

METHODS OF TEACHING HUMANISTIC IDEAS IN KAZAKH POETRY

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Abstract. This article discusses the issues of humanistic idea in Kazakh poetry. Folk pedagogy has a single basis, based on generally accepted, universal norms, rules of education and upbringing. Each nation expresses, refracts, implements these common ideas and knowledge in its own way, based on national customs and traditions. In almost all definitions, researchers consider the process of education to be the object and subject of folk pedagogy. Meanwhile, the learning process occupies an equally important place in folk pedagogy. In particular, the people teach, teach the younger generation a specific profession, skill, applied art, sports games, etc. Consequently, in the definition of folk pedagogy, education and training should find their expression simultaneously as a single bilateral process of development of the education system in Kazakhstan during the period of accession to another country.

In the distant past, Kazakh nomads had no educational institutions other than mektebs and madrasas as such. Nomadic conditions did not allow them to have stationary educational institutions, but it should not be concluded from this that Kazakhs in those distant times had no schools at all.

It should be noted that in the process of educating the new generation in the spirit of patriotism and internationalism, teachers do not use enough materials on the history, culture, education of Kazakhstan - those materials that help to form moral feelings, develop value orientations of the individual. But it is very important to show young people that the principles of activity and current problems of our time have deep historical roots in the progressive, humanistic ideas of the past. Kazakh enlighteners of the XIX century, consistent champions of enlightenment, who defended humane principles and ideals of public education, played a big role in the dissemination of these ideas. Pedagogical views of Ch. Valikhanov and Altynsarina, and Kunanbayeva played a positive role in the history of the development of education, in many ways they still do not lose their significance. Their teaching is an integral and original pedagogical system in which many pedagogical problems were reflected, the most important scientific concepts - general pedagogical, didactic and methodological - were introduced into use: visibility in teaching, experience and observation.

Purposefulness of learning, educative learning, forms of classroom and extracurricular work. Kazakh educators paid special attention to the specifics of various components of education:

moral, physical and labor education on the basis of folk traditions.

Keywords: poetry, humanism, humane principles, Kazakh enlighteners, poet-thinker, historical roots, national intelligentsia, creative heritage

Introduction

Researchers have studied many problems and issues related to the history of public education in Kazakhstan. The historical and pedagogical works of T. Tazhibayev, A. Sitdykov, A. Sembayev are devoted to the development of issues related to the history of the development of public education and school affairs in Kazakhstan. Since the 50s, several PhD theses have been written and defended on the history of schools and public education in Kazakhstan in the pre-revolutionary and Soviet periods. It deals with the history of the creation of teachers' seminaries in the region. The content of these dissertations in the form of separate articles is published on the pages of universities and pedagogical journals. But the authors of the above studies did not set themselves a special task of studying the history of the ideas of folk pedagogy and education in the works of Kazakh enlighteners during the period of Kazakhstan's accession to Russia.

This is due, among other circumstances, to the adoption of the Declaration on the Sovereignty of the Republic, the proclamation of its independence. The ideas of the sovereignty of the republic began to permeate almost all forms of economic, political and ideological life of modern society. " This allows us to conclude that the study of the ideas of folk pedagogy in the development of education and in the work of Kazakh educators is relevant at the present stage. The above allows us to formulate the problem of research on how the ideas of folk pedagogy were embodied in the work of Kazakh educators in the pre-revolutionary period and how much they contributed to the development of education and upbringing. The study of this problem is the purpose of our research.

The national movement in Kazakh society was heterogeneous, its various currents arose, the core of which was the national intelligentsia. The beginning of the XX century in Kazakhstan was marked by the rise of the national consciousness of the people. A special place in the history of Kazakhstan of this period is occupied by the activities of scientists, educators Abai Kunanbayev, Shakarim Kudaiberdiyev, Mirzhakyp Dulatov, Akhmet Baitursynov.

It is very important to show young people that the principles of activity and current problems of our time have deep historical roots in the progressive humanistic ideas of the past. Kazakh enlighteners of the XX century, consistent champions of enlightenment, who defended humane principles and ideals of public education, played a big role in spreading these ideas.

Despite the fact that Shakarim did not study in special educational institutions, his works amaze with the depth of thought and breadth of outlook and testify to him as a supporter and follower of the views and ideas of the great Kazakh poet and educator Abai, whose nephew he was and in whose house he was brought up from the age of seven, since he lost his father early [1].

