people is happening for political reasons”, - said Skalozubov directly (Bokeikhanov, 1994). He refused himself as the representative in the fourth Duma. He wanted to be among the common people. As Russian was didn't have enough information about life of Kazakh, often published articles in the “Speech” newspaper.

He wrote about the traditions of the Kazakhs, the lives of ordinary poor, nomadic customs of the people, their hospitality. All of this, he thought, it is necessary to change the views of policy makers regarding the problems of the Kazakhs. In order to preserve their rights to their land, he repeatedly went to different parts of the region, “opened the door” of officials and sought solutions to many issues in their favor.

Point of views of N.L.Skalozubov reflected in his report as following: “In view of the critical importance of the issue of the colonization of the Kirghiz steppes, which was going to be occupied by the main stream of migrants, and since strong uninformed of the members of the Imperial Duma of the true state of affairs there, here are some of the new information. In my opinion, assimilated rapid procedure for settling will have incalculable disasters in the future. Frequent need of the

government food help to migrants and resettlement in the Kirghiz steppes are harbinger of indications of huge misfortunes in future in the case of steppe freezes when there are no bread, nor grass, and even the water dries up” (State Archive).

N.Skalozubov was outraged by the fact that the producers of works by slowly cutting the largest number of tithes, sometimes makes the land acquisition under the surplus areas without seeing land in kind, if the whole area of land perfectly was homogeneous. Nomads were given arithmetic number of tithes to the norm, by cutting out from them all they needed the most: arable land, meadows, irrigation channels, etc. It goes without saying that such treatment is not provided with the norm or law, or by those who drew up these rules, and that such application is the most ideal, correct norm turns it into nonsense. The huge area of the Kazakh steppe, devoid of a single watering, turns into a desert, and a completely fictitious will be enrolled in the use of the Kazakhs in the norm. The Kazakhs robbed convenient land and what the land remained with them, no one cared.

He tries to warn, explaining that on this basis discontent of indigenous people is created who have lost all the mowing, watering, cropland and left on the ground or a little satisfying even the modest needs of Kyrgyz cattle breeding.

A. Bokeikhanov wrote about him on the basis of honesty and principled beliefs: “This man, Nikolay Lukitsh was the patron of the Kazakh people. The Kazakhs are orphans without him. Kazakhs have to remember him always” (Bokeikhanov, 1994).

O. Shkapskiy held various positions related to the issues of agriculture and problems immigrants since 1892 in the administration of Turkestan. In 1905 he became Head of the Resettlement party in the Semirechensk region.

O. Shkapskiy (1865 - 1918) the politician, ethnographer and statistician, researcher of the Central Asia (RSHA). In 1917, O.Shkapskiy together with M. Tynyshpayev was committed by the Provisional Government to resolve “resettlement and issues of the Kyrgyz way of life in the Semirechensk region” (CSA of the Republic of Uzbekistan). Shkapskiy as an official of the colonial system openly criticized the colonial government’s policy with regard to economic structure of the steppe. The content of the colonial policy on the agrarian issue was found in his writings. The author described the situation of the Kazakh people who was forcibly deprived from their land, internal displacements of land, ruining the pressure of the Cossack and farmer colonization. The work raised the fair solution of the land problem.

O.A.Shkapskiy affected agriculture and land tenure problem, emphasized the fact that the decision on the imposition of a particular type of the same activity everywhere was not a way out of this situation in his essay on the agrarian issue on Amu-Darya River. The historical past of Central Asia under the rule of the Muslim religion and physiographic features developed the land tenure system, which was

different from the Western Europe systems. The concepts of population on land ownership influenced on this point so basically, that “fundamental change them without attention to the established practice, even the most change was done under the influence of basis breaking its economic life” (Shkapskiy, 1900).

O.Shkapskiy as an official of the Agricultural and obrok parts at Syr- Darya regional board, was sent to Semirechensk region to get acquainted with the situation of farmer settlers called self-willed people and local conditions that need to be taken into account in resolving the issue of the land of the farmers in the fall of 1904 (Shkapskiy, 1906). Collected facts lead him to the conclusion that solution of generally agricultural issues were dominant than the resettlement issues for human being in the region.

O.Shkapskiy explained that it was necessary to develop a land-use conditions, and this required to have a more or less accurate data part of the local population and its economic activities, on the current state of agriculture about the possible future of this branch of the economy and on all the land fund.

