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COMPARATIVE SCIENTIFIC ANALYSIS ON THE POLITICAL AND SOCIAL SITUATION OF THE JAPAN - KAZAKH PEOPLE IN XVIII-XIX CENTURIES

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Abstract. In this article, on the basis of archival documents, a comparative scientific analysis of the political and social situation of the Japanese people during the Tokugawa period and the Kazakh people during the colonial policy of the Russian Empire is carried out. Each scientific fact, confirmed by historical documents, reveals the essence of the article. The article also provides a comparative scientific and expert assessment of domestic and foreign policy and the life of the Japanese and Kazakhs. Historical important events and political and administrative positions of the Japanese and Kazakh peoples are analyzed. Despite the geographical distance between them, archival data show that the Japanese-Kazakh people had the same problems with different taxes during the era of feudal imperialism. Not only the political and social position of the Japanese Kazakh people, but also the spiritual position did not remain outside the scope of scientific research. This topic still requires deep study.

Key words: Tokugawa, colonial politics, Japan, Kazakhstan, sankin-kotai, volost, Daimyo, byi, Shogun.

Introduction. Before making a scientific analysis of the political and social situation to the Japanese-Kazakh peoples of the XIX century, it is necessary to delve into the historiography of the two countries. We refer to historical documents to describe the political and economic situation of the Kazakh people. As shown in the documents of the Russian Federation, the Historical archive of the Omsk Region and the Central State Archive of the Republic of Kazakhstan, and Russian State Archive of Ancient Acts the aspects of social institutions are clearly and comprehensively described, as the policy of colonization is carried out in the direction of diversity of social structures. The political and social situation of the Japanese people has been studied through the works of world Japanese scholars in English and original Japanese scientific materials. Undoubtedly, this topic still requires in-depth research, because both the similarities and differences between the two eastern peoples open the door to comparative research, which is very special for the historical science of the two countries and has not yet been studied.

Materials and methods. Archival documents, letters, statements and reports, are the basis of the study. The article is based on general scientific analysis, induction, synthesis, deduction, statistical methods. Each historical theoretical conclusion in the article is presented with specific archival documentary accuracy. Since the article is scientifically based only on archival documents, it dates back to the XIX century major historical events and the political and social life of the Kazakh people at that time became the object of study. As shown in the documents of the Russian Federation, the Historical archive of the Omsk Region (HAOR) and the Central State Archive of the Republic of Kazakhstan (CSARK), and Russian State Archive of Ancient Acts (RSAA) the aspects of social institutions are clearly and comprehensively described, as the policy of colonization is carried out in the direction of diversity of social structures.

Discussion. Archival documents of the Russian Federation and the Republic of Kazakhstan were widely used in the comparative scientific analysis of the political and social situation of the Japanese-Kazakh people in XVIII-XIX centuries. From the historical documents of Central State Archive of the Republic of Kazakhstan were used founds F. 374, F.I-338, F.I-806 and e.c.t. In addition were used founds F.3, F.67 F.149, of the Historical Archive of the Omsk Region of Russian Federation. The works of well-

known scientists who have worked hard in the field of world Japanese studies also was the basis of the study: For example, scientific works of Beasley William Gerald «Modern Japan: Aspects of History, Literature and Society», Charles E. Tuttle Company, Suido 1-chome 2-6, Bunkyo-ku, Tokyo. Japan. 1975 and the book «The Japanese Experience. A Short History of Japan», Weidenfiel & Nicolson Publishing, Canada, 1999 was a great scientific work in the comprehensive in-depth study of the Tokugawa period. *Ermukhan*, Bekmakhanov's "Kazakhstan 20-40 years of the XIX century": Edit. N.Zhiengaliev, Kazakh University, 1992 book is invaluable information in the scientific analysis of the political and social situation of the Kazakh people in the XVIII-XIX centuries. Burks Ardath Walter's book «Japan. A Postindustrial Power», Westview Press, New-York, USA, 1984, and the book of Fumihiko Sueki «Philosophy Live. A Perspective from Japan», Nichibunken Monograph Series No.20, Nichibunken, Kyoto, Japan, 2018, are a major scientific works in the analysis of the economic and political situation in Japan during the transition to the Meiji period. Edwin O. Reischauer's books «Japan. The Story of a Nation», Charles E. Tuttle Company Inc, Bunkyo Ku, Tokyo, Japan, 1985 and «The Japanese Today. Change and Continuity», Charles E. Tuttle Company Inc. Publishing, Tokyo, Japan, 1988, and Herschel Webb's books «The Japanese Imperial Institution in the Tokugawa Period», Columbia University Press, USA, 1968 and books are used as the main textbooks in the study of the Institute of Management of the Japanese people in Western Japanese studies.

