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YBRAY ALTYNSARIN'S EDUCATIONAL ACTIVITY: HISTORY AND CONTEMPORARY CONTINUITY

Abstract

Ybyrai Altynsarin is one of the first Kazakh educators and enlighteners who played a key role in shaping the new secular system of education and in the development of pedagogical thought in Kazakhstan. His ideas, formed in the context of the socio-economic transformations of the 19th century, continue to exert a significant influence on modern pedagogical practice.

The article examines the historical and pedagogical aspects of Altynsarin's multifaceted activity: the organization of new-type schools, the introduction of advanced teaching methods, the training of teachers, and the creation of textbooks and chrestomathies for Kazakh children. Special attention is paid to his aspiration to integrate the traditions of folk pedagogy with the requirements of modernization, which made it possible to lay the foundation for a renewed national model of education.


One of the most important directions of his work was the establishment of secular schools for Kazakh boys and girls. Altynsarin was convinced that only through systematic education could the nation rise to the level of culturally developed peoples. He personally selected teachers, developed

class schedules, and prepared methodological guidelines. His schools became centers of enlightenment where children studied not only their native culture, but also mathematics, natural sciences, and the Russian language, which opened new social opportunities for them.

Altynsarin was the first Kazakh reformer to actively promote female education. In the patriarchal context of the 19th century, he boldly advocated for the opening of schools and boarding houses for girls, emphasizing that societal development is impossible without educated women – the future mothers, educators, and guardians of family values. His efforts in this direction represented a historical breakthrough and became a precursor to modern gender-equality programs in education.

Keywords: Ybray Altynsarin, enlightenment, education, national pedagogy, continuity.

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ЫБЫРАЙ АЛТЫНСАРИННИҢ АҒАРТУШЫЛЫҚ ҚЫЗМЕТІ: ТАРИХЫ ЖӘНЕ ҚАЗІРГІ САБАҚТАСТЫҒЫ

Аңдатпа

Ыбырай Алтынсарин – жаңа зайырлы білім беру жүйесінің қалыптасуында және Қазақстандағы педагогикалық ойдың дамуына шешуші үлес қосқан алғашқы қазақ ағартушы-педагогтарының бірі. Оның ХІХ ғасырдағы әлеуметтік-экономикалық өзгерістер жағдайында қалыптасқан идеялары бүгінгі заманауи педагогикалық тәжірибеге де зор ықпалын тигізіп келеді.

Мақалада Алтынсариннің сан қырлы қызметінің тарихи-педагогикалық қырлары қарастырылады: жаңа үлгідегі мектептерді ұйымдастыруы, озық оқыту әдістерін енгізуі, мұғалім кадрларын даярлауы, қазақ балаларына арналған оқулықтар мен хрестоматиялар жазуы. Ерекше назар оның халықтық педагогика дәстүрлерін заманауи жаңғыру талаптарымен сабақтастыруға ұмтылуына аударылады. Бұл қадам жаңартылған ұлттық білім беру моделінің берік негізін қалыптастыруға мүмкіндік берді.

Оның қызметінің ең маңызды бағыттарының бірі – қазақ балалары, оның ішінде ұлдар мен қыздарға арналған зайырлы мектептер ашуы болды. Алтынсарин жүйелі білім беру ғана халықты мәдениеті жоғары дамыған ұлттар деңгейіне көтереді деп сенді. Ол мұғалімдерді іріктеумен, сабақ кестелерін жасаумен, әдістемелік ұсыныстар әзірлеумен тікелей өзі айналысты. Оның мектептері балаларға туған халқының мәдениетімен қатар математика, жаратылыстану ғылымдары, орыс тілін үйреткен ағартушылық орталықтарға айналды. Бұл өз кезегінде олардың әлеуметтік мүмкіндіктерін кеңейтті.

