

NEGATIVE CONSEQUENCES OF THE COUNTRY'S COLONIZATION OF KAZAKHSTAN

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Abstract: In the article, on the basis of an objective investigation and usage, for the first time, archival documents introduced into scientific circulation and materials of the pre-revolutionary press, the essence of a colonial policy of the imperial government in Western Kazakhstan is analyzed. For a long time, the country's colonization was estimated unambiguously as the progressive phenomenon, tragic consequences of this policy in the social, economic and spiritual life of the Kazakh people were not shown.

Keywords: Country's colonization, Strengthening of a socio-political bearing part of the imperial government, Large-scale colonization, Russification and Christianization, Economic and political independence, Economic relations.

1 Introduction

The word "colonization" is translated from the Latin language as "settlement on foreign land". If we look at this word in a broad sense, then "colonization" means the creation of the alien territory of settlements of the inhabitants of any other country. An example is the colonial settlements of the ancient Greeks, Phoenicians, and Romans in the Mediterranean and the Black Sea region. In the Middle Ages, colonization took place in the East. For example, the Arabs colonized East Africa, the Chinese - South-East Asia. In the narrow sense, colonization is the forcible seizure of foreign countries and territories for the creation of dependent estates there and their subsequent exploitation.

This meaning of this term appears already in the 15th century with the emergence of capitalism and with the beginning of new geographical discoveries. The main reason for colonization is the search for new lands rich in precious metals, since the depths of Europe had only a small amount of their reserves.

Therefore, the victims of the colonialists are the "new" continents: Africa, America, and Australia. Summarizing the above, it is possible to define the term "colonization" as a process of settling and economic development of the country's deserted outlying lands, as well as the process of establishing settlements beyond its borders, which is most often accompanied by the conquest, displacement or extermination of the local population. (1)

Hence, one can identify the main goal of colonization, which is to establish control over the colony, over the resources of this colony, for example, control over mineral deposits, fertile lands, labor resources or the colonization goal can be the advantageous geographical location of the colony (country).

At the same time, the metropolitan country tries to distribute these resources to its own advantage, while the local population is not provided with basic civil rights. The power in the country belongs to the representatives of the metropolis, and the indigenous people are in every way subjected to oppression by the metropolis. (2)

The process of settling a foreign territory occurs by depriving the local population of economic and political independence, rights and freedoms, the liquidation of local government and the establishment of new laws, based on the personal interests of the metropolitan country.

A special regime is established, through which the indigenous population is completely dependent on the foreign state. This territory was also subjected to the territory of modern

Kazakhstan. From history, it is known that the accession of Kazakhstan to Russia is closely connected with the name of the Abulkhair Khan of the Younger Zhuz. As has been said, colonization is usually accompanied by the forcible seizure of foreign territory.

But in this case, Abulkhair Khan himself wanted to obtain Russian citizenship, based not only on his personal interests but also to provide protection from enemies, mainly from the Dzungars. Therefore, Kazakhstan's accession to Russia can be considered voluntary, although it was based on a unilateral policy. The Khan's first appeal to Russia remained unanswered.

However, when, in 1730, influential biys instructed Abulkhair to negotiate with the Russian government on the conclusion of a military alliance, the khan accepts Russian citizenship. (3) This played an important role in the future situation of the entire people of Kazakhstan, and in 1865, the entire country became part of Russia.

Let's highlight the main reasons for the adoption of Russian citizenship - the lack of unity between the Kazakh rulers and the threat of the Dzungars. The internal and external political crisis in the Kazakh Khanate compelled all the Khanate to accept the citizenship of the Russian Empire. The long process of colonization can be divided into several stages, judging by the methods of colonization.

First, free spontaneous colonization of the region occurs at the expense of the settlement of runaway people and free Cossacks. The second stage is characterized by the construction of fortresses, fortifications, and the organization of various expeditions to explore the territory of Kazakhstan. Colonization is a military-administrative method with use of diplomatic means. In the third stage, the Russian government takes up resettlement policies. This policy for the government played an important role in further colonization.

After all, this enables the displacement of different peoples and this is the way to the Russification policy of tsarism. In addition, in the face of resettling peasants, a new place is being created. The fourth stage is spiritual colonization, which is characterized by the Russification of the local population through baptism into Orthodoxy and the change of the traditional alphabet into Cyrillic.

