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MULTICULTURALISM IN THE HISTORY OF KAZAKHSTAN: THE CONTRIBUTION OF THE POLISH DIASPORA TO THE CULTURAL LIFE OF THE COUNTRY

Kazakhstan in the era of globalization has established itself as a multi-ethnic, multi-cultural country. Due to many historical and political factors, when Kazakhstan declared national independence in 1991, its population consisted of 130 different ethnic nationalities and 42 different religious denominations.

Despite the possibility of ethnic and religious conflicts, tolerance and mutual understanding prevail in Kazakhstan.

This attitude, supported by the government and the openness of the Kazakhstani people, has led them to find a balance between their different backgrounds and religious beliefs in all aspects of daily life, starting with leisure to activities in their professional environment.

The purpose of the article is to analyze the contribution of exiled Polish figures to the social atmosphere and cultural transformation of Kazakhstan, tells about individual representatives of the Polish ethnic group who contributed to the socio-economic development of East Kazakhstan. The authors come to the conclusion that an objective study of the problem of the history of Poles on the territory of Kazakhstan is of great scientific importance both for ethnogeographic history and for the consolidation of Kazakhstan society and the consolidation of national integrity in modern conditions.

The methodological basis of the research is the general scientific methods of historical research and scientific analysis, system-structural analysis is of great importance, which allows us to consider any developing phenomenon as a certain system with an appropriate structure and functional significance. The interdisciplinary nature of the problem determines the use of a complex of various research methods based on a systematic approach to international relations, comparative analysis and other methods that provide results that objectively reflect the current state of the problem under study. Along with these most important provisions, the criteria of historical analysis are included in the methodological basis, the objectivity of historical truth and the degree of its compliance with actual historical knowledge are of great importance. Special attention was paid to source analysis, critical analysis of sources and their comparative study to obtain the most objective data.

The article is based on the principles of systematic, comparative-historical, ethno-political and institutional analysis, including such general scientific methods as deduction, induction, analysis, synthesis, forecast.

Key words: multiculturalism, culture, Polish figures, deportation, scientists.

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Қазақстан тарихындағы көпмәдениеттілік: поляк диаспорасының елдің мәдени өміріне қосқан үлесі

Қазақстан жаһандану дәуірінде көпұлтты, көпмәдениетті ел ретінде қалыптасты. Көптеген тарихи және саяси факторларға байланысты, 1991 жылы Қазақстан ұлттық тәуелсіздігін жариялаған кезде оның халқы 130 түрлі ұлт пен 42 түрлі діни конфессиядан тұрды.

Этникалық және діни қақтығыстардың мүмкіндігіне қарамастан, Қазақстанда толеранттылық пен өзара түсіністік басым.

Қазақстан бастан кешіп жатқан терең әлеуметтік-экономикалық өзгерістер жағдайында мемлекет халқын құрайтын халықтардың жалпыұлттық келісімі мен бірлігі мәселесі қазіргі заманның әлеуметтік міндеттерінің біріне жатады.

Мақаланың мақсаты жер аударылған поляк қайраткерлерінің Қазақстанның қоғамдық атмосферасына және мәдени қайта құрылуына қосқан үлесін талдау болып табылады, Шығыс Қазақстанның әлеуметтік-экономикалық дамуына өз үлесін қосқан поляк этносының жекелеген

өкілдері туралы баяндалады. Авторлар Қазақстан аумағындағы поляктар тарихының проблемасын объективті зерттеу этногеографиялық тарих үшін де, қазақстандық қоғамды шоғырландыру және қазіргі жағдайда жалпыұлттық тұтастықты бекіту үшін де үлкен ғылыми маңызға ие деген қорытындыға келеді.

Зерттеудің әдіснамалық базасы тарихи зерттеу мен ғылыми талдаудың жалпы ғылыми әдістері болып табылады, кез-келген дамып келе жатқан құбылысты тиісті құрылымы мен функционалдық маңыздылығы бар белгілі бір жүйе ретінде қарастыруға мүмкіндік беретін жүйелік-құрылымдық талдау маңызды. Мәселенің пәнаралық сипаты халықаралық қатынастарға жүйелі көзқарас, салыстырмалы талдау және зерттелетін мәселенің қазіргі жағдайын объективті түрде көрсететін нәтижелерді қамтамасыз ететін басқа әдістер негізінде әртүрлі зерттеу әдістерінің кешенін қолдануды анықтайды. Осы маңызды ережелермен қатар тарихи талдау критерийлері әдістемелік негізге енеді, тарихи шындықтың объективтілігі және оның нақты тарихи білімге сәйкестік дәрежесі үлкен маңызға ие. Дереккөздерді талдауға, дереккөздерді сыни тұрғыдан талдауға және мүмкіндігінше объективті деректерді алу үшін оларды салыстырмалы зерттеуге ерекше назар аударылды.