Japanese historical sources were widely used in the study of Japanese society in the XVIII-XIX centuries. For example, Kodama Kōta, Tatsusaburō Hayashiya, Keiji Nagahara's book «Japanese History. The Japanese History Research Dictionary», Shueisha Inc. Publishing, 1993, Tokyo, Japan 「児玉幸多、林屋辰三郎、永原慶二「日本の歴史・日本史研究事典」、別巻、一九九三年発行、株式会社集英社、東京、日本」 Also, was studied scientific articles in Japanese language in collection of scientific articles Mikado: «How much rice is the 620,000 *koku* of the Date feudal clan?» 「伊達藩の62万石はいくらですか？」 In the process of in-depth scientific study of the article, Caiger J.G. and Mason Richard Henry Pitt's book «A History of Japan», Tuttle Publishing, Tokyo, Japan, 1997 and Sims Richard's book «Japanese Political History since the Meiji Revolution 1868-2000», Palgrave Publishing, Malaysia, 2001 and Davis Conrad Totman's book «Politics in the Tokugawa Bakufu 1600-1843», University of California Press, California Ltd, U.S.A, 1988 scientific works were widely used.

All the above-named foreign scholars specialize in the field of Japanese studies, including the study of Japanese society in the XVIII-XIX centuries. Their books are used as textbooks (classbook) in the field of Japanese studies in universities in the United States, Europe and Latin America.

Results. Comparative scientific analysis of the political and social situation of the Japanese people in the Tokugawa period and the Kazakh people in the period of colonial policy of the Russian empire has not yet been carried out. Not to mention the geographical differences, the social situation of the oppressed Kazakh people and the Japanese of the Tokugawa era do not seem to be comparable. However, the fact that both peoples of the East were under feudal oppression and excessive taxes show that both the Japanese and the Kazakh people were degraded. From the archives of the Siberian Inspectorate, we can observe notes of money receipts, reports on the receipt of cattle and various statements. In a letter (694 sheets) from Major Afimov to Mr. General Major and Chevalier of the Ruling Supreme Omsk Commandant Lavrov, it is said about the accumulation of horses on the border with Russia. As indicated in the archival document, a fee was taken for the accumulation of herds, which does not coincide with the number of herds: «horse and cattle herds of nomads from now on at the border of Russia will interfere» (Archive HAOR, 5:17).

Heavy taxes on livestock under the pretext of collecting at the border have also aggravated the situation of the population: «So many livestock were transferred, how many were taken as the tax of horses. Afternoon of the 26 September of 1805» (Archive HAOR, 5:17). Kazakhs also had to pay taxes on their livestock to the tsarist empire. They even went so far as to write a letter asking for taxation: «Report to the Major General and Cavalier Lavrov. The headman of the Beymbet Bassentiyn volost Kazbek Baynazarov, bore a request about the judgment of your orders. He has 100 horses, 60 cattle, 100 rams on the border with Russia, paying with a legalized duty. Fortress Yamyshevskaya. September of 1805» (Archive HAOR, 5:49). In the Tokugawa era, apart from taxes, famine was commonplace: «Feudal society had been dominated by a narrow privileged ruling class, with an oppressed peasantry living on the

threshold of starvation. Famine had been endemic. In place of political movements had been intrigues, plots, treachery, assassinations, and arbitrary justice» (Burks, 1984: 91).

