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## ALASH AND THE SCIENTIFIC AND PEDAGOGICAL INTELLIGENTSIA OF KAZAKHSTAN

### *Abstract*

The article analyzes in detail the activities and creativity of the scientific and pedagogical intelligentsia of Alash and Kazakhstan. The author also considered the pedagogical heritage of the Alash intelligentsia in line with the value of the continuity of generations. The author drew attention to the fact that the path given by the leaders of Alash continues in independent Kazakhstan.

Analysis of the views of the Kazakh intelligentsia on the issues of Kazakh education in the first half of the twentieth century showed that schools that first began to open provided for teaching only Russian, in the future, by the beginning of the twentieth century, intellectuals must necessarily teach their native language in primary schools until the age of twelve or thirteen. Due to the fact that schooling is a problem for the common population, Kazakh rich and pilgrims, local institutions raised funds, helped Kazakh children to study and get an education. A small number of schools, including teachers teaching in the Kazakh language, have created serious obstacles to the education and training of specialists. This is due to the fact that the training of future teachers in the shortest possible time, at short preparatory courses, led to their low professional qualifications. In general, education in Kazakhstan is considered in the works of the Kazakh intelligentsia, shows that they worked hard, fought for the bright future of their people.

**Keywords:** Alash, scientific, - pedagogy, intelligentsia, education, the problem of learning

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## АЛАШ ЖӘНЕ ҚАЗАҚСТАННЫҢ ҒЫЛЫМИ-ПЕДАГОГИКАЛЫҚ ИНТЕЛЛИГЕНЦИЯСЫ

### *Аңдатпа*

Мақалада Алаш және Қазақстанның ғылыми-педагогикалық интеллигенциясының қызметі мен шығармашылығы жан – жақты бүгінгі күн сабақтастырыла отырып талданған. Сонымен қатар автор Алаш зиялыларының педагогикалық мұрасын ұрпақтар жалғастығы құндылығы арнасында қарастырған. Алаш қайраткерлері бастап берген жол нұсқалар Тәуелсіз Қазақстанда жалғасын тауып жатқандына автор баса назар аударған.

XX ғ. I жартысындағы қазақтарға білім беру мәселесіне байланысты қазақ зиялыларының айтқан көзқарастарын талдау барысында, алғаш ашыла бастаған мектептерде тек орыс тілінде оқытуды көздесе, кейіннен, яғни XX ғ. басына қарай зиялыларымыздың бастауыш мектептерде он екі - он үш жасқа дейін міндетті түрде ана тілін оқыту қажеттігін көрсетті. Ал, мектептерде оқытудың қарапайым халыққа қиындық тудыратынына байланысты қазақ байлары мен қажылары, жергілікті мекемелер қаржы жинап, қазақ балаларының оқып, білім алуына жәрдемін тигізіп отырған. Мектеп санының аздығы, оның ішінде қазақ тілінде сабақ беретін оқытушылардың аздығы оқыту ісі мен мамандар дайындауға зор кедергілер келтірді. Себебі, болашақ мұғалімдерді аз уақытта, қысқаша дайындық курстарында оқытып шығу, олардың кәсіби біліктілігінің төмен

болуына алып келді. Жалпы, Қазақстандағы білім беру ісінің қазақ зиялылары еңбектерінде қарастырылуы, олардың халқының болашағы жарқын болуы үшін күрескендігін, аянбай еңбек еткендігін көрсетеді.

**Кілт сөздер:** Алаш, ғылыми,-педагогика, интеллигенция, білім беру, оқыту мәселесі

*Алғыс. Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитетінің нысаналы қаржыландыру бағдарламасын іске асыру шеңберінде дайындалды ("XIX ғасырдың аяғы - XX ғасырдың бірінші жартысындағы Алаш зияткерлік элитасының тарихы мен шығармашылық мұрасы" грант ИРН BR18574180 ы).*

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## **АЛАШ И НАУЧНО-ПЕДАГОГИЧЕСКАЯ ИНТЕЛЛИГЕНЦИЯ КАЗАХСТАНА**

### *Аннотация*

В статье подробно проанализированы деятельность и творчество научно-педагогической интеллигенции Алаша и Казахстана. Также автор рассмотрел педагогическое наследие алашской интеллигенции в русле ценности преемственности поколений. Автор акцентировал внимание на том, что путь, который дали деятели Алаша, продолжается в независимом Казахстане.

