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The problem of elimination of illiteracy by writing textbooks in the steppe

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Abstract

This article is devoted to the methodical work of Beyimbet Maylin and Mukhtar Auezov, insufficiently known to the general public as one of the aspects of their versatile activity. As a result, the first group of developers of the programs in Kazakhstan not only showed what to teach, but also considered the question - how to teach. In conclusion, we would like to say that one of the aspects of writers-dramatists of Beyimbet Maylin and Mukhtar Auezov -which is not opened yet is not investigated in a due measure- is their work as teachers-methodologists.

Keywords: Kazakh Literature, Beyimbet Maylin, Methods.

El problema de la eliminación del analfabetismo escribiendo libros de texto en la estepa

Resumen

Este artículo está dedicado al trabajo metódico de Beyimbet Maylin y Mukhtar Auezov, insuficientemente conocido por el público en general como uno de los aspectos de su actividad versátil. Como resultado, el primer grupo de desarrolladores de los programas en Kazajstán no solo mostró qué enseñar, sino que también consideró la pregunta: cómo enseñar. En conclusión, nos gustaría decir que uno de los aspectos de los escritores y dramaturgos de Beyimbet Maylin y Mukhtar Auezov, que no está abierto aún no se ha investigado en una medida adecuada, es su trabajo como docentes, metodólogos.

Palabras clave: Literatura kazaja, Beyimbet Maylin, Métodos.

1. INTRODUCTION

Psychology and pedagogical basis for the realization of mastering by the Kazakh youth of the advanced achievements of world civilized space is the school training system. The main problem in training – is a creation of manuals according to age features of children and their use in the educational process. A great deed in the Kazakh history and culture was created by the educator Altynsarin (2003) of the first manual at the level of the best world traditions, corresponding to the peculiarities of national being of the Kazakh children. The relevant opinion of educator differs in the special importance in the preface to the manual Kazakh chrestomathy (The Kyrgyz chrestomathy): So far the Kazakh people had no book written in Kazakh language. Therefore, teachers of educational institutions, training the Kazakh children, constrainedly use the Tatar

language instead of Kazakh, for this reason the pupils should give up the native language and to study the Tatar language.

On the other hand, the Tatar book language, due to the fact that the educated Tatars did not recognize it themselves, was full of Arabic and Persian words and was incomprehensible to the Kazakhs. Along with it it is necessary to consider one more: the Kazakh people – are not perverted, and pure people by their nature. His desires and requirements do not fit in the grip of the tight framework, put by someone. Its thoughts, judgments are free, and for the future, it needs to acquire the general knowledge, only in respect of consciousness, and also to learn useful crafts and arts. But as far as I know, to this day, there was no guiding means, manual on the way to achieving these specified goals. Within the framework of educational programs in the history of the Kazakh civilization, the structure of this first manual of the educator Altynsarin (2003), having pedagogical-psychological direction, was the basis for the subsequent books of this type. Each of four sections of the manual Kazakh chrestomathy (The Kyrgyz chrestomathy) of Altynsarin (2003) served as the model for the Alash educators, and also continue to remain such model and at the writing of modern books. In particular:

1.... Stories from children life; Examples and national literature;
Letters of children to relatives;

2. Stories from the life of people of different age;

3. Fragments from works of the best Kazakh poets;

4. Kazakh proverbs and sayings.

This tradition which beginning was laid by the creation of the first manual of the great educator intended for the Kazakh schools was continued by creative works of Alash educated people, writers and poets in the 10-30th years of the XX century. We get acquainted with activity, scientific social-psychological views, the position of Alash educated intellectuals for the acquaintance of the Kazakh people with achievements of the world civilization, the formation and development of primary, secondary, higher education system in the field of natural sciences, the public humanities. Therefore, we notice that the manuals written by them and suggested for application are useful on all education levels. For example, Akhmet Baytursynov's textbooks (Manual of 1912, Manual on language of 1914, ABC-book of 1914, New ABC-book of 1926-1928; Literary criticisms of 1926, Manual Bayanshy of 1926 (together with T. Shonanuly of 1926-1927, etc.)) – are valuable in that they are the first books, promoting to the formation of the Kazakh national educational system. The first books of the followers and successors of the tradition established by Altynsarin (2003), A. Baytursynov, on the creation of the textbooks and manuals aimed at the development of the educational system, belong to the category of the outstanding educational and methodical works considered within the framework of domestic pedagogical, psychological sciences. In this regard it should be noted such works as Kiragat kitaby (speech development manual) - Myrzhakypa Dulatova of 1916, Psychology - Zhusupbek Aymaulytov of 1928, Pedagogy - Magzhan Zhumabayev of 1927, New aul, The Russian ABC-book for the Kazakh children - Auezov of 1930, the first Kazakh textbook Yesep (Calculation) - A. Yermekov, the first scientific publications of Zh.

