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## TELZHAN SHONANULY AND THE PROBLEM OF NATIONALITY

**Abstract.** The article considers the life and exemplary biography of universal scientist Telzhan Shonanuly, born in 1894. The contribution of the person, who cares for the people, to Kazakh literature and Kazakh spirituality will be mentioned. The scientist's friendship and relationship with the Alash representatives is revealed and explained. The works of Telzhan Shonanuly are considered in the development and formation of Kazakh science in the 20s-30s of the 20th century, and the role of his works in society is defined. The development of historical thought at the beginning of the 20th century is formulated comprehensively on the basis of the growing environment and scientific work of the Alash's representative. The activity of Telzhan Shonanuly is discussed as an educational and historical-ethnographic writer, literary man, and translator, which shows him as a universal scientist. We will consider his services to the people for each year and his moral qualities. Telzhan Shonanuly is a great scientist, a Kazakh individual. According to the information found today, his contribution to cultural heritage has been significant for more than ten years. He was different from other scientists and educators in that he not only developed the literacy of schoolchildren, but also wrote textbooks for adults. In fact, it is difficult to find the difference between the whole being of the scientist and a science. At the same time, in the article, we see that Telzhan Shonanuly became a victim of persecution.

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**Keywords:** Scientist, national spirituality, educator, public figure, Alash, persecution.

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## Телжан Шонанұлы және ұлт мәселесі

**Аңдамна.** Мақалада 1894 жылы дүниеге келген әмбебап ғалым Тельжан Шонанұлының өмірі мен тағылымды өмірбаяны қарастырылған. Халық жанашырының қазақ әдебиетіне және қазақ руханиятына қосқан үлесі сөз болады. Ғалымның Алаш арыстарымен достығы мен арақатынасы ашылып, сабақтастыра түсіндіріледі. XX ғасырдың 20-30 жылдарындағы қазақ ғылымының дамуына және қалыптасуына Телжан Шонанұлының еңбектері қарастырылып, оның еңбектерінің қоғам арасындағы рөлі айқындалды. Алаш қайраткерінің өскен ортасы мен ғылыми еңбектерінің негізінде XX ғасырдың бас кезіндегі тарихи ойдың дамуы мәселесі жан-жақты тұжырымдалады. Телжан Шонанұлын әмбебап ғалым ретінде ағартушылық және тарихи-этнографиялық жазушы, әдебиетші, аудармашы қызметі туралы айтылады. Әр жылы халыққа сіңірген еңбегі мен адамгершілігіне үңілеміз. Телжан Шонанұлы керемет ғалым, қазақтың дарасы. Бүгінде анықталған мәліметтер бойынша, оның он жылдан артық мәдени мұраға қосқан үлесі зор. Басқа ғалымдар мен ағартушылардан ерекшелігі, ол тек мектеп оқушыларының сауатын ашып қана қоймай, ересектерге арналған оқулықтарды жазып

шығарды. Негізі ғалымның жалпы болмысы мен ғылымның арасындағы айырмашылықты табу қиынға соғады. Сонымен қатар мақалада Телжан Шонанұлының қуғын-сүргін құрбанына айналғандығын көреміз.

**Алғыс:** Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігі Ғылыми комитетінің (грант № AR1481300) қаржылық қолдауымен жүзеге асырылды.

**Кілт сөздер:** Ғалым, ұлттық руханият, педагог, қоғам қайраткері, Алаш, қуғын-сүргін.

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## **Телжан Шонанұлы и проблема национальности**