The traditional management system was destroyed and all power (administrative, military, economic and spiritual) was transferred to the hands of Russian officials. Thus, we see that the peaceful process of colonization has gradually grown into a violent seizure and for two hundred years the people of Kazakhstan have suffered oppression from the side of Tsarism.

Colonization has resulted in many negative consequences. For example, the way of life of Kazakh tribes changed: people who had been nomadic since ancient times had to move to a settled way of life since numerous restrictions were introduced in this regard.

The land issue worsened, as the land where the nomadic population grazed cattle was seized, for the construction of fortresses. The emergence of forbidden territories occurred, as well as the peasants-settlers were allocated land, which caused a land squeeze. All this became the cause of discontent among the population and served as a pretext for a mass of anti-colonial speeches. There were revolts and internecine conflicts of dissent with the decision to join Russia.

The Kazakh Khanate was weakened due to political disunity, the desire of individual khans and sultans to strengthen the independence of a Zhuz, the lack of an internal market and the strengthening of contradictions in the Khanate. In the end, the khanate power in the Kazakh Khanate was liquidated. Districts were formed.

However, the consequences of the colonization of Kazakhstan by Russia were not only negative but also positive. Through the Kazakh steppe, trade routes took place, which was of great international importance, since they linked the countries of Eastern and Western Europe with Central Asia. Through this step, the Russian Empire also established trade and diplomatic exchanges with the countries of Central Asia. Diplomatic relations between Russia and Kazakhstan are being established. Kazakhs who were raided by neighboring states saw Russia as a strong ally, and the Russian government, in turn, was interested in the political situation of the Khanate and in its relations with neighboring countries. Finished goods and capital were also imported to Kazakhstan. There were cities that later became administrative and economic centers.

Factories, plants, and roads were built, banks were opened. Trade and economic relations between the two states began to develop. The Russian Empire took measures to ensure the security of the annexed territory, primarily for protection from China. Despite the fact that the resettlement policy has led to land squeeze, it also has its advantages. For example, the resettlement of peasants to the Kazakh steppes led to the establishment of close friendly ties between these peoples, they complemented each other's way of life and culture.

The Russian empire became a defense and a strong ally of the Kazakh Khanate because at that time there was a great risk of losing statehood. Therefore, Kazakhstan's accession to Russia was the only way out of the current difficult situation and made it possible to defend its state independence.

2 Materials and Methods

Raising the question of cultural and community connections of the Kazakh people and immigrants, it is possible to note that, in historical science, only positive aspects of these communications had been described, and negative sides of these communications were not considered. The concept of the imperial authorities on the superiority of immigrants over local population negatively affected different spheres of the public life of the Kazakh people undermined foundations of national traditions and spiritual heritage of the Kazakhs transferred from generation to generation, led to the deterioration of an economic situation and crisis of the spiritual origin.

The construction of immigrants' settlement together with the Kazakh auls or in close to them led to changes, both in the economic sphere and in the cultural and everyday life of the Kazakh people.

Resettlement of the Russian peasants to Kazakhstan solved not only the main objective – to slacken agrarian crisis in the central regions of the empire, but also pursued the aim – to Russify the Kazakh people and to strengthen influence on the spiritual life of Kazakhs.

At the first stage of resettlement, the most part of the Russian peasants rented lands from Kazakhs and, having constructed hunters lodge, was settled among the local population. Some part of immigrants in searching the earnings constantly lived in the Kazakh auls. The colonial authorities, in connection with a small number of people and weakness of the Russian immigrants in comparison with "foreigners", undertook various measures for preserving the Russian consciousness of immigrants. It was provided, by a small number of immigrants in the Kazakh steppe, and that only separate families of the Russian peasants lived in some Kazakh auls.

The colonial authorities were afraid that "peasants would get under influence of Kazakhs and would lose the Russian shape.

For example, the member of the Turgay regional statistical committee of V. Katarinsky expressed fear that the Russian settlements failed the mission assigned to them by tsarist government, i.e. "Russification of Kazakhs".

Moving of the Russian peasants whenever possible in auls, or in the neighborhood with the Kazakh auls, according to imperial administration, created opportunities for "expanding Christian religion among the Kyrgyz, the familiarizing of the steppe with the Russian state both the Russian culture and uniting with the Russian people". Representatives of local administration at all did not hide the colonial intention on this matter.

So, it was proved that resettlement of the Russians was the only way in russification of "foreigners" of the Russian empire.