Akbayev in the field of law. It is known that all these works after their publication were used in practice.

In the 20-30th years of the XX century, this tradition of the Alash intellectuals was continued by the writing of textbooks and manuals in the period when Kazakhstan was the Kazakh Autonomous Federal Republic. Let us call such works as History of literature - Auezov of 1930, Kazakh literature - S. Seyfullin of 1932, etc. In this regard, the literary critic Aigul Smakova (2009) in her research Alash's Literary criticism where these considerable works became the subject of the analysis, highly appreciates the activity of representatives of the intellectuals, the educated people, writers and poets of Alash, aimed at the spiritual development and improvement of the younger generation of the Kazakhs by education and enlightenment. At the same time, the author notes that before the aforementioned books of the great educators of people as Altynsarin (2003) and A. Baytursynov there were manuals on teaching Kazakh children the Russian language: the book that teaches writing the ABC-book for Kyrgyz, Kazan city, 1892-1894, which is republished in 1908. Kazakh ABC-book, Nurbayeva, Ufa 1916, ABC-book or Learning on speed reading (I. Arabayev, K. Sarsekeev, Ufa 1911), ABC-book of K. Kozhykov, Book of wisdom, Ethics, Lecture of M. Kashimov of 1907, Kazakh book for reading of M. Biberdiyev of 1902, Gift to children of T. Zhomartbayev of 1912, The exemplary boy - S. Kobeev of 1912, The latest Kazakh ABC-book - Maldybayev of 1910, Help for Kazakh children - Kazakh ABC-book of Syrgalin, 1913, ABC-book for adults - the authors were Sh. Sarybayev, E. Kozhantayev, Tashkent of 1921, Biennial manual for Europeans - K. Kemengerov, Kyzylorda of 1929.

2. MAIN PART

2.1 Heritage of B. Maylin

The giant of national literature - Maylin (1929) was one of those who carried on and developed educational-democratic traditions of great Abay, Altynsarin (2003) in new written literature in the history of the Kazakh civilization. Although Maylin (1930) did not open the schools by himself, he was the figure who in his works perfectly described the value and role of the centers of knowledge, enlightenment in the Kazakh steppe. For many, there is the unknown fact that he is the author of four manuals for the training of illiterates during elimination of illiteracy. Speaking more particularly, we present these works: The educational book for semiliterate (1929), Force (the textbook for semiliterate) (1930), the manual Read, write in a new way! (1931) and ABC-book for illiterates written together with (Maylin & Musrepov, 1933). The methodical basis of these works, writing of these four textbooks remained absolutely out of sight of the scientists and public. In this regard, it is a time, along with Maylin's (1931) glorification as a writer and publicist, to give the proper assessment to his activity as the teacher and talented scientist-methodologist.

One of the aspects of Maylin's personality which was unknown for the general public – is his activity as the methodologist. His methodical manual Read, write in a new way. This auxiliary manual begins with a representation about the correspondence of letters of the old writing, used in the Kazakh steppe, their equivalents in Latin graphics in the form of the table. Let us give an example of one of the themes in this manual: Fossil

wealth of Kazakhstan. Apparently, putting the dot after the name of theme at that time was considered as natural, as in all manuals written by B. Maylin (during 1929-1936), and the dot follows after the name of theme. According to A. Koshembayev, till 1932 there was neither special program, nor the textbook for literature. Only in 1932 the Kazakh literature was included as an independent discipline in the curricula of schools, the first program for this discipline was developed and published. And in 1934 there was the new program on the Kazakh literature for seven-year schools. Its difference from the program of 1932 was consisted in the refusal of consideration of literary works with the binding to social-political themes and adaptation to teaching literature as historical-literary course, literary reading.