It was believed that by the time such information had been collected and analyzed, as the expedition of F.Scherbina (the founder of the Russian budget statistics), who since the end of the XIX century actively engaged in this issue and set herself on the complete survey of the region. Defining motives expeditionary studies of steppe areas F.Scherbina spoke as follows: “It was caused by life itself. On the one hand, the farmer, to put it vulgarly, climbed into the Siberian steppes, and without asking permission, and the other natives complained oh that farmers that they offended by withdrawal of their land by Russian guests. We had to sort out any difficulties...” (Ternov, 2003). The senior counselor Kaufman was delegated to work with of the expedition of F.A.Shcherbina for detailed acquaintance with the works on the device of tenant communities, as well as to clarify issues relating to the position of works by the study of the steppe regions and the practical application of their results. However, the expedition left many ambiguities. Time indicated the need for clarification and verification of previously defined standards seizure and examination of the situation, as the settlers’ farms and farms of Kazakh villages since information was inaccurate, and sometimes deliberately distorted.

By describing the story of resettlement movement in the last decade of the XIX century, O.A.Shkapskiy noted numerous cases of withdrawal of land from the Kazakhs, the aggravation of the land issue in the field of administration and complete lack of preparedness to deal with these issues. He came to the conclusion that the methods that were used to implement such a significant change, were not rational and could not be applied later in the same scale. Such reasoning, no doubt, made O.Shkapskiy honor as an official of that period. The thing was that the intended government policy of ensuring Kazakhs established norms come into conflict with the practice of the activities of migrant organizations in the field during irresponsible

land survey work. As S. A. Sundetov stated: "It is not only seizures themselves, but also the methods and forms in which they were held, in lawlessness and abuse of royal officials against the local population" (Sundetov, 1970).

In 1905 Shkapskiy followed by the accusation that he allowed himself to publicly criticize the current regime. He wrote on these events: "I have the honor to report to the Department of State land property, the content of my speech at the Tashkent meeting of the public on the day of celebration of 150 years anniversary of the Moscow University, was reported incorrectly to the Turkestan Governor-General.

In his speech, I described Turkestani local affairs and the first three came to the memory of the facts illustrated the attitude of the local administration to the land issues" (Shkapskiy, 1906).

The first fact related to the activities of the former Governor General - Governor Chamber Junker Savenkov in the beginning of 70's, who took away the land of the Kazakhs from Ramadan family on Kanlanbek areas. At the same time the Kazakhs were forcibly driven from the land, and some of them died from the chief beatings.

The second point concerned the acquisition of the 524 tithes selected in 1892 in Tashkentskiy province, and that fact was designated in log by Syr Darya Oblast Board for construction of Rural- Agricultural School.

The third fact related to the withdrawal of 20 thousand acres of land on the ground in Tasma in the Prezhevskiy Province of the Semirechensk region for Cossack troops. 854 tents and over 6,000 dessiatines of arable kazakh lands were located on that site. Cossack Army board the Cossack army to hand over this land to rent, with tenants than –kazakh people of the same province (RSHA).

O. Shkapskiy demonstrates the reality that existed in the desert, despite the cover regulations and land-use authorities ordering system and gives a picture of socio-economic situation of the region.

In general, having considered the activities of each, it is possible to create a collective portrait of the official –democrat and oppose him, official –career person trying to curry favor with the boss or having views towards the realization of great-power interests. Eventually the picture of the socio-economic situation of the region is re-created.

The portrait gallery will not be complete without a history of the life of Timophei Ivanovich Sedelnikov (1876-1930), he was a land surveyor, elected official of Imperial Duma from Orenburg region. Should be much better if start a story about T. Sedelnikov from childhood, in order to demonstrate his diligence and eagerness to learn. In childhood, Timophei was very fond of reading, which was the subject of conflicts with his father, who sometimes beat his son. T. Sedelnikov read on a "oven at a candle", and sitting on a horse. Sooner he showed his language

skills: he spoke Kazakh, Bashkirian, Tatarian languages, freely read in English, French and German.

Village ataman diplomatically ordered his father to teach one of his sons. Was decided to send him to study, since “Timka have gone” with his thirst for reading (Sedelnikov, 1907). So T.I.Sedelnikov started his way of life full of difficulties, but filled with a desire to help people.

