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EDUCATION IN KAZAKHSTAN IN THE LATE 19TH AND EARLY 20TH CENTURIES AND KAZAKH INTELLECTUALS

Abstract: This article is devoted to the educational activities of Kazakh intellectuals who lived in the territory of Kazakhstan in the 19th and 20th centuries. At that time education in Kazakhstan was carried out in two directions, spiritual and secular. Russification policy of the Russian Empire in the field of education was pursued on the Kazakh land. At the beginning of the 20th century schools and madrassas could not meet the needs of the society; subsequently new methodological schools appeared instead of Muslim schools. The jadids were founders of these schools, where most of the Kazakh intellectuals obtained knowledge.

Key words: history, Alash, education, Kazakh intellectuals, jadids, schools, madrassas.

One of the most pressing problems of modern history is the fact that the national intelligentsia, as well as the scientific and educational activities and their realities, are of great importance. Because in every civilized society, each generation will be able to fully understand its peculiarities and historical obligations by studying these issues in the context of historical knowledge.

Kazakhstan has had the opportunity to study and learn historical events in the light of its new historical cognition and data based on its historical background. Self-knowledge of the people in the history of motherland is carried out in the study of difficult and complicated processes in the field of scientific and educational activity of national intelligentsia in the Kazakh steppes. It is also known that this is accomplished through national intelligence services that carry out studies and investigate historical truth. The leading part of the Kazakh intelligentsia was formed on the basis of the first Russian revolutionary ideas and the socio-economic influence of the Kazakh society of that time and Muslim movements in the early twentieth century in 1905.

Leading intellectuals were always leaders in the struggle for independence from the colonial aggression, national liberation struggle, and independence. One of the main goals set by the Kazakh intelligentsia was scientific and educational.

The national interests of the people - the leaders of the national intelligentsia, in order to achieve independence, determined the ways to reach a common goal and achieve it. In this liberation struggle the leading figures of the Kazakh people were able to raise the level of education to the highest level.

Together with the legal issues of the research object, G. Useinova noted that the opinions of the representatives of the Kazakh intelligentsia on the national language and culture were widely reflected in their works, that national intellectuals of the early twentieth century were promoting science and education with preservation of language and culture [1].

In Tebegenov's article, he pointed out that the role of Zh. Aimaulytov in dramaturgical work is to raise public awareness by educating national intellectuals of their time [2].

Z. Begimbaeva, A. Kalybaeva, L. Iskakova, G. Nazarov in the article "Educational Movements in Kazakhstan at the Beginning of the 20th Century" emphasized the socio-economic and political trends of

the 20th century in Kazakhstan in the development of spiritual life and the education system of Kazakh society [3]. Indeed, the work of the Kazakh intelligentsia in the field of education is unique.

Nation's intellectuals have been actively involved in the life of the Kazakh society, in addition to multilateral political activities, they have created press- information media, published newspapers and magazines, have been able to solve the conflicts arising from freedom of thought, liberation, national education, education, science, which played a great role in education.

The great work of the National Intellectuals in the eyes of the Kazakh people is one of the most significant works in the field of cultural diversity, including literary works.

The great works of the national intelligentsia in the development of national culture included works of literary, written and oral language, national pedagogy, psychology, history, ethnography, journalism, press, translation, medicine, biology, natural science, agriculture, mathematics, civilized way of development.

By the middle of the XIX century on the territory of Kazakhstan there were mainly Muslim schools, schools and madrasas, which teach children of aristocratic children Islam and Arab writing. After Russia's colonization of Kazakhstan, the religious schools, as well as the children of the Russian authorities, and the secular schools of the Kazakhs and children from non-Russian peoples began to open.

At the end of the XIX and early XX centuries, the education of the people in Kazakhstan was two - religious and secular. Due to the fact that the number of migrants to the Kazakh land has increased, the number of secular schools has increased. Under the influence of the Russian Empire, in accordance with the Law of the Republic of Kazakhstan "On the measures to educate the population of "buratanas" in the Russian habitats" adopted in 1870, education in Kazakhstan has three categories: 1) for those who spoke less Russian, 2) for places where the number of Russians is dominant 3) For those who know enough Russian. Schools in the first category taught in the mother language using Russian alphabet. The second category schools should be taught in Russian only, with pupils alongside Russian children and the local children, which were called "buratana". In this school, the mother tongue was used only when explaining lessons. In the schools of the third category only the Russian language was taught [4]. Thus, the Russian Empire was implementing its Russification policy in the field of education in the Kazakhland.