**Аннотация.** В статье рассматривается жизнь и поучительная биография ученого-универсала Телжана Шонанұлы, 1894 года рождения. Будет отмечен вклад деятеля, проявляющего заботу за народ, в казахскую литературу и казахскую духовность. Раскрываются и объясняются дружба и отношения ученого с представителями Алаша. Рассмотрены труды Телжана Шонанұлы в развитии и становлении казахской науки в 20-30-е годы 20 века, определена роль его произведений в жизни общества. Развитие исторической мысли в начале XX века сформулировано комплексно на основе растущего окружения и научной деятельности деятеля Алаш. Рассказывается о деятельности ученого-универсала Телжана Шонанұлы как просветителя и историко-этнографического писателя, литератора, переводчика. Мы рассмотрим его заслуги перед народом за каждый год и его моральные качества. Телжан Шонанұлы – великий казахский ученый, особо стоящая личность. Согласно обнаруженной сегодня информации, его вклад в культурное наследие значителен на протяжении более десяти лет. Он отличается от других ученых и педагогов тем, что не только развивал грамотность школьников, но и писал учебники для взрослых. На самом деле трудно найти разницу между всем существом ученого и наукой. В то же время в статье мы видим, что Телжан Шонанұлы стал жертвой преследования.

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**Ключевые слова:** Ученый, национальная духовность, педагог, общественный деятель, Алаш, преследование.

### **1. Introduction**

Telzhan Shonanuly was known as one of the victims of political exile who lived at the beginning of the 20th century, a member of the educational commission of the Alash Orda, a public figure, a linguist-Turkologist, specialist in study of literature, a scientist and a teacher, a historian and a translator.

Telzhan Shonanuly was born in 1894 in village No. 4 of Amanzhol province, Yrgyz district of the present Aktobe region (formerly Yrgyz district, Torgai administrative-territorial division). In the period from 1908 to 1912, he studied at a two-class Russian-Kazakh school in Yrgyz district, and in 1912-1916 at the Institute of Kazakh Teachers in Orynbor. While studying in Orynbor, he actively participated in the management of the «Igilik» entity, which was created in the direction of developing the cultural education of Kazakh youth, and published articles on the issues of public education in the famous «Kazakh» newspaper. After studying for four years and graduating from teachers' institute, in 1916 he was employed as a teacher in Yrgyz province. After that, he worked in village No. 3 of Tokraun region until 1920.

Telzhan Shonanuly participated in the first congress of Kazakh men of science held in Orynbor on June 12-17, 1924 and made a report. Between 1926 and 1929, he held one of

the responsible positions in the Commissariat of People's Education in Kyzylorda. In addition to his work, he graduated from the Kazakh State Pedagogical Institute through the external system and then he taught there. Since 1928, he worked as a teacher, senior lecturer of Kazakh language in Kazakh State University, Kazakh State Pedagogical Institute.

It should be noted that the following methodological works of T. Shonanuly had a great influence as the first means of literacy: «News Guide» (1928), «Learn the literacy» (1929), «Kazakh Language» (1934), Language Development (1930), «Teaching Tool» (together with A. Baitursynuly, 1926), «New Direction» (together with M. Zoldybayev, 1927), «Methodology of the Kazakh language in primary schools» (together with S. Zhiembayev, G. Begaliev, 1935), «A Study Guide for Undereducated Adults» (1926) for adults, «Kazakh Alphabet for Russians» (1931), «Kazakh Language Learning Tool» (1933) intended for teaching the Kazakh language to representatives of other nationalities, «Textbook of the Kazakh language for adults» (1935), «What Diagrams and Graphs Look Like», etc. In his time, the scientist's works on the spelling, alphabet, terminology of system related Turkic peoples were also highly appreciated. Through the articles «New Tatar Spelling», «Concluding the conference on Uyghur spelling» «Conclusive statement of the Uyghur Spelling Conference», «The Latin Alphabet in Central Asia», «The New Alphabet in Turkey», etc., he informs his native people about various news happening in the Turkic world. About 30 of his articles on the Latin alphabet are works of the significant educational value for today's readers.