Manual For reading and writing (literacy book for schools for the training of the literacy) was published in Almaty city in Kazakhstan publishing house in 1933. It was written by B. Maylin in co-authorship with (Maylin & Musrepov, 1933). The fact that this work was published in a short time can be understood according to the author's notes in the text and annotation, where it was specified: To the teachers. For reading and writing – it is not the ABC-book, this is manual instead of the ABC-book. The following is not included here: 1. the written form of letters is not given. If we had given it, then we could not have issued the ABC-book quickly. 2. The illustrations which could facilitate the training process are not provided. If we had begun to wait for it, then the present edition would have been late more than for a month. 3. There was given not enough material for exercises. The teacher has to show to pupils the written form of letters and add auxiliary materials. It should be remembered about this. Authors. The most important purpose of this manual was to provide the

pupils, who are taking their first steps toward learning, gaining knowledge, by the literacy manual (Golkar et al, 2014; Kurebwa, 2018).

The following methodical manual of B. Maylin –The ABC-book for illiterates (it was published three times – in 1934, 1935, 1936.) The authors are: (Maylin et al., 1935). Manuals, where the author or coauthor was Beyimbet Zharmukhametuly Maylin, contained information not only in one sphere. They cover data in all necessary directions of public life in human life. Those, who fell down to the life-giving source of knowledge on the basis of the textbooks written by them, obtained versatile information. It is functional literacy, the question of which is being raised now. The versatile literacy of the person is a current problem at any time. Therefore the textbook was not devoted to only one subject. In this regard, the opinion of Professor A. Konyratbayev is very appropriate. He classifies stages of formation of the training methods in the Kazakh literature according to the special direction in the following way. There were three various periods in the training methods of literature after the revolution:

1. Training in the form of social science, without differentiation of 1917-1927;

2. In 1928-1938 the training conducted as the historical-literary course which was not based on type of school;

3. Initial reading program, literary reading and historical course.

During these periods there were own, corresponding to them programs, methodical systems... but their purposes and tasks were differentiated and developed in the form of three systems stated above.

In whatever field of activity B. Maylin worked (journalism, literature, teaching and methodical activity), he never lost sight of the questions of elimination of illiteracy and gradual penetration of knowledge into the Kazakh steppe. The evidence is the following text from the above-mentioned manual the general compulsory education: Kazakhstan was long lagged behind the culture. While 44 percent of Europeans are competent, only 10 percent of the Kazakh workers know the literacy. The reason of it is that in former time in the places of residence of Kazakhs there were no schools, dispersion of the Kazakh population, the nomadic way of life. The illiteracy of the country generates shortcomings in socialist construction; Kazakhstan's government understands it well and it aims at the fastest establishment of compulsory general education. This work begins this year and has to be executed in the next 5-6 years (Kahaki & Jenaabadi, 2014).

Starting with the implementation of general compulsory education, we meet a set of difficulties: insufficiency of schools, a small number of teachers, dispersion of the population, however, if we undertake this activity by the whole world, at the state supporting, all these difficulties can be overcome. Further, there are followed the already familiar questions: What percentage of the Kazakh population is literate? What is the reason for the large number of illiterate people? What should do workers of the country, starting with the general compulsory education? The special methodical technology is applied for ensuring comprehensive

literacy of pupils, expansion of their outlook. The scientist S. Ordaliyev wrote down the following data during his trip to the Kostanay area: At the beginning of 1920, Beyimbet, for some time, fulfilled the duties of the inspector of that time the provincial education department of the Dambarsk volost. In the summer of 1920, there were held elections in the Dambarsk volost. Sapar Baymukhambetov was elected in volost from youth, and Beyimbet became the head of the education department.