Анализ взглядов казахской интеллигенции на вопросы образования казахов в первой половине XX в. показал, что в школах, которые впервые начали открываться, предусматривалось обучение только русскому языку, в дальнейшем, к началу XX в., интеллектуалы должны в обязательном порядке преподавать родной язык в начальных школах до двенадцати - тринадцати лет. В связи с тем, что обучение в школах является проблемой для простого населения, казахские богачи и паломники, местные учреждения собирали средства, помогали казахским детям учиться и получать образование. Небольшое количество школ, в том числе и преподавателей, преподающих на казахском языке, создало серьезные препятствия для обучения и подготовки специалистов. Это связано с тем, что обучение будущих учителей в кратчайшие сроки, на кратких подготовительных курсах, привело к их низкой профессиональной квалификации. В целом, образование в Казахстане рассматривается в трудах казахской интеллигенции, показывает, что они упорно трудились, боролись за светлое будущее своего народа.

Ключевые слова: Алаш, научный, - педагогика, интеллигенция, образование, проблема обучения

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**Introduction.** Since our country gained independence, many issues of our past have been reconsidered. They review the activities and creative heritage of the Alash intelligentsia. The role of the Alash party and the government of the Alash Horde is increasing, the relevance of studying the struggle of the national intelligentsia for the independence of the country and its works. The socio-political life that developed under the totalitarian system, the subordination of science to ideology did not allow analyzing the life and activities of the Alash intelligentsia, its creative heritage, which made a great contribution to the socio-economic, spiritual development of the Kazakh nation. The Alash movement, which occupies an important place in our national history, along with the political and social movement, has had a special impact on the spiritual and cultural rise of our people. The study of the heritage of Alash figures who created this grandiose spiritual and cultural movement will make a great contribution to science.

**The relevance of the topic.** The Alash intelligentsia, raising the issue of the independence of the nation at the beginning of the twentieth century, perfectly understood that the main source of spiritual and cultural uplift, political consolidation of the nation is education, enlightenment. They worked hard in the direction of public education. A comprehensive study of the activities of the Alash intelligentsia in the field of public education, the work of generations in upbringing and education is one of the urgent problems today. Akhmet Baitursynuly: "primary schools should be not only for government benefit, but also for

people's benefit. All that the government needs is to be in one language, in one religion, in one letter, each nation must observe its religion, language, writing" [1] - says that the preservation of national identity in education and upbringing is also a core.

Materials and methodology: in the years of independence, on the basis of new positions in the study of our history, numerous scientific works related to the study of the problems of "aktandak" began to be published, the works of the Kazakh intelligentsia were published, their life and activities were specially studied.

In the preface to the "collection of works" M. Dulatova Zh. Ismagulov noted: "calling for secular reading, the development of enlightenment, the poet simultaneously calls religious reading, as if not to frighten the crowd. Russian Russian For the benefit of akiret, you read a Muslim, get acquainted with religion, read Russian, learn Russian, achieve vital needs, keep your land, cattle there, do not offend others, - expresses the opinion of the poet [2]. In the work "on the Kazakh intelligentsia and culture" H. Abzhanov and A. "Thus, the history of the Kazakh intelligentsia is rich and extensive. It was formed simultaneously with its people and coped with the tasks set by society with dignity," defines the role of the intelligentsia in society, determining the timing of its formation [3]. The sources that served as the basis for writing the article include the works of the Kazakh intelligentsia, published in the form of books, collections. First of all, we refer to the 10-volume collection "Alash kosemsozi", published under the program "Cultural Heritage" [4]. The collection contains articles of the Alash intelligentsia in newspapers and magazines "Saryarka", "Tan", "Sana", "Sholpan", "Abai" and "Zhas Turkestan" from 1917 to 1939. In addition, A. Baitursynovich Til tagylyy [5], A. Baitursynovich language tool [6], Works By A. Baitursynov [7], Bukeikhan A. Favorites [8], Dosmukhamedovich H. The chosen one [9], Dulatuly M. collection of best-known works [10], Zhumabaev M. Essays. In 3 volumes [11], K. Kemengerovich. The chosen one [12] This series includes the works of the famous Alash scholar M. Koigeldiev "the Alash movement. Collection of documents and materials" [13].

