

## SPIRITUALITY OF NATION IN “SHOLPAN” MAGAZINE

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**Abstract.** The article analyzes the contribution of the Sholpan magazine published at the beginning of the 20th century to the spirituality of the nation, and evaluates the ideas about national self-consciousness on the pages of the publication. The aim of the article is to analyze the content of the magazine and determine its role in the formation of national consciousness and development of the nation. Based on such goals, problems in society were analyzed from a historical perspective, and the ideological direction of the magazine was determined. Scientific significance of the article is that the authors, based on scientific principles, focus on the history of the magazine "Sholpan" published in Tashkent in 1922, and make a substantive analysis of the issues raised on the pages of the publication. As research methods, a historical and typological analysis of the content of the publication was performed. It was proved that there were raised national problems through sections of the journal: "politics-economy", "knowledge-literature". Thematic differences of the articles published in these sections were identified, the authors of the journal raised the problems and tried to investigate them as national values. In the writings of scholars who studied the history of journalism, there was given undisputed evidence to the assertion that the publishers of the magazine were "nationalists", "Alashordians", an analysis of the concept "nationalist", "alashorda" was made. The magazine Sholpan addressed historically accurate issues and advocated for independence from its inception. Despite facing potential closure and its short lifespan, the magazine's impact on the national spirit was significant.

As a result of the study, the authors of the article adhere to the basis that the magazine "Sholpan" became the pride of the Kazakh press as a publication that spoke about the nation. The practical significance is associated with the display of analysis samples.

**Keywords:** Alash, Sholpan, nation, magazine, politics, literature, culture, Kazakh press, journalism.

### Basic provisions

Kazakh magazines, which began to be published from the beginning of the twentieth century, covered changes in Kazakh society, cultural and historical development, the aspirations of Kazakh Society for civilization, their actions with the times. The words of the sympathizer of the nation M. Dulatov: If the people's press is strong, the people themselves are also strong and talented, clearly demonstrate the great responsibility of magazines in the first quarter of the twentieth century to the nation, the actions of the people to mobilize, organize the people, stimulate the consciousness of the nation. From this point of view, looking into the past through the content of Kazakh magazines published in the first quarter of the

twentieth century, it was to reveal that the national problems raised by a century ago are combined with the relevance, modern requirements of scientific work, studying historical lessons that can be a lesson for today, while being within the framework of the special interest of the Kazakh people in civilization, education, literature and achievements in opening the eyes of a new world.

### **Introduction**

«Sholpan» – a magazine that was published once a month in Kyrgyz-Kazakh language and covered topics like politics, economy, education, literature. The first issue was published in Tashkent on 15<sup>th</sup> of October in 1922. At the front page of the magazine the slogan "Proletarians (workers) of all countries, unite!" was published.

Sholpan is the education, literature, economy and politics magazine of Turkistan ASSR COC. In its columns like “Education”, “Enlightenment in Turkistan” problems of enlightenment and child upbringing, content of the first soviet labour school, education programs, methodology of classes, practice of Russian schools were introduced, significant opinions and suggestions were published.

A lot of scientifically significant articles were published in the magazine. However, there was a thought that some articles in the magazine included bourgeois-nationalistic mistakes and as a result after 8 issues were published the magazine was shut down in May of 1923 [1]. In the 22<sup>nd</sup> February, 1921 issue of Aq zhol newspaper report was published about Sholpan magazine. It said that in Tashkent Sholpan magazine will be published in Kazakh, Kyrgyz, Uzbek, Turkmen languages by Education Committee of Public/People Enlightenment Commissariat. Since there was a lack of typists and paper, the magazine was common for three nations. Also, it reported that the 56-paged magazine will be published twice a month. 24 pages will be in Kazakh-Kyrgyz languages, 24 pages in Uzbek and 8 pages in Turkmen languages. Additionally, it gave information about the content of the magazine by saying that Sholpan will be about education, literature and politics [2]. However, the first issue of Sholpan magazine was published on 15<sup>th</sup> of October, 1922 as a politics, economy, education and literature magazine in Kazakh-Kyrgyz languages that will be published once a month.