Various historical situations at the beginning of the twentieth century brought upheavals and changes to the social life of the country and influenced the emergence of national publications. We all see one of the long-awaited noble dreams of the Kazakh intellectuals - the national press - the magazine «Aykap» in Troitsk in 1911. At this time, the publication of the press, which opened people's eyes to study and education and called for unity, had a great influence on the solution of national problems of the Kazakh intelligentsia. (Abdikalyk, Kozhekeeva, Aliyeva, 2022: 98)

Telzhan Shonanuly was not only interested in the science of Turkic studies, but also actively participated in the literary and cultural issues of his time. He wrote articles dealing with topical issues such as «Abai's book must be published», «A. Baitursynov», «About Saken's language», «Beimbet», «In the family». Among the scientist's works, the study entitled «History of the Kazakh Land Problem» (1926), which touches on the political issue, is a valuable book dedicated to the fate of the country and the land. (Zaikenova, 2014: 317)

## **2. Methods and materials**

We will make sure that part of the Alash intelligentsia becomes more thoughtful and forward-thinking in terms of their knowledge, understanding and knowledge. Note that the thoughts about "a person's worldview played a leading role in the formation of a person at any age" (Ismakova, Pirali, Begmanova, Tanzharikova, Oisylbay, 2019: 602). also apply to T. Shonanuli, whom we are studying. (Ismakova, Pirali, Begmanova, Tanzharikova, Oisylbay, 2019: 599-614).

Telzhan Shonanuly's active participation in public and social affairs began during the national liberation uprising of the Kazakh people in 1916. He supported the intellectuals, led by M. Dulatov, A. Baitursynov, A. Bokeikhanov, who opposed the armed uprising. After the February Revolution of 1917, Telzhan was among the «Alash» figures who fought for national autonomy.

On December 5-13, 1917, at the Second All-Kazakh Congress held in Orynbor, T.Shonanuly was included in the training commission created by the Alashorda government (together with A. Baitursynov, M. Dulatov, M. Zhumabayev, E. Omarov). In 1921, he was arrested in Yrgyz and was under investigation at the department of unified state political administration in Orynbor. He was released from prison in 1922 (Ayagan, 2007: 532).

After the dissolution of the Alashorda government, T.Shonanuly, who made his way to general science, was invited to the work of the People's Education Commissariat. Because in this period, the direction of education was headed by Akhmet Baitursynov, who had known Telzhan Shonanul since 1917.

According to the information stored in the archive, the scientific and creative biography of Telzhan Shonanuly began in Orynbor, continued in Kyzylorda, and ended in Almaty, i.e. in the cities which had the status of the capital at that time. The legacy of the scientist can be classified under the following five themes:

- Works on language;
- Studies on history;
- Scientific works on literature;
- Textbooks for learning the science of geography;
- Common literal works;
- and there are also some translations of the writer;

## **2.1 Methods**

The national vision of Telzhan Shonanuly was formed in close connection with the thoughts of Alash intellectuals. Therefore, the basis for accusing him as a nationalist is that since the middle of the 1920s, the social and political life of Kazakhstan was closely connected with the appointment of F. I. Goloshchekin as the first secretary of the regional committee, and was characterized by tragic reconstructions. In the 1930s, the people of our country had to overcome many difficulties and solve the complex problems of that time. There were not a few errors, omissions, and unfortunate events on this path. The authoritarian-administrative system of party-state management in the country gradually strengthened and turned towards bureaucracy. As a result, persecution and unjustified mass punishments took place in Kazakhstan. (Koigeldiev, 2003: 160-164). As the outstanding scientist, academician K. Nurpeyisov said: "F. I. Goloshchekin, one of Stalin's trusted henchmen, was in the former Alash movement after 1925, when he came to manage the party of the Kazakh Republic, nevertheless, at the end of 1919, the official communist, ideological apparatus of the ruling party became a reason to the end of the Kazakh intellectuals who were doing significant work for the people in the fields of education, science, press, and art. In order to accuse them of various political charges, their participation in the Alash movement, which was pardoned by the Soviet government, was targeted" (Nurpeyisov, 2006: 59-63). It is of particular importance to determine the extent to which Telzhan Shonanuly was involved in the political persecution in Kazakhstan, and what direction he followed. After all, uncovering its authenticity from a historical point of view will undoubtedly help to establish humanity in our history and restore objectivity. In our case the task was to evaluate Telzhan Shonanuly, who was loved by the people in the field of education of his native country, according to his merits and to show that he was an innocent victim of political persecution.