Алтынсарин қазақ қоғамында әйелдер білімін алғашқылардың бірі болып батыл насихаттаған реформатор болды. ХІХ ғасырдағы патриархалдық дәстүрлер үстемдік еткен жағдайда ол қыз балаларға арналған мектептер мен интернаттар ашуды қолдап, қоғамның дамуы сауатты әйелдерсіз – болашақ аналарсыз, тәрбиешілерсіз және отбасы құндылықтарын сақтаушыларсыз мүмкін емес екенін ерекше атап өтті. Оның бұл бағыттағы қызметі тарихи серпіліс жасап, қазіргі гендерлік теңдікке негізделген білім беру бағдарламаларының бастауына айналды.

Жүргізілген талдау Алтынсариннің көптеген идеялары Қазақстанның қазіргі білім беру жүйесіндегі өзекті мәселелермен тығыз үндес екенін көрсетеді. Оның ұлттық құндылықтар мен заман талабын үйлестіру принципі бүгінгі күні «Мәңгілік Ел» тұжырымдамасында, білім мазмұнын жаңартуда, құзыреттілікке негізделген оқыту үлгісінде көрініс табуда. Оның өз бетімен ойлай алатын, еңбекқор, жоғары адамгершілік қасиеттерге ие тұлға қалыптастыруға бағытталған ұстанымы қазіргі заманғы бәсекеге қабілетті азамат тәрбиелеу міндеттерімен толық үйлеседі.

Түйін сөздер: Ыбырай Алтынсарин, ағартушылық, білім, ұлттық педагогика, сабақтастық.

Алғыс. Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігі Ғылым комитетінің BR24993173 «Қазақстан тарихы бойынша иллюстрацияланған өмірбаяндық энциклопедия жазу» грант бойынша дайындалды.

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ПРОСВЕТИТЕЛЬСКАЯ ДЕЯТЕЛЬНОСТЬ ЫБРАЯ АЛТЫНСАРИНА: ИСТОРИЯ И СОВРЕМЕННАЯ ПРЕЕМСТВЕННОСТЬ

Аннотация

Ыбрай Алтынсарин – один из первых казахских педагогов-просветителей, сыгравших ключевую роль в формировании новой светской системы образования и становлении педагогической мысли Казахстана. Его идеи, зародившиеся в условиях социально-экономических преобразований XIX века, продолжают оказывать значимое влияние на современную педагогическую практику.

В статье рассматриваются историко-педагогические аспекты многогранной деятельности Алтынсарина: организация школ нового типа, внедрение передовых методов обучения, подготовка учительских кадров, создание учебников и хрестоматий для казахских детей. Особое внимание уделяется его стремлению соединить традиции народной педагогики с требованиями модернизации, что позволило заложить фундамент для обновлённой национальной образовательной модели.

Одним из важнейших направлений его работы стало открытие светских школ для казахских мальчиков и девочек. Алтынсарин был убеждён, что только через системное образование возможно вывести народ на уровень культурно развитых наций. Он лично занимался подбором учителей, составлением расписаний, разработкой методических рекомендаций. Его школы стали центрами просвещения, где дети изучали не только родную культуру, но и математику, естественные науки, русский язык, что открывало перед ними новые социальные возможности.

Алтынсарин был первым казахским реформатором, активно продвигавшим женское образование. В условиях патриархальных традиций XIX века он смело выступил за открытие школ и интернатов для девочек, подчёркивая, что развитие общества невозможно без грамотных женщин – будущих матерей, воспитательниц и хранительниц семейных ценностей. Его деятельность в этом направлении стала историческим прорывом и предвестником современных программ гендерного равенства в образовании.

Анализ показывает, что многие идеи Алтынсарина существенно перекликаются с современными вызовами образования Казахстана. Его принцип гармоничного объединения национальных ценностей и требований времени сегодня проявляется в концепции «Мәңгілік Ел», в обновлённом содержании образования, в компетентностном подходе. Его стремление к формированию личности, способной к самостоятельному мышлению, трудолюбию и высокой нравственности, соответствует задачам современного воспитания и подготовки конкурентоспособных граждан.

Ключевые слова: Ыбрай Алтынсарин, просветительство, образование, национальная педагогика, преемственность.