### **Description of materials and methods**

During the research, comparative-historical, content, expert research methods were used. The history, function and typology of the Sholpan magazine at the beginning of the 20th century were comprehensively studied and analyzed. Taking into account the scientific-theoretical and practical integrity and relevance of the topic, the following issues were considered in the research work:

- Revising the content of the Sholpan magazine from the point of view of independence;
- Defining the functions of formation of national consciousness and development of the nation in the Sholpan magazine;
- Clarifying the ideological, content, and typological characteristics of Kazakh magazines;

- Evaluation of the concepts of national consciousness on the pages of the publication.

Professor T. Qozhakeev wrote about Sholpan magazine's history: The first issue of Sholpan magazine was published only on 22nd of October, 1922 [3]. On the 50th page of the 4th volume of Kazakh national encyclopedia there is information that Sholpan was published from 1921 to 1924. To present the magazine to readers, to advertise it, to attract readers "Temirqazyq" magazine in its 1st issue (February, 1923) published an article about Sholpan magazine. The article introduced the 1<sup>st</sup> issue of Sholpan magazine by highlighting that it was published by the Turkistan Party Committee on 15<sup>th</sup> October 1922. The content of the magazine was analyzed. If we look at the original version of the magazine, we can see that Sholpan magazine was published on 15th of October, 1922.

The publishers of the magazine in its first issue defined Sholpan magazine as a language of the main committee of the Turkistan communist party. Politics, economy, education and literature magazine in Kazakh-Kyrgyz languages that is published once a month. Publisher: Issa Toktybayev. Customer: Main committee of Turkistan communist party [4]. Thus, the first issue of Sholpan magazine was published on 15th of October, 1922 in "Turkistan state publishing" in Tashkent. The first issue of the magazine was the only one that was published individually, next issues were published together like 2-3, 4-5, 6-7-8. In the last 8th issue of the magazine administration's announcement titled «For our readers!» was published. It said: «Three issues of the magazine (6-8) as a whole were published one month later than it was expected. The reason for the late publishing is the bad work of the publishing house. Magazine was not published at the expected time because of the factors that are not related to the administration, so we apologize sincerely to our respected readers" [5]. Despite such an announcement from the magazine's publishers Sholpan magazine was not published. The reason was that some articles contained bourgeois-nationalistic mistakes, which led to the shut down of the magazine in May 1923 after its 8<sup>th</sup> issue was published [6]. On the second page of the last issue of the magazine it was written 6-7-8-issue. 1923, March, April, May, but on the front page 1923, 30<sup>th</sup> of June was written clearly [7]. So we can say definitely that the magazine was shut down after its last issue was published on 30th of June, 1923. The price of subscription to Sholpan magazine:

800 som for 2 months.

400 som for 3 months.

One issue - 150 som.

The price set from the first issue of the magazine did not change until it stopped being published. On the last page of the first issue of the magazine, the names of the authors of the articles are written as Citizens who write words for the magazine Sholpan. They are: Nazir Torekulov, Sultanbek Kozhanov, Sanzhar Asfendiyarov, Turar Ryskulov, Mukhtar Auezov, Oraz Zhandosov, Khalel Dosmukhamedov, Isa Kashkynbaev, Akkagaz Doszhanova, ethnographer Abubakir Divaev, Myrzagazy Esbolov, Karim Zhalenov, Segizbay Aizunov, Jahansha Dosmukhamedov, A. Syddykov, A. Arabayev, Olegov, Iskalov, Abdirakhman Orazaev, Sara Yesova and others [4].

In the questionnaire of periodicals in the Central State Archive of Uzbekistan: who are the employees of Sholpan magazine? M. Auezov and M. Zhumabaev were named, and as members of the editorial board I. Toktybaev and M. Auezov were shown [8]. It is true that in 1922, M. Auezov entered the Central Asian State University as a free student and contributed to the magazine. M. Auezov says: In the winter of 1922-23, we published the magazine Sholpan in Tashkent, and I published some stories there. In 1922-1923, he contributed to the publication of Sholpan magazine in Tashkent and published a historical and literary critical study entitled "Today's Era of Kazakh Literature", which widely discusses Abay's work. In it he divided the history of Kazakh literature into pre-Abay and Abay era and made a review.