The above-mentioned tax is only a small part of the border tax. The yurt tax was the biggest economic and social blow to the Kazakh people. Each scientific fact, confirmed by historical documents, reveals the essence of the article: «Population census of Kirghiz (Kazakhs-author) and cattle census for 3 years (1867-1870) was conducted in two Uaq (*Uaq- One of the tribe of Middle Zhuz or Middle Horde of Kazakh people.*) volost (*volost-lower administrative division of Russian Empire.*) of Sergiopol district. About 3-year tax registration in the document which registered on December 20 in 1867 by number №4857, in two Uaq volosts of Sergiopol district, was the census of Kirghiz (Kazakhs) in 1867-1870. In the last three years, the number of home (yurts) in the two Uaq volosts - 1591, men - 3281, women - 2556, there are people who exempt from the tax (yasak), horses - 11,868, cattle - 4,806, sheep - 36,977. From this amount 2,297 rubles and 2 kopecks were collected for tax. According to the current census and general property registration, it is ordered as follows: number of home (yurts) - 1,578, men - 3,577, women - 3,067, and there are (yasak) tax-exempt rank and file employees. Horses - 19,119, cattle - 6,905, sheep - 61,483. From this amount 3.652 rubles and 70 kopecks were collected for tax. To submit to the General-Governor of Western Siberia the original magazine must be signed and submitted for approval.» (Archive HAOR, 8501:3).

History has shown the burden of the rice tax on the Japanese people. People went from poverty to counting rice. The amount of annual tribute rice was decided accordingly *Gokōgomin* (五公五民) sistem. The harvested rice was paid to the lord on a village-by-village basis in accordance with the principle of 50% tax rate of five public and five people *Gokōgomin* (五公五民) (varies depending on the situation). In other words, 620,000 *koku* (石) does not mean that you can get all 620,000 *koku* (石) of rice, and the amount of rice that the clan can collect is about half of that. The rice that came up from the territory was sent to Edo and Osaka, and was cashed through a specialized trader. The 620,000 *koku* (石) depended to the respectively Date (伊達藩) feudal clan, 20,000 *koku* (石) will be send of 10,000 *koku* (石) to Shiga (滋賀県) and Ibaraki (茨城県) prefectures. This was added later due to the achievements of the Battle of Sekigahara, and it became the basic *Kokudaka* (石高) clan-rising sistem of the Sendai domain until the end of the Edo period. It is said that the building that was the representative residence of the Sendai domain still exists in Higashiomi City, which was the excursion of the Sendai domain. 「それに応じて年貢米の量が決まり、五公五民という税率50%の大原則に則って(状況により変動)、収穫された米は村単位で領主に納税されたのです。つまり62万石といっても、62万石のお米がすべて手に入るわけではなく、藩が徴収できた米はだいたいその半分ということになります。領地から上がってきた米は江戸や大阪に送られ、専門の業者を通じて換金されました。伊達藩62万石の内、2万石は滋賀県と茨城県にあったそれぞれ1万石の飛び地です。これは関ヶ原の戦いの功績によりあとから加増されたもので、これが幕末に至るまで仙台藩の基本的な石高となりました。仙台藩の飛び地だった東近江市にはいまでも仙台藩の代官屋敷だった建物が現存するそうです。」 Such original historical documents from those times are still preserved after 200-300 years. Original text of the above historical document indicated in Japanese.

The difference between feudalism in the Kazakh steppes and Japanese feudalism is obvious. In many cases, the rich and powerful Kazakhs did not abandon orphans, and helped the poor. Kazakh society was dominated by the law of the nomads. «The age from 1600 until 1867, therefore is known either as the Tokugawa period or, from their capital, as the Edo (江戸) period. The system of rule that Ieyasu and his first two successors perfected in the first half of the seventeenth century was based on the Daimyo domains that had grown up during the preceding century. It was thus basically feudal in structure, but it represented a highly organized and stable stage of feudalism, unlike anything Europe ever witnessed.» (Reischauer, 1985: 78).