Basic provisions

Shakarim Kudaiberdiev throughout his life unshakably believed that there is a special, incalculable value - purity and kindness of the soul, worthless for those who have experienced it at least once in their lives. The destiny of every thinking, moral person is to feel good feelings for close and distant people. The soul of a moral person cannot remain indifferent to the sorrows and joys of others. Shakarim claimed that a child is born with a pure soul, without congenital defects, and as the personality is formed, positive and negative qualities are developed in it. In his works, the philosopher reflects on moral categories, very often contrasting negative ones with positive ones and thereby more clearly showing the importance of universal moral values.

The thinker refers to such concepts as good and evil, love and hate, responsibility and dishonesty, nobility and meanness, humanity and bestiality, friendship and enmity, unity and strife, intelligence and stupidity, feeling and reason etc. According to Sh. Kudaiberdieva, a person should strive, first of all, for spiritual perfection. Noble goals, honest work, good deeds will form the moral image of a person. And, on the contrary, a person who lives only by "bodily" interests degrades, he is selfish, he strives to achieve wealth and high position by any means. And to prevent this from happening, proper education is necessary, when from early childhood empty pastime, panache, vanity, greed and other human vices would be condemned.

Such an educator was Shakarim Kudaiberdiev, a poet-thinker, an educator who left behind a very extensive and versatile creative legacy, both poetic and research thought. Among Shakarim's works that have seen the light, it should be noted such as "Genealogy of Turkish, Kyrgyz and Kazakh Khans", "Enlik-Kebek", "Kalkaman- Mamyr", "Reflection of Kazakh life", "Muslim demands", "Three Truths", etc. A lot of unpublished works of Shakarim Kudaiberdiyev are kept in the manuscript fund of the Central Scientific Library of the Republic of Kazakhstan, among them are philosophical treatises "The Life of Mutylgan", "Secrets of Creation", "About life - soul", "Roots of the Kazakhs", "Youth and Old Age", etc.

Many works of Shakarim Kudaiberdiyev are devoted to the topic of conscience, including the work "Three Truths". Conscience is one of the "truths" of the writer. What does he include in this concept? - "Human modesty, justice, kindness in their unity, I call the Russian word - conscience... No science, no art, no path, and no law can purify the heart of a person who has never believed in it... But if a person fully believes that conscience is the first need of the soul, then nothing can make his heart black and callous"[2].

Sh. Kudaiberdiev put forward the criteria of people with a conscience and people without a conscience: "The one who does not do good deeds, who is mired in blood, hypocrisy and pride, hatred and arrogance is an unscrupulous and immoral person. A man without conscience is a dead man, lack of conscience is the most terrible disease, a villain without conscience is like a beast. Beings without conscience, honor, humanity, standing below the bestial state, should have no place on earth. The superiority of a person over other living beings is in his humanity, the further a person is from wolfish morals, the more perfect he is", "A conscientious,

intelligent person does not accept and does not commit evil, violence, bragging."

The purpose of moral education according to Shakarim is the formation of an inner need in a person for the active affirmation of high morality and spirituality in himself. A strong foundation for the spiritual elevation of a person is conscience. Therefore, education, training in the "science of conscience" - ethics, self-education - are the main factors of moral education of young people. The ways of moral education are noble goals, honest work, good deeds [3].

Moral concepts can also be traced in the works of Mirzhakyp Dulatov. M. Dulatov is a well-known Kazakh public figure, historian, philosopher, writer, poet, publicist, translator, teacher, member of the government of Alash-Orda. He devoted his whole life to the struggle for the freedom of his native people.

Dulatov justifies the policy of the liberation struggle and the involvement of the broad masses in it with ethical principles, while putting forward two concepts. The first concept is the idea of the liberation struggle, which is based on freedom of will (hurriyat), humanity (ansaniyat), morality (hakkaniyet). The second concept is the idea of nonviolence, consisting in mercy (khanir), kindness (ihsan) and mutual assistance (jardem), as well as the struggle not with an external enemy, but internal enemies - ignorance, backwardness [4].

Against the background of political events, the emergence of Kazakh political formations, the poems of Mir-Yakub Dulatov were created, which later compiled the collection "Wake up, Kazakh!" (1909).

