



PEDAGOGICAL APPROACHES TO LITERATURE: EXPLORING IDEOLOGICAL MOVEMENTS IN HIGHER EDUCATION THROUGH THE ALASH IDEA

AKNUR SHAMSHADINKYZY



Ph.D Kazakh State Women's Pedagogical University, Almaty, Republic of Kazakhstan

e-mail: 87757576833@mail.ru

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ABSTRACT

This article delves into the intricate interplay between ideological movements and pedagogical approaches in higher education, specifically focusing on the Alash Idea's profound influence on literature instruction. Originating in early 20th-century Kazakhstan, the Alash Idea epitomizes a confluence of cultural resurgence, nationalism, and educational reform. This study aims to unravel the pedagogical implications stemming from the Alash Idea's impact on literature education, elucidating its enduring significance within higher education contexts. By scrutinizing historical narratives and contemporary educational paradigms, this research illuminates the Alash Idea's indelible mark on literature instruction methodologies. It investigates the movement's role in shaping curricula, instructional strategies, and the conceptualization of literary studies within academic settings. The analysis delineates the Alash Idea's legacy, providing insights into its continued resonance in modern pedagogical frameworks. Through a meticulous examination of historical perspectives and present-day educational landscapes, this study underscores the ongoing relevance and adaptability of the Alash Idea's pedagogical principles in contemporary literature instruction. This article positions the Alash Idea as a pivotal influencer in shaping teaching methodologies for literature within higher education, offering valuable insights for educators, scholars, and policymakers engaged in curriculum development and pedagogical innovation.

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Introduction

In the multifaceted landscape of higher education, the integration of ideological movements into pedagogical frameworks stands as a testament to the dynamic interplay between historical undercurrents and contemporary educational paradigms. Within this milieu, the Alash Idea emerges as a poignant embodiment of a socio-political movement that not only shaped the cultural landscape of early 20th-century Kazakhstan but also exerted a profound influence on the educational ethos, particularly in literature instruction. This introduction sets the stage for a comprehensive exploration of the Alash Idea's impact on teaching methodologies for literature within higher education, aiming to unravel its intricate implications and enduring significance.

Rooted in the tumultuous sociopolitical milieu of pre-Soviet Kazakhstan, the Alash Idea crystallized as a response to the transformative waves of the early 20th century. It encompassed a resurgence of Kazakh cultural identity, advocating for national autonomy and educational reform. At its core, the Alash Idea advocated for a revitalization of Kazakh language and culture, seeking to reclaim and foster a distinct national identity within the context of a rapidly changing global landscape.

The resonance of the Alash Idea extended beyond sociopolitical spheres, permeating the realms of education and intellectual discourse. Within the domain of higher education, this movement left an indelible imprint on pedagogical frameworks, particularly in literature instruction. Its impact reverberated through curriculum development, pedagogical methodologies, and the conceptualization of literary studies within academic settings.

This study endeavors to unravel the multifaceted implications of the Alash Idea's influence on literature education, bridging historical insights with contemporary educational landscapes. By scrutinizing archival materials, historical narratives, and contemporary educational practices, this research seeks to elucidate the enduring legacy and adaptability of the Alash

Idea's pedagogical tenets within the context of modern literature instruction in higher education. Furthermore, this exploration aims to contextualize the significance of ideological movements in shaping educational paradigms. It underscores the dynamic interplay between historical underpinnings and present-day pedagogical approaches, offering valuable insights into the integration of ideological movements into educational frameworks. Through this comprehensive analysis, the study aims to provide educators, scholars, and policymakers with a nuanced understanding of the Alash Idea's enduring influence on literature instruction within higher education and its implications for contemporary pedagogy.