In this regard, on April 5 and 26 1912, the Synod sent the letter to the Head department of land economy and land management in which it was specified that "during reallocation of the land, Kyrgyz-Muslims and Kyrgyz-Christians should be settled with Russian peasants" the corresponding instructions were given.

Along with colonization of the Kazakh lands, the tsarism started extending civil laws and rules of the Christian religion in the Kazakh steppe. Imperial officials thereby tried to approve only Christianity as the official religion.

Proceeding from it, the colonial authorities and religious institutions from the middle of the XIX century started undertaking measures for promoting Christian religion in the Kazakh steppe and to the broad attraction of local population to this religion, and, at the same time, strengthened the activities for preservation by arriving immigrants of the Russian-orthodox shape.

Diocesan Committees for the purpose of promotion and preservation of traditions and ceremonies of orthodox religion and strengthening of immigrants' belief regularly sent orthodox priests to the steppe. During construction of houses and economic constructions in settlements, the priority put construction of churches for immigrants. For example, during the founding of Kustanaicity with the purpose to rise motherland's prestige dignity of Christians the cathedral temple was constructed.

In 1914 for the satisfaction of religious needs of the Russian immigrants who have passed the Ural River, the imperial government allocated 1.5 million rubles gratuitously.

On the eve of 1916 in Ural Turgay resettlement area 63 churches, 195 meetinghouses and 113 church and communal schools functioned. Among them in settlements in the Ural area 40 churches and prayer halls were open.

Resettlement of the Russian peasants to the Kazakh steppe created great opportunities for implementing the policy of the russification of "foreigners". The colonial authorities using the developed convenient situation started extending Christian religion among Kazakhs. For the purpose of realizing this direction Aleksandrovsky, Makaryevsky (1894) and Aktyubinsk (1898) camps were organized. Missionary schools were open on these camps, in its turn, boarding schools, in which since 1898 the Kazakh children started being trained, were created and at the first stage, 20 Kazakh children studied there. (4) And in the territory of the Ural area, the missionary camp started functioning in 1900 in the Russian-Kazakh settlement Shilik.

Meanwhile, the colonial authorities were not limited to the organization of only missionary camps. By the beginning of XX century, during strengthening of the country's colonization, within Christianization and russification policy of tsarism concerning Kazakhs, the opening of other missionary establishments was planned and the authorities provided money investment in the organization of such establishments. For example, in 1899, 2000 rubles for the organization of missionary establishment in Aktobe were allocated.

In addition, for receiving more significant results in missionary activity, the special attention was paid to the knowledge of the Kazakh language by priests. In particular, in all churches of the Turgay area, the priests knowing the Kazakh language were appointed. All of them were under the leadership of the main

missionary F.Sokolova. These priests, carrying out Christian sermons in the Kazakh language, started attaching local population to Christianity actively.

The imperial government used different methods to make Kazakhs accept Christian belief: gave money, promised to allocate the land plots, agricultural stock, and even to build houses for Kazakhs.

Thus, colonization of the Kazakh steppes was not limited only by taking the Kazakh lands, but also by means of “carrot and stick” mentioned the spiritual life of Kazakhs, pursuing Christianization policy.

Authorities’ actions in this direction shortly started yielding the results. By the end of the XIX century, the number of christened Kazakhs increased. Originally christened Kazakhs were settled among the Russian peasants in the settlement Mikhailovka; special houses were built for them. Later for christened Kazakhs of Turgay area, the settlement Makaryev was constructed. In 1900 the number of christened Kazakhs of this settlement was 120 people. The same year the number of the christened in a missionary camp Shilik of Ural area reached 66 people.

Missionary society of Orenburg diocesan committee sent the application to regional management about the need of newly christened Kazakhs of Aktyubinsk district close with settlements of Russian peasants. On its basis, in 1903, about 200 Kazakhs who have accepted Christianity were settled in the settlement Prigorodny near Aktyubinsk.

In this regard, we consider necessary to note the fact that the acceptance by Kazakhs of the Christian religion was compelled and is caused by a difficult situation and aspiration to receive any financial support from the government. Actually, as the scientist-historian Professor S. Zhakypbek (5) noted, “... accounting for archival materials, it is possible to track that on acceptance of Christianity, Kazakhs were motivated by a very difficult, difficult situation. Certainly, rich wealthy Kazakhs never did such things. The most part of the christened was made by the grown poor, become impoverished Kazakhs who did not have relatives and sympathizing persons in an aul, for survival such Kazakhs were compelled to step into this way.” (5) So, owing to the country’s colonization, the Kazakhs who have lost the lands which economy came to ruin, were compelled to worship to a cross.