Scientist Beysembay Kenzhebaev, who studied the Kazakh press, claimed that former nationalists, alashorda-minded and old intellectuals, who occupied newspapers and magazine did not act honestly. He believed that newspapers and magazines published nationalist materials, especially Sholpan, Sana and Aq Zhol were openly nationalist. According to Kenzhebaev, these magazines aimed to promote nationalism [9]. But it was clear that he wrote it during the time of the red ideology. Because B. Kenzhebaev's life showed that he was a great scientist and brave citizen who studied the history of Kazakh literature since the Orkhon-Yenisei writings. Indeed, citizens of Alash, who longed for independence, took care of their nation, and thought about how we can become a country worked in Sholpan magazine.

Until 1922, rich-nationalists openly wrote their counter-revolutionary opinions against the Soviet regime in the press. Since 1922, the rich-nationalist opinion has not been openly given a place in the publishing houses of Kazakhstan. In the years 1920-24, rich-nationalist magazines published in Tashkent, Sholpan, Sana, and Aq Zhol newspaper, published periodically their ideological works [10]. Based on opinions that writers-scientist who were related Sholpan magazine were "nationalists" we tried to understand the concept of the word "nationalist" more deeply.

Defining the phenomenon of nationalism, French researcher J.L. Chabot [11] divided it into following:

- Nationalism, denoting a feeling of patriotism, love for one's nation, for one's roots;
- Nationalism as a heightened sense of patriotism, which takes on an extreme form in the event of circumstances that threaten the existence of any nation;
- Nationalism as a political doctrine that claims to solve the problems of mankind, in which the dominant role is assigned to one specific nation.

The characteristics that form a nation – history, language, religion and culture

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can also be understood as the main elements of people that unite a certain social community and express their identity.

Nationalism is close to the definition given in the World Encyclopedia: In the conditions preceding the birth of a juridically independent state, nationalism means

the expression of the will of any community, realizing its historical individuality, to build and develop its sovereign state [12].

The concept of "nationalism" was given such a definition. And Zhusipbek Aimautov in his article "Upbringing" divides nationalism into two parts: good and bad. According to him, the good aspect is that when the number of nationalists in a country increases, they strive to improve their nation by sacrificing themselves for it. A person's own development does not automatically lead to the development of their nation, but rather the development of their nation leads to their own development. If a nation is happy, its citizens will also experience that happiness. The happiness of one individual is shared by all members of the nation, and one person's happiness contributes to the happiness of the whole nation. It is important to work towards developing the nation and caring for those who share the same blood, religion, and language. However, in his words, the bad aspect is that a nationalist individual is solely concerned with their own nation and may engage in conflict with others in pursuit of this goal. They may resort to unjust or violent means to achieve their objectives and may be unwilling to acknowledge their mistakes or consider alternative viewpoints. This narrow-mindedness is detrimental to the progress of humanity. Despite this, a nationalist individual may still be willing to harm others and shed blood in the name of their motherland. He says that life itself is confusing and forces every nation to be a nationalist. He concludes his thoughts by the statement: Being a nationalist is not a humanitarian thing, but a thing of the times.

According to the opinions and accusations that the magazine was headed by "nationalist" and "Alashorda-minded" citizens, we believe that the political situation of that time also prevailed. After all, despite the difficulties of the times, newspapers and magazines were published and distributed. Citizens longing for equality and independence of their country used the press as a tool of propaganda, carried out educational activities in the country, glorified art, literature, culture, traditions, which are the code of the nation. They aimed to awaken the consciousness of the people. We clearly understand the goals and objectives from the pages of the publication we are considering.

### **Discussion**

Now let's take a look at the articles in the content of the publication section by section.

Political and social topics in Sholpan magazine are in the sections of the magazine Politics, Party life; Issues of education, literature and culture in the national publication in the sections of education, literature, history; Economic problems were covered in the section of economics, voluminous articles were published, in which economic problems were covered from various points of view and deeply. Orders and decrees were also covered on the pages of the magazine.