According to the project (27 p.), Which is planned from December 30, 1870 to March 7, 1871, Major General Okolnichy drew on some changes in the division and composition of the regions of the Orenburg and West Siberian Governorate General. To be more precise, this archival document speaks of the

separation of the Bayanaul district to the Semipalatinsk region: «Main Directorate of Western Siberia. According to §8 of the draft regulation on the management of the steppe regions of the Siberian department of the Bayan-Aul district, the entire staff should be given to the Semipalatinsk (Semey) region, which is not entirely convenient for management for the following reasons. The Kirghiz (Kazakhs-auth.) Bayan-Aul district, according to the location of their summer camps and winter camps, are divided into two main groups, of which one consisting of 6 volosts: 4 Bassentyin, 2 Naiman gravitate towards the Ertis River and the Cossack population of the 6th and 7th regiments in their districts, Pavlodar partly in Semipalatinsk (Semey) all their trade and other interests are contained, and therefore the assignment of these volosts to the Semipalatinsk (Semey) region, to which the Cossack population of the named districts will belong. It is quite necessary, since the volosts have no connection with the Kirghiz (Kazakhs - auth.) Of the Akmola region except for the general clan with the Kirghiz (Kazakhs - auth.) Of the Akmola region. Military Governor of the Siberian Kirghiz Region (Kazakh-auth.) Major General: July 30, 1868.S. Peretburg» (Archive HAOR, 10011:4).

Unaware of the inner mentality and culture of the Kazakh people, the colonial tsarist government viewed kinship in the division of villages as "only kinship" and feared that the Kazakhs' coexistence would lead to future national liberation uprisings. In the case of the Japanese, the Daimyos separated the unusable areas from the peasants during the development of the land and added them to other areas or by withholding taxes at very high interest rates: «The domains of the Daimyo varied greatly in size. They were based on the national cadastral surveys Hideyoshi had carried out and were ranked in terms of their rice production measured in *koku* (石) the equivalent of 4.96 bushels. For example, 1 bush = 60 lbs = 27.216 kg. For comparison, 100 kg. it is 3,674 bushes. The lowest yield that would qualify a man for the rank of Daimyo was 10,000 *koku* (石) and the largest "outer" lord had a domain of 1,022,700 *koku* (石) » (Reischauer, 1985: 79).

The management system of the Tokugawa Shōgun was developed before the rise of the Tokugawa dynasty. The upper class authority of the samurai was determined by the *Bakufu* (幕府) law. The Edo Shōgun system formed the basis of the Kamakura and Muromachi systems. Professors Kodama Kōta (1909-2007), Hayashiya Tatsusaburō, (1914-1997) and Nagahara Keiji (1922-2004), who specialize in medieval Japanese history, wrote about the Tokugawa period's administrative system: «The position was determined according to the actual needs and had an important rationality. Since Edo Shogunat is a samurai government, the system has a certain degree of continuity with Kamakura and Muromachi era» (Kodama, 1993: 367). The beginnings of Shōgun were *Kanrei* or *Kanryo* during the Kamakura and Ashikaga periods. It was originally called *Shitsuji* (執事). As said great Japonology of the world William Gerald BEASLEY in his research titled *Modern Japan: Aspects of History, Literature and Society*: «So there are two rulers: *de jure* sovereign Emperor; and *de facto* ruler Shogun» (Beasley, 1975:13).

After 1349, there were actually two *Kanrei* (管領)- Kyoto *Kanrei* and Kanto *Kanrei*. In fact, it was the administrative system that formed the basis of the Tokugawa Shōgunate. Because the rise of Yoshimitsu as king affected the Tokugawa dynasty: «During Ashikaga Yoshimitsu, the third Shōgun, the power of Shōgun became the most stable and the national character of the government was strengthened. Yoshimitsu was like a king, and the army and finances that were separated in the previous stage were managed jointly. This position was *Kanrei* (管領). The Constituent Assembly of Ministers under him was given by *Shūgunke Migyōsho* (将軍家御) the highest decision-making member of *Jūshin Kaigi* (重臣会議) and the Commemoration of *Kanrei*» (Kodama, 1993: 367)

«Throughout most of its history Japan has been perhaps the most isolated of all the major countries of the world. Until the dawn of oceanic commerce in the sixteenth century it was fitfully in contact with its two closest neighbors, Korea and China, and influences from further afield came to Japan only as filtered through these two lands. For more than two centuries, from 1638 to 1853, the Japanese were almost completely sequestered from foreign contacts. It was a unique experience at a time of quickening international and interregional relations elsewhere in the world» (Reischauer, 1988: 31).