The book "Wake up, Kazakh!" by right, it became the manifesto of the Kazakh people, with which he went to the outpost of the political struggle for the freedom of the people. Speaking about her birth in the pre - October period, the literary critic K.Kemengerov wrote in 1926: "... Kazakhs book "Wake up, Kazakh!" revered as the Koran." Indeed, this book has become not only a desktop book for Kazakhs, but also the first program document of the national liberation movement.

Based on these ethical principles, Dulatov asserts the ideals of the human personality, reveals the roots of social injustice, condemns discrimination of people on the basis of nationality, language, religion, etc.

At present, we are once again returning to the depth of Dulatov's thought, the rich moral content of the book "Wake up, Kazakh!". And it helps us to find the necessary spiritual guidelines, to defend the national culture, language, history, traditions.

The poet's dreams and dreams, mental sufferings are closely connected with thoughts about the freedom of the Kazakh people. The aesthetic ideal of the poet - the ideals of the beautiful and sublime, heroic and tragic - are expressed in his romances "Unhappy Jamal", "Longing" and "Parting". Dulatov in the novel "Unfortunate Zhamal", which went down in the history of Kazakh literature as the first novel, embodied the best features of a Kazakh girl in the image of Zhamal, and as Sabit Mukanov rightly points out, the image of Zhamal created by Dulatov served as an ideal and role model for many generations of Kazakh girls [5].

In the stories and fairy tales "Hat", "Study", "Nurmash and Dyusen", "The Learned boy", "Three sons of an old man", "Guest", "Do no harm to anyone", "Wealth", the author touches on the moral aspects of human life. Honesty,

justice, respect for elders, mercy, diligence are, according to Dulatov, the inherent qualities of a young man.

The ideas of freedom of Mirzhakyp Dulatov are consonant with the ideas of the great son of the Kazakh people Akhmet Baitursynov. Akhmet Baitursynov is the spiritual leader of the nation, an outstanding educator, a Turkologist, a linguist, a reformer of the spelling of the Kazakh language, the creator of the first Kazakh textbooks, a poet, a publicist, the founder of the first national newspaper "Kazakh", a prominent public and political figure.

The main works of A. Baitursynov are the poetic collection "Masa" ("Mosquito"), ("Forty Fables"), "Edebiet tanytkysh" (Literary guide), "Er Sayyn" and linguistic works.

Being a talented publicist, and later a theorist of Kazakh journalism, he establishes creative contacts with foreign countries. First of all, he is concerned about the problems of education of Kazakh youth. To this end, he creates historical and literary portraits of outstanding figures of the Kazakh people and world civilization. His bright journalistic articles about Ahmed Yassavi, Khan Ablay, Ch. Valikhanov, Abai, G. Potanin, Akmulla, L. Tolstoy, V. Korolenko, M. Gorky, A. Baitursynov, A. Beremzhanov and others raised Kazakh literature to a new qualitative level.

Baitursynov's first book "Kyrykmysal" ("Forty Fables") was published in 1909. In it, the author castigates the colonialist policy of Russia, arbitrariness, violence of the authorities. Taking as a basis the traditional plots of the fables of Aesop, La Fontaine, Krylov and Abai, he created a number of original works in which the genre of fables acquired national features. Baitursynov's civic idea-dream is expressed in the book "Masa" ("Komar", 1911) - to introduce people to knowledge and hard work, to promote the development of art, to enhance culture. The poet calls for getting rid of ignorance, indifference and negligence. Continuing and developing the educational and critical traditions of Abai, Baitursynov raised Kazakh literature to a new level [6].

The original poems in the collections "Forty Fables" and "Mosquito" by Baitursynov are mainly devoted to issues of culture, science, education, progress. In the poems "Kazakh State", "Kazakh Tradition", "Letter to a friend", "Provisions", "Collected-selected", etc., the author looks into the phenomena and events of the surrounding life, finds many negative phenomena such as inaction, carelessness, slowness, complacency, ignorance, arbitrariness of those in power, oppression and the disenfranchisement of the people, etc .

In his poems, he expressed the needs and aspirations of the Kazakh people, their dream of a bright future, denounced the hypocrisy of the bureaucracy, called for the light of knowledge, culture. The works "Forty Fables" (1909), "Masa" (1911), "Mosquito" (1911) ridicule such human vices and shortcomings as idleness, laziness, vanity, ignorance.