**Methodology:** general scientific and historical methods: personal, historicity, consistency, generalization, analysis, comparative-historical, problem-chronological, comparative-generalizing methods.

**Discussion:** "... think about whether it is possible to say that he is dead if you leave behind an immortal word..." as the great Abai said, the leaders of Alash have become loyal sons of their people, the heart of their native land, the support of talented people. They create together with their people, but the spirit does not descend.

At the beginning of the twentieth century, M. Zhumabayev (1893-1938), who published many scientific articles and wrote a special work "Pedagogy", also pays special attention to the education, training and upbringing of Kazakh children [14], "Pedagogy", "Jazylashaq oqı quraldary ham mektebimiz" [15] in his poems and studies, the need for education, education of Kazakh children, textbooks in schools is analyzed. In the article "Jazylashaq oqı quraldary ham mektebimiz": "The fate of the Kazakh, as a country in the future, is the basis on which the school should be built. If we can build our school on a clean, healthy, solid and harmonious basis, which will be tied to our soul (Kazakh soul), we will be able to take risks for the sake of the future.

Our school could not be built on a certain solid foundation. On the one hand – the alphabet and science – it, on the other – the language of the nation, creation, on the third – the school of labor, built on the basis of the central machine (social industrialism). On this day, the Kazakh school is in the center of these three lights.

As can be seen from the passage, M. Zhumabayev writes that the school is located at the junction of nine roads, where you can take an example, emphasizing the place it occupies in the future fate of the Kazakh people.

Akhmet Bayursynov's thoughts about the school have not yet lost their essence. He wanted the independence of the school, to solve the problems of the educational process himself and to manage himself. It was proposed that teachers should be placed by election, and not appointed from above. At the same time, the educational process will be productive. It is undeniable that his opinion that education in primary schools should be conducted in their native language is becoming especially relevant in modern conditions [16].

In 1922-1925, A. Baitursynovich worked as chairman of the scientific and literary commission under the People's Commissariat of Kazakhstan. Therefore, in the first years of the existence of the Kazakh Republic, due to lack of funds, they were well versed in the difficulties of organizing education. Although the issue of opening a school, which in tsarist times was in demand and unprofitable for several years, was resolved under the Soviet government, finances were not available. And the demand for training is great. The only way out is for the population to raise funds to open their own school [17]

In the republic, 2,616 people worked in various schools and other educational institutions, libraries. And more than 20 thousand people are needed for smooth education of children. The government cannot fully finance it. Therefore, the author suggests that the population itself should unite in the country and, for family reasons, invest taxes on housing, and the funds that were previously collected for education should be spent on opening a school. This underlines the need to involve various institutions in the work. He also considers it necessary that educational departments monitor the order of education, upbringing of children in schools opened in this way. For children with remote rural areas, it is necessary to open a dormitory or boarding school at the school. In all these works, it is emphasized that citizens, the population of the country should boldly join their [18]

One of the first researchers of Kazakh literature and language science, a student of Akhmet Baitursynov T. Shonanov in the article "Akhmet Baitursynovich Baitursynov - in the field of public education and literature" (1923), dedicated to the 50th anniversary of A. Baitursynov, said: "It was during such a difficult period that Akhmet was the first to raise his voice and began to study Kazakh, Ahan fought alone for the salvation of an uneducated mullah subordinate to the authorities. On this path, Ahan was the only and first enlightener.