Gradually his views evolved; soon he was involved in political life. After many years of work in the resettlement parties in Kazakhstan, T.Sedelnikov convinced of the lack of familiarity with the representatives of the royal administration of life of the Kazakh people, including the F.A. Shcherbina and A.A. Kaufman, who participated in the identification and collection of the Kazakh land for resettlement areas. In the fall of 1905 in Orenburg Sedelnikov made a public report on the subject. “The struggle for land in the Kirghiz steppes and the colonization policy of the government”. Nomads said Sedelnikov was given land by God on a common basis, and now farmers (by which were meant the former nomads that have fallen to the residence) are engaged in the assignment of land. Nomad, accustomed to the fact that the grass that grew in the desert, was the common property of all, could not assimilate himself, as he understood, the inviolability of the borders of possessions. Their point of view on this subject T.Sedelnikov conducted during his speeches at the meetings of the I Imperial Duma, using, in particular, such a proverb in the Kazakh language: “Osy kyninde patshanyyn zheri zhok, tek qosynan zheri bar” (“At the moment there is no royal land, but there is only humans: each land must have the owner”) (Sedelnikov, 1907).

The land survey works strictly abide by the rules, according to which the study should be subjected not entirely whole counties, and especially not the field, but only in those areas, where it is planned to form a resettlement areas. There is a denial of the principle of community and connectedness to the land ownership of huge areas of the Steppes. Thus, land survey activity leaders did not study the needs of the indigenous population, did not examine all areas and were intended to take the best land.

Often the fate of Kazakh land owners who were deprived of their plots, by land drainage party were given to the discretion of the local bureaucracy, obliging them to organize “budge natives”. This led to wandering of landless Kazakhs for many years. One has to agree with Sedelnikov that with prior research of the steppe, it would be much easier to achieve a fair and to carry out the program reasonably. In fact, it appeared that the remained landless Kazakhs left to the mercy of fate and could not count on support from the state.

He wrote a detailed letter to V.I.Lenin on April 23, 1920, in which he showed that efforts of Tsar and Soviet bureaucracy against the nomadic population of Kazakhstan were unfruitful (Sedelkinov, 1993). In assessing his own progress, he

recognized that he “became really thoroughly chained internationalist” by becoming free from last streaks of great arrogance and chauvinism: “As for me now Bashkirian, Kirghizian and other small backward people’s resentment and bitterness” is much harder than many natural aliens... He came to a conscious inference that for him that the whole Universe is “the Motherland only worthy of love” (RSHA of Socio-political history).

He told Stalin as a Board Member of the People’s Land issues Commissariat on the same problems. This time we will focus on the 1920- 1921 resettlement period, as he called “starvation relocation”. Once again he reminded colonization makes difficulty and frustrating “long-standing inhabitants “ of the population in the border regions. No one ever finds out interests of the people and is not taken into account and weighed properly in terms of objective scientific criteria (RSHA of Socio-political history).

Sedelnikov in a such a way, who has studied the problem of land relations in the Kazakh steppe “from the inside”, not by firsthand knew about the needs of the Kazakh population. But, unlike most colonial officials involved in land administration in the Steppe, and then their Soviet successors Sedelnikov not only understand the new trends in the system of land relations of the Kazakhs, but also caught a change in mindset, in the traditional conceptions of nomads on land.

Seeking for the truth was typical for the Russian revolutionary intellectuals of that time. O.Shkapsky, N.Skalozubov, T. Sedelnikov, these people were looking for the truth, with a strong, often bold opinion that probably helped them to move forward and get to pay attention to themselves. Their indifferent attitude to all the problems of the population of the Steppe and to find all sorts of ways to solve them: giving land back to Kazakhs at such a rate that should allow for rational and profitable agriculture in accordance with the natural conditions of the region was obvious. All of them were adequately aware on importance of taking into account the peculiarities and uniqueness of the land experience of management of non-Russian peoples inhabiting the Russian Empire during the agrarian reform. They regarded violence against them totally unacceptable and this was an undeniable importance and relevance of their views and beliefs, which gives them the right to be role models for the current generation of young people.

CONCLUSION

A.Zinoviev wrote: “... intellectuality is closely linked with the problems of morality, law, art, conscience. It is critical and opposition by its function in society. This is its inherent quality. These are people who put forward new ideas and break new ground in the field of spiritual culture of mankind. Intellectuality of the society is the ability of society to the objective self-knowledge and resistance to natural tendencies, and the ability to self-improvement and progress” (Zinoviev, 1990).

We believe that the personalities discussed, realizing the absurdity of instant breaking system constructed by centuries in the nomadic world, proving the need for rational decision-making powers in this matter. This, in turn, is nothing but as an indicator of the true intellectuality.

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