Мақала дедукция, индукция, талдау, синтез, болжам сияқты жалпы ғылыми әдістерді қоса алғанда, жүйелік, Салыстырмалы тарихи, этносаяси және институционалдық талдау принциптеріне негізделген.

Түйін сөздер: көпмәдениеттілік, мәдениет, поляк қайраткерлері, депортация, ғалымдар.

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Мультикультуризм в истории Казахстана: вклад польской диаспоры в культурную жизнь страны

Казахстан в эпоху глобализации состоялся как полиэтническая, поликультурная страна. В силу многих исторических и политических факторов, когда Казахстан провозгласил национальную независимость в 1991 году, его население состояло из 130 различных национальностей и 42 различных религиозных конфессий.

Несмотря на возможность этнических и религиозных конфликтов, в Казахстане преобладают терпимость и взаимопонимание.

В условиях глубоких социально-экономических преобразований, переживаемых Казахстаном, проблема общенационального согласия и единства народов, составляющих население государства, относится к одной из социальных задач современности.

Целью статьи является анализ вклада ссыльных польских деятелей на общественную атмосферу и культурное преобразование Казахстана, рассказывается об отдельных представителях польского этноса, внесшего свою лепту в социально-экономическое развитие Восточного Казахстана. Авторы приходят к выводу о том, что объективное изучение проблемы истории поляков на территории Казахстана имеет большое научное значение как для этногеографической истории, так и для консолидации казахстанского общества и закрепления общенациональной целостности в современных условиях.

Методологической базой исследования являются общенаучные методы исторического исследования и научного анализа, важное значение имеет системно-структурный анализ, который позволяет рассматривать любое развивающееся явление как определенную систему, обладающую соответствующей структурой и функциональной значимостью. Междисциплинарный характер проблемы обуславливает применение комплекса различных методов исследования на основе системного подхода к международным отношениям, сравнительного анализа и других методов, обеспечивающих получение результатов, объективно отражающих современное состояние исследуемой проблемы. Наряду с этими важнейшими положениями в методологическую основу включаются критерии исторического анализа, большое значение имеют объективность исторической истины и степень ее соответствия действительным историческим знаниям. Особое внимание было уделено источниковедческому анализу, критическому разбору источников и их сравнительному изучению для получения максимально объективных данных.

Статья основана на принципах системного, сравнительно-исторического, этнополитического и институционального анализа, включая такие общенаучные методы, как дедукция, индукция, анализ, синтез, прогноз.

Ключевые слова: мультикультурализм, культура, польские деятели, депортация, ученые.

Introduction

Analysing the foundations of intercultural, interethnic understanding within Eurasia and in our country remains a topical issue. The main factor of such relevance is the unity of the people of our country - the combination of activities of representatives of different ethnic groups who live interconnectedly with each other.

Multiculturalism implies peaceful cohabitation and co-operation in one community of people and communities of different cultures. The problem of multiculturalism, first raised in the 1960s, is actively discussed in contemporary works in political science, sociology, philosophy and cultural studies.

The modern multi-ethnic composition of the population of the Republic of Kazakhstan was formed over a long historical period. However, the most tangible influence on this process was exerted by the socio-political events of the 19th and 20th centuries, primarily forced migration of various social and ethnic groups, among which were Poles. (M.Herbert 2019:2)

The article characterises multiculturalism in Kazakhstan based on the study of the contribution of Polish figures to the social atmosphere and cultural transformation of the country. The authors conclude that an objective study of the problem of the history of Poles in Kazakhstan is of great scientific importance both for ethnogeographical history and for the consolidation of Kazakh society and strengthening of national integrity in modern conditions.

The main aim and objective of this article is to characterise the contribution of these figures to the cultural and social life of the Kazakh people, who were the first representatives of this people to visit Kazakhstan, and what the representatives of the Polish diaspora were doing.

The beginning of formation of the Polish population in the East Kazakhstan regions was laid by Polish political exiles in 18-19 centuries, who by their scientific activity made a great contribution to the development of ethnography, geology, geography and other sciences, thus having a great influence on the economic, social and cultural life of Kazakhstan. Political exiles served as teachers, doctors, actively engaged in cultural and educational activities, created local history museums, opened libraries, studied the nature of the region.

Many of them left a noticeable trace in the history and culture of East Kazakhstan region.

In the XIX century in Semipalatinsk there was a noticeable accumulation of representatives of Pol-

ish nationality. Describing Polish-Kazakh relations, it should be noted that some Polish emigrants were active in educational and cultural spheres, as well as participated in the organisation of libraries, museums and Catholic parishes. Poles not only wrote poems, stories and painted pictures dedicated to Kazakhs and their life. They also studied the history of the Kazakh people.