The colonial administration for the purpose of the involvement of Kazakhs to the Christian religion and for stimulation rendered the monetary help to the christened. For example, in 1895 for improvement of life of the newly christened in Kustanai, it was gratuitously allocated 2000 rubles for 10 years. However, despite the “help” to the christened Kazakhs from the authorities, the missionary organizations and church, the position of such Kazakhs, in comparison with other orthodox was worse. Here so, in the course of the large-scale country’s colonization of the Kazakh steppe and its tragic consequences the grown poor, become impoverished representatives of the indigenous people who lost the lands and has appeared in a stalemate, “threw” the language and religion and “turned” into Russians.

Certainly, measures directed on the baptism of the Kazakhs went in parallel with prosecutions of Moslem doctrine. Earlier, to the middle of the XIX century, the imperial authorities sought to use Islam in the colonial policy.

The policy “... supports by the Russian authorities the Moslem doctrine, introduced 150 years ago”, now strongly disturbed the same power, missionaries, and church figures. About it Chernavsky (4) wrote the following: “The Kyrgyz (Kazakhs A.D.) in Orenburg area have been under the influence of the Russians not for long. Despite it, the Kyrgyz remained nomads, neighboring with Russians gave some results”. Meanwhile, under the influence of the Tatar mullahs and the Central Asian religious figures, Islam was widely adopted in the steppe. The researcher Shternberg (6), according to one Muslim, noted: “Till there were no missionaries in the Kyrgyz steppe, the Kyrgyz did

not know Moslem and did not teach the children except for the few rich men who employed Tatar teachers.

When missionaries began to scold Islam, Kyrgyz thought that the government wanted them to convert to Christianity, everyone, even poor, considered to train children Muslim, employing Tatar madrasah pupils for summer. Then the police began to forbid Tatar mullahs and pupils to go to the Kyrgyz (Kazakhs A.D.).

However, they began to go there under the guise of dealers, and the Kyrgyz became even more diligent. Muslim missionaries during 50 years couldn’t make the same it was made by the Russian missionaries during 15 - 20 years.” (6) Such orientation of Moslem doctrine came to a sectional view with a colonial policy of tsarism.

In such a situation, the imperial government started carrying out the measures directed on the restriction of the influence of Islam on the public life of the nomadic population. The Orenburg boundary commission started imposing a ban on the stay of Tatars in the Kazakh steppe, the performance of religious functions by them, and also the Kazakhs’ trips to Turkestan, Bukhara and hajj commission to Mecca. (7)

Such policy of the imperial government led to control strengthening over madrasah, the intellectuals, censorship introduction on printing editions and persecutions on dissidents of religious figures and the national intellectuals, declared as propagandists of Pan-Islamism and Pan-Turkism.

For example, in 1916, the pride of the Kazakh people, national intellectuals A. Baytursynov, A. Bukeykhanov, and M. Dulatov were accused and inflicted punishment for the articles “Political Situation” published in No. 213 in the newspaper “Kazakh”.

Introduction since 1807 of the obligatory teaching of Russian in Muslim schools, madrasah and the introduction of the Russian graphics in the Kazakh writing from the second half of the 70th years of the XIX century was one more measure in the policy of Russification of inhabitants. In this regard, the researcher of the Kazakh area Yadrintsev (8) wrote: “The introduction of the Russian graphics resulted in mass illiteracy of foreigners.”

Summing up, it is possible to note that the country’s colonization, on the one hand, was directed on the strengthening of a socio-political bearing part of the imperial government, on the other hand, was a basis for pumping out of the richness of the Kazakh steppe. The imperial government opened a way to the Russian peasants for large-scale colonization, thus, deprived the Kazakh population of fertile, suitable lands and water sources.

During the country’s colonization the historically developed economy of Kazakhs fell into decay, the cattle breeding economy entered a crisis strip, and it, in turn, led to the deterioration of life of the Kazakh people, its impoverishment. Kazakhs lost not only suitable lands for cattle breeding, but, together with it, their wintering collapsed, mosques appeared in the center of the Russian settlements, graves of their ancestors were destroyed. The Kazakhs lost lives also being considered as a source - the rivers and lakes, wells, swills for cattle, the wood, etc.