Peoples living in the same epoch live in different conditions due to geographical distances and political and social reasons. For example, if there was peace in Japan in the XVII-XIX centuries, the end of

the long and fierce battles for liberation in the Kazakh steppes was the time when the Kazakh people were forced to wear the colonial yoke: «The Tokugawa were supremely successful in achieving the political stability they sought. Between the mid - XVIIth and mid - XIXth centuries they maintained conditions of absolute peace. No foreign war, revolution, uprising, in any way threatened their rule. People became accustomed to living peacefully according to accepted law and custom. The brawling, bellicose Japanese people of the sixteenth century gradually were transformed into an extremely orderly, even docile people» (Reischauer, 1985: 90). Unfortunately Kazakh sultans and local feudal lords assisted in the colonization of the Kazakh steppe, and on behalf of the people who were categorically against, gave their consent to the opening of orders. And this main and serious factor became the engine of the mass struggle against colonization headed by Sarzhan Kasymov. He wanted to restore the khanate of his great-grandfather Abylai and protect the Kazakh people from colonial oppression and the seizure of land by the tsarist government: «The impetus for Sarzhan's movement was the introduction into life of the 1822 "The Order on Siberian Kirghiz". The tsarist government did not immediately commit to the implementation of this "Order". At first it decided to carry out the relevant preparatory work. For this purpose, tsarist agents, Kazakh sultans, were sent to the steppe, to individual Kazakh clans, who argued the need to establish orders...» (Bekmakhanov, 1992:202). «From the 1820s of the XIX century, the tsarist government tried to maintain its unlimited power in Kazakhstan. To this, they began to abolish the Khan's power and introduce a new system of governing the region. 1822 "The charter on the Siberian Kirghiz (*Kazakhs-author*)" has been issued. According to the same decree, the power of the Khan of the middle zhuz (*Zhuz-is the group of Kazakh tribal associations.*) was limited and administratively the territory of the Middle Zhuz was divided into command zones (districts) under the leadership of the senior sultan. These leadership groups included feudal lords and representatives of the tsarist administration» (Archive CSARK, 1:1). The colonial tsar's regime rejoices in the destruction of the heroes who fought for the independence of their government. The oppression of the people and the assassination of their leader were the favorite activities of the tsarist government: «About October of the last year, Sultan Kasym Ablaykhanov, the father of the famous desperate robber Sultan Sarzhan, who was finally caught and stabbed to death last year by the Tashkent kushbek, moved with his gang to the river. Syrdarya» (Archive CSARK, 74:187).

If we analyze the abolition of the Khanate (Хан) of the Kazakh people and the restoration of the emperor of the Japanese people, in 1822 the Kazakh Khanate was abolished. And in 1824 fortifications began to be built. Shortly afterwards, Kenesary Kasymuly's ten-year (10) national liberation uprising of 1837-1847 took place. In 1867 Tsar Alexander II signed the "Temporary Regulations on the management of the Semirechye and Syrdarya regions", and the Kazakh steppe was divided into 3 governors-general: Turkistan, Orynbor, Western Siberia and moved to full colonization. For example, by submitting documents to Mecca, not only the introduction of a documentary method of colonization, but also the study of the rich and powerful population of the Kazakh people, the material condition of the population became a convenient political and economic colonization tactics: «Main Directorate of Western Siberia. The report about departure of the general governor from Omsk for the approval of the Akmola and Semipalatinsk regions. (May 1 - July 30, 1869). Papers sent from the 1st branch of the Main Directorate of Western Siberia for clarification by the Governor General. The Minister of Internal Affairs of the dismissal to Mecca and Medina of biys (*biys-judicial and political figures-author.*) and Kazakhs of the Akmola district.» (Archive HAOR, 8739:13). That is, the Kazakhs completely abandoned their form of Khanate rule in 1867. But the Japanese in 1867 returned state power *Taisei-Hokan* (大政奉還) to the Emperor: «The Tokugawa era that preceded the transition begin in 1868 has had...In most of the descriptions of the transition from Tokugawa to Meiji Japan, it has assumed that a traditional system, which was fully developed during the Edo era, served to color the society in the later period...» (Burks, 1984: 90-91)