## 2.2 Materials

Telzhan Shonanuly was a man of his time, and of his era. While working for the future of his nation, he obeyed the party order even though he opposed some of the actions of the Soviet government. And the apparatus of the Communist Party was looking for its «enemies» from among itself and was planning their number. Kazakhstan was not left out of this situation either.

On May 29, 1925, I. Stalin sent a special letter to the bureau of the Kazakh Regional Party Committee condemning the political direction of the regional newspaper «Ak Zhol».

The campaign of mass repression against the leaders of the Alash movement began to take on a rough character after the February-March Plenum of the Central Committee of the All-Union Communist (Bolshevik) Party in 1937. However, mass arrests did not take place in Kazakhstan until August 1936. Only individual Trotskyists and Ztnovyevists exiled to Kazakhstan from the central regions of Russia were arrested. In fact, the storm of persecution came in our country after the closed letter of the Central Committee of the A-UC(b)P dated July 29, 1936, sent to the party organizations. In this letter, it was mentioned about finding all the shortcomings in the «vigilance and not knowing the enemy» in the struggle against the Trotskyists and Ztnovyevists. Under the leadership of L. Mirzoyan, the Bureau of the Kazakh Regional Committee met twice on August 5 and November 1, 1936, according to the text of this letter. As a result, 43 Trotskyist-Ztnovyevist counter-revolutionaries were exposed and expelled from the party within three months.

On the basis of such fabricated accusations, mass persecutions took place in the country, and the intelligentsia began to hang one by one among the «criminals». Soon, senior lecturer, linguist, teacher of the Kazakh State University, Telzhan Shonanuly, also fell victim to the Great Terror of 1937.

On July 19, 1937, the authorities of the National Security Committee issued a special arrest warrant for Telzhan Shonanuly. According to the information, minutes of short interrogations of Telzhan Shonanuly on July 21, September 8, and September 25 are shown, and the remaining 100 pages contain answers of witnesses against Telzhan Shonanuly. About 10 citizens were charged in his case, and later their number increased to almost 100. Among them, together with public figures like Uzakbay Kulymbetov, Sultanbek Kozhanov, Sanzhar Asfendiyarov, Temirbek Zhurgenov, Turar Ryskulov, and Kudaibergen Zhubanov, Telzhan Shonanuly's wife Shahzada Shonanova was also persecuted. Shahzada is accused of «organising the fire that occurred on 20-21 October 1935, when she tried to burn down the Kazakh State University laboratory»

Only after gaining independence, they started to be written about.

«9 days after the shooting of Telzhan Shonanuly, the punishment of being shot among Kazakh women as an «enemy of the people» was written on Shahzada's destiny alone», - said the researcher A. Takenov declaring that on March 9, 1938, Shahzada Shonanova, an innocent victim of slander, was ordered to be shot after her husband in Almaty (Takenov A., Baigaliev B., 1995: 3).

On February 27, 1938, the fate of Telzhan Shonanuly was decided in just 15 minutes. They found Telzhan Shonanuly guilty and sentenced him to be shot when he was only 43 years old. The court verdict was executed that day in Almaty.

This is how a patriotic citizen, who worked immeasurably in the field of education for the future of his nation, never stopped at anything, and followed the path of being on the advance, passed away.

### 3. Discussion

Regarding the groundless accusations against Telzhan Shonanuly, he was accused by the bodies of the State Security Committee of being an «Anti-Soviet counter-revolutionary founded in Kazakhstan», «nationalist», «terrorist, subversive, member of an organization connected with the right-wing terrorists» and was punished along with other national intellectuals. In reality, such accusations were an attempt to destroy the Kazakh intelligentsia, prepared by the State Security Committee.