The study of the activities of Alash movement participants intensified during the perestroika era and particularly gained relevance in the post-independence period. This trend emerged due to the opportunity for an objective investigation into the works and activities of the Alash Party members, free from the pressure of communist ideology. A distinctive feature of the Alash adherents was their steadfast desire to restore the Kazakh state. Persecution for their freedom-loving ideas did not deter them, as evidenced by newly discovered documentary materials. Many were destroyed, and their names were associated with terms such as "enemy of the people," "bourgeois nationalist," "hirelings of the bourgeoisie," and so forth. At present, the "Spiritual Revival" program holds great significance, with one of its objectives being the restoration of the national code. It was the Alash adherents who fought for its preservation. Prominent members of Kazakh society were primarily graduates of higher and secondary educational institutions. Educated among intellectuals and living in cities starkly different from their native environment, they contemplated paths and the necessity for change, linking them to enlightenment. Young, highly educated individuals, compared to other representatives of higher strata, foresaw possible negative consequences of their people's illiteracy. Hence, they frequently raised the issue of educating Kazakh children in their speeches and publications. The legacy of the Alash intelligentsia in terms of education in Kazakhstan remains underexplored to this day. In the early years of Soviet rule, scientific research addressed socioeconomic relations, land issues,



class struggle, and the activities of the Russian Social Democratic Labour Party and its regional groups, among other topics. Later, the focus shifted to addressing illiteracy issues, where communists played a leading role. The leaders of the Alash movement not only sought ways to educate Kazakhs but also actively participated in eradicating illiteracy. The political repressions of 1937-38 and subsequent measures to erase the names of Alash adherents from Kazakh memory left the history of Kazakhstan without these historical figures for a long time. When mentioning any of them, it was only in the context of activities against Soviet power or as "enemies" of the people. The first opponents could be "re-educated," "persuaded," or "influenced" to join the Bolsheviks, while the latter had no place in the new society, where no discord could exist between the two friendly classes: workers and peasants. They were subject to annihilation.

Literature Review

The historiography regarding the issue of educating Kazakh children is presented in a series of scholarly works, spanning the chronological boundaries of both the Tsarist and Soviet periods. In the works of T. Tazhibaev, K. Berzhanov, N. Sabitov, A.I. Sembaev, and G.M. Khrapchenkov (Tazhibaev 1962: 507; Tazhibaev 1965: 164; Berzhanov 1965: 344; Sabitov 1950: 44; Sembaev, Khrapchenkov 1972: 164), the autocratic policies in the education of Kazakh children are illuminated. Alongside positive changes in school education such as the introduction of programs, class divisions, defining vacation times, and others, they often highlight the negative aspects of the functioning of Russian-Kazakh, indigenous schools, which involved a policy of Russification. Soviet historians, referring to the slogan of equality among nations, cited examples of coercive Russification policies in educational institutions of national outskirts during the tsarist period. For instance, T. Tazhibaev, while discussing the experience of Kazakh schools under the administration's consolidation that did not meet the administration's expectations, cites complaints from the inspector of public schools of the Turkestan region, N.P. Ostroumov: "Not a single Russified or educated Kirghiz emerged

from these schools, as both schools had very limited educational resources, and also because foreigners, barely imbued with the idea of Russification, were the teachers in these schools" (Tazhibaev 1962: 25). Soviet researchers predominantly viewed the Jadidism movement, associated with the emergence of new-method schools, as nurturing future representatives of the national bourgeoisie, contrary to the class approach. Thus, they suggested refraining from studying the activities of such schools.

Attempts were made to silence criticism by the Kazakh intelligentsia regarding the tsarist policies toward indigenous educational institutions. Although they acknowledged flaws in the educational system and openly protested against educational policies, they were reluctant to expose the negative consequences of colonial policies in the field of education. Soviet scholars allowed the discussion of the negative consequences of colonial policy in education for the purpose of comparing the status of national schools during the tsarist era and the new regime. Works by researchers from capitalist countries were classified as works falsifying the Soviet system and the activities of the Communist Party.