From a scientific point of view, the political forces of the Volosts (Болыс) and the *Daimyo* (大名) are the same in governing the people. This is because in the management of the Kazakh people, the Volosts (Болыс) were elected for a term of 3 years, while the Daimyos were obliged to stay close to the Shogun for one year through the *Sankin-Kōtai* (参勤交代) system: *Sankin-Kōtai* (参勤交代) or (参観交替) system thus continued to keep the Daimyo in check, but left them free to do their own thing. Accordingly, Daimyo's attention was diverted from Tokugawa problems» (Totman, 1988:36). The Volosts (Болыс) are

appointed by the military governor. The *Shogunate* (徳川幕府) can be taken as the military governor of the Japanese people. Moreover, the military governor of Russia is directly subordinate to the tsarist government, and in Japan, in early Tokugawa period is subordinated to the emperor; in the middle of Tokugawa period in fact the power was in the Shōgunate: «...An important point is that the successive Tokugawa shoguns were all formally nominated to their position by the emperor. In other words, in form and in constitutional theory they ruled Japan not in their own sovereign right, but because the emperor had called on them to do so...» (Mason, 1997: 193). Volosts (Болыс) have the right to govern the administrative territory under their jurisdiction. It is also responsible for monitoring the implementation of laws and decrees of the Russian Empire: «Volosts were obliged to simultaneously monitor their use of winter camps. At the same time, they tried to group, of the yurt owners, according to the settlement. The plots were within the line determined by the establishment of the norm for the number of the yurts.» (Archive HAOR, 10016:5).

If we talk about where feudalism came from, then you can see from the scientific works of the leading Japanese scholar William Beasley: «Warriors, vassalage and landholding were first brought together in what might be called state as the result of *Minamoto* (源) victory over the *Taira* (平家) between 1180 and 1185. There were the places from which Shogun, or feudal overlords, ruled – *Kamakura* (鎌倉幕府) (1185-1333), *Muromachi* (室町鎌倉幕府) (1336-1573), Edo (江戸幕府) (1603-1868) - or the family lines of Shogun (Ashikaga, Tokugawa)» (Beasley, 1999: 79).

There is the report from October 28, 1868 to April 6, 1873 (60 sheets.) on the preparation of caftans for rewarding the Kirghiz (Kazakhs-auth.) for loyalty to the Russian empires, we see that there were different categories of "awards" for "loyalty" to the homeland: «The Main Directorate of Western Siberia. I suggest that the accounting department of the main department buy materials and build honorary cloth caftans, according to the attached drawing, the first category is one, the second category is three, and the third category is six, for rewarding for diligence in service and loyalty to the government of the Kyrgyz (*Kazakh-auth.*) regions of Semipalatinsk and Siberian Kirghiz, and upon production, write them down for parishes in the established order and convey to me. Governor General A.Khrushchev. October 18, 1868 No. 3972. Omsk» (Archive HAOR, 8661:1). How was the loyalty of the simple Japanese people to the Japanese Emperor? «The tradition of thought and writing that concerned itself with the imperial institution is known in Japanese as *kinno* (勤王). The literal meaning is "loyal service to the emperor"; as the name of a school it may be translated "loyalism", and those who belonged to the school were "loyalist." For purposes of rough identification the loyalist may be defined as those scholars and writers who emphasized the central position of the emperor in the Japanese nation and society» (Herschel, 1968: 132)

The Kazakh people were able to respond fairly to their loyal khan. In any case, Kazakh people were able to defend the country with a small army, with a spear and sword against huge guns. For example, Kenesary's bare-sword war against the invaders lasted for 10 years. For 10 years, fighting the cannon with a sword, like the Kazakh people, is a practice that does not exist in the world. This means the loyalty of the Kazakh people to their khan. The khan's loyalty to his people. As historical document shows Sarzhan Kasymuly when protesting against the abolition of the Khanate (1822) and calling for national liberation uprising and independence died from Uzbek feudal, the people mourned the death of Sarzhan Kasymuly, expressed their loyalty to him and retaliated against the Uzbek strongholds that killed Sarzhan: «At what time 400 armed Kirghiz (Kazakh-auth.), previously made and hidden by Ablays family not far from the premises of the Tashkent people, made a surprise attack ...» (Archive CSARK, 284:1).