Methodology of the problem

"Multiculturalism" in scientific interpretation is a philosophy of multiculturalism aimed at preserving and developing cultural, religious, racial differences between citizens of different ethnic groups within one state. The main authors of the term and theory of multiculturalism are G. Marcuse. In his famous work "One-Dimensional Man" G. Marcuse writes: "Our analyses focus on the developed industrial society. I. Berlin, H. Geisler "Citizens, Nation, Republic - Europe and Multicultural Society" (Berlin I 2017: 3).

Theoretical aspects of problem analysis include the fields of philosophy, culturology, sociology, sociology, political science, religious studies, history, psychology, economics, law and other scientific knowledge.

The analysis of problems in the field of multiculturalism is based on various cultural theories: M. Kagan, N. Zlobina, V. Mezhev. (M.Herbert 2019:2)

Multiculturalism was studied in the works on semiotics by Yu. Lotman, (M.Herbert 2019:2) in the system-synergetic theories of culture by S. Markarian. (M.Herbert 2019:2) This topic is also studied in the sociological works of S. Malinovsky, T. Parsons, in the theories of social actionism of P. Berger and S. Huntington, E. Giddens. (M.Herbert 2019:2)

One of the researchers of the problems of multiculturalism I. Kuropiatnik points out three types of its understanding: demographic, ideological and political. V. Malakhov and G. Dmitriev consider the concept of "multiculturalism" as something created to eradicate such phenomena as nationalism, racism, ethnocentrism arising from cultural contradictions. (M.L. Berezhkova 2013:4) M. Walzer studies tolerance in the phenomenon of multiculturalism, (M.L. Berezhkova 2013:4) N. Vysotskaya studies transculturalism, (M.L. Berezhkova 2013:4) S. Deryabin studies the nature of multiculturalism in Russia, (M.L. Berezhkova 2013:4) V. Galetsky studies the apology of multiculturalism, (M.L. Berezhkova 2013:4) and P. Zhitnyuk studies the relationship of

the phenomenon to contemporary problems in the work "Multiculturalism as an illusion of well-being". (M.L. Berezhkova 2013:4)

These studies also reveal internal cultural contradictions of the society, such as those preventing the preservation of their way of life and national culture. The works of E. Kreveker, I. Zangwila, M. Gordon, M. Novak, H. Kalen, S. Czerwonna and M. Lapicki address various problems of multiculturalism in modern society. Recently, the problem of intercultural dialogue in society has been under the close attention of domestic specialists. (M.L. Berezhkova 2013:4)

Speaking about the main issue of the influence of exiled Poles, it can be emphasised that in 1943-1945 the first collections containing documents and materials on political repressions against Poles, including deportations, were published. In the second half of the 1970s, the seventh, eighth and ninth volumes of the collection "Documents and Materials on the History of Soviet-Polish Relations" were published. For a wide range of researchers, they were the only source for the study of Soviet-Polish relations. The collections contain the most important materials relating to the activities of the Polish Embassy in the USSR and the Union of Polish Patriots, laws and decrees of the Soviet government concerning the Polish question. (Nekrassov S.I..2011:6)

Recently, comparative studies of multiculturalism have appeared in Kazakhstan, in which Kazakhstan is considered on an equal footing with other countries. Thus, in the work of A. Kadyralieva an attempt was made to determine the index of multiculturalism in relation to ethnic groups for Kazakhstan according to the methodology of the Royal Canadian University. (Nekrassov S.I..2011:6) Kazakhstan fully complies with the multiculturalism index in such categories as "official status of language", "state funding of education in the language of national minorities" and "legislative recognition of the multinationality of the country", and partially complies with the category "guarantees of representation of national minorities in Central Asia. (Nekrassov S.I..2011:6)

Objective, comprehensive study of the history of deported peoples to Kazakhstan is one of the most important tasks of modern national historical science. Information about the number of deported peoples to the territory of Kazakhstan is contained in the work of K.S.Aldajumanov and E.K.Aldajumanov "Deportation of Peoples - a Crime of the Totalitarian Regime". (Kuropyatnik A.I. 2000; 7)A significant

contribution to the study of the deportation policy of the Soviet state is made by the collection "Deported peoples in Kazakhstan: time and fate" (Kuropyatnik A.I. 2000; 7)

Results and discussion

Polish political exiles of the XVIII-XIX centuries not only initiated the formation of the Polish population in the Northern and Eastern Kazakhstan regions, but also, thanks to their education, made a great contribution to the development of ethnography, geology, geography and other sciences, had a great impact on the economic, social and cultural life of Kazakhstan. Political exiles served as teachers, doctors, actively engaged in cultural and educational activities, created local history museums, opened libraries, studied the nature of the region. Among them: Tomasz Werner, Edward Zeligowski, Bronislaw Zaleski, Zygmunt Serakowski, Einzetius Ligurski.