Thus, we see that already from this time B. Maylin begins to be engaged in the matter of education, enlightenment of the people. Along with it, he describes in each story the suffering of person who, because of his lack of education, cannot find the place in life and he is forced to vegetate in service to the conceited, lost human look, bais, boasting of their wealth. As he was influenced by burdens of such life, son of Zharmukhamet Maylyuly depicts this with great artistic skill subsequently. Let us address to some facts from life of Beyimbet (Bimukhambet) Zharmukhameduly: So, in 1911-1912 B. Maylin studies in madrasah of Argynbay-kazhy in the neighboring aul. At that time he was 15-16 years old, he had already matured. In spite of the fact that he studied in madrasah better than others, he should leave madrasah. The reason for this was the fact that he sharply criticized and won at the verbal dispute Mullah Arzhikei, who considered himself akyn, immensely eulogizing Argynbay-kazhy and other bais. At that time Beyimbet was sixteen years old. Kazhy and his son Abdrakhman did not like this trick of Beyimbet, and they expelled him from madrasah a month before the end of study. From here we know that in youthful years Beyimbet had to meet face to face with difficulties on the way of gaining knowledge.

B. Maylin always extolled the learning, knowledge, emphasized their necessity for people. Any of aul's children is not free, all of us study, and the teacher at us – the bai's mullah. This text is taken from the story by the writer Tuyebay. And further: It was the first year of my study, how could I know, who of these mullahs is good and who is not: the guys, who attended school before me, spoke among themselves: Very strict mullah. The author describes how the main character of the story - Tuyebay, who could not obey the strict discipline of study, the strict requirements of the mullah, forever left study and thereof he was forced to drag miserable existence, to graze Bai's sheep and to be in dejectedness. The story comes to the end with the following impressive thought: without having given a horse, Bai offended Tuyebay not less, than the mullah. But then, he could tell: I will host the baptism, but I will not go to the mullah, and to tell now: I will die from hunger, but I will not graze bai's sheep, – he could not do it. He did not have a spirit for it. The general conclusion from this instructive story is as follows: it is necessary to be able to sustain difficulties of study. It is clear that if you do not accept orders and requirements of training, teaching literacy of educated people, then you will remain in the grip of ignorance and narrow outlook.

B. Maylin shows in the majority of the literary works that the aspiration to study, mastering knowledge for the Kazakh youth is the only way of overcoming the ignorance, widespread during the process of transformations in society, achievements of justice. It is told in the story the first lesson: Minaydar stretched the hand to a window, took from the windowsill the book in the gray cover. It was the textbook for the first class. Recently, the teacher arrived from the district for elimination of illiteracy and he organized the school in aul. Minaydar signed up too. Now

he is thirty four. Recently he lost two frontal teeth, and now because of the fissure there was visible a tongue at conversation. When Minaydar went to campaign against illiteracy, peers laugh: "It is high time. When all your teeth fall out, you also will overcome the literacy. Minaydar, however, paid a little attention to their sneers. Gradually he overcame and the wife's resistance" (Tayzhanov, 1993: 19). The author described with big skill and interest how the familiarizing with knowledge and development of education were occurred in the Kazakh steppe. The artistic skill of the writer is shown highly in the description of the taking place events.

In one of the outstanding works of Beyimbet Zharmukhameduly – the story Monument to Shuga it is narrated about how the poor peasant by the name of Abdrakhman found the place in society; where it is emphasized need of knowledge, search, aspirations. Let us give the fragment from the work: There was someone Abdrakhman. He grazed calves at the volost manager in the childhood. And there aul's teacher lived in the house of volost man. Here, anyhow, the shepherd boy mastered intermittently in four years everything that others had been taught in school. Abdrakhman told me by himself: I grazed calves and lambs in the afternoon, and in the evenings sometimes till the deep night the teacher studied me. He was a kind person, a true Muslim. He said more than once that it was more pleasant for him to teach the shepherd than bai's children. Thanks to him I could finish school. I am indebted before the teacher for all life. And his father was a poor man from poor people, so, even he finished aul's school, Abdrakhman continued to work as the farm laborer. Nevertheless, he decided at the age of thirteen, to run away from Bai to the provincial city, in the summer he worked as the farm laborer, and studied in the winter. So he kept going two years, and in summer vacation he

already trained Bai's children by himself and by this he earned for food. And he achieved his goal, he became the erudite person. Glory about him went all over the district. (Beiskulov, 2000; 2011).