During the implementation of the abovementioned law, schools of different types are subordinate to the Ministry of Education. For example, there were primary schools and boarding schools in Akmola and Semipalatinsk counties, Russian-language schools in Zhetysay and Syrdarya, as well as elderly and pedestrian schools in Bokeyorda. Programs of these educational institutions were strictly controlled by the Ministry of Education. All of this was due to the need for educated professionals who were directly involved in the development of Kazakhstan. The main purpose of the Russian education to the Kazakh people was to incorporate the Russians into the Kazakhs by pursuing a policy of Russianisation and systematically absorbing Kazakh into the Russian language. A. Alektorov speaks about the way in which Kazakhs can be assimilated in a simplified way, saying, "... the Kazakhs weaken the Muslim fanaticism of those who came from Bukhara and other places of prosperity" [5].

And madrasas in the country had a strong reputation. They were mainly educated by mullahs and teachers. Youngsters educated in madrasas, in addition to elementary education on Islamic foundations, studied mathematics, philosophy, language, history, medicine and astronomy. Educated in the madrasas, along with education, young people have acquired moral, general courtesy qualities. After the Reformation, the tsarist government began to teach compulsory Russian in madrasas.

At the beginning of the twentieth century, schools and madrasas in the Kazakh land could not meet the needs of society. Now, instead of Muslim schools, new methodological schools have emerged. Its founders were the Jadids. The Jadidism has continued to grow between all the Turkic peoples of Central Asia (Kazakh, Kyrgyz, Uzbek, etc.). Its major representatives are: I. Gaspraliy, Sh. Marjani, A. Ibragimov, M. Ablurashidhanov, M. Behbudi, A. Fitrat, F. Hodzhaev and others. Their enlightenment movement has sought to revive the spirit of stagnation in the society and to modernize it. Representatives of the Jadidical movement were directed against the colonial policy of the tsarist authorities. They wanted the Turkic people to be voluntary and civilized. Some of the representatives of the religious Jadids were afraid of losing their reputation in schools and madrasas, and the tsarist rulers considered untrustworthy people in Central Asia and Kazakhstan, which would damage the colonial politics. Most of the students of Jadid schools were Tatar, Bashkir and Kazakh youth educated in Kazan, Orenburg and Ufa. Among them

were graduates of educational institutions of Istanbul, Egypt, Baghdad. The Jadidists believed that in schools, along with religious education, it was necessary to teach mathematics, geography, natural sciences and history. In 1913 in the whole Turkestan region there were 92 madrassas of the Jadidic direction. One of the largest schools in Kazakhstan was the Mamania School [6]. Schools of the new direction opened in such cities as Aktobe, Zharkent, Vernyi, Kostanay, Perovsk, Semey and Kazaly. Most of the Kazakh intellectuals were educated in new methodological schools.

The Kingdom of Russia tried to prevent the Kazakh people from getting secondary and higher education. They feared that as Kazakh's literacy grew, their national consciousness would soon wake up. One of the main ideologists of the opening of Russian schools in Kazakhstan, Ilminskii, wrote: "...Buratana should be confused with Russian speaking, be ashamed of the Russian language, and worry not only from the governor but also from the department heads [7]." In the XIX century agricultural and feldsher schools were opened. They trained doctors with secondary education. However, no higher education institution has been opened in Kazakhstan.

Moreover, the Russia Empire actively engaged in religious missionary activities aimed at baptizing the Kazakh land. In 1902, 14 schools in this area were opened in the steppes, with two years of studying. Students learned Kazakh and Russian languages, arithmetic. Later, it was also allowed to teach the basics of Islam. However, it required Muslims to pay for studying Islam from their own pockets.

In 1904 one class and two class schools began to work in the counties. Education in one class school lasted for four years. There were taught Russian language, religious reading, Kazakh language, arithmetic, song lessons. The term of studying in two class schools were six years. In addition to these disciplines, they studied geography, natural science, draftsmanship and Russian history. The educational program was initially conducted in two years in Kazakh and then in Russian. However, salaries in Russian-Kazakh schools were low, teachers lacked. The material and technical base of schools were also not satisfactory.

In 1877 in Omsk, as well as Kokshetau and Akmola, boarding schools for Kazakh children were opened. Kazakhs themselves were paying for the expenses incurred by charity.

A technical school in Omsk was opened in 1882. It trained specialists in the field of secondary education to factories, as well as to the transport service. At the end of the XIX and early XX centuries prominent representatives of the Kazakh people, future public figures Alikhan Bokeikhanov, Akhmet Baitursynov, Aidarkhan Turlubaev, Okenchi Alzhanov, Zhakyp Akbayev, Raimzhan Mearsekov, Magzhan Zhumabaev, Saken Seifullin, Koshke Kamesgenov, Dindosh Adilov, Smagul Sadvakasov, Gabbas Tugzhanov, Zhumat Shanin, Abulkhair Dosov, Bekmuhamed Serkebayev, Birmukhamed Aibasuly, Amire Isin, Mukhtar Samatovich, Mukan, Asylbek, Muratbek and Mussulmanbek Seitov, Erezhep Itbaev, Seilbek Zhanaydarov, Aitpenov, Kolbay Togyzov, Nygmet Nurmakov, Shaimerden Alzhanov, and many others attended educational institutions of Omsk. People mentioned above and many more have contributed their knowledge to the nationwide education of intellectuals, as well as a scientific study of the native land.