In the political and general section, the article "It is necessary to be careful in the time of chaos" is presented under the pseudonym "T". The article argues that prior to the revolution, the poor of Kyrgyz-Kazakh origin were consistently treated

as outsiders and subject to physical abuse. They were not exposed to positive influences and were only exposed to brutality and aggression. The Kyrgyz-Kazakhs were in charge of overseeing the local population and acted as protectors for the royalist government in Turkestan. They supported the royal regime and allowed foreign powers to exploit their people's hunger. Kyrgyz-Kazakhs were ruled by a kingly government only for their wealth, land and water, food and drink. In the early days of the February Revolution, the colonialists who had acquired the land wrapped Kyrgyz-Kazakhs in felt, poured lamp oil on them, and burned them, returned ten, twenty Kazakh-Kyrgyz poselkes as nothing happened, concluding that the condition of the Kazakh-Kyrgyz people was low before the revolution, and that their condition will improve after the revolution, he also shows distrust in the politics of the changing times, and warns that the Kazakh-Kyrgyz people may return to the same state of baldness and die in the hands of those who hold them and in the mouths of those who bite them. The author of the article is a citizen who is passionate about his nation, country and land. It was published on the front pages of the first issue of the magazine, despite the fact that nationalistic publications were not allowed to appear in the press pages.

At the beginning of the 20th century, the need for land arose in Russia after the population grew and peasantry was put aside. At that time, the tsarist government hid the poor in Russia in regions such as Turkestan and Kazakhstan, which were Russian colonies, and filled Kazakhstan and Turkestan with immigrants. The article dedicated to this topic "This is the way to freedom" was published. It says that the former government aimed to achieve two objectives by relocating vagrants from inner Russia to Turkestan: firstly, to provide landless individuals with local people's land in order to prevent destruction and disorder, and secondly, to rely on external forces and convince the local population to support their views [4].

In the article, it is written that the goals of the old government were fulfilled and the immigrants surrounded the Kazakh-Kyrgyz region and settled in the best places where the Kazakh-Kyrgyz migrated. He defends his land, saying that this situation is unpleasant for the Kazakh-Kyrgyz people, and that there is no more land in Turkestan at the moment. At this point, he thinks that the way to freedom is that it would be useful if the Kazakh-Kyrgyz people own the wealth of the land, use raw materials in our country, and open factories in Turkestan. Political freedom means owning land, ending animal husbandry, increasing production, and its only possible by establishing a stable way of life.

Due to this historical situation, the scientist M. Koygeldiev wrote that in the latter half of the 19th century, specifically after the 1860s reform, the Russian administration, feeling confident in its own authority, acted without caution and openly began colonizing and imposing Russian culture on Kazakh society. The government implemented measures to resettle Russian peasants from inner Russia to Kazakh territory, not only legally and economically justifying and supporting the emigrants but also attempting to persuade them that they were bearers of advanced, developed civilization to the Kazakh land. Koygeldiev claims that this notion was introduced to Kazakh youth who began to receive education in Russian institutions, but they did not accept it as it was. As a result of the government's agricultural

policies, suitable Kazakh lands were handed over to mass emigrants, leading to a rise in poverty and prompting the emergence of a group of national intellectuals who became professionally involved in politics, developed the ideology of the national liberation movement, and joined a political party with a nationalistic outlook [13]. According to the view of Kazakh intellectuals, they conveyed to the people through the press the desire for freedom with the idea that there will be no development in the society until the nation fully owns its land, traditions and language.

## **Results**

We can see that Sholpan magazine is under pressure from the government and is losing its breath from the combined 4-5 issues of the magazine. An announcement from the board "To our readers" is published on the journal page. The material support given by the government to Sholpan magazine was going to be stopped from now on. All funds of the magazine fell on its own shoulders, and will be published only by the income it generated. As the saying goes, A fist on top of a fallen one, on top of that, the cost is increasing day by day [4] asks for help from Kyrgyz-Kazakh citizens. That is, it can be understood that government support was stopped and pressure was put on the magazine from the beginning of 1923. The management suspects that the magazine will be closed and asks the subscribers to send their money without delay. At the same time, he is confident that the issue of distributing the magazine across the country and cities, gathering writers for it will be resolved.

The scientist H. Bekkozhin, who studied the history of the Kazakh press, in his work "Essay on the history of the Kazakh press", wrote that Sholpan magazine made many mistakes in the Literature section. After all, big nationalists and alashorda-minded of that time also took part in it. In their literary works, they tried to preach nationalism, slander, and misinterpret the victory of the October Revolution. The magazine could not survive for such mistakes and was closed in May 1923 [14]. This opinion once again proves that Alashorda citizens who took care of their nation served in Sholpan magazine. Scientist T. Kozhakeev who was of the same opinion claiming that Sholpan made some mistakes in the Literature section. In some works, he states, there was a tirade, thoughts that negatively interpreted the victory of the October Revolution were expressed. In some materials, comments inciting nationalism appeared. According to Kozhakeev, because of such mistakes, because of lack of funds, Sholpan magazine was closed in May 1923 [3].