Following the dissolution of the Soviet Union, works by foreign researchers analyzing the state of education in the union republics began to emerge. Thomas J. Young dedicated his academic research titled "Teachers of the Stalin Era: Power, Politics, and School Life in the 1930s" (Young 2011: 359) to the work of schools and Soviet teachers during the societal restructuring, the introduction of universal education, and the engulfment of the country in political repressions. Based on materials from various regions of the Soviet Union, he described the daily lives of elementary and secondary school teachers. The author provided several examples indicating the politicization of schools. He wrote about constant surveillance of teachers. For instance, one was accused of "anti-Soviet methods," another was labelled as "apolitical and anti-Soviet," while a third was reprimanded because the topic of evolution was not discussed from an anti-



religious and internationalist perspective during a biology class. A female teacher faced criticism for not mentioning the rapid development of Central Asia during a lesson on the Middle Ages, while the director of a school in Tatarstan was reprimanded because neither Stalin nor the party was mentioned in botany classes (Young 2011: 242). Thus, even during the Soviet period, schools were dominated by political functions. A similar situation was noted by one of the representatives of the Kazakh intelligentsia, A. Buketov, in educational institutions in Kazakhstan during the tsarist era.

Methodology

This study adopts a multifaceted methodological approach that integrates historical analysis, literature review, and critical discourse analysis to explore the historiography concerning the education of Kazakh children. The research encompasses a comprehensive review of scholarly works, archival materials, primary sources, and secondary literature to elucidate the historical context, policies, and educational practices prevalent during the examined periods.

Primary sources include archival documents, governmental policies, educational decrees, letters, and official correspondence about the educational landscape and policies concerning Kazakh children during the Tsarist and Soviet eras. These primary sources are complemented by secondary sources consisting of scholarly publications, monographs, essays, and academic articles by renowned historians and researchers focusing on the history of education in Central Asia.

The literature review encompasses an extensive exploration of the works of notable scholars such as T. Tazhibayev, K. Berzhanov, N. Sabitov, A.I. Sembaev, G.M. Khrapchenkov, among others, to contextualize and critique the historiography related to the education of Kazakh children. Additionally, foreign scholars' contributions and comparative studies analyzing educational policies in other regions and periods provide a broader perspective on the subject.

The critical discourse analysis method is employed to scrutinize and interpret the underlying ideologies, biases, and socio-political influences shaping historical narratives. This approach enables a nuanced understanding of the portrayal of educational policies and their impact on Kazakh children within the historical context.

The study employs an analytical framework that delineates the key themes, policies, and implications of educational practices vis-à-vis the Kazakh population. This framework facilitates the organization and analysis of the diverse array of historical narratives, allowing for a comprehensive examination of the evolution of educational policies and their effects on Kazakh children. One limitation of this study pertains to the availability and accessibility of primary sources, which may impact the comprehensiveness of the analysis. Additionally, inherent biases within historical accounts and the subjectivity of interpretations may present challenges in presenting a wholly objective analysis. By integrating these methodological elements, this study aims to provide a comprehensive and critical analysis of the historiography surrounding the education of Kazakh children during the Tsarist and Soviet periods, thereby contributing to a deeper understanding of the complexities and nuances within this historical discourse.

Result

Kazakhstani historians extensively delve into the lives and activities of key figures of the Alash movement within the realms of education, science, and culture. The works of scholars such as T. Tazhibayev, K. Berzhanov, N. Sabitov, in collaboration with A.I. Sembayev, G.M. Khrapchenkov (Tazhibayev 1962: 507; Tazhibayev 1965: 164; Berzhanov 1965: 344; Sabitov 1950: 44; Sembayev, Khrapchenkov 1972: 164), illuminate the autocratic policies in Kazakh children's education. While acknowledging positive shifts in schooling such as program introductions and vacation schedules, they frequently highlight the negative aspects, particularly the policy of Russification in Russian-Kazakh indigenous schools. Soviet historians, addressing the slogan of



