

Ведь именно они, испокон веков были для народа непосредственным источником знаний, несшим людям понимание красоты мира и возвышенности чувств.

Искусство, отражающее повседневную жизнь и идеалы человека, являлось одним из важнейших факторов, влиявших на развитие демократического профессионального искусства. Выдающиеся мастера всех видов искусства всегда исходили в своем творчестве из основ народного искусства. Исследуя казахское народное искусство как сферу эстетической культуры общества, необходимо исследовать художественно-творческий процесс как образ национальной жизни и мышления, обеспечивающий функционирование фольклора; его эстетическую и культурную ценность, проявляющуюся в его социокультурных функциях.

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EDUCATION AND EDUCATIONAL INSTITUTIONS IN KAZAKHSTAN IN THE SECOND HALF OF THE XIX - EARLY XX CENTURIES

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Changes in society in the 60-s gave an impetus to the development of education in the Russian Empire, which gradually extended to the national suburbs. Since the 70s, separate scientific societies and institutions, public libraries and reading rooms, museums began to be created on the territory of Kazakhstan; public readings began. Separate societies were also created to assist the development of public education. But it should be noted, in turn, the national interests of Russia were taken into account. The History of the Half-Centenary Activity of the Imperial Russian Geographical Society (1845–1895) states: «After 1861, all of Russia, together with the Geographical Society, no longer doubted its national development: they quickly moved forward on truly national soil Russian science and art, many scientific forces were revived, which until then between the Russians were far from enough, new scientists of the Society arose» [1].

Modernization processes have affected the Kazakh traditional society. The creation of various administrative centers requires wider contacts with the local population in the steppe. It was very important. In 1841, the Kazakh horde was opened in the Khan's headquarters. The opening of schools among the local population was not always welcomed among the royal bureaucracy. Government officials are wary of the common knowledge, and therefore, in a letter from the minister named Obruchev dated November 21, 1849, he writes: «School at the Border Commission). Nevertheless, it would be possible, in my opinion, to declare to Sultan Ahmet, who was to carry out his proposal, but in all cases he sees in his new proof his zeal and desire» [2].

Nevertheless, the second Kazakh school was opened, in 1850, in Orenburg at the Border Commission for the training of children of the Sultans, sick and prosperous part of the Kazakh population by writers and translators.

In 1851, 37 people graduated from the Neplyuyev cadet corps, of which 32 were assigned to military units by officers and 5 by non-commissioned officers. Among the graduates there were 7 Kazakhs, mainly children of sultans, biys and foremen. Out of the number of Kazakh graduates, two

graduated with "best success", three with "satisfactory", and three with weak successes. In 1866, the cadet corps was renamed the Neplyuyev military gymnasium, and therefore scholarships for Kazakh children were canceled. In the Omsk Cadet Corps, as well as in the Orenburg Cadet Corps, children of the Kazakh elite were accepted. Here, from 1847 to 1853, Shokan Ualikhanov studied [3].

The main initiator of the organization of the Trinity School was the chairman of the regional board of Orenburg Kazakhs V.V. Grigoriev. According to Grigoryev's plans, the Trinity school was supposed to give the Kazakhs the basics of literacy, students who successfully graduated from this school could enroll in the Orenburg Kazakh school. Graduates of the Neplyuyev cadet corps and the Orenburg Kazakh school could be appointed teachers in the school. The inspector of "foreign" schools of the Kazan school district Radlov suggested the organization of steppe "camp" schools. But this idea did not receive the approval of the tsarist administration and was not implemented. In 1862, the Orenburg and Samara Governor-General Bezak approved the provision on Kazakh schools with four fortifications. In 1874, the Russian-Kazakh schools of the Turgai region were transferred to the Ministry of Education. In the «Report on public education in the Turgai region» for 1885, it states that «the county governors, having many classes in their direct duties, left these schools with almost no supervision, and then they soon lost all for the Kyrgyz meaning, and one of them, precisely in Irgiz, due to the lack of teachers and students, closed, leaving behind no trace of either the knowledge of the Russian language or literacy in the Kyrgyz» [4]. About the work of the Kazalinskaya and Perovskaya Kazakh schools, the inspector of public schools of the Turkestan Territory N. P. Ostroumov wrote: «Not a single, full-fledged or educated Kyrgyz came out of these schools, since both schools had too little educational facilities and also because teachers in these schools there were foreigners, hardly imbued with the idea of Russification» [5].