One of the founders of the «Orenburg Regional Museum of Local History» was an exiled Pole Tomasz Zan. A nobleman, he was educated at the University of Vilna and received a scientific degree of Master of Science. In 1824 he was exiled to Orenburg, where he served in the office of the Governor-General, and in his spare time he studied geology and meteorology. Here is what he wrote about his life in those years: "I am engaged in errands and subjects that are very pleasant to my disposition, I enjoy the good opinion and goodwill of the entire high society of Orenburg, in which fate has decreed to find me a new homeland". (Narbekova G. A. 2002:9) In 1827-1837. Tomasz Zan made numerous research trips across the Urals and went deep into the Kazakh steppes. Kazakhs called him "the seeker of stones". He collected not only mineral specimens, but also botanical and entomological exhibits. His collections attracted the attention of the authorities, and he was entrusted with the creation of a natural history museum in Orenburg. In April 1831, on the initiative of Pavel Petrovich Sukhtelen, the Orenburg military governor, a museum was founded at the Neplyuev Military School. The museum consisted of 5 rooms (departments): mineralogical, botanical, zoological, statistical and historical. Tomasz Zan was appointed curator of the museum and played an important role in the development of the museum. In 1833, Governor V. A. Perovsky transferred the museum into the ownership of the region. (Narbekova G. A. 2002:9).

Tomasz Zan's stories about Kazakhstan were published in 1863 in Krakow under the title "The

Life and Correspondence of Tomasz Zan". Tomasz Zan's friend Adam Suzin had a PhD and worked as an accountant at the Orenburg Border Commission. In 1834, Suzin travelled across the steppes of Kazakhstan, during which he crossed the Ilek River and reached the Ulba River. For some time, he lived among the Kazakhs, studied their customs. He presented his ideas about them in his work "Expedition to the Kyrgyz steppes made in 1834 by Adam Suzin".

Of particular interest to ethnographers is the part of the story in which Suzin describes his meeting with Sultan Mahmud when he visited the sultan's yurt: "... meanwhile the telengt (the sultan's servant) stirred the white nectar with a wooden ladle in a large bowl for four hours to give it the best flavour and make it more worthy of the Sultan's honour. Koumiss is a nourishing drink, which, moreover, has a marvellous strength, and, as I found, does wonders for digesting fatty mutton. At the master's sign, two glasses were filled and served on a tray. I was reluctant to take my glass first, and the Sultan seemed pleased with this respect. It was but an introduction to the great feast. The Sultan then welcomed his guests. The chief guest sat on the right hand of the Sultan. I was seated on the left side, and then the Kirghiz were seated in a semicircle on either side. There were about forty people in all. The Kirghiz have such a custom that nobody can be forbidden to enter the yurt. So invited and uninvited guests entered in crowds, greeted the Sultan, respectfully approached him and shook hands with him, sat down in their places according to their rank. And again they began to serve koumiss in large bowls...". (Baitenova N. Zh.2002;8) Adam Suzin describes the colour of life in the village where he stayed, complaining only that it was difficult for him to understand Kazakh speech and he often turned to an interpreter for help.

In addition, members of another secret Polish organisation, the Black Brothers, to which Jan Witkiewicz belonged, were exiled to Kazakhstan. Witkiewicz was arrested and exiled to the Urals in 1824 and as a disciplinary measure was enrolled in one of the Orenburg line battalions. The son of wealthy parents who belonged to one of the old noble families of Shavelsky uyezd, Jan Vitkevich had not reached the age of majority during the period of exile. Talented and gifted, who knew all European languages, in exile he studied Persian, Arabic and Uzbek languages, could read by heart almost the entire Koran and had extensive knowledge of ethnography and geography. The governor of Orenburg,

General V. A. Perovsky, appointed Jan Vitkevich as his adjutant. On behalf of the governor Vitkevich made many expeditions deep into modern Kazakhstan. The tasks of the border commission in Orenburg, which Vitkiewicz fulfilled, included contacts with the chiefs of various tribes, as well as with trade caravans passing through the Kazakh steppes. Vitkevich was tasked with resolving disputes and reconciling the various Kazakh clans. The nickname "Batyr" stuck to him in 1832. Then Poles who were in Orenburg began to speak and write about him in this way. Tomasz Zan in one of his letters to Poland reports: "Batyr went to the steppes of Kyrgyz-Kaisaks to catch a robber who was engaged in thievery and robbery. Five hundred Kazakhs and Sultan Yusb are under his command" (Abuov, N.A.2008:11).