One of the gross illegalities committed against Telzhan Shonanuly was the accusation of him on issues related to «Alashorda» in 1919. An archival document regarding the basis of this allegation states: "In 1918, he joined the bourgeois-nationalist party Alash, was one of the leaders of this party in Irgiz. In the same year, he joined the Alash-Orda military detachment, in which, together with the Whites, he participated in an open armed struggle against the Red units.

He was a member of the leadership of the Alash Orda detachment and overthrew Soviet power in Irgiz. He took an active part in the massacre of the Bolsheviks during the liquidation of Soviet power in the city of Irgiz. With the active participation of Shonanov, 5 people were shot in the city of Irgiz for belonging to the Communist Party. At the beginning of 1919, the Alash-Orda detachment, in which Shonanov was a member, committed the murder of the national hero Amangeldy Imanov. Shonanov participated in the board of the court, by the decision of which Amangeldy Imanov was killed". (Mamyrbayeva, 1997: 27). Telzhan Shonanuly expressed a critical opinion on the article translated from Dimanstein by Zhusipbek Arystanuly «It has been 10 years since the World War» and wrote a research article. (Anshin, Alpatov, Nasilov, 2002: 202).

This booklet is written mainly in Russian. The content of the booklet is about the First World War. Telzhan Shonanuly said, «A composition dedicated to such a periodic event is called 'jubilee'.» It is said that the purpose of such books is not to fully verify the written history and verify it from the point of view of a scientific observer, but to spread propaganda related to that history. «Dimanstein's booklet is one of those books, the booklet does not have a deep meaning,» he says. He mentions that this book, though not entirely informative, introduces the main events of the last 10 years, and calls on wage earners and workers around the world to organize and act against the bourgeoisie.

He also focuses on the Kazakh translation of the book. «When it comes to Kazakh variant, I remember the famous Russian writer Gogol's book «Writing of a Madman», he says. He cites the proverb of the Russian people: «When God wants to curse a person, he first destroys his mind». Reading the book because of its many errors suggests that it is very difficult to understand its meaning. «Reading one sentence of the book and understanding one word is the most difficult job,» he says. Along with the content of the written book, there are also grammatical errors. He criticizes the illiterate translated work of the translator: «In the Kazakh language, there is a habit of moving the parts of the sentence forward and backward. If you break that habit, you will not understand the meaning of the sentence. Our translator had nothing to do with it». «The world ... what can be understood from this. This is the same

charlatanic drink of mullahs,» he says. The author focuses on some obscure words in the booklet and tries to reveal their meaning. And he offers the student to understand some words and sentences. The author says that all the words of this book are meaningless, incomprehensible, incorrectly written, and Kazakh words are meaningless, incomprehensible, incorrectly written and they are not Kazakh words. «Almost all the words of the Book (Китаб) are like this. There are many meaningless words like «Kpulau», «Dodaga», «deo» («Қпулау», «Додаға», «део») in the book. «There are places where Russian words have been translated into Kazakh,» he says. He declares that students are often confused and at a loss for words through such translations. «The meaning of the word is not gained from it, but lost,» he says. The author of the translation translates «Earth globe» (Земной шар) as «wheel of the world» (дүние дөңгелегі), «arm oneself to the teeth» (вооружился до зубов) as «equipped to the teeth» (тісіне дейін құралданды), «colored troops» (цветные войска) as «troops of flowers» (гүл әскерлері), «followed their bourgeoisie» (последовали за своей буржуазией) as «the enrichment of the rich themselves» (өздерінің байларының өздерінің қабаттап байуы), «channel» (пролив) as «neck» (instead of brush), «our teacher» (наш учитель) as «our Mullah» (молдамыз), «karovavy baths» (каровавые бани) as «blood bath» (қанды монша). Telzhan says that it is the same in other translations, «the book is full of words, but it is not a Kazakh sentence or a Kazakh word». He says that when you read, «you think that it's good that your mind will survive until you finish reading. The tongue is like the tongue of a child that is just coming out, babbling, babbling...»