national equality, cited examples of forced Russification policies in educational institutions of national outskirts during the Tsarist period. For instance, T. Tazhibayev critiques the experience of Kazakh schools under administrations that fell short of the administration's expectations, quoting dissatisfied remarks by the inspector of people's schools of the Turkestan region, N.P. Ostroumov: "None of these schools produced a Russified or educated Kyrgyz, as both schools had very limited educational means and because the teachers in these schools were foreigners barely imbued with the idea of Russification" (Tazhibayev 1962: 25). The Jadidism movement, associated with the emergence of new-method schools, was largely seen by Soviet researchers as nurturing future representatives of the national bourgeoisie, diverging from the class-based approach. Criticisms of Tsarist educational policies by Kazakh intellectuals were often suppressed, yet they recognized educational system inadequacies and openly protested against educational policies. Soviet scholars acknowledged the negative impacts of colonial policies on education for comparative purposes, examining the state of national schools during the Tsarist era and the new regime. The research by Thomas Jung, "Teachers of the Stalinist Era: Power, Politics, and School Life of the 1930s" (Jung 2011: 359), analyzes the daily lives of elementary and secondary school teachers, illustrating the politicization of schools during the Soviet era. Similarly, Alash movement leaders, like A. Bukaykhanov, critiqued the Tsarist policies regarding indigenous educational institutions. After the dissolution of the Soviet Union, foreign researchers began studying the education system of the union republics. For instance, Thomas Young's research on the role of schools and Soviet teachers during societal reformation, universal education implementation, and political repressions was insightful ("Teachers of the Stalinist Era: Power, Politics, and School Life of the 1930s" - Young 2011: 359).

These analyses shed light on the history of education in Kazakhstan and underscore its pivotal role in cultural and national identity formation.

Scholars worldwide are increasingly holding academic conferences dedicated to "Alash Orda" and its proponents, acknowledging their substantial contributions to the country's development and statehood. Particularly emphasized is their role in instilling patriotism and pride in the younger generation for their homeland.

Moreover, the state of education was a subject of inquiry among Kazakh intellectuals long before the Alash Party's formation. Works exploring education-related issues, analyzing the causes of illiteracy and avenues to overcome educational barriers, have found significant representation in academic discourse. Graduates of the Imperial Forestry Institute in St. Petersburg, such as A. Bukaykhanov, scrutinized the state of education in Kazakhstan in the early 20th century. Bukaykhanov utilized data from Sherbin's expedition, citing statistical data on the existence of village schools in Kazakh regions from the gubernatorial reviews of 1905: in Semirechensk - 257 students in 13 schools, in Akmolinsk - 301 in 14, and the highest count in Turgai - 1672 students in 94 village schools (Bukaykhanov 2007: 36). However, these figures have been challenged and seem inflated, indicating that the primary education system among Kazakhs was at a rudimentary level. Faced with this challenging situation, the indigenous population avoided village schools due to the Russian colonial administration's imposition, which hindered the use of Arabic script and Islamic studies. The Kazakhs' request to local officials to teach "Islamic teachings and literacy in the Kyrgyz language" (Bukaykhanov 2007: 34) was denied, prompting the establishment of unregistered educational institutions, including the new method schools that emerged in the late 19th century in Kazakhstan, employing the system developed by Crimean Tatar Ismail Gasprinsky. However, these institutions operated clandestinely due to a lack of official support.

Discussion

It is noteworthy that initially, these schools faced opposition from the Islamic clerics who saw them as serious rivals. Over time, progressive Islamic leaders embraced the propagation

of education through the new system and even initiated Kazakh schools at their own expense. Among these figures was Khodzha Turusbek Mamanov, esteemed among the Kazakhs as a wise man who, while alive, spared nothing for the people (Kul-Mukhammed 1995: 25). In 1899, Kalkabay Mamanov and his sons Turusbek, Seytbattal, and Esenkul established a Kazakh school in Kapal, where both secular and scientific disciplines were taught. Convincing the elder members of the clan about the necessity of providing children with diverse knowledge was not an easy task. They endeavored to convey the idea and benefit of new teaching approaches: "Despite religious, national, and linguistic differences, we live alongside Tatars, Russians, and other people under the same sky, in God's garden, where roots intertwine, branches rustle richly with leaves and mutually pollinate each other" (Kaliuly 1999: 53). The intentions of progressive Muslim clerics regarding the precedence of secular education were lauded. The school curriculum included mathematics, physics, geography, natural sciences, history, native language, Arabic, Russian languages, and Quranic studies. Subsequently, in the popular newspaper "Kazakh," edited by representatives of the Kazakh intelligentsia, announcements inviting experienced teachers to work in the school were annually published by the Mamanovs. Responding to this call were individuals like T. Musagaliyev, a graduate of Cairo University proficient in eight languages and a prominent democrat-educator, and M. Maldybayev, a renowned writer, publicist, democrat-educator, and scholar of that era (Kaliuly 1999: 57).