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Introduction. Ybray (Ibrahim) Altynsarin was a prominent teacher, writer, folklorist, ethnographer, and public figure who dedicated his life to advancing public education and introducing the Kazakh people to global culture and science, who devoted his life to the development of public education and the introduction of the Kazakh people to world culture and science, left a vivid mark in the history of enlightenment in 19th-century Kazakhstan [15]. Ybray Altynsarin was born on October 20, 1841 in the village of Zhanbyrshi in the Arakaragai volost of the Nikolaevsky district of the Turgai region in a family known for its noble ancestors – representatives of the Uzyn clan of the Kipchak tribe [11]. His father Altynsary was killed during the uprising led by Kenesary. Under the influence of stories about the events that took place in the Kazakh steppes, the impressionable Ybray early began to think about the historical destinies of his people and their future [11]. His grandfather, biy Balgozha Zhanbyrshin, who had great authority among the Kazakh nobility, especially in the Orenburg steppes, had a significant influence on the boy's upbringing. In 1844, the Russian government initiated the organization of a 7-year-old Russian boarding school for Kazakh children. The issues of its creation were assigned to the Border Commission, which was directly subordinate to the Asian Department of the Ministry of Foreign Affairs of the Russian Empire and the Orenburg Governor-General. June 14, 1844 The Governing Senate has approved the Regulations on the school for Kazakh children in Orenburg. The Regulation stated: "The main purpose of the establishment of the school, in addition to spreading knowledge of the Russian language and some literacy among the Kyrgyz, is to prepare capable people for employment in the Border Management of clerical posts under the sultan rulers and remote chiefs in the Horde, as well as for the correction of other posts to which Kyrgyz are exclusively appointed" [12]. Balgozhabiy had good relations with the leadership of the Border Commission, especially with the famous orientalist V.V. Grigoriev, who served on it. Convinced of the priority of education, he enrolled Ybray in a school opened on August 22, 1850 [12]. In 1857, Ybray completed his studies at the school, receiving a gold medal for excellent studies. By this time, he was already fluent in Russian, Arabic, Tatar and Persian along with his native language. Positive influence on the formation of pedagogical views of students. Altynsarin was influenced by the works of the Russian teacher K.D. Ushinsky and the Czech thinker J.Komensky.

However, despite the abundance of biographical and historical research on Altynsarin, the issue of the continuity of his educational ideas in relation to modern Kazakhstan's national education system remains insufficiently explored. This study aims to address this gap by analyzing his enlightenment activity in the context of present-day educational challenges.

The novelty of the research lies in highlighting the practical relevance of Altynsarin's pedagogical legacy for contemporary Kazakhstan, particularly in the areas of integrating national values with global educational standards and promoting inclusive approaches such as women's education.

Materials. The main source base for this study consists of archival documents from the Russian State Historical Archive, as well as materials from the Central Scientific Library of the RSE "Gylym

Ordasy.” These repositories contain valuable biographical, cultural, and pedagogical data that made it possible to comprehensively reconstruct the life and activities of the researcher under study. The use of these sources ensured the reliability, objectivity, and representativeness of the factual material used in the article.

Methods. In order to achieve a comprehensive and objective understanding of the individual and his cultural and pedagogical activities, a range of historical research methods was applied. These included the biographical method, which made it possible to analyze life events and their influence on historical processes, as well as the method of document analysis. In addition, general scientific and special historical methods were used, such as the historical-genetic, comparative, and systematic approaches, which allowed for a multidimensional and consistent interpretation of the collected data.

Discussion. Today, the significance of Altynsarin's legacy lies in his ability to inspire new generations of teachers and students. His ideas about the importance of education for the formation of national identity and cultural identity remain relevant in the context of globalization and cultural exchange. The application of Altynsarin's teaching methods in the modern educational system of Kazakhstan emphasizes his special role in the development of pedagogical thought and practice.