The imperial government with the purpose of the russification and Christianization of the Kazakh people, and also deprivation of the national features, language and religion, settled the Kazakh population together with the Russian immigrants. So, the country’s colonization infringed on national, social, economic and spiritual interests of the Kazakh people. Decreasing patrimonial migration generated land disputes among Kazakhs, and the aggravation of the land question split the Kazakh society even more. Thus, the Kazakh society turned into the victim of a colonial policy of tsarism.

3 Results and Discussion

The completion of the accession of Kazakhstan to Russia brought essential changes in empire policy concerning the Kazakh edge. Military and colonial actions having attached Zhetysu and Southern Kazakhstan, the tsarism came to the Central Asian base, having forced out English influence in the region. Having used a favorable international situation, the Russian Empire, being guided by the far-reaching political interests, established in Kazakhstan a colonial model. Roughly developing, the industry of the mother country more and more needed raw materials sources and labor. Rich with natural resources, livestock and raw materials the Kazakh edge drew the attention of the Russian businessmen.

However, the development of the huge region with different natural and geographical conditions demanded from ruling circles carrying out administrative-territorial, judicial and other innovations. Charters about the Siberian and Orenburg Kazakhs of 1822 — 1824, in essence, liquidated the khanate in Kazakhstan (except for Bukey, or Internal Horde), opened a scope for governmental and private Cossack colonization, but couldn't destroy the remained forms of government.

The tribal structure of the Kazakh society generally continued to keep former value through the creation of district system; replacement of nomads with centuries of familiar spots began to undermine a basis of the political system and economic way of the autonomous population. Carrying out a management system was favored also by a position of the empire, which have expanded in the borders. After serfdom cancellation, the government of Russia carried out a number of the reforms, which radically have changed a current socio-political life: territorial, judicial, urban, etc. Development of capitalism went "to depth" and in breadth. In these conditions, Russia put forward a problem of radical withdrawal of a former control system of Kazakhstan.

For the preparation of the draft of the Provision on the management of the Kazakh steppe, the government in 1865 formed the so-called Steppe commission. By reform preparation, the mood of broad masses was not taken into account. Carrying out radical reforms, which would promote the increase of material well-being of the Kazakhs was supported by C. Valikhanov. He suggested entering the system of administrative board in Kazakhstan on the basis of national self-government. In "A note about judicial reform" he considered social and economic innovations as the major for the Kazakh people.

On July 11, 1867, Tsar Alexander II signed the draft of the Provision on the management of Zhetysu and Syr Darya areas; On October 21, 1868 — the draft of the Provision on the management of Turgay, Ural, Akmola, and Semipalatinsk areas. Thus, "The temporary provision" on the management of Kazakhstan was prepared by tsarism on the basis of the reasons of government officials with the active participation of sultans of Seydalin, ChingizValikhanov, Musa Chormanov, etc. The management of the Semipalatinsk and Akmola areas was opened in 1854, Zhetysu underwent changes in 1866. The reform captured for the first time all Kazakh edge, though the Bukey (Internal) Horde, where the khan's power stopped the existence in 1845, according to the draft of the Temporary provision departed in a structure of the Astrakhan province. In turn, areas were divided into districts, districts — into volosts.

Except the military and civil power, conducting diplomatic relations was imputed a duty of the Turkestan governor general with neighboring states — China, Iran, etc. The new control system loosened patriarchal and feudal way of life of nomads, limited the power of sultans, biys, and foremen. Implementation of reforms of 1867 — 1868 led to a weakening of the influence of the patrimonial aristocracy that was reflected in their legal, economic and political status.

Administrative management had pronounced military character. At the head of areas, there were military governor generals (they are commanders of military districts), concentrated in their hands

the completeness of the military and civil power. The indivisibility of the military and civil authorities was the principle of the administrative device of the Kazakh steppe according to the new reform.

Under the Temporary provision on management in steppe areas of 1868 and to the Provision on management in the Turkestan region of 1867, a volost manager focused the police and administrative power in the hands. He watched the preservation of "tranquillity and order", payment of taxes and any duties from the population. Aulforemen fulfilled the same duties as volost managers.