There are many words and sentences that Kazakhs do not say in an inappropriate way. The translator interprets the sentence «one should criticize and unite against the rich only at parties of rentiers» as follows: “now he has to fight back bowing his forehead” («енді өз маңдайын төмпештеп қарсы күресу керек»). Hoes does the translator add “bowing his forehead», «Breaking the fence» («өз маңдайын төмпештейд», «Құрсауды қажарып») for healthy tenants. The firewood explodes, the earth explodes, how does the fence explode? Will the hoop be unbreakable, will it be sharpened? The translator translates without any hesitation:»He was a hero when he drank vodka without pity from a merciless enemy». Does Kazakh speak that way? «Kazakh sprinkles blood like water,» he says. «I could not understand the meaning of this. I think that the meaning of the equal sentence is worse than its rhyme. If you keep analyzing, everything will be like this,» says Telzhan Shonanuly.

#### 4. Results

Telzhan Shonanuly writes a critical opinion on the translation of Ybyrash entitled «The basis of Darwin's teaching» («New School», 1929: 4). If you read the research paper, you can see that Telzhan has a great knowledge of the field of science. He does not only criticize this article, but also adds what he has learned and studied. Thus he explains some unclear areas to the student. Telzhan says that before Darwin, human beings looked at the creation of insects and plants with religious eyes. «Because it was considered that species and seeds of insects and plants do not change, whatever species they are at the beginning, those species remain unchanged for the rest of their lives. Then it will be said that other things were created by a miracle and cannot change without a miracle. This is also the view of religious books of earlier Prophets,» says Ybyrash. Darwin's words are translated by Ybrash as follows: Grandfather says that it is a lump without a mouth, nose, ears, hands, inner palace,

and gradually different insects and plants came out of that lump. Thus, Darwin's research disproves his predecessor's idea of an insect and a plant. Darwin revolutionised the world of science. «Prophets are the leaders, and the evil thoughts of the ancients, the creation of insects and plants, are destroyed. This is what Darwin described with visual and hands-on evidence and experiments. Today's natural science is based on Darwin's thought,» says Telzhan. How it will change is answered as follows, if we can quote Darwin's words briefly: «Insects and plants find more seeds than they should. There is not enough food for everyone. There will be a fight over food. It is necessary to protect yourself from the enemy and survive adverse weather conditions. All this is the struggle of lifestyle». «In the fight, the strong, resilient, and agile survive, gain life, and leave behind a seed similar to them. The scales are killed in the fight, leaving no claws behind. Among the children of the survivors, the most resistant, strong and dexterous ones will survive, and their shriveled skeletons will die».

Thus the seed will adapt to life and change. This is what Darwin says: «(through the selection of nature, many eras of insects and plants have changed, and the seeds have emerged from a single particle».

«Darwin's science is briefly and clearly stated in Lebedev's book, and translated into Kazakh by Ybyrash. Anyone who wants to get acquainted with Darwin's theory should read that book. Ybyrash seems to be skilled at translating books from Russian into Kazakh. «Our translators of books usually have a lot of shortcomings in their works,» said Shonanuly. He also concentrates on the dominant drawbacks and mistakes of the works translated from Russian. The main uncertainties: 1. Unable to translate Russian into the Kazakh concept, 2. In addition to the fact that the translator is not a master of Kazakh words, he still translates and does it incorrectly, having it his own way. «Ybrash does not have these two qualities. «Lebedev's book was carefully translated into the Kazakh concept by Ibrash and this interpretation avoids slipshod manner,» he concludes. Ibyrash adapted the examples from the book to Kazakh life. The book is very easy to read. The sentence is short, the language is very accurate. It takes great skill to translate such a academic book into Kazakh. Ybyrash shows that he is good at translating science based books.