The main principle of rescuing Kazakh people from colonial aggression was developing learning, knowledge and rising an awareness of scientific issues. One of the main goals set by national intelligentsia was to educate and provide knowledge for the nation.

At the beginning of the 20th century the magazine "Aikap" along with the newspaper "Kazakh" started to issue the scientific and educational works of Alash people. Even after the dissolution of the Alash and during the times of the Soviet government the national academicians dedicated their activities to education and science. In the article by A. Baitursynov and M. Dulatov called "For Alash members" which was published in "the Kazakh" newspaper, it says "in order to move the nation and let it grow alongside other countries, it is necessary to publish newspapers, magazines and books." [8].

Alash intelligentsia first opened primary schools in the field of public education, and published their articles in the newspaper "the Kazakh" about what they should be. A. Baitursynov said about the situation of the educational process at that time: "There are no tools for learning, there are few teachers...", emphasizing the deficit of the textbook and the teaching staff. According to the curriculum, Akhmet Baitursynov says, "... the kind of school we think is that primary schooling should be five years for the Kazakh. In the first three years children should learn only in Kazakh. In the last two years they have to study only in Russian ... in Kazakh language they should learn: reading, writing, religion, national history, mathematics, geography, Christian agriculture, natural sciences ... in this two years of studying in Russian, the lowest level of gymnasium studies or real school it should be more accessible for

children with secondary education". He emphasizes the three basic needs of educating the population, those are: an educated teacher, a teaching tool, and a learning curriculum. In order to, to development in this direction, Akhmet Baitursynov invited national intellectuals to prepare textbooks and conduct scientific and educational activities [9].

Despite the cancelling of Alash government and the establishment of Soviet government, ex-Alash members who have devoted themselves to education and science have the same goals, and continued to work hard for the sake of Kazakh people.

Representatives of Alash spread their textbooks "Sauat ashy" for adults, that are specialized on natural sciences, also about health care and economics, translated and published in Kazakh. In the Kazakh language textbooks, Mr. Turekulov and Kyr's son wrote preface called "The first Kazakh textbooks", in which it was given a brief explanation and description. Speaking about translation skills and language peculiarity, he noted that the Kazakh society needs books in the national language. He has written and adapted to the life of the Kazakh society through literary translations. He aimed to introduce the best international practices in health and economic management to the Kazakh nation.

The main directions of the scientific and educational work by National intellectuals were - a large number of textbooks, translations, scientific articles. They are:

1. Books;
2. Literary translations;
3. Pedagogical editions;
4. Charter and resolutions of the Communist Party;
5. Books on household life;
6. Historical books [10].

I. Textbooks about Alash people's educational activities are written in the field of social and natural sciences. For example, humanitarian direction:

- A. Baitursynov «Til - kural» 1 year, 2 years, 1920, «Oku kural» 1921, «Oku kural» first-year book. - Edition 4, 1922;
- G. Toktibaev Primary geography: for first-graders schools. - Tashkent, 1922, 96p 3 maps;
- M. Zhumabayev "The native language at elementary school". Tashkent, 1923, "Pedagogy: ways to bring up a child. Tashkent, 1923;
- H. Dosmukhammetuly The law of the Kazakh-Kyrgyz singularism. Tashkent, 1924, 53 p.;
- N. Torekululy "New Alphabet for Kazakh-Kyrgyz". M., 1924, 12p;
- Zh. Aimaityov Psychology, 1926. 382 p. ;
- Baitursynov A. Alippe (new tool) Kazakhstan has decided to use in the school. 1926, 116 pages, Learning grammar: The Kazakh alphabet, which is written in the way it sounds. Book I for illiterate adults. Semey, 1926 83p., Language instrument: Sound system and types. Learning book. Phonetics. 1926. 40p. and Learning literature, 1926. 286 p. ;
- N. Toreikulyuly About word of mouth. - M. 1926 - 36p;
- T. Shananuly "Kazakh language for Russians". - Kyzylorda 1928 - 122p.

Natural Science Textbooks of the National Intelligentsia:

- M. Dulatov "The first year of teaching in primary school". Tashkent, 1921, 56p.,
- H. Dosmukhammedov Animals, Tashkent, 1922, part 1, part 192, part 2, 130 p., H. Dosmukhammedov Natural science: steam, air, water, earth, ore, earth changes. - Tashkent, 1922. 126 p., Picture 143;
- M. Dulatov Secondary School Mathematical Journal, Orynbol, 1922, 44p, and 82 published in Tashkent this year, 4th Edition 1925 - 98;
- K. Zhalenov Accounting Recognition. Part Two: Fractional Numbers. Tashkent 1923. 58 p.;
- Zhumagali (Tleulin) Infectious patients and the measures that apply to them. M. - 1926 - 84p.