In this story, it is about the love poor man, but thanks to the knowledge of the self-assured young man Abdrakhman to the Bai's daughter Shuga. The girl's father, well knowing about the social status of Abdrakhman, neglects him, does not agree to marry his daughter and interferes with happiness of young people. The story was said that Shuga though did not finish the special school, differed in attentiveness, ingenuity, was well-mannered and courteous. The following is told about it in the story: Present people everything repeat that it is necessary to train the girls. And here Shuga, for example, hardly understood the literacy. But nevertheless she did not concede also to ten to the studying girls of present time. Eventually, the main thing that the Supreme Being endows with reason. So the author reflected the opinion on the uselessness of training of girls, occurring among the certain part of society of that time, and also the perception of training not only girls, but also training, education in general adopting the Christian faith. Although training in madrasah ended unsuccessfully, Beyimbet did not want to interrupt the study. Sometime he studied at the Russian school. But he was not satisfied with this training. Once, when the opportunity was presented, he, having darted the glance at the grandmother and brothers, said:

– Oh, if it was possible, to learn in the city!

– Yei...yiee, my foal, we do not feel sorry for you, what to take from me hapless, but here your brothers, they do not refuse, maybe, they

will have the possibility to teach you, - the grandmother interrogatively looked at Aman.

– We will not begin to oppose to your desire to study, let we will live half-starving, but we will teach you, - Aman told (Turgynov, 2018; Mirzamasoumzadeh & Mollasadeghi, 2013).

So thanks to geniality and care from the older relatives in simple poor family of Beyimbet Maylin, the son of Zharmukhamed entered to study at first in madrasah Uazifa in Troitsk, then – in madrasah Gallia in Ufa. Thirst for knowledge, search of new, inherent in Beyimbet, did not allow him to stay in aul. In the city, he strengthened his knowledge, diversified. All parents want to see their children as good, literate people. They consider a duty to do everything possible in order that their children did not stay in aul, and with support of parents went to the city, to the large center – the center of knowledge, and thanks to knowledge gained there were formed as the people capable to be engaged in public affairs. The narrative of Beyimbet Maylin Azamat Azamatych is told about how for the ordinary fellow who left the aul as Kozhalak (dirty, smudgy), training at school, knowledge exerted direct impact that he became the worthy person, solving important social problems of society, justified the confidence of parents. Also, there was represented in the narrative, how Azamat, who was constantly keen on reading books, was not very keen on entertainments. At that time he was not called Azamat Azamatovich. No! He was called Kozhalak Kurkuldekov. In those days his father Kurkuldek has not enough property, only the bay old jade, similar to the donkey and the black hornless cow. All stars in the sky were seen at night through the shabby koshma of the sooty yurta. Olimsek, Kozhalak's mother who early

grew old, the wrinkled woman, worked as the farm laborer at rich men. When the son decided to go to study to the city, she, having hung at his neck, choking with tears, spoke at parting:

– Do not forget us, darling... do not forget... remember...

The father drove Kozhalak to the station on his bay jade, harnessed in the old cart. Already on the platform, the father looked at the son with the stare, and then took out from the faded wide trousers the sweating rag in which money was wrapped. He took out the greased, crumpled copper.

– Take... It is for you. Long journey, you never know. And somehow we will live. It is all right. Who knows, maybe, I will send you more if I get ... Study, you will become the person... So Kozhalak went to study (Subaaalsadi & Firdousserahmankhan, 2018).

B. Maylin showed to readers, by means of similar works, how strong was enthusiasm, aspiration to knowledge at that time. The eagerness to knowledge, the diligence, determination and energy increased at youth of the future. The educated person is always knowledgeable, erudite, spreads light around himself.