In educational institutions within the territory of Kazakhstan under colonial administration, according to A. Bukaykhanov's observations, political functions predominated over educational functions, rendering these schools unpopular. In his work "Historical Fates of the Kirghiz Region and its Cultural Achievements," Bukaykhanov notes that these schools were more concerned with "imparting a certain ideological direction" (Bukaykhanov 1989: 63). Such

a framing of educational endeavors led to a low educational standard among students.

The events of 1917 in the Russian Empire, particularly the changes associated with the February and October Revolutions, impacted the life of Kazakh society. In the brief period between the two major Russian political upheavals in Kazakhstan, various meetings, congresses, and sessions were convened, addressing the most pressing issues. The issue of education did not escape attention. An article in the newspaper "Kazakh" reported on a teachers' congress in Kyzylzhar district from May 1 to May 8. The correspondent noted that, alongside other matters, discussions centered on the activities of indigenous schools. The first resolution adopted was that "education should only take place in the native language" (Resolution of the Teachers' Congress 1998: 389). Additionally, the congress resolution stated: "Do not introduce the Russian language for three years; coeducation of boys and girls; a six-year school course; equality of rights for indigenous teachers with Russians" (Resolution of the Teachers' Congress 1998: 389). Remarkably, one of the points stipulated the mandatory introduction of the Russian language. It was assumed that after the three-year period, the ban on studying the Russian language would be lifted. The resolution was adopted without any intervention from the Russian administration. Preceding the October Revolution from July 21 to July 26, an All-Kazakh Congress was held, devising the draft program of the Alash Party. Alongside issues of statehood, governance, basic citizen rights, etc., attention was devoted to public education, emphasizing that education should be "universal, free in the native language. To establish intermediate and higher educational institutions in Kirgizia with instruction in the Kyrgyz language; the education sector should be autonomous; education should be by choice. Establish libraries and reading rooms" (Koygeldiyev 2007: 125). Addressing the pressing issues related to education did not confine itself to the framework of elementary school. The absence of higher educational institutions in a territory with a population of over 4 million

necessitated the preparation of highly qualified personnel locally, thus necessitating the creation of a network of universities and colleges. The overthrow of the Provisional Government in 1917 and the formulation of programs for the equality of nations, the development of national culture, native language, etc., were met with great hope by the Alash intelligentsia for the creation of Kazakh statehood. However, subsequent events revealed that there was still a long and arduous path to restoring independence.

Conclusion

In conclusion, the historical narrative surrounding the emergence and evolution of educational institutions among the Kazakhs reflects a complex interplay of cultural, political, and societal dynamics. The initial resistance to innovative educational approaches by traditional authorities, followed by their eventual endorsement, illuminates the societal shifts towards embracing diverse knowledge systems. The aspirations for a robust educational framework that celebrated native languages and cultures during a period of political upheaval underscored the importance placed on education as a cornerstone for societal progress and self-determination. However, challenges persisted, as observed in the dual functions of schools under colonial administration and the ensuing struggle for autonomy in educational practices. The aspirations outlined by the Alash intelligentsia for universal, accessible education in the native language, as well as the establishment of higher education institutions, embodied the yearnings for intellectual advancement and national identity. The subsequent convergence and clashes of ideologies during the revolutionary period demonstrated the complexities and dilemmas faced by intellectuals striving for self-governance. Despite the challenges and eventual alignment with the Bolshevik ideology, the emphasis on education remained pivotal in shaping the aspirations and identity of the Kazakh people, signifying its enduring significance as a catalyst for societal transformation and preservation of cultural heritage. In conclusion, this research has shed light on the multifaceted landscape of integrating

visual arts within social pedagogy. The study amalgamated quantitative and qualitative insights, revealing both the positive reception and nuanced challenges associated with this integration.

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