Before that, we did not have our own alphabet, but the mullahs could not create alphabets, and balls were taught on paper on the terms of "Alip-bi", and missionaries Vasiliev, Alektrov, Rozhinsky and others transmitted the Kazakh alphabet with Russian transcription [19].

We will not talk for a long time about the programs and teaching methods that preceded the October Revolution. There were different schools in Kazakhstan before October:

1. Schools of religion.
2. The School of Peace.

The program of religious schools-Iman shart, Quran, muktasar. It would be memorizing prayers that you would remember when you prayed, fasted, defecated, ate.

After the October Revolution, such things as religion and love for the Motherland were first expelled. Things opposite to the path of education have been removed from school. It was one fruit that October gave us. After the various chapters of life began to improve and flourish, the programming method began to develop in the work. New programs have been released for the School of labor, technical schools. These programs have a purpose – a foundation. This is the basis of our programs that we give to the school on this day:

1. to make the child a person capable of satisfying the need for daily life by himself;
2. activation and self-organizing work of the child;
3. make schools a place where their work benefits society;
4. to raise a child organized, able to quickly get used to society [20], - promoted more benefits of world schools than religious schools.

K. Kemengeruly, who wrote a work related to Kazakh history at the beginning of the twentieth century, in his study "from Kazakh history" (1924) specifically refers to the "educational institution" of the Kazakhs. Russian Russian is where the khans, the older sultans, the "good" ones began to give their children to Russian schools with the goal: "let them know the Russian language, or work". At the beginning of the 20th century, rural schools were opened. Apparently, the government also tried for the Kazakhs. But apart from government affairs, dishonesty goes awry. The government did not expect that by teaching Kazakhs, they would be able to learn and educate their country. Russian Russians did this in order to make the Kazakh a conscript who would alienate him from the country, imbue the Russian spirit and spread the Russian idea to the Kazakhs.

Kazakhs have opened rural schools, being interested in 10 som, which they give home. There were Kazakh guys, many of whom graduated from the 2nd grade, did not receive spiritual national education, universal education, and Tatar experts. Since the teachers were very imperfect, the school did not bear useful fruits [21], - exposes the main goal of the Russian government, - somewhere else: thanks to reading, you can lose character, peasant shortcomings" [22], - he writes. So, after analyzing the opinions of the Kazakh intelligentsia, who promoted education in Kazakhstan, we came to the following conclusions:

– In the second half of the XIX century. in the works of the Kazakh intelligentsia-Sh. Ualikhanov and A. Kunanbayeva-the advantages of teaching Kazakh children, teaching the Russian language, teaching and writing skills were promoted;

- the entire Kazakh intelligentsia not only called on the Kazakh people to study, art, knowledge of the languages of other peoples, but also called on them to serve and benefit their people;

- In the works of A. Baitursynov, S. Toraihyrov and M. Zhumabayev, the ways of solving the problem of Kazakh education are shown, revealing in them the extreme need for Kazakh education and the shortcomings of teaching in Kazakh schools;

Education in the second half of the XIX-early XX century. It was one of the most difficult problems in Kazakhstan. After all, it can be said that Kazakh children often received diplomas from local rural mullahs and visited neighboring countries. Russian schools were opened for the purpose of teaching Kazakh children the Russian language, preaching the Russian religion and training only local officials. The Kazakh intelligentsia considered such topical issues in their writings and expressed their opinion. Therefore, we consider the works of the national intelligentsia to be an important point of the topic we are raising.

And M. Dulatov said: "Kazakhs need to learn in Russian, in Muslim. It is wrong to give preference to one, to yield to another, - says A. Baitursynov, saying that students in primary school should first know the full Kazakh letter, - in the first three years children should read Kazakh, in the last two years -in Russian, - he writes, devoting more time to teaching his native language.

If we know the opinion of Oraz Zhandosov about the teaching of the Kazakh language in schools: "when it comes to the national language, zhodas Zhandosov says that Kazakhstan is not ready to open a school in its native language. There are no necessary personnel, almost all educational institutions that train such personnel are in Russian" [23], - we see that due to the shortage of teachers with the Kazakh language of instruction, education was conducted mainly in Russian.