If we once again address to Maylin's (1962) course of life, then we will know that he could not finish madrasah Gallia. Unfortunately, due to the fact that he had to experience many adversities since the childhood, owing to half-starved existence, because of the lack of means in the years of study, his health worsened, and he was forced to interrupt training, without finishing madrasah Gallia. He studied a half of three-year

educational term for high school, gained extensive knowledge during this time, and perfected his writing skill, having accumulated experience on works of the Tatar, Russian writers. He left madrasah approximately in February-May, 1916. He received treatment at the doctor Bakir Aldiyarov in Troitsk city. Nevertheless, Maylin (1985) constantly depicted the life of the people in his literary works and never broke off the connection with the work of enlightenment. He was continuously engaged in the awakening of his native people, crushed by the burdens of everyday life and difficulties of an era, hopes for bright future. The author showed that little by little exactly thanks to educated people, the people found warmth again and he tried to obtain compensation of the payment for the depreciated work. Similar cases formed the basis of the story Letter of Shapay: Having heard that in the neighboring aul there is a school and local Komsomol members help poor people, I went there once. There was the teacher Suyesin. I saw him among children. He treated me very respectfully. He listened to me from beginning to the end and wrote down my story.

– You can go, I will send it both to court, and to the newspaper, - he told, having taken all cares on himself.

A month later I heard from people that my case was written in a newspaper, but I have not received the decision from the court yet. In the above-stated story, the belief is approved that joyful day will come and for the ordinary people of aul, who got rid of malicious actions of the illiterate activists, who are blindly executing any orders from above. And for this purpose, as the author propagandizes, it is necessary to be competent, educated. Among the people, there was the tradition to surround with

respect the people who are in the center of public affairs, placing the interests of the people above their own. It is described the following in the story School of Bekbergen: This absolutely new wooden house on the hillock is evident at once as you will come into the aul. It is just in the middle of the settlement.

It has four windows and there are no either sheds, or other extensions – the yard is purely swept and tidied up. There are a lot of kids in it. You will take an interest: – What is this building? And Kali, the member of the aul’s council, with proud will answer to you: – it is the school of Bekbergen. And if now you, accompanied by the same Kali, enter this school, the guys will immediately surround you. They will look into your eyes, catch every word, just to find out where are you from and why are you here. And looking at their live cheerful faces, the sparkling eyes, you will thaw, will become soft and will begin to smile yourself. – Hello, children! - You will shout them. – May everlasting joy be with you! And if you come into the class, then you will see also another: school desks, the table for the teacher and the big black board on the wall. There were many those who gave houses for schools. It can be understood from the story of the writer the beginning of discord – is the cow of Dayrabay: Finally all gathered. The class was crowded, others - who did not have enough space - perched on the desks. The owner, who gave the house for school, got worried:

– No, no, get down, get off the desks. What are you?! You will break them, crush!

– What do you care? - Some of them were indignant.

– Let us break – so, you do not pay for it.

– Wrong speak, - others reasoned them.

– School – is our common property. And do not break property for nothing.

The writer represents here that the school is the place of spiritual and cultural life of aul where are held the meetings at which there are discussed the questions of improvement of the population life, the future of aul's residents. Along with it in this text, we notice that people fully understand the importance and the role of school in the Kazakh steppe. The school is the common property! - Such words during any era cannot leave readers indifferent. Summing up the results, we will note that training of the younger generation, mastering of the basis of knowledge, sciences and thanks to it, bringing of the Kazakh state to the level of the developed state, was the civil goal of the Alash educators. Life, social-political activity and creativity of Maylin (1962) were the object of research, the analysis of many scientists and writers who showed that he was the outstanding Kazakh publicist, the real master of the art word in the genre of stories and narratives in the Kazakh literature. The appropriate assessment was given on his creativity during the similar researches. New technologies and the directions of training lead us to the need to reconsider the creativity of Beyimbet Zharmukhambetuly again. The research of his activities on the compilation of examples, models of training (especially on literature), his pedagogical views, and the edition of special textbooks – is the matter of the future. The heritage of the classic-writer Maylin (1985) who made the contribution to the implementation of the educational

purposes in line with the movement Alash by his art works, is estimated in a new way in the process of development of modern independent Kazakhstan in aspect of spiritual revival.