Thus, Shakarim Kudaiberdiyev, Mirakyp Dulatov and Akhmet Baitursynov considered such moral concepts as Freedom, Conscience, Goodness, Honesty, Friendship, Harmony, Work, Intelligence, Morality, Spirituality, Love, Nonviolence, Nobility, Responsibility, Humanity, Beauty, Morality and others

that are important in spiritual and moral education youth. The culture of any nation is impossible without awareness of the past, its own historical roots. From this point of view, the thoughts, ideas, statements of Kazakh thinkers, the pedagogical heritage of the enlighteners of the XIX century are relevant at the present time, when education faces tasks that require the formation of a personality focused on universal values [7].

Methods and materials

The study was conducted with the help of the following methods of research: pedagogical and psychological literature review, analysis and synthesis of the works of the Kazakh philosophers, poets and writers, generalization of the national pedagogical experience. Kazakh philosophy is determined by the concrete historical fate of the Kazakh people, its mentality, the nature of ideological problems in different periods of its historical development. The beginning of Kazakh philosophy can be designated the philosophy of the Kazakh enlightenment of the 19th century. This philosophy was formed under the influence of the East and Russian enlightenment thought, because after the accession of Kazakhstan to Russia, the thinking of Kazakhs, their way of life, ethnic traditions changed. Social contradictions in the life of the Kazakh people were critically comprehended by Chokan Valikhanov (1835-1865), Abai Kunanbayev (1845-1904), Shakarim Kudaiberdiyev (1858-1931), etc. [8].

Before the Mongol invasion, a famous madrasah functioned in the southern regions of Kazakhstan, in particular in Otrar, where Abu Nasr al-Farabi received his initial education. But there were few such schools. After the invasion of the Mongols, they did not exist at all. The children of rich nomads went to study in Samarkand, Bukhara and other cities of Central Asia, where at that time there were large mektebs and madrassas.

Thinker Abai has been admiring different generations of people for almost two centuries with the depth of his thought and the brightness of his language. His fame crossed the boundaries of the Kazakh land, and his talent became the property of the whole world. But Abai played a special role in the spiritual unity of two peoples – Kazakh and another country. He thinks a lot about the essence of life and the interpenetration of cultures. His thoughts are the building blocks on which the modern philosophy of free Kazakhstan is based. Today, national philosophy is becoming a necessary part of the public consciousness of Eurasian societies [9].

He is related to the philosophy of Leo Tolstoy by the orientation of their pedagogical views – thoughts about the people, the idea of their enlightenment and upbringing. Both Abai and Tolstoy frame their ethical thoughts in artistic forms: *beit* poetry or pros [10].

To understand the process of formation of Kazakh philosophical thought, it is necessary to turn to such a bright figure in Kazakh culture as Abai. As the son of his people, Abai took the best from the centuries-old culture of the Kazakh people and enriched these treasures with the beneficial influence of Russian culture. The philosophical orientation of the poet, first of all, is manifested in his poetic work. He is a satirical poet, an expositor. His poems are educational in nature: there are verses-

parables, verses-edification. But in all the works the main idea sounds: love for man and nature is the key to Abai's philosophy. Based on his philosophical outlook, such Russian poets and writers as A.S. Pushkin, M.Y. Lermontov, I.A. Krylov, I. Bunin,

L. Tolstoy, Saltykov-Shchedrin are close to him. That is why he translates their works into Kazakh [11]. Especially with great love Abai translated the poems of M.Lermontov. This can be judged by the number of translated poems, there are 29 of them. We can say that he is related to Lermontov by his civic position towards his people. His translations of Krylov's fables are no less original. In his translations, he uses popular Kazakh proverbs. With the work of Saltykov-Shchedrin, he is united by satirical accuracy, ridiculing bays, managers, officials. If we formulate all this in a brief thought, then we can say that they are all united by the philosophical search for the meaning of "the people are a poet".

Since science does not reveal the whole truth, Abai tries to find its focus and completeness. In the "Word" verse 38, he does not just raise the question of the way of knowing the Truth, but delineating the cognitive horizons, introduces "the world", "ourselves", and "Allah" into its context. He unequivocally speaks of the existence of two levels of truth: the truth is from the "earth", and a person goes to it through the mind, while the origins of the "pure truth" lie in another – they are in the Almighty [12].