Reform of 1867 — 1868 founded the military and judicial commissions and the district courts operating on the basis of all-imperial laws. The crimes committed out in steppe areas, criminal and civil cases of Kazakh cattle-farmers were understood by district judges on the basis of the Russian laws. Provisions of 1867 entered in 1868 temporarily in the form of experience for two years. However, this "experience" because of the possible negative reaction of the local population lasted more than for twenty years. Only at the end of 80 — the beginning of the 90th of the XIX century the imperial authorities started completion of introduction of administrative and judicial reform.

4 Conclusion

The accession of Kazakhstan started in the 1930s of the XVIII century, was completed only at the end of the middle of the XIX century and was a complex, contradictory process. The accession of Kazakh Zhuzes took place in various foreign policy and internal conditions. Tsarist administrative and political reforms eliminated the traditional system of government, opened wide opportunities for settling the Kazakh territory by Russian settlers, displacing nomads to poor lands. (9)

Having gained uncontrolled power over the majority of the population, Russia expanded its colonial policy in almost all spheres. At the same time, the accession of Kazakhstan to Russia created conditions for economic exchange and interaction between nomads and the newcomers. The abolition of serfdom did not resolve the agrarian question. Peasant unrest continued.

Under these conditions, the government took a number of measures to distract the peasants from the revolutionaries; one of them was the activation of the resettlement policy by colonization of Siberia, northern, western, central and the southeastern districts of Kazakhstan. The tsarist government intended to move the peasants from Central Russia as personal support in a new place. In the beginning, tsarism limited itself to the Military-Cossack colonization of the region.

The resettlement of peasants began in Russia. The tsarist government expected that the well-to-do peasants would pursue a Russification policy in the province and serve as a source of replenishment for the colonial troops. Having determined the goals of their agrarian policy in Kazakhstan, the tsarist government began to implement them.

On the ground, a number of measures were taken to colonize the Kazakh steppe and settle it by peasants from the central provinces of Russia. The initiative was taken over by the military governor of the Semirechye region, General Kolpakovsky, under whose leadership in 1868, the "Provisional rules on peasant resettlements in the Semirechye" were developed, in effect until 1883. According to the "Provisional Rules", a number of benefits were determined for the settlers: empowerment, liberation from taxes and so on.

In 1883, in connection with the transition of the Semirechye region in the Steppe General of the Governorate, the local administration developed a "Rules on the landed arrangement of the settled population of the region." The new document was approved on May 1, 1885. (10) Compared with the previous ones, the new "Rules" somewhat reduced the privileges of the settlers.

Conditions for the resettlement of peasants in the Turkestan Territory, including the Syr Darya region, were provided for by the "Regulations on the Governance of the Turkestan Governor General", developed in 1886. The tsarist government drafted and approved on July 13, 1889, a special provision "On the voluntary resettlement of rural townsfolk and bourgeoisie to state lands." It allowed resettlement only with the prior permission of the Ministers of Internal Affairs and the agrarian policy of state property.

The "Regulations" specifically defined the areas of resettlement in the Tobolsk and Tomsk provinces, as well as in the Semirechye, Akmola and Semipalatinsk regions. Thus, the provision "On voluntary resettlement" in 1889 partially opened the resettlement movement from the central provinces of Russia in Kazakhstan and was one of the important aspects of the general agrarian policy of the autocracy. One of the guides to the life of the agrarian policy of the autocracy was the Committee of the Siberian Railway. The question of the construction of the Trans-Siberian Railway was born in the 50s of the XIX century.

Finally, in 1891, the tsar's decree on the estate was issued for the land lots of the Tobolsk, Tomsk provinces and the Akmola region. The task was to make a withdrawal of up to 11 million acres of land within the next 3-4 years in a 200-mile lane along the line of the Trans-Siberian Railway.

According to the "Provisional Rules for the Formation of Resettlement and Spare Sites in the Area of the Siberian Railway" approved on June 13, 1893, "Provisional Commissions" were established on the ground. They solved the issues of seizing land for resettlement and spare parts. Starting from the beginning of 90s of the XIX century intensive peasant resettlement began in Siberia and Kazakhstan. The land seized by the Akmola land-surveying party was not allowed to farm here.

Therefore, already in 1894-1895 the Committee of the Siberian Railway urged the need for a comprehensive survey of the territory of the steppe region (Turgay, Akmola, Semipalatinsk) in terms of identifying surplus land and enrolling it in the "resettlement fund." The work of the Shcherbina expedition began in 1896 and lasted until 1902. The natural-historical and economic-statistical factors of all 12 districts of the 3rd region were studied.