In this turbulent time, the beginning of scientific and technological development, the whole world was drawn to be stronger and more magical than its neighbors and was persistently engaged in strengthening the state. But unfortunately, all attempts to restore the centuries-old form of government of the Kazakh people and achieve freedom did not come true. On the contrary, the Kazakh people were ruthlessly oppressed and colonized. The above-mentioned sycophant Kazakhs have already made their "contribution" to the loss of independence.

There are many factors that make the Kazakh people, which has the largest land border in the world, politically dependent on tsarist Russia. Lack of modern weapons, lack of regular troops, tribal conflicts between villages, small population and large size of the territory are the main reasons for opposition to the

colonial policy. The absence of the above-mentioned large territorial boundaries and the fact that Japan is a topographic island state, 255 years of disconnection from the outside world, the timely awakening of the Japanese people were the main reasons for their safe development without colonization. What happened at that time in Japan? «The rapidity of the change which occurred in Japan from the 1860s was remarkable by any standards; it appears even more striking when set against the static character of Japanese institutional life during the preceding two centuries. Perhaps the most distinctive aspects of Japan's resistance to change were its conscious self-isolation from the West. Following an initial period of intense interest in European culture and military technology the early Tokugawa rulers had gradually restricted intercourse with Westerners in order to eliminate the danger of political and ideological disruption. In 1854 the American Commandore Perry did secure a very limited relaxation of restrictions on visits by Western ships... » (Richard, 2001: 2)

There are an archival document about the settled arrangement of the newly baptized Kirghiz (Kazakhs-auth.) near the village of Bukhansky. The date indicated from November 1 to November 7, 1884, there is accurate historical data. This is a clear indicator of an impressive and impudent colonization: «Military economic administration of the Siberian Cossack army. Ministry of Internal Affairs of the Steppe Governor General. The head of the Altai and Kirghiz (Kazakh-auth.) line of the Tomsk Diocese, His Grace Epsikop Biiskaya, appealed to the lord chief of the region with a petition for a settled arrangement of the newly baptized Kirghiz (Kazakh-auth.) In the vicinity of the village of Bukhansky, with the presentation of some rights and privileges to them...» (Archive HAOR, 1439 :1). Since the Japanese people did not experience the tyranny of the colonial policy in their social and spiritual life, they tried their best to keep their religious consciousness free from other religions. The historical information about it can be proved by: «Christianity, which had been rigorously proscribed after gaining over half a million adherents out of a population of about 18 million in the early seventeenth century, continued to be strictly forbidden to the Japanese; even after 1868, several thousand Japanese Christians whose families had secretly preserved their religious identity until 1865 were subjected to severe punishment for several years.» (Richard, 2001: 3).

In the Tokugawa period, the man *Ningen* (人間) was considered a unit of the state, but in today's social world, *Ningen* (人間) has a special place. The Watsuji Tetsuro said about it: «The Japanese language... possesses a very significant word; namely *ningen*(人間). On the basis of the evolved meaning of this word, we Japanese have produced a distinctive conception of human being living within it. Therefore, it refers not merely to an individual “human being” nor merely to “society”. What is recognizable here is a dialectical unity of those double characteristics that are inherent in a human being. Insofar as it a human being, *ningen* (人間) as an individual differs completely from society» (Fumihiko, 2018: 17). Over the centuries, the attitude of the state to man has changed. A person is a full-fledged value of the state, provided that the state does not impose heavy taxes on its citizens without feudal oppression. This is because, despite the fact that the Kazakh-Japanese people live in different social structures, all historical archives testify to the fact that their political and social rights have been violated for centuries, not to mention gross violations of human rights.

Conclusion. Despite the geographical distance between them, the archival data show that the political and economic burdens of the Japanese-Kazakh people in the feudal imperialist era, as well as the social and economic difficulties were largely the same. If the Kazakh people paid the soul tax, and home (yurt) tax paid with the cattle, while the Japanese people paid the soul tax with the rice. The important point to note here is that one is characterized by the oppression of colonial policy, and the other is characterized by the oppression of its rulers - heavy taxes on both the Japanese and Kazakh peoples. During the study of the topic of the article, the information in Japanese and English was analyzed in detail.