Telzhan focuses on the main uncertainties of the book. He says that the spelling in this book is incorrect, there are many errors in proofreading. He writes that the author himself is to blame for the spelling error. It is said that a person who starts writing a book should know how to spell well. «The publishing houses of the People's Central Publishing House of the USSR, which print books in Kazakh, do not check the proofreading, and if they do, they work on it in a slipshod way. It can be seen in other published books,» says Telzhan Shonanuly. Also, he points out the importance of this work and says that it has great benefits for students in increasing their cognitive knowledge. «Teachers of the country, people who know how to read, and young people can get a lot of knowledge if they read the book. This book should be in the libraries of every school. A person who knows Russian, who wants to fully familiarize himself with Darwin's theory, should read the two-part book «Darwin's Theory» by Professor Temiryazev and Darwin's books «Origin of Species» and «Where Man Came From», he says.

## 5. Conclusion

National intellectuals appeared at the beginning of the 20th century left an indelible mark on the history and literary heritage of the Motherland. The history has proven this.



It is known that the Soviet totalitarian system, which followed the policy of Russification, did not consider it necessary to teach historical and political works that show the struggle for independence of the countries that were under its control and instill patriotism in their national consciousness. The members of Alash, who showed themselves in civil, patriotic, creative and political aspects, did not agree with this policy and worked tirelessly for the restoration of national independence.

The community of national intellectuals, who appeared on the stage of history at the beginning of the 20th century, full of difficult and complex events, put forward their own directions and idealistic thoughts, armed themselves, and considered it their civic duty to fight for the independence of the country - became the main catalyst of this movement. Telzhan Shonanuly especially understood the need to reveal the true aspects of our history. Despite the pressure of the Soviet authorities, for the bright future of his nation, Telzhan Shonanuly devoted his mind, knowledge and will to the spiritual upliftment of his people, publishing various textbooks and voluminous articles in the press pages that were beneficial to the interests of the country.

Telzhan Shonanuly was worried about the oppression of the colonial policy of the tsarist government on the one hand, and the squeezing of the local court judges who supported the tsar's regime, and hardships of the daily grind, on the other hand.

The works of Kazakh educators Y. Altynsarin and Sh. Ualikhanov had a great influence on the formation of Shonanuly as a teacher in the education of students. Secondly, Telzhan Shonanuly's participation in social and political life was influenced by the political events of the beginning of the 20th century. His student years coincided with the First World War.

Telzhan Shonanuly also witnessed the colonization policy of the tsarist government. From 1916, a new stage in the life of Telzhan Shonanuly began. The influence of Alash figures on Telzhan Shonanuly's participation in political events is also significant. In particular, his activity in social and educational work began after the victory of the February revolution of 1917 and the decrowning of the tsar. In 1918, Telzhan Shonanuly was included in the commission in the field of education and this fact can show his high reputation among Kazakh intellectuals, especially in the field of education, like A. Bokeikhanov, A. Baitursynov, M. Dulatov and others.

Currently, our entire history is being revised. The gap has been checked and the negative sides are being removed. One of the main tasks in this regard is to redefine the life and activities of Kazakh intellectuals, their valuable work for the people. I believe that Telzhan Shonanuly has a special place among them. It is impossible to cover all the works of an immense talent, who left behind an indelible legacy, within the framework of only one article.

We found out who Telzhan Shonanuly really was, what services he performed for the people, and we tried to describe it in the article.

As we noticed, those who wrote about Telzhan Shonanuly tried to discuss his works written in only one field. Before that, most of his works were studied from historical and literary point of view. And there have been very few studies revealing his journalistic aspect. Telzhan Shonanuly is not just a journalist, he is also one of the intellectuals of Alash who founded professional journalism. Various studies have been published on how the Kazakh national movement, the Alash movement, started by the Russian Kazakh intellectuals in the

Russian Empire at the beginning of the 20th century, transformed it into the Kazakh nation. The rebellion that sought to modernize the Kazakh society by declaring it a nation used the myth of the same origin. Therefore, it is not surprising that this movement is called Alash, a mythical person who is considered to be the father of all three "Zhuz" (tribal unions) of Kazakhs. (Ozgecan, 2017: 1149).

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