In connection with the subjects studied at school, A. Baitursynov noted: "in primary school, subjects studied in the Kazakh language are studied: reading, writing, religion, the language of the nation, the history of the nation, report, geography, peasantry-profession, being [24], - he writes.

Zh. Aimautov noted that "education most often pursues two goals – multiplication of knowledge, i.e. strengthening of matter, mind, i.e. a normal goal. Supporters of the early goal want the child to be taught more diverse knowledge, knowledge, languages, arts, that is, the child had more subjects of knowledge. The second inspirers say that at school a child does not need to learn a lot of knowledge, but often give work that strengthens the mind, a person who has enhanced mental work will find knowledge himself in the future.

This means that both opinions, that is, someone is aimed at things, someone is aimed at normal goals –too sparkling, lofty opinions, both do not have a solid foundation on which to rely.

It is wrong to say that teaching a child naked knowledge, in other words, makes him continue to clog his head with various types of information, strengthen his mind. When teaching children, the child's head will look like a storeroom where you can collect and store various knowledge.

Such a school, such training, only such a smart one-no education can give a child, except that he moves and stretches like that.

Therefore, the school should lay the foundation for useful knowledge for the child and take into account the side of strengthening his mind so that in the future he can develop his knowledge; secondly, it is necessary to simultaneously provide for the goals of multiplying knowledge and strengthening the mind. If we take the meaning of the subject of creation as general knowledge to enhance intelligence, then the necessary qualities in other disciplines are the subject of creation. If you look from the side of educational influence, not everyone is arguing about the benefits of the subject of creation, the native language and the language of quantities. No matter how much relief, smallness and understanding are taught, one of the qualities of the subject of creation is suitable. Thus, natural science can be taught in elementary schools. If you can deepen other objects, starting with a wild, slightly feral look and ending with walking, then you can do the same with the object of creation.

In the collection of documents and materials " Alash movement " , the statement of the Minister of Internal Affairs on the approval of the petition on the expansion of the rights of Kazakhs says: "mandatory requirements in schools: first, to assign five compulsory religious subjects to students, and then to take Russian language lessons, Muslim education should not be stopped until the child reaches adulthood.

Let there be no Christian religious classes held in the school"[25].

In turn, M. Dulatovich noted: "There are no special madrasas in Kazakh for Muslim schoolchildren in cities. A large number of applicants from Kazakhstan began to manifest themselves in recent years. Nine out of 10 Kazakh children cannot get into schools due to lack of places and do not know where to go" [26], - speaks of the need for such schools. These were measures that showed Kazakhs that they should study to be Muslims in order not to fall into another religion or on a negative path. In particular, Sultanbek Kozhanov, who became the People's Commissar of Education, constantly raised and controlled the

implementation at his level of the issue of conducting education in the field of education in the language of indigenous peoples [27].

As they say, "the height of the mountain is becoming more and more obvious," over time, the honorary title and status of Alash figures have become higher.

At the stage of its development, higher education in Kazakhstan has always depended not only on strengthening the financial and logistical base, but also on staffing. That is, scientific and pedagogical personnel were considered the main component of the potential of higher education. And most of the Alash intelligentsia went near the beginning of the formation of higher educational institutions of that time. They gave lectures to students and engaged in educational work. That is, in the development of the higher education system of Kazakhstan, the merits of Alash figures are limitless. Thus, for KazPI, first established in 1928, it is especially relevant to replenish the teaching staff with scientific and pedagogical personnel of high professional qualifications, it was then that prominent representatives of the Kazakh people taught at the institute: A. Baitursynov, H. Dosmukhamedov, T. Zhurgenov, O. Zhandosov, S. Seifullin, B. Almanov, I. Kabylov served. In the 30s, well-known linguists K. Zhubanov, S. Amanzholov, M. Zholdybaev, mathematician a worked here.mekekov et al . Asfendiyarov S. Zh. organized this first educational institution and put a lot of work into laying its cornerstone. [28].