The Polish traveller was curiously interested in the life, customs and legends of the Kazakhs. Being an exile himself, he became a spokesman for the interests of the Kazakh people, who highly valued their freedom (Madestov, N. N.1913: 12)

Gustav Zielinski was 25 years old when he was in exile, and he wrote his poem "Kyrgyz" eight years later. The poem was published in Vilna in 1842. The poetic subject of the work is the tragic love of two young people. The shadow of blood revenge fell on him. In a letter sent from Ishim in 1841 to one of his acquaintances, Zielinsky himself calls this story "a short novel", because it was only a pretext to show the life of the Kazakhs, which fascinated him. Thanks to this, his description of nomadic camps, wagons travelling across the steppes, evening meals in yurts, traditions and customs, made almost half a century ago, has survived. (Madestov, N. N.1913: 12)

This is how the poem describes the change of camp of one of the clans: at a given sign the auls were cleaned, the utensils were collected - the yurts were rolled up and put on two-wheeled carts.... The heavy wagons move slowly, the steppes come alive, dazzle and become the habitat of people. And above the wagons - fluttering feathers - migratory clouds of wild birds soar southwards with a cry (the beginning of the sixth part of the poem). With his poem, Gustaw Zielinski introduced many Kazakh words into the Polish language, the meaning of which he personally explained in the commentaries to his poems. Zielinski coloured his letters to Poland with stories of Kazakh travels with interesting details: "*The sight of the boundless steppe conceals much poetry, for it brings some wistful, melancholy feelings and involuntarily the eye is drawn away from the earth to the sky.*" He emphasised that the inhabitants of this steppe, descendants of once warlike tribes, have be-

come *"an exclusively pastoral people, whose only occupation is the breeding of horses and cattle. The wild hospitable Kirghiz was almost born on horseback. He is part of the steppe nature, which from childhood accustoms him to danger"*. (Madestov, N. N.1913: 12)

The poem "Kyrgyz", though exotic in character, was in a way a continuation of Zielinski's activities in Poland. In this it is easy to see a conscious analogy between the life of the lower stratum of the Kazakh and Polish peoples. The poem was translated twice into Russian (in 1857 and 1910), four times into German (1851, 1855, 1858, 1888), and later translated into Czech, French, Italian, and English. (Madestov, N. N.1913: 12) This literary work by Gustav Zelinsky about Kazakhs living in the Ishim steppe became very popular in many countries of the world. Thanks to the poem, the world learnt about the "Kyrgyz" - a people inhabiting the boundless steppes, free and hospitable. In addition to the poem "Kyrgyz", Zelinsky wrote the poem "Steppe", where he described the beauty of the nature of Kazakhstan. "Steppe" was published in 1856 in Poznan. It has also been translated into many languages.

Along with Gustav Zelinsky, Adolf Yanushkevich also served exile in Ishim. He was convicted for participation in the November Uprising of 1831-1832. By the court verdict of 4 March 1832 he was sentenced to death by hanging, then the sentence was replaced by eternal exile to Siberia with deprivation of nobility and confiscation of property. Yanushkevich was exiled to Tobolsk, where he was imprisoned, then exiled to the village of Zhe-lyakovo near Ishim. In 1835 Yanushkevich moved to Ishim, ordered his library from his native land, relatives sent him periodicals, and Adolf Yanushkevich's house became a meeting place and library for exiles. In Ishim he met A. I. Odoevsky and G. Zelinsky, who used Yanushkevich's notes and letters when working on the poem "Kyrgyz". In 1841 Yanushkevich was transferred to Omsk. On the occasion of the marriage of the Tsar's Crown Prince, he was allowed to enter the civil service, where he began to work in the department of the border administration of the Siberian Kirghiz. After the Great Horde accepted Russian subjection, Yanushkevich conducted a census of the population in the territory of Semirechye.

In 1845 he reached the Tarbogatai Mountains on the border with China. He was the first Pole to describe the foothills of the Alatau mountain range. Before that he had studied the Ishim steppe and described it vividly in letters to his mother in early