Results and Discussion

The basic methods of teaching humanistic ideas are: the method of a good example – as the poets show the value of the good qualities (Abai – “Hurry to 5 things...”), the method of praise (“A good word is a half of a good deed”), the method of self-assessment, method of instilling national values (“zhety ata – seven ancestors”, respecting old people, etc.).

The main philosophical thought of both geniuses is that a person is not naturally moral or immoral, he becomes one or the other in the process of education. Abai said: "If I had the power in my hands, I would cut out the tongue of anyone who says that a person is incorrigible." But a person can be corrected only through knowledge, and "the goal of knowledge is to achieve truth.". The main purpose of knowledge about Abai is humanization of a person. "Without revealing to oneself the visible and invisible secrets of the universe, without explaining everything to oneself, a person cannot become a man." Abai was the first Kazakh poet who chose the path of self-awareness and self-knowledge, the main signs of which were humanism and enlightenment [13].

A person must find his place in this cosmic "grain of sand – on earth", find himself and be himself "Know yourself" — this is one of the oldest philosophical trends of all peoples. Know yourself and you will find the Truth! This postulate comes primarily from religious philosophy. And here we can draw parallels between Abai and two religious thinkers such as P.A. Florensky and N. Berdyaev.

"Even the secret of creation is inaccessible to the wisest of men, not to mention the nature of Allah. Allah is infinite, the human mind is limitless. Can the ultimate measure the infinite?"

For N. Berdyaev, as well as for Abai, the inner is the basis of a person, and it

is it that should determine the behavior of the "outer person". N. Berdyaev puts a person not only above any thing in the world, but also above the world itself. A person for him is not as an individual, but as a person. "The whole world is nothing compared to a human person." Abai, like N. Berdyaev, along with man, distinguishes Allah (God), who is the "alpha and omega" of this world, there is Truth. He's writing: "The truth is also called the truth, and the truth is Allah." For N. Berdyaev is the truth and the ultimate purpose of man is his return to God (Allah).

The problem of truth is also pivotal for the entire work of P.A. Florensky, the religious philosopher of the Unity. The search for Truth was the beginning and the ultimate goal of his intellectual and spiritual aspirations "It is impossible to live without truth... I am suffocating for lack of Truth." His thought is consonant with Abai in that the wholeness of the universe is inaccessible to science, the absolute truth is not comprehended through it, it only gives relative knowledge.

Thus, for both philosophers, the ultimate purpose of man and the meaning of life is Allah (God).

It can be stated: the great ones look at the essence of spirituality, and not at the dogmas of a certain religion. And spirituality is one whole, indivisible property that expresses the essence of a person regardless of nation and religion. Therefore, due to its spiritual fullness, Abai cannot belong to any particular religion. His spirituality is an expression of the Universal universe of the Soul... And in order to comprehend it, we still have a lot to work on ourselves.

There are many parallels between Kazakh and Russian philosophy. And this is understandable, since both Russia and Kazakhstan are representatives of Eurasian thought. Here the boundaries of East and West are erased, giving birth to a peculiar culture and philosophical thought.

Abai for Kazakhs is the same great, unparalleled phenomenon as Pushkin for Russians, Shakespeare for the British, Rustaveli for Georgians... The heritage of great poets is the property not only of their own, but also of all peoples. Abai is one of such poets.

Abai, being a man of his time, in his prose and lyrical works raised philosophical problems of a truly universal scale, gave answers to many questions that determined the essence of his edification.

Abai's creativity is so multifaceted that everything is reflected in it: pain, longing, hopelessness, hope, struggle – the whole life. It can be said that the whole existential philosophy, which – which is of particular interest – opposed every form and system.

Turning to the philosophical teaching of Abai Kunanbayev, one can notice its pronounced national and at the same time non-national character. The poet focuses on the fate of the Kazakh people, the Kazakh question. But, assessing the situation of the Kazakh people, Abai actually sets a global, universal, world-historical context of analysis. In his poetic and prose works, Abai constantly reflects on the purpose of man, the purpose and meaning of life, good and evil, just and unjust, beautiful and ugly, ideal and good. He tries to comprehend a person's attitude to the past, the present and the future.