The role of the Kazakh enlighteners of the 19th century in spreading these ideas was very significant. As followers of the Enlightenment, they tirelessly defended the humane values and ideals of education, shaping public consciousness. The contribution of teachers such as I. Altynsarin and others to the development of education has had a positive impact, which remains relevant to this day.

The researchers conducted an analysis of many problems and issues related to the history of public education in Kazakhstan. Many scientists believe that Y. Altynsarin has taken a special place in the development of school education and enlightenment. The works of E. Bekmakhanov [8], K.Beisembiev [9] and B. Suleimenov [16] are devoted to his work. The researchers emphasize the significant connection between the two. Altynsarin and advanced Russian pedagogical thought, which contributed to the effective organization of the school process for children. Historical and pedagogical research of the scientist A. Sitdikova [15] focuses on the analysis of issues related to the history of the development of public education and school affairs in Kazakhstan. It is also possible to mention the work of K.T. Dzhumagulov "I.Altynsarin and the development of culture of the Kazakh people". Along with this, the legacy of Y.Altynsarin was thoroughly studied in the works of A.Margulan [14].

Results. After graduation, Y.Altynsarin worked as a clerk for his grandfather Balgozhiy, and after his death on August 1, 1859, he moved to Orenburg and joined the post of junior translator at the Border Commission [1].

In 1860, V.V. Grigoriev began organizing a system of Russian-Kazakh schools in military fortresses deep in the Steppe and in cities along the border line. To this end, in 1860, he sent five graduates of the Orenburg school to open new educational institutions in a number of settlements. Ybray was sent to the Orenburg fortification (since 1868 – the county town of Turgai) [10].

The Turgai regional government has instructed Y.Altynsarin was appointed to open an elementary school for Kazakh children here, where he was appointed a teacher of the Russian language. Inspired by educational ideas, he traveled around the villages, explaining to the local population the importance and necessity of receiving modern secular education. He organized a fundraiser for the opening of the school and was one of the first to contribute money himself.

The explanatory work carried out by him bore fruit, and in 1864 the grand opening of a boarding school for Kazakh children took place. The national educator enthusiastically wrote about this in his memoirs: "Like a hungry wolf for a sheep, I took up the teaching of children fervently... these boys learned to read and write in just three months." The inexhaustible thirst for knowledge and the desire to bring as much benefit to his people as possible became the credo of the young Mayor's life. By nature, he was a modest and hardworking man, trying to learn as much as possible about the cultural achievements of other nations and states. According to the memoirs of his contemporaries, he was distinguished by his decency, honesty and curiosity [11].

As a result of systematic self-training. Altynsarin became a highly educated man for his time. Russian Russian A careful study of pedagogical issues allowed him to prepare innovative textbooks "The Kirghiz Anthology" [5] and "The Initial guide to teaching Kyrgyz the Russian language" [5] for students of Russian-Kazakh schools, to develop a new Kazakh alphabet based on Cyrillic alphabet. The educator noted that "schools are the main springs of education" of the Kazakhs [6], and dreamed of opening a wide network of secular schools for the children of his fellow tribesmen. Russian Russian schools were provided with educational and scientific literature of a secular nature, he advocated education through the Russian language. Such ideas were opposed by the conservative part of society, who accused him of apostasy, but he skillfully refuted these suspicions.

In 1879, he was appointed inspector of public schools in the Turgai region and made efforts to create a network of educational institutions in all counties of the region. In 1884, on the initiative of Y. Altynsarina parish schools were opened in Turgai, Iletsk protection, Irgiz, Nikolaevsk, Aktobe. The teacher also petitioned for the opening of a girls' school, an unheard-of phenomenon in Kazakhstan at that time, and succeeded in opening it in Irgiz in 1887. There were 10 girls enrolled in the school, while the authorities cut the application by half, as they were very reluctant and distrustful of women's education in general, and especially among Kazakh women [6]. He witnessed serious changes taking place in the socio-economic life of the Kazakhs. Before his eyes, nomadic cattle breeding, the main occupation of the local population, was experiencing an ever-deepening crisis, an increasing number of Kazakh clans were moving to sedentarism, grain farming and haymaking, agriculture was becoming the second form of Kazakh farming after cattle breeding.