June 1843. Yanushkevich knew well the Kazakh language and easily established friendly relations with the inhabitants of the steppes. Visiting Kazakhs, he had the opportunity to study their customs, traditions and culture. For eighteen years he collected Kazakh songs, legends and beliefs and published them in his diaries and letters from his travels on the Kyrgyz steppes in 1861 in Paris. Of particular interest is the fact that in his diaries Yanushkevich left a lot of information about the folk creator Kunanbai, the father of the great Kazakh poet Abay, who was then famous among all the tribes. Slightly idealising Kunanbai, Yanushkevich calls him "a judge of incorruptible honesty and an exemplary Muslim", who gained fame as a prophet, to whom young and old, poor and rich alike, rushed for advice from the most remote auls. Moreover, he states that "all bais are unworthy to untie the strap on Kunanbai's shoes". From Yanushkevich's description, it is clear that Kunanbai possessed inordinate intelligence and great organisational skills. A friend of Yanushkevich, Abai grew up in a family, the head of which faithfully served the tsarist government. Yanushkevich not only described the life of the Kazakh people, but also studied it. Often quoting Kazakh poetry, he described the verbal battles of the famous akyns Orynbai and Dzhananbai (folk improvisational singers), told about the legendary Sultan Barak, one of the leaders of the Middle Horde. A. M. Yanushkevich was not just an observer describing the hard, hard, miserable life of the majority of Kazakhs. Kazakh people, he thought about how to make their lives easier. Based on the principles of enlightenment, he believed that it was necessary, firstly, to organise literacy training and put officials in administrative bodies who would do their work conscientiously; secondly, to replace quackery (medicine practiced by mullahs and khoja) with medical care; thirdly, since the main wealth of Kazakhs was livestock, it was necessary to improve the breed of horses and sheep; fourthly, it was expedient to create councils at the volost administration to improve the management of the population. There was a lot of rationality in Yanushkevich's proposals, but in general, the implementation of the proposals put forward at that time was unrealistic. The tsarist authorities could not and did not allow democratisation of governance of the Kazakh people. In 1856 Yanushkevich was pardoned and returned to his homeland. The next year he died as he was seriously ill with tuberculosis.

Another Pole who benefited the Kazakh people was Karl Gutkowski. He was born in 1815 in Po-

dolsk province. The son of a retired lieutenant of the Polish army, he graduated from the Cadet Corps and the Military Academy of the General Staff. All of Gutkovsky's practical activity was connected with Kazakhstan. In 1838 he arrived in Omsk and took the post of senior adjutant to the Governor-General of Western Siberia, and later became military governor of the Semipalatinsk region. For 12 years (1851-1868) Gutkovsky was chairman of the regional board of Siberian Kazakhs. He combined administrative activity with teaching geography and geodesy at the Siberian Cadet Corps. Gutkovsky was a highly educated and democratically minded person, he had great sympathy for the oppressed Kazakh people. One of his merits was that he was a teacher, a sincere advocate and a true friend of the great Kazakh scientist Chokan Valikhanov. With all his official activities Gutkovsky endeavoured to alleviate the situation of Kazakh workers. He repeatedly drew the attention of high-ranking officials to the "ugly principles" on the basis of which they ruled the steppes. In 1865 Gutkovsky, as an expert on Kazakh life, was included in the Steppe Commission appointed by the government to study the economy and administrative organisation of the Kazakhs. His goal was to prepare materials for a new regulation on the administration of the region. Together with members of the commission, Gutkovsky travelled almost the entire Kazakh steppe. He opposed the introduction in the Kazakh steppe of the administration operating in Central Russia, believing that it would only poison the life of the people and lower the prestige of the government. Gutkovsky's views on the system of Kazakh governance are close and consonant with the political ideas of the great Kazakh scientist Ch. Valikhanov. This ideological closeness is also explained by the fact that they were good friends. Gutkovsky took special care of Valikhanov's education, contributed to his success in science and career development. Valikhanov often visited the house of Gutkovsky, who was related to the family of the Siberian Official Y. F. Kapustin. Kapustin's house was visited by many people who loved literature and art. In his memoirs Ch. Valikhanov spoke about the Gutkovskys' house as follows: "It was a small club of selected Omsk intellectuals, the corypheus of which was Karl Kazimirovich Gutkovsky, an admirer of Cuvier in philosophical tastes, an encyclopaedist. The best Omsk youth gathered here. No traveller left Omsk without visiting this house. Valikhanov often used Gutkovsky's library, which was of exceptional importance for the formation of his political views. Gutkovsky,

seeing that Valikhanov was a gifted and intelligent young man, recommended his article "About Bayan-Aulsky uyezd" (1857) to the editorial board of the newspaper "Russky invalid". After Gutkovsky was appointed governor and administrator of the Siberian Kirghiz region, the relationship between him and Valikhanov became even closer. Their views on the political organisation of Kazakh society also converged. It was Gutkovsky who commissioned Valikhanov to compile notes on the administration of the Kirghiz and assisted Valikhanov in processing materials on his trip to Kashgar. Of course, in the process of studying the political system of the Kazakhs and thinking about their future, Gutkovsky and Valikhanov shared their views and ideas. After Gutkovsky's resignation, Valikhanov continued to maintain friendly relations with him. Summarising the activities of K. Gutkovsky, it is necessary to note his great role in the education of the outstanding scientist Ch. Valikhanov for the science of Kazakhstan.