When the country gained independence, it was correctly understood that the training of modern competitive specialists and the development of higher education primarily depends on the scientific and pedagogical power of the country's higher schools. But the economic difficulties that have taken place in our society have not spared the policy of staffing universities with qualified personnel. So, in 1991, among the educational institutions staffed with personnel with an academic degree were KazGU (62.3%), KAZKHTI (63.5%), the Almaty branch of the Zhambyl Institute of Light and Food Industry Technology (62.3%). But, unfortunately, the quality of the staff in pedagogical universities, preparing the younger generation of teachers according to the new system that is being formed in our country, was very low. These are Aktobe PI-24%, Arkalyk PI-25%, Guryev PI-20.8%, Zhezkazgan PI-16.8%, Karaganda PI-26.8%, Kokshetau PI-25%, Kostanay PI-27.2%, Semipalatinsk PI-29.2%, Taldykorgan PI-20.4%, Tselinograd PI-20.2%. only about%. [29].

Consequently, the improvement of the potential of the scientific and pedagogical intelligentsia has always remained one of the urgent problems. The quantitative increase in scientific and pedagogical personnel in higher educational institutions of the republic for the period from 1991 to 2005 increased from 24,264 to 43,382 people, that is, by 1.8 times. And the growth in the number of doctors and candidates of sciences amounted to 613-2869 and 8892-12773, respectively.

It follows from this that, although the overall growth of doctors and candidates of sciences was somewhat better, their share among all teachers decreased. In particular, in 1991, 39 percent of all scientific and pedagogical personnel in digital higher schools had an academic degree, and in 2005 this figure fell by 36.1 percent. [30].

This situation is explained by the fact that due to the poor protection of the social status of professors-teachers in the country, there is a large outflow of scientific and pedagogical personnel to other areas and an increase in the number of private educational institutions providing higher education, which makes them insufficiently provided with qualified personnel. Unfortunately, a number of universities- both higher and their teaching staff in their states -did not respond properly and demanding. To fill this gap, they attracted specialists with third-party scientific titles and registered them as additional employees. But it was clear that the invited scientific and pedagogical personnel from other educational institutions could not fully serve to increase the scientific potential of the invited educational institution, to form a scientific school in it, to conduct the educational process at a stable level. That is, no higher educational institution could radically solve the problem of forming its scientific and pedagogical potential by calling professors-teachers of other educational institutions to the service with an additional load. Nevertheless, private higher educational institutions, instead of training personnel with academic degrees, "improved" their qualitative composition by attracting qualified personnel in public educational institutions at rates of 0.5 and 0.25. [31].

If in 1991 the number of full-time professors in higher schools of Kazakhstan was 1034, then in 2003 it reached 6974, that is, it increased by 6.8 times, which, of course, is not a positive thing. In 2005, this number decreased slightly and amounted to 5,251 people. [32].

As a result, the state of provision of Kazakhstan's higher schools with scientific and pedagogical personnel did not fully meet the requirements of the time. Thus, the share of candidates of sciences among the teaching staff of higher educational institutions in 2005 amounted to 29.4%, the volume of doctors of sciences - only 6.6%. [33].

**Conclusion.** trends in the social appearance of the scientific and pedagogical intelligentsia as a whole hint at progress. This is not cheap wealth. Thanks to its rational use, wide opportunities are opening up for strengthening the independence of Kazakhstan. It can be said that the scientific and creative power of this intellectual potential creates historical prerequisites not only for achieving scientific and technological achievements, but also for imagination through high-quality training of young specialists with a future.

"The Alash figures who dreamed of "rising to the dark Kazakh sky and becoming the sun" were outstanding personalities of their time. Their whole life was a real example of love for the nation, selfless service to the interests of the country. It is no exaggeration to say that one of the aspects of the diversified activity of the Alash intelligentsia is rooted in scientific and pedagogical activity, which today is combined with highly qualified specialists formed in higher schools of Kazakhstan.

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