II. Translations:

- A. Dickstein How Does Everyone Live? / Translation Gabbas. Moscow: 1923, 204 p.

- Korolenko. The color of the makar /Translation Kyrboy. Moscow: 1923. 40p.
- A.A.Zubrilin Earth's stoplayer / Translation A. Mametuli, Moscow: 1924. -68 p.
- N.D. Lebedev Darwin's knowledge / Translation Ibrash. Moscow: 1924. 47 p.
- E.F. Liskun Events against drought / Translation A. Mametovich. Moscow: 1924. 52 p.
- Muralevich. Syphilis disease / Translation Zh. Tileuleev. Moscow: 1924. 58 p.
- Flammarion C. Astronomy Alippesy / Transl. Kyrboy M. 1924. 225b;
- P. R. Porovski Russian history / Transl. Karzhaubayuly, Baimukhametuly, 1925. 316 p.;
- Zhumagali (Tleulin) The fight against diarrhea: It was changed from Nadein's book. M., 1926. 32p.
- Tutukovskii T. Brief history of the earth / Translation Kyr boy. M., 1926. 104p.

Currently, the issue of studying the heritage of Alash is on a regular basis. For example, the "Archival-2025" project of the "the Seven Edges of the Great Steppe" project as a continuation of the "Spiritual renewal" program is one of the projects aimed to raise the collection and research of the heritage of the nation's intellectuals in the early 20th century to the national level. During our research, the scientific and educational studies of the heritage of Alash should be a spiritual food for the younger generation.

Attempts at reforming now present educational system that should preserve the best features of the European system of education rather than replicate American system [11].

Kazakhstan held its Union Republic status within the Soviet Union continuously until 1991. Its historical continuity with its own past broke down severely during Soviet dominion, and, over the seven decades preceding independence, was subject to destructive forces sometimes bordering on genocide. Not only were the Kazakh people abused, but the land bears a record of decline and degradation: a place which seemed eternal for a thousand years is now suffering from severe ecological problems [12]. The problem under consideration, as we indicated at the beginning of the article, was considered by representatives of the political elite of the Kazakh people at the beginning of the 20th century. There is a persistence of this problem.

At the beginning of the twentieth century national intelligentsia sought to find ways to save our country from the colonial struggle through the ideological struggle of the Kazakh people's independence. By restoring the state of the Kazakh people and trying to introduce our country to human values, we have made a new way of cultural and spiritual development of our nation. This activity of the National Intelligentsia was a new direction in which the Kazakh people could be independent as a nation, and that the window with other countries could live in the same conditions. Kazakh intellectuals' scientific and educational activities are shown to be abusive by the Soviet government, but their ideals live in the minds of the people who love the nation. A vivid example of this is the revival of the idea of the Alash people, which has gained independence from our country now!

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Тарих, археология және этнология факультетінің 1-курс докторанты Қазақстан Республикасы, 050040,
Алматы қ., әл-Фараби даңғылы, 71

ХІХ ҒАСЫРДЫҢ СОҢЫ МЕН ХХ ҒАСЫРДЫҢ БАСЫНДАҒЫ ҚАЗАҚСТАНДАҒЫ ОҚУ-АҒАРТУ ІСІ ЖӘНЕ ҚАЗАҚ ЗИЯЛЫЛАРЫ

Аннотация. Бұл мақалада Қазақстан территориясындағы ХІХ ғасырдың аяғы мен ХХ ғасырдың басындағы оқу-ағарту ісі және ұлт зиялыларының осы саладағы атқарған қызметі жайлы сөз болады. ХІХ ғасырдың аяғы мен ХХ ғасырдың басында Қазақстанда халыққа білім беру екі – діни және зайырлы бағытта жүрді. Ресей империясы қазақ жерінде оқу-ағарту саласында да өзінің орыстандыру саясатын жүзеге асырып отырды. ХХ ғасыр басына қарай қазақ жеріндегі мектептер мен медреселер қоғамның талаптарын қанағаттандыра алмады. Енді мұсылман мектептерінің орнына жаңа методикалық бағыттағы мектептер пайда болды. Оның негізін қалаушылар жәдидшілер болды. Қазақ зиялыларының көпшілігі жаңа әдістемелік бағыттағы мектептерде білім алып шыққандар болатын.

Түйін сөздер: тарих, алаш, оқу-ағарту, білім, қазақ зиялылары, жәдидшілдік, мектеп, медресе.