The second mentor of Ch. Valikhanov was another Pole - Hilary Gonsiewski, who belonged among the most selfless travelling teachers. As a student, he took part in the Polish liberation movement, for which he was exiled from Vilna to the inner provinces of Russia. He then graduated from Kazan University and taught history at the Siberian Cadet Corps. He was a very erudite teacher, a great connoisseur of French history, especially the era of the Great French Revolution. Gonsevsky also in his life tried to imitate the leaders of this revolution, in particular Jean-Paul Marat, Gonsevsky did not limit himself only to outlining the curriculum. Breaking all prohibitions, he covered European events that took place in the most recent years, told about the revolution of 1848, the life and activities of the Hungarian revolutionary Shandor Petefi, the Italian revolutionary Giuseppe Garibaldi. All this made a great impression on Ch. Valikhanov. Thanks to Gonsevsky Valikhanov at a young age learnt advanced political views, which had a great influence on the moral education of the future scientist. The small number of local intelligentsia, lack of literate people among the population and rather high educational level of the exiles led to the fact that they were employed as teachers, scribes, doctors, etc. An example of this was the stay in Ust-Kamenogorsk of Vikenty Archeshevsky, who from 1870 attended private writing lessons and served as a scribe after police supervision. From 1875 he worked as an accountant in the city administration. (Bogdan, H. 1989:13).

Despite the government's desire to isolate political exiles from the population through bans and restrictions, many of them were engaged in teach-

ing activities, thus contributing to broadening the outlook and raising the cultural level of the people. Poles occupied an honourable place among the teachers who worked in the 19th century in the territory of Kazakhstan. Some of them were engaged in pedagogical work openly, in accordance with their official duties, while others, as "political criminals", were forbidden to teach children and did it secretly. For example, Zygmund Sikorski, while imprisoned in the Novopetrovsk fortification, educated the son of one of the officers serving there; in Orenburg he taught the daughters of his company commander. In 1867, the Polish political exile Jan Jastrzemski, exiled to Orenburg province, was under police supervision and taught the children of local officials, merchants and burghers. He taught Russian grammar, arithmetic, geography and Latin. Some exiles had public schools in Ust-Kamenogorsk. Among them were Leon Berberitsky, Nikolai Borovsky, Bronislaw Vetsky and others. It is especially necessary to mention Soleiman Sokolsky, who without any permission opened a school in his flat, where 30 boys and 2 girls studied. He himself taught reading, writing, arithmetic and the law of God. The fee for the boys' education ranged from 50 kopecks to 1 ruble a month for each pupil. The school existed for 5 years. (Abylkhozhin, Zh. B. 2003:14)

A notable trace in cultural and educational activities in Kazakhstan belongs to the Polish artist-political exile Bronislaw Zaleski. In 1865, the album "Life of the Kyrgyz steppes" by B. Zaleski, another Pole fascinated by Kazakhstan, became a cultural sensation in Paris. The album was decorated with the author's drawings. Zaleski belonged to the new wave of Polish patriots who were sent by the tsarist authorities to Orenburg for military service as a disciplinary punishment. His guilt was his participation in the conspiracy of Szymon Konarski, a former officer, leader of the November Uprising (1830), member of the Young Poland organisation and one of the organisers of the Society of the Polish People. Bronislaw Zaleski entered the Orenburg Corps in 1848. He served there for more than ten years and took part in several expeditions to explore new territories. In 1848 in Orenburg he met Taras Shevchenko. In autumn 1849 they made their first joint expedition to the Aral Sea together with a group of geologists studying the Aral Sea's minerals. Shevchenko was the chief draftsman of the expedition, Zalesky was appointed his assistant. Then they both acted as documenters and draughtsmen for the expedition that in 1851 explored coal deposits in Mangyshlak. After this expedition Zalesky

was promoted to non-commissioned officer. In the summer of 1853 Taras Shevchenko and Bronislaw Zalesky visited the Karatau mountains, where they worked on sketches of the Khanga-Baba canyon. Both were interested in the sacred tree - the only one on the almost thousand-kilometre road between Orsk and the coast of the Aral Sea. In February 1855, the first public library was opened in Orenburg by order of Governor-General V.A. Perovsky, and Bronislav Zaleski was appointed its keeper, who also monitored the condition of the book collection. (G. Anes, 1998: 15)

Polish political emigrants were seriously engaged in the study of ethnography of the Kazakh people, among them was Jan Witort, who was exiled for participation in the socialist circle to Tomsk and then to Semipalatinsk. According to contemporary Polish ethnographers, he was the first Pole to compile an ethnographic description of Kazakhstan using the theoretical criteria accepted at the time. Witort studied the marriage rites of the Kazakhs and for the first time described the peculiarities of a Kazakh wedding, which he himself attended in the summer of 1884. Jan Witort's ethnographic notes were first published in the scientific publication "From the Steppes of Central Asia" in Bratislava in 1899.