As for the reason for closing the magazine, what kind of pain that period brought to the head of the Kazakh people, including the Kazakh intellectuals, was written by M. Auezov in May 1932, when the writer had no other option at that time, "I will not engage in politics, I will turn to literature" policy we can read from his letter, "On recognition of political mistakes to Chairman SNK KASSR tov. Isaev U." In the letter, he wrote that his previous statements in the magazine Sholpan about the direction of Kazakh literature in the pre-revolutionary era were harmful to the cause he was trying to support. He states, he realize that those statements were not consistent with the values and social order of the revolutionary years and society [15]. This refusal of M. Auezov is understood by every open-minded citizen. Because this letter of Mukhtar Auezov was a political step of a person who

deeply felt that the struggle has become more complicated and understood many things.

The beginning of M. Auezov's article "Today's era of Kazakh literature" was published in Sholpan magazine № 2-3 of 1922, and the end of it was published under the name "Modern era of Kazakh literature" in № 4-5 of 1923. This article is called "Qonyr". At that time, the number of magazine publishers and authors writing for it was very small, so several articles of one person, even works of different genres, were published in one issue. Since M. Auezov is responsible for the main editorial work, in order to fill the shortage of materials, several stories and articles of the writer in one issue of the magazine are often used pseudonyms. These two articles were published under the writer's frequently used pseudonym "Qonyr". In the № 2-3 issue of Sholpan magazine M. Auezov's open letter "To Kazakh writers" is published. Here, too, it is said that one pillar of literature is newspaper-magazine. He writes that there were few newspapers and magazines at that time, and that is why the press could not fully fulfill its duties. He expresses concern about the reasons for the closure of newspapers and magazines published in that era [4].

Sholpan magazine, although its life was short, contributed to the development of national spirituality. For example, in the 20s of the 20th century, many of the best works of Kazakh writers, considered masterpieces of Kazakh literature, were published in Sholpan for the first time. In this regard, Kh. Esenqaraqyzy, who compiled the magazine and prepared it for publication, gives a proper assessment: Sholpan magazine was able to be a sympathizer of Kazakh poetry in its short life.

### **Conclusion**

In conclusion, Sholpan magazine has a great role in the history of the formation of the national press. Sholpan not only provided the public with social and political messages, but also carried out the function of education, literature and culture promotion. Since literature is a tool that awakens people's consciousness, forms aesthetic taste, and expands the horizon of knowledge, the publishers of Sholpan magazine dedicated a special literature section to meet the spiritual needs of the people. As a result, masterpieces of Kazakh literature were promoted to the public. Authors of prose, poetry, literary criticism and folk heritage actively published their works on the pages of magazines. These works, once published in Sholpan in different genres, showed the success of national literature and determined the direction of its development. In the history of the press, it was a publication that showed an example of a magazine published in the content of politics, economy, education and literature.

Of course, in order to assess the activity of any publication, it is necessary to assess the political situation of that time and era. Party ideology would not support the materials published by Sholpan magazine. That is why it labeled it as "Alashorda-minded" and "nationalist" and stopped funding it and harassed it. But Sholpan magazine has its own big place in the history of the Kazakh press. Literature, art, economy, politics - everything was written in the magazine with an open topic. That is why it was not set to the requirements of the new proletarian policy. However, Sholpan has formed an edge in the thinking system of the newly-



developing Kazakh intelligentsia about what the Kazakh future will be like. That is why Sholpan magazine will remain the pride of the Kazakh press as a publication that spoke the language of the nation.