So autocracy in the second half of the nineteenth century, aimed at colonizing the territory of Kazakhstan and reflecting the interests of developing Russian capitalism. In general, the agrarian policy of the tsarist autocracy in the second half of the XIX century was aimed at resolving the agrarian crisis in European Russia.

Laws developed by the tsarist government reflected the interests of capitalism but by no means the interests of the Russian, and even more so of the Kazakh peasantry. The last third of the XIX century is important and in many ways a turning point in the history of Kazakhstan. This is the time of complete loss of independence and the final colonization of the country by Russia. In the mid-60s of the XIX century the entire modern territory of Kazakhstan was fully incorporated into the Russian Empire. This process coincided with the bourgeois reforms in Russia in the 1870s and 1880s. The XIX century contributed to the development of capitalism as a whole.

In 1865, the tsarist government set up a commission to study the economic characteristics of various regions of Kazakhstan, the existing system of government, customary law and the drafting of a reform. The commission included not only officials of various institutions but also scientists. As is known, Valikhanov and the well-known researcher Levshin took an active part in the work of the commission. As a result of the work of the commission, a draft of the reform of the management of the steppe regions was drawn up. To finalize the draft reform of administrative management in March 1867, a committee was established, headed by the Minister of War, D. Milutin.

On July 11, 1867, was published "Provisional Regulations on governance in the Semirechye and Syr Darya regions". On October 21, 1868, "Provisional Regulations on the management of the steppe areas of the Orenburg and West Siberian Governor General" were approved.

The main task of the reform was the unification of Russia's sub-imperial nationalities under one government, the removal of local aristocracy from power, the weakening of tribal principles, "to achieve a gradual merger of the Kyrgyz (Kazakh) steppes with other parts of Russia." Reforms were caused by the desire of tsarism to provide Russian capital with the most favorable conditions for the exploitation of the indigenous population of the Kazakh steppes and the natural resources of the region. On the basis of the reform, the entire territory of Kazakhstan was divided into three general-governorships, which consisted of six regions.

The introduction of a new management system allowed the tribal nobility to seize all the lower level of the administrative apparatus. For the post of parish governor and patrimonial sergeant-major, not always authoritative people, who were rooting for the interests of the people, were elected.

Elections were usually accompanied by bribery, forgery, the struggle of various groups for power. The municipality governor concentrated in his hands the administrative and police authority. And in turn, the aul chiefs had the same rights within the aul. In the settled areas of the south of the Crimea, each settlement chose an aksakal at the gathering of electors for a period of three years. He was also approved by the governor.

Large villages and cities with indigenous population were divided into quarters, headed by an aksakal. Quarter aksakals were equated with the rights of volost governors. In towns and villages, "public economic administrations" were also set up at electoral assemblies, the purpose of which is to lay out taxes, all charges and manage the cities and settlements by the public economy. The administration consisted of three to five people, with the chairman at the head. The elected chairman was approved by the governor.

An aksakal usually did not intervene in the internal affairs of the administration, whose activities were controlled by the county governor. Aksakals and administrations were thus the apparatus of oppression of the indigenous population. So, along with the organization of a strong military apparatus, the tsarist government widely used local by-laws.

The main issue in the reforms of 1867-1868 was a land issue. According to these documents (clause 199 of the Regulations), all land in Kazakhstan has declared the property of the state and was only transferred to the use of Kazakh aul communities. Only those land plots that were granted to the khan's descendants by the tsar were recognized as personal property.

In the late XIX and early XX centuries during the mass resettlement of the peasants of the Central Governorates in Kazakhstan, paragraph 199 of the Regulations was the legal basis for the colonial seizure of Kazakh lands. Own lands of Kazakhs were transferred to them for a fee. Fertile lands on the banks of steppe rivers and lakes were fixed for Cossack troops. For the nomads on these lands, Kazakhs had to pay rent. Peasant resettlers received a number of benefits. In county centers, they had the right to receive free land for arable land and a homestead, a forest for construction, farming, trade, and craft. Such privileges were also presented to the Kazakhs who accepted Christianity.

So, land legislation in Kazakhstan was carried out in the interests of the reactionary agrarian policy of tsarism. The provisions of 1867-1868 were introduced temporarily in the form of experience for two years.

However, this "experience" because of the possible negative reaction of the local population has dragged on for more than twenty years. Only in the late 80 - early 90 of the XIX century

the tsarist authorities began to complete the implementation of the administrative and judicial reform.

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