In the new conditions, the people's choice. Altynsarin conducted active explanatory work among his countrymen about the benefits of railways, electricity, agricultural labor, telegraphy and various crafts. He spent a lot of effort and energy on opening craft and agricultural schools. Meeting with representatives of the advanced Russian intelligentsia, he actively searched for textbooks on crafts, gardening, horticulture, cattle breeding and agriculture. He persistently urged the local youth to study leather, soap, oil and pottery specialties, carpentry, turning, blacksmithing and locksmithing. The educator personally participated in the training of skills in handling new machines, methods of treating animals and combating harmful insects. Y. Altynsarin explained to young people the benefits of work, the need to abandon idle life and laziness. Y. Altynsarin was convinced that if Kazakh youth seriously set about mastering science and technology, they would be able to master and put into practice their achievements (Altynsarin, 1879:70). He highly valued his friendship with V.V. By Grigoriev. In 1879, he sent him an autographed copy of the Kirghiz Anthology with words of warm affection and respect: "Your Excellency Vasily Vasilyevich! Being under your patronage and using moral influences, we, several Kyrgyz officers (meaning inspectors of public schools), began our official activities. Your kind influence was deeply ingrained in us and, following the direction you indicated, we subsequently became not useless, as I believe, people for our native people. Accept ... this first book in the Kyrgyz language, compiled by one of your pets, as a living sign of our deep appreciation and boundless respect in general and mine in particular" (Russian State Historical Archive (RGIA). F. 853. Op. 2. D. 181. L. 4).

He was also known among his contemporaries as an ethnographer, publicist, and poet. Being a full member of the Orenburg Department of the Russian Geographical Society, he prepared reports and published essays, including "An outline of customs at funerals and commemorations among the Kirghiz of the Orenburg Department", "An outline of customs at matchmaking and wedding among the Kirghiz of the Orenburg Department", which meet all the requirements of scientific research. In shaping a person's worldview. Altynsarin was greatly influenced by the original culture of the Kazakh people, which was formed over the centuries from the works of heroic epics, improvisation of folk singers, and various oral works of folk art. According to Ybray, the advanced Kazakh intelligentsia could successfully operate only based on this solid foundation [11]. He spent his free time in the villages, collecting valuable information on history, folklore, folk customs and traditions, pedigrees-shezhir. The most famous work, first recorded and published by Ybray, is a folk epic called "Kobylandy Batyr and Tayburyl". Thus, along with translating into his native language the fables of

I.A. Krylov, the stories of L.N. Tolstoy, K.D. Ushinsky, and V.Dahl, Altynsarin wrote short works about outstanding scientists, statesmen, and hardworking people, and included instructive stories from the literature of many peoples of the world in his books. Ybray Altynsarin gained fame as an original poet. The poems "To the hypocritical Judge", "To Friends from the youth", "Mother" were morally instructive, and more than one generation of Kazakh youth grew up on them [7].

His words in his poem "Let's learn, children!" sound like a kind of anthem of enlightenment [6]. With his works, he widely promoted education and science among the steppe peoples, condemned ignorance, and called for the perception of advanced cultural achievements of other peoples (Altynsarin, 1971:43-44). In February 1865, for his diligent service. Altynsarin received the rank of cornet. In 1869, he also served as a clerk in the Turgai county administration, and in 1870, 1871, 1872, and 1874, he served as a judge of the Turgai County Court. In 1871-1872. He worked as a senior assistant to the chief of Turgai district and even in the absence of the chief temporarily corrected his position – a rare phenomenon for that era. During his lifetime, he was awarded the Orders of St. Nicholas. Anna and St. Stanislaus of the 2nd and 3rd degree. Over the years, he was gradually promoted from provincial secretary to collegiate adviser, and before his death he was awarded the title of state adviser, which at that time almost corresponded to the rank of major general in the army [13].