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#### «ШОЛПАН» ЖУРНАЛЫНДАҒЫ ҰЛТ РУХАНИЯТЫ

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**Аңдатпа.** Ұсынылып отырған мақалада ХХ ғасыр басында жарық көрген «Шолпан» журналының ұлт руханиятына қосқан үлесі талданып, басылым беттеріндегі ұлттық сана түсініктеріне баға беріледі. Мақаланың мақсаты журналдың мазмұнына талдау жүргізе отырып, оның ұлттық сананы қалыптастырудағы, ұлтты өркендетудегі қызметін айқындау. Осындай мақсаттардың негізінде қоғамдағы мәселелер тарихи тұрғысынан талданып, журналдың идеялық бағыты айқындалды. Мақаланың ғылыми маңыздылығы, авторлар ғылыми негіздерге сүйене отырып, 1922 жылы Ташкентте шыққан «Шолпан» журналының тарихына тоқталып, басылым беттеріндегі көтерілген мәселелерге мазмұндық талдау жасайды. Зерттеу әдістері ретінде басылымның мазмұнына тарихи, типологиялық талдау жасалды. Журналдың «саясат-шаруашылық», «білім-әдебиет» бөлімдері арқылы ұлт проблемаларын көтеріп отырғандығы дәлелденеді. Осы бөлімдер арқылы басылған мақалалардың тақырыптық ерекшеліктері анықталып, журналды шығарушы авторлардың көтерген мәселелерін ұлттық құндылық ретінде зерттеуге тырысады. Журналистика

тарихын зерттеген ғалымдардың еңбектеріндегі журналды шығарушылар «ұлтшыл», «алашордашылдар» болды деген ұғымның негіздеріне нақты дәлелдер келтіріліп, «ұлтшыл», «алашорда» ұғымдарына талдау жасалады. Журнал бетінде көтерілген мәселелер сол заманның тарихи шындығы екендігі рас. Осы орайда басылымның дүниеге келуімен оның басы-қасында жүрген журналға жазушы-авторлардың тәуелсіз ел болуды көксегендерін байқауға болады. Автор сондай-ақ жекелеген мақалалар арқылы журналға жабылу қаупі туған сәттерін де назардан тыс қалдырмайды. «Шолпан» журналының ғұмыры қысқа болса да, ұлт руханиятының өркендеуіне ықпал етті.

Зерттеу нәтижесінде мақала авторлары «Шолпан» журналы ұлт сөзін сөйлеген басылым ретінде қазақ баспасөзінің мақтанышы болды деген негізді ұстанады. Практикалық маңыздылығы талдау үлгілерінің көрсетілуімен байланысты.

**Тірек сөздер:** Алаш, Шолпан, ұлт, журнал, саясат, әдебиет, мәдениет, қазақ баспасөзі, журналистика.

## **НАЦИОНАЛЬНАЯ ДУХОВНОСТЬ В ЖУРНАЛЕ "ШОЛПАН"**

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**Аннотация.** В представленной статье анализируется вклад издававшегося в начале XX века журнала «Шолпан» в духовность нации, дается оценка представлений о национальном самосознании на страницах издания. Цель статьи – проанализировать содержание журнала и определить его роль в формировании национального самосознания и развитии нации. Исходя из таких целей, анализировались проблемы в обществе с исторической точки зрения и определялась идеологическая направленность журнала. Научная значимость статьи заключается в том, что авторы, опираясь на научные основы, делают содержательный анализ поднятых на страницах издания проблем, ссылаясь на историю журнала «Шолпан», изданного в Ташкенте в 1922 году. В качестве методов исследования были использованы методы исторического, типологического анализа содержания издания. В ходе анализа было доказано, что в таких разделах журнала, как «политика-хозяйство», «знание-литература», поднимались национальные проблемы. Выявлено тематическое разнообразие статей, опубликованных в этих разделах, авторы журнала поднимали определенные проблемы и пытались исследовать их как национальные ценности. В трудах ученых, изучавших историю журналистики, приводились бесспорные доказательства утверждения о том, что издателями журнала были «националисты», «алашординцы», в связи с этим был сделан анализ понятий «националист», «алашорда». Проблемы, поднятые в журнале, действительно, были исторической правдой того времени. С первых дней издания авторы журнала мечтали о независимости народа. Авторы исследования также не упускают из виду представленные в отдельных статьях моменты угрозы закрытия журнала. Высказывается мнение о том, что, хотя жизнь журнала «Шолпан» была недолгой, она повлияла на восприятие национального духа.

В результате исследования авторы данной статьи приходят к выводу, что журнал «Шолпан» выступал от имени народа и являлся гордостью казахской печати. Практическая значимость связана с показом образцов анализа.

**Ключевые слова:** Алаш, Шолпан, нация, журнал, политика, литература, культура, казахстанская пресса, журналистика.

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