In the second half of the 19th century, Jan Kozelein-Poklewski was engaged in hydraulic engineering construction in the town of Verny. He was the organiser of water traffic on the Ili River. Poles of the Kazakh part of the Tsarist Empire worked in various administrative institutions. Many political exiles were of noble origin and literate people. The Orenburg military governor V. A. Perovsky became the "spiritual father" of the exiles and attracted them to important posts. Master of Philosophy Jan Vitkiewicz served in the Orenburg Border Commission, he was an interpreter for the Border Commission and carried out special diplomatic assignments in the Steppe. V. Ivashkevich was appointed non-commissioned officer of the Second Line Battalion of the Orenburg Corps. (Abylkhozhin, Zh. B. 2003:14)

Among the political exiles were representatives of the Catholic Church who played an important role in the cultural life of the region. In particular, Mikhail Zelenko (in monasticism Candide), who was exiled to Orenburg province in 1833 for supporting the gymnasium students who participated in the 1831 uprising, contributed greatly to the establishment of the first field Catholic church for public ministry in Orenburg in 1839. For this purpose a house was rented from the official Matoni

with a payment of 200 roubles a year. The rent was paid by the parishioners. A thirty-year-old Roman Catholic priest Zelenko was appointed priest. On the initiative of the military governor V. A. Obruchev, the construction of a Catholic church was approved. Later, explaining his decision, he wrote to I. Tsyvinsky, the governor of the Vilna diocese: "After I entered the administration of the region entrusted to me, I found here a considerable number of people of the Roman Catholic confession, both in the military and civil departments. Recognising, therefore, the necessity of establishing a church..." (A. N. Alekseyenko 2001:16). On 16 November 1847 the church was consecrated. "The appearance of the church from the point of view of architecture is not devoid of elegance and sufficient opulence", - so described his contemporaries. The name of priest Zelenko is associated not only with his sixteen years of service in the church, but also with the creation of a zoological museum in the city of Orenburg, a private educational institution for teaching poor girls sewing and needlework. For a long time he headed a school of agriculture and forestry without compensation. On 25 November 1850 General V. A. Obruchev recommended M. Zelenko to be awarded the Order of St. Anna, III degree. Kazakhstan was studied not only by political exiles, but also by Poles who came to the little-studied steppes of Kazakhstan for scientific purposes. Among the men of science who at the end of the 19th century expanded knowledge of Kazakhstan was the astronomer and geodesist Peter Zalessky, who liaised with the Tashkent Astrological Observatory. His research, for which he received a gold medal from the Russian Geographical Society in 1894, covered almost the entire territory of what was then Turkestan, including south-eastern Kazakhstan. He called one of his reports "Brief Report on Chronological Expedition".

Conclusion

Based on the above, it should be noted that:

1) Polish political emigrants had a great influence on the scientific, social and cultural develop-

ment of Kazakhstan in the 19th century. Due to their high level of education, they made a significant contribution to geographical, geological, meteorological and ethnographic studies of the region;

2) performing the functions of educators, teachers, doctors, civil servants, they brought culture and knowledge to all spheres of life of the local population, thus having a positive impact on the formation of the advanced national intelligentsia;

3) it is safe to say that the world learnt about the customs and traditions of the Kazakh people thanks to the work of Polish political emigrants Gustaw Zylinski, Adolf Januszkiewicz, Bronislaw Zaleski and others.

Today, the Polish diaspora of forty thousand people living in Kazakhstan, descendants of Polish settlers and exiled revolutionaries, have the opportunity to develop and preserve their language and national culture in a friendly family of peoples living in Kazakhstan.

The Republic of Kazakhstan is a multi-ethnic and multi-confessional State, which is currently undergoing a decisive stage of reforming its entire socio-economic structure. For us, preserving inter-ethnic harmony and creating an atmosphere of dialogue and mutual understanding in society is an essential component of civil peace and political stability. Multinational and multicultural Kazakhstan regards unity and harmony as a necessary value that enriches the range of opportunities for the country's sustainable development and accelerated systemic modernisation. Kazakhstan has preserved the character of friendliness and active co-operation of the numerous ethnic groups that inhabit it. The Republic has accumulated a unique experience of inter-ethnic harmony and peaceful coexistence of peoples. From the Address of the First President of the Republic of Kazakhstan N.A. Nazarbayev to the people of the country of 18 February 2005: "We are known to the world for our tolerance, inter-ethnic and inter-confessional harmony and dialogue. The growing peacekeeping potential of our country must continue to be carefully preserved and developed".

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