Although Abai did not write special philosophical and pedagogical works, but

almost all, without exception, the works of the ardent mentor of youth are permeated with moral and ethical edifications based on the interests, moral ideals and wisdom of the working people, on the creativity of the Kazakh people's intelligentsia - akyns and composers, on the achievements of public thought of the peoples of the East and West.

Conclusion

In the center of Abai's worldview, as well as many thinkers, there is a person. The man, his ethical and aesthetic appearance, his education and upbringing, the world of his feelings and intellect, his ideals and the purpose of life have always fascinated Abai. He depicted the inner world of a person not only in an artistic and figurative form, as is typical of poets; he expressed his thoughts about a person in a scientific and conceptual form.

M.O. Auezov writes: "When we approach Abai, it is indisputable that he has diverse, diverse, thoughtful judgments about the problems of public life of his era, about issues of poetics, craftsmanship, aesthetics, about the problems of education, training, pedagogy, and especially about problems directly related to the philosophy of man and humanity, to the philosophy of morality and conscience." Abai's thoughts about the formation of moral principles and moral values in the process of life itself, as opposed to the religious teaching about the "divine predestination" of morality, are relevant today. According to Abai, a person is not born with any ready-made personality qualities. All concepts of virtue, all rules of behavior are acquired in the course of his life and activity. He urges the young:

"Don't rush into everything in a hurry, Be proud of your gift:

And you, man, are a brick of the universe
Go to the building of life yourself."

Abai expressed his highest ethical ideal in the formula "Adam bol!" ("Be a Man!"). No matter what Abai writes about, he follows this formula everywhere and everywhere, strives to inspire people that an empty and inactive life in youth will leave a heavy residue in old age, that a person's wealth and joy is life, that living means working, studying, i.e. being a Person with a capital letter.

All his judgments about a person and his actions were determined by the internal logic of educational humanism. The human problem was perceived by him in many ways, as biological, psychological, aesthetic, ethical and philosophical.

Despite the different social status, says Abai, people are naturally equal. Abai writes about this innate biological equality of people in the 34th word of Edification: "In this world, birth and growth, satiety and hunger, grief and death, the structure of the body and the place where a person came from and where he should go are all the same".

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ҚАЗАҚ ПОЭЗИЯСЫНДАҒЫ ГУМАНИСТІК ИДЕЯЛАРДЫ ОҚИТУ ӘДІСТЕРІ

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Аңдатпа. Бұл мақалада қазақ поэзиясындағы гуманистік идеяның мәселелері қарастырылады. Халықтық педагогиканың жалпы қабылданған, әмбебап нормаларға, оқыту мен тәрбиелеу ережелеріне негізделген бірыңғай негізі бар. Әрбір халық осы ортақ идеялар мен білімді ұлттық әдет-ғұрыптар мен дәстүрлерге сүйене отырып, өзінше білдіреді, сындырады, енгізеді. Барлық анықтамаларда зерттеушілер тәрбие үдерісін халықтық педагогиканың объектісі және субъектісі ретінде қарастырады. Сонымен қатар, оқыту үдерісі халықтық педагогикада бірдей маңызды орын алады. Атап айтқанда, адамдар өскелең ұрпаққа белгілі бір кәсіпті, шеберлікті, қолданбалы өнерді, спорттық ойындарды және т.б. үйретеді, оқытады, демек, халықтық педагогиканы анықтауда тәрбие мен кәсіптік даярлық Қазақстанның басқа елге қосылу кезеңінде білім беру жүйесін дамытудың бірыңғай екіжақты үдерісі ретінде бір мезгілде өз көрінісін табуы тиіс.

Алыстағы қазақ көшпенділерінде мектептер мен медреселерден басқа оқу

орындары болған жоқ. Көшпелі жағдайлар олардың стационарлық оқу орындарына ие болуына мүмкіндік бермеді, бірақ бұдан алыс уақыттарда қазақтардың мектептері мүлдем болмаған деген қорытынды жасауға болмайды.