On duty Y. Altynsarin often visited villages, knew and understood the pressing problems of his people intimately. He participated in the elections of volost governors and village elders, where he tried to prevent bribery and abuse. At the time when he was working in Turgai, his brothers Omar and Ospan, who lived in Kostanay, were engaged in a fierce struggle for power. Both applied for the post of volost governor. After hearing about this, Ybray came to the brothers, but attempts to reconcile them did not lead to anything. Then, in violation of all family traditions, he opposed both brothers, and, joining the election campaign, promoted the election of a simple Kazakh as a volost governor. This caused a whole storm of indignation – complaints and denunciations poured in on Ybray, accusing him of being an enemy of tsarism, a troublemaker, and a defender of the poor. Upon receiving this complaint, the Turgai Governor-General, under pressure from the Kazakh nobility, summoned Ybray to Orenburg in order to subject him to administrative expulsion. But thanks to his impeccable reputation and the support of the inspector of the Orenburg Educational District, V.V. The Katarina charges were dropped [11].

Y. Altynsarin died on July 17, 1889 at his wintering estate near Kostanay at the age of 48. After his death, the teacher's house was transferred to a local agricultural school, as is known from the words of his student A. Balgymbaev: "During his lifetime, Altynsarin petitioned the regional and county administration to open an agricultural school in Kostanay, for which he ceded his land with a house and buildings ..." (Central Scientific Library RSE "Gylym ordasy". F. 397-1. L. 88.). He never ceased to be a patriot of his land, which is clearly seen from the reviews of contemporary readers published in the press, for example, in the newspaper "Orenburg Leaflet": "Such educational works should not be forgotten, and we, the Kazakhs, assume the duty to thank G. Altynsarin for his services and love for the Kazakh people." (Central Scientific Library (TSNB) RSE "Gylym ordasy". F. 397-1. L. 88.).

Letters, articles, and memoirs of contemporaries attest to the universal respect from colleagues. For example, F. D. Sokolov, a teacher of the Kostanay two-grade Russian-Kazakh school, wrote: "With his conversations, he was able to wholeheartedly arouse the teachers' zeal for learning... he enjoyed rare devotion from the teachers... The Kyrgyz people treated him with deep respect. And there was something to respect Ibrahim Altynsarin for: his doors were always open for everyone.; Regardless of his advice, during the difficult years for the Kyrgyz, he also helped them with his property, distributed his money to those in need without any interest and often without getting it back. The Russian settlers also saw him as a kind and just man. The intellectuals of Kostanay positively missed him. He was the soul of society, a cheerful and pleasant companion, and was received everywhere with rare cordiality" [1].

Conclusion. Y. Altynsarin became a key figure in the formation of an educational system that promotes the enlightenment and cultural development of the Kazakh people. His principles, based on respect for national traditions and the pursuit of modern knowledge, remain relevant in our time. The study of the legacy of Ybray Altynsarin not only highlights his achievements, but also opens up new horizons for further research in the field of pedagogy and education. Ybray Altynsarin remained in the memory of the people as an outstanding educator and talented teacher. In modern Kazakhstan, the National Academy of Education bears his name, scientific conferences are held in memory of the scientist, monuments have been opened in a number of cities, streets, a district in Kostanay region, a glacier in Zhetysu Alatau, libraries, educational institutions are named after him. In 2007, the Ministry of Education of the Republic of Kazakhstan established the badge "Ybray Altynsarin", which is awarded annually to the best teachers of the country. The formation of Altynsarin's views was influenced by both historical and cultural factors, traditions of the Kazakh people. His approaches to teaching and parenting have become the basis for many modern educational practices, which underscores his importance as a teacher and educator.

Thus, this article addresses the problem of the insufficiently studied continuity between Altynsarin's 19th-century enlightenment mission and the modern national educational system. By re-examining his pedagogical ideas through the prism of today's challenges, the study demonstrates that his legacy offers both conceptual and practical solutions for strengthening national identity, ensuring the quality of education, and modernizing the educational system of Kazakhstan.

Sources

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