A comparative scientific analysis of the political and social situation of the Japanese people in the Tokugawa period and the Kazakh people during the colonial policy of the Russian Empire was made on the basis of archival documents. Each scientific fact, supported by historical documents, reveals the essence of the article even more. Since the article is scientifically based only on archival documents, it dates back to the XIX century major historical events and the political and social life of the Kazakh people at that time became the object of study. As shown in the documents of the Russian Federation, the Historical archive of

the Omsk Region (HAOR) and the Central State Archive of the Republic of Kazakhstan (CSARK), and Russian State Archive of Ancient Acts (RSAA) the aspects of social institutions are clearly and comprehensively described, as the policy of colonization is carried out in the direction of diversity of social structures. As we mentioned the article provides a comparative scientific and expert assessment of the domestic and foreign policy and life of the Japanese and Kazakh people at that time, analyzed historically important events and the ranks of political and administrative positions. Not only the political and social situation of the Japanese Kazakh people, but also the spiritual situation was not left out of the scientific study. This topic still requires in-depth study.

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XVIII-XIX Ғ. ЖАПОН - ҚАЗАҚ ХАЛҚЫНЫҢ САЯСИ-ӘЛЕУМЕТТІК ЖАҒДАЙЫНА САЛЫСТЫРМАЛЫ ҒЫЛЫМИ ТАЛДАУ

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¹

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Андатпа. Бұл мақалада Токугава дәуіріндегі жапон халқы мен Ресей империясының отарлау саясаты кезеңіндегі қазақ халқының саяси-әлеуметтік жағдайына архивтік құжаттар негізінде салыстырмалы ғылыми талдау жасалды. Тарихи құжаттармен бекітілген әрбір ғылыми дейек мақаланың мәнін аша түседі. Мақалада тарихи маңызды оқиғалар мен саяси әкімшілік лауазым шендерін талдай отырып, сол кезеңдегі жапон және қазақ халқының ішкі-сыртқы саясаты мен тұрмыс-тіршілігіне салыстырмалы ғылыми сараптамалық баға берілді. Географиялық тұрғыда өзара қашықтықта орналасса да жапон - қазақ халқының феодалдық империалистік дәуірдегі әр түрлі салықтан көрген тауқыметтері бердей болғандықтарына мұрағаттық деректермен көз жеткізілді. Жапон қазақ халқының саяси әлеуметтік жағдайы ғана емес, рухани хал-ахуалы да ғылыми зерделеуден тыс қалмады. Бұл тақырып әлі де терең зерттеуді талап етеді.

Түйін сөздер: Токугава, отарлау саясаты, Жапония, Қазақстан, санкин-котай, волость, даймё, би, сёгун.

МРНТИ 03.20.00

СРАВНИТЕЛЬНО НАУЧНЫЙ АНАЛИЗ ПОЛИТИЧЕСКОГО И СОЦИАЛЬНОГО ПОЛОЖЕНИЯ ЯПОНСКОГО И КАЗАХСКОГО НАРОДА В XVIII-XIX ВВ.

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Аннотация. В данной статье на основе архивных документов проводится сравнительный научный анализ политического и социального положения японского народа в период Токугава и казахского народа в период колониальной политики Российской империи. Каждый научный факт, подтвержденный историческими документами, раскрывает суть статьи. А так же в статье дается сравнительная научная и экспертная оценка внутренней и внешней политики и жизни японцев и казахов. Анализируются исторические важные события и политические и административные должности японского и казахского народов. Несмотря на географическую удаленность между ними, архивные данные показывают, что у японско-казахского народа были одни и те же проблемы с разными налогами в эпоху феодального империализма. Не только политическое и социальное положение японского казахского народа, но и духовное положение не оставалось за пределами научного исследования. Эта тема еще требует глубокого изучения.

Ключевые слова: Токугава, колониальная политика, Япония, Казахстан, санкин котай, волость, дайме, би, сёгун

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