2.2 Heritage of M. Auezov

Auezov (1930) is the outstanding personality, who made contribution to the enlightenment of the Kazakh people at the beginning of the XX century. He is not only the writer in a genre of prosaic art, but also the researcher who carefully studies mastering by readers of his works. He devoted the life to the researches, research articles, methodical programs, manuals of the chrestomathy sample. As a result, he wrote several remarkable works in educational activities and left the pedagogical heritage. Auezov (1930) expressed his opinions on initial literacy of the people in his educational-pedagogical heritages written in 1917-1920: Which one of them will we use? Science language, to my friends in study, Educational work, Main mission of the present day and in other his small researches and scientific articles. And in 1925-1933 he concentrated the attention on this area. Thus, in 1925 the great writer, studying at the Leningrad University, finished the manuscript, then in 1927 in the capital of Kazakhstan in Kyzylorda he published the work History of literature which became one of the most valuable heritages, analyzing eposes, songs, stories, legends about the customs and history of the Kazakh people, historical songs, heroic poetry, romantic poems, stories, etc.

The textbook from the history of the literature of Auezov (1930) was written on the chrestomathy sample for teaching the Russian language

along with the native language for the Kazakh children in primary classes as Russian is language of interethnic communication in the country. This textbook was published in Kyzylorda in 1929 under name new aul 2 – the book for reading on the Russian language for the Kazakh children, schools of I step. The textbook consists of 7 small chapters. The basis of the chrestomathy-textbook is devoted to post-revolutionary world changes, patriotism and the ideas of internationalism, the achievements of the Republic of Kazakhstan at that time, to the new way of life, etc. The stories How the workers fought for power, How they lived at the tsar, Confiscation of property from bais, International, October holiday, Holiday of the Kazakh Republic, What does the pioneer promise?, Change of Komsomol, School in Aul, New school, etc., which entered in the chapter under the name School, narrate that the author was at that time convinced in achievements and unlimited confidence in the future (Smanov, 2016; Siagian et al, 2019).

Readers have to understand that during that era all intellectuals had such consciousness.

Participation in the development of the large-scale collection of programs, executed in 1930 The program for the school of Kazakh peasant youth and explanatory notes, published in Kyzylorda in Kazizdat publishing house, was the following work of Auezov (1930) in the educational activity. It was the special program in which for the first time there were given the systematic concepts on teaching mathematics, chemistry, social science and literatures for the Kazakh peasant youth school. At that time in Kazakhstan, there was no full-fledged scientific and methodical system of teaching subjects, the plan of educational activity

and literacy. Therefore, the first group of developers of the programs in Kazakhstan not only showed what to teach, but also considered the question - how to teach. That is why the collection was called not only the program, but also the program and explanatory notes (Koskenoja, 2019).

As the content of the training program was deep and comprehensive, it was developed together with several competent people who very well knew the educational activity of that time. This is evidenced by the external shell of the program, on which was written the people who took part and helped in writing programs for individual lessons, methodological letters, etc.: Kabylyuly, Zholdybayuly, Omaruly, Shonanuly, Kemengeruly, Auezuly, Arystanuly, Sydykuly, Maylyuly, Margulanuly, etc. Involvement of the Kazakh peasant youth in education, conducting educational work among the population, was the purpose of this program developed by a group of constantly working coauthors. One of unique pedagogical spiritual heritages of the great writer Auezov (1930) is the textbook for the 7th class of secondary school Kazakh literature of XX century and the beginning of the XX century written together with M. Zholdybayev and A. Konyratbayev in 1933. It is obvious that work is a rich methodical heritage on modern pedagogical researches.

3. CONCLUSION

In conclusion, we would like to say that one of the aspects of writers-dramatists of Beyimbet Maylin and Mukhtar Auezov -which is not opened yet is not investigated in a due measure- is their work as teachers-methodologists. They inspire learners to acquire knowledge in the manuals

written by them. We want to note that today there are unknown aspects of works of B. Maylin and M. Auezov devoted to the elimination of illiteracy, by creation of manuals in the Kazakh steppes at the beginning of the XX century, overflowed with cardinal changes. And it is very important to use widely these insufficiently studied aspects in education and upbringing of youth of the independent Kazakhstan.

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