Патриотизм мен интернационализм рухында жаңа ұрпақты тәрбиелеу үдерісінде мұғалімдер Қазақстанның тарихы, мәдениеті, білімі бойынша материалдарды - адамгершілік сезімдерді қалыптастыруға, тұлғаның құндылық бағдарларын дамытуға көмектесетін материалдарды жеткіліксіз пайдаланатынын атап өткен жөн. Бірақ жастарға қызмет талаптары мен қазіргі заманның өзекті мәселелері өткеннің прогрессивті, гуманистік идеяларында терең тарихи тамыры бар екенін көрсету өте маңызды. Бұл идеяларды таратуда ХІХ ғасырдағы қазақ ағартушылары, халық ағарту ісінің адамгершілік ұстанымдары мен мұраттарын қорғаған ағартушылар үлкен рөл атқарды. Ш. Уәлихановтың да, Алтынсариннің де, Құнанбаеваның да педагогикалық көзқарастары білім беруді дамыту тарихында оң рөл атқарды, олар әлі күнге дейін өз маңызын жоғалтпайды. Оларды оқыту біртұтас және ерекше педагогикалық жүйе болып табылады, онда көптеген педагогикалық мәселелер көрініс тапты, маңызды ғылыми ұғымдар - жалпы педагогикалық, дидактикалық және әдіснамалық: оқытудағы көрнекілік, тәжірибе және бақылау қолданысқа енгізілді.

Оқыту, тәрбиелік оқыту, аудиториялық және сыныптан тыс жұмыс түрлері. Қазақ педагогтары тәрбиенің әртүрлі компоненттерінің ерекшеліктеріне ерекше назар аударды: халықтық дәстүрлер негізінде адамгершілік, дене шынықтыру және еңбек тәрбиесі.

Тірек сөздер: поэзия, гуманизм, адамгершілік ұстанымдар, қазақ ағартушылары, ойшыл ақын, тарихи тамыр, ұлт зиялылары, шығармашылық мұра

МЕТОДЫ ОБУЧЕНИЯ ГУМАНИСТИЧЕСКИМ ИДЕЯМ В КАЗАХСКОЙ ПОЭЗИИ

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Аннотация. В данной статье рассматриваются вопросы гуманистической идеи в казахской поэзии. Народная педагогика имеет единую основу, основанную на общепринятых, универсальных нормах, правилах обучения и воспитания. Каждый народ выражает, преломляет, внедряет эти общие идеи и знания по-своему, основываясь на национальных обычаях и традициях. Почти во всех определениях исследователи рассматривают процесс воспитанибулатшала как объект и субъект народной педагогики. Между тем процесс обучения занимает не менее важное место в народной педагогике. В частности, люди преподают, обучают подрастающее поколение определенной профессии, мастерству, прикладному искусству, спортивным играм и т.д. Следовательно, в определении народной педагогики воспитание и профессиональная подготовка должны находить свое выражение одновременно как единый двусторонний процесс развития

системы образования Казахстана в период присоединения к другой стране.

В далеком прошлом у казахских кочевников не было учебных заведений, кроме мектебов и медресе как таковых. Кочевые условия не позволяли им иметь стационарные учебные заведения, но из этого не следует делать вывод, что у казахов в те далекие времена вообще не было школ.

Следует отметить, что в процессе воспитания нового поколения в духе патриотизма и интернационализма учителя недостаточно используют материалы по истории, культуре, образованию Казахстана - те материалы, которые помогают формировать нравственные чувства, развивать ценностные ориентации личности. Но очень важно показать молодым людям, что принципы деятельности и актуальные проблемы современности имеют глубокие исторические корни в прогрессивных, гуманистических идеях прошлого. Большую роль в распространении этих идей сыграли казахские просветители XIX века, последовательные поборники просвещения, отстаивавшие гуманные принципы и идеалы народного образования. Педагогические взгляды Ч. Валиханова и Алтынсариной, и Кунанбаевой сыграли положительную роль в истории развития образования, во многом они до сих пор не теряют своего значения. Их преподавание представляет собой целостную и оригинальную педагогическую систему, в которой нашли отражение многие педагогические проблемы, были введены в обиход важнейшие научные понятия - общепедагогические, дидактические и методологические: наглядность в обучении, опыт и наблюдение.

Целенаправленность обучения, воспитательное обучение, формы аудиторной и внеклассной работы. Казахские педагоги уделяли особое внимание специфике различных компонентов воспитания: нравственному, физическому и трудовому воспитанию на основе народных традиций.

Ключевые слова: поэзия, гуманизм, гуманные начала, казахские просветители, поэт-мыслитель, исторические корни, национальная интеллигенция, творческое наследие

Статья поступила 17.08.2023