In 1867, the Governor-General of the Orenburg Territory Kryzhanovsky presented to the Minister of Internal Affairs Valuev a memorandum on measures to combat the spread of Mohammedanism in the eastern half of Russia, in which he expressed concern about the increasing influence of Islam in Turkestan. Expressing particular concern about the growing influence of the Tatars on the Kazakh population, he proposed combining Kazakh schools with Russian schools, introducing instruction in Russian, assigning instruction to Russian priests and giving them Kazakh teachers to help teachers who could teach Kazakh children "Kazakh" letter and letter. In addition, he recommended that all Muslim schools be registered and placed under the supervision of "world mediators", that Muslim schools should not be opened without the permission of governors that Kazakhs should not be kept by Tatars and Bashkirs [6]. The Rules «On measures for the formation of foreigners living in Russia» published in 1870 clearly established that the ultimate goal of the formation of foreigners is to Russify and merge them with the Russian people. In accordance with these Rules, it was forbidden to open new mektebs and madrassas if Russian classes were not created under them at the same time [7].

In 1876, a meeting was convened in the city of Orenburg, at which issues of the formation of Kazakhs in the Orenburg region were discussed. The meeting was attended by Governor-General Kryzhanovsky, trustee of the educational district Lavrovsky, director of the Kazan teacher's seminary N.I. Ilminsky, as well as the governors of the Turgai and Ural regions. To prepare the necessary teachers for schools, it was decided to establish a Kazakh teacher's school in the region. The attention of the Ministry was drawn to the compilation of textbooks on the Russian language in Russian and Tatar languages

On December 11, 1879, the Orenburg Governor-General Kryzhanovsky in a letter to the Minister of Public Education outlined a plan for the development of public education in the Turgai and Ural regions. He considered it necessary to urgently establish a teacher institute for the Kazakhs, and to open a public school in every Kazakh volost. School graduates were proposed to be appointed as aul elders, volost clerks and mullahs. The Kazakh teacher's school was opened in 1883 in the city of Orsk in the Turgai region, to which Ibrai Altynsarin, a teacher, was invited.

By the end of the 19th century, the following government system of school education existed in Kazakhstan:

- Secondary schools: male and female gymnasias and real schools. Teachers' seminaries were equated with secondary schools, although the general educational course in them was somewhat lower than in secondary schools;

- Primary schools: gymnasiums, city schools, parish schools (male, female and for joint education of children of both sexes), Russian-Kazakh and Russian-native schools and schools, aul schools and schools of primary literacy;

- Professional educational institutions: teacher seminaries and a Kazakh teacher's school under the regional administration of the Orenburg Kazakhs, agricultural schools, feldsher school, Turgai craft school, craft school for students in Uralsk, nautical school in Guryev. In addition, labor training of students was carried out in the craft departments and classes at schools, in the lessons of manual labor and needlework, as well as in school areas;

- Parochial and literacy schools under the diocesan councils, Sunday schools;

- Muslim schools (mektebs and madrassas), which were at mosques and held by private individuals or communities of believers [8].

The Mektebs were kept at the people's expense. The main contingent of chakirs were boys from 10 to 20 years old. In the madrasah until the middle of the 19th century, along with theological disciplines, students were given knowledge of arithmetic, geometry, some information on geography, astronomy, and medicine. But educational institutions of the Bukhara type by the middle of the XIX century. already did not meet the requirements of the time. The old-school (kadamist) school could not remain in the same state. New-method «Jadidist» madrassas were primarily aimed at using a new (sound) teaching method and the full teaching of secular disciplines. They played a large role in the formation of the Kazakh elite of the early 20th century. So, by 1910, up to 90% of all mektebs and madrassas joined the sound teaching method, thereby giving preference not only to the new educational system, but also to the ideology of the national renewal of society. In almost all regions of the Tatars' compact residence, the largest Jadidist madrassas appeared, which became centers of Tatar culture: Galia, Usmaniya (Ufa); Husainia (Orenburg); Rasulia (Troitsk); «Muhammadiya», «Mardzhani», Apanaevskoe (Kazan) etc. [9]. The madrasah could have four steps, departments, from primary to higher. Persons who have completed the third level received the right to teach [10].

Thus, it should be noted that the processes of modernization of the society proceeded in accordance with the challenges posed by the transitional period of the late 19th and early 20th centuries. Not only the Russian government was interested in promoting their own national policies, but the local national elite was aware of the need for education and education to successfully adapt to future changes, relying on national traditions and religious principles.

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