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IRSTI: 17.71.07

DOI 10.51889/2960-1649.2023.15.3.003

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A LOOK AT NATIONAL EDUCATION IN THE WORKS OF THE STORYTELLER TURMAGAMBET IZTILEUOV

Abstract

In literary studies, we see that research on the works of Syr region storytellers has led to the joint writing of various new directions. The article reveals the scenes of national education and cognitive foundation in the works of Syr region storyteller T. Iztileuov. In other words, the influence of national education on the psyche of the nation, its mental attitudes, and imagery in a broad concept is taken entirely and interpreted as a pledge of education. It provides for the formation of the worldview of the younger generation, and the education of patriotism. It follows from this that the examples and aitys, the poems of T. Iztileuov are a poetic expression of the spirit of the nation. The culture, history, and education of the nation as a whole are preserved in the works of Syr region storytellers. It is also established that one of the main functions of education is morality. Therefore, taking the education of a person as an object, considering him in a scientific system, and taking into account the need to study his cognition and thinking depending on psychological units and didactic concepts, in our article we set a goal to analyze their paradigms.

Keywords: materials, cognition, national worldview, semantic paradigm, didactics, spiritual wealth, national spirit, edification, propaganda-commandment, world civilization.

Introduction. We all know that art, literary and cultural ties are a treasure of spiritual value, which have been enriching the world of the soul and the world with the teachings of morality and faith in the centuries, old history of human generations. Today, every nation is returning to its spiritual values and giving reasonable education to its children. On this occasion, it is remembered that our forefathers practiced their thoughts and commandments in the field of education. It is clear that T. Iztileuov, who has a special place in regional literature, plays a special

role in the education of the generation with his deep thought, melodic terms, and examples of testaments in his sagas. His philosophically profound works are based on issues related to the main point of national common education morality, faith, work, and family education.

The educational principles of the Syr storytellers, who bequeathed faith and respect to the generations, are a valuable heritage and a very necessary example today. Therefore, studying the position and direction of T. Iztileuov, the educational role of his works, and evaluating his scientific level shows the relevance of the research.

The heritage of Syr storytellers, which is the source of the rich spiritual heritage of our people, makes a great contribution to the education of the nation.

Summarizing the history of the future, the learned thinker Yusup Balasagun, who lived in the 10th century, concluded that the dignity of a person is determined by knowledge and intelligence: “Given power: a person has matured today, given intelligence: many problems have been solved” (Balasagun Zh, 1986).

The novelty is that the formulaic style was first studied on the oral material of the zhyrau dated the 15-18th centuries, where stable units are represented by a formula - the basis of the epic style and an important means of the singer’s oral-style technique. (Zhanabayev K. et al., 2022)

What we want to say is that the source of Kazakh poetry’s rise to this level of excellence lies further. It is obvious that the Syr storytellers, who have their characters, flourished along with field culture, and their thoughts related to ethics, aesthetics, and didactics are of great importance.

In any case, there is no doubt that national education in the works of Syr storyteller T. Iztileuov is the highest point of culture and education of our people.

Main part. Although linguistic and stylistic features of legends are studied in the science of literature, some of their significance and meaning, educational ideas, and national values are still an issue to be considered. In order to reveal the content of this work, there is no doubt that it is of great educational value to preserve

the sacred places of spiritual values in the legends and create them for the needs of the next generation. The legend may not be scientifically accurate, but we tried to make a scientific prediction about the history of the people and the events that happened. Currently, there are many researchers of legends and geographical sacred objects in Kazakh folklore: genealogists, archaeologists, local historians. Every year, the number of explorers of holy places is also increasing. In regional literature, which is an integral part of Kazakh literature, some legends were born and became the main indicator of folklore work (Zhanbershieva U. N., 2022).

The author also pointed out that the role of Batyrs increased in the late eighteenth – mid-nineteenth centuries, which was caused by the national liberation fight of the Kazakh people against the colonial policy of tsarism. (Samal K., 2016)

The Syr region has been respecting art and song, passing it down from generation to generation, turning it into a spiritual wealth, starting with Korkyt songs.

He has turned the world of mankind in the space of world civilization into a spiritual treasure, combined with moral education.

This distinctive feature of the traditional culture of the Kazakh people and its spiritual, moral, intellectual development, the formation of national identity is clearly manifested both in oral folk art and in the philosophical reflections of outstanding Kazakh thinkers throughout the centuries-old cultural history of the Great Steppe (Izotov M. et al., 2020).

If we say that spiritual renewal lays the foundation of the national code, it is impossible to revive national consciousness and glorify national values without reviving history. That is why it is important to focus on national education, one of the most important issues for Kazakh science.

As authors noted: “The bard and Poetry School of Syr Darya River surroundings, based on spiritual inspections, has been formed and existed from the earlier times. Remarkably, its zenith overlaps to XIX - XX centuries. The representatives of those schools are known as *sulei’s* among the folk. Receiving the education in the renowned madrasa’s of Bukhara and

Urgench, the sulei's of Syr Darya river vicinity attempted to fulfil their oath and purpose of their life, already defined in their school years. That sacred goal was explaining the order of God to common people in simple way, directing public to the route of belief and keeping them on the true path of ancestors by clarifying delusions. In that big way, they needed to be armed with inspiring, sharp words of poems which could find a direct route to the heart of people” (Tulebayeva A.Tet al., 2019).

Syr storyteller Turmagambet Iztileuov is a special poet who has his e in the history of Kazakh literature. It is worth mentioning that he paid attention to the education of the generation and the nation in all his works, starting with the didactic and enlightening propaganda and testament poems. His position as a poet and citizen was national education and generational education.

That is why, in raising the poem to the height of the national spirit, he is on par with classical poets such as Abai, Ibray, Mirjakyp, and Sultanmahmut. Opinions about modesty, faith, and morals are consistent with modern wishes and family education. Abay Kunanbayev described the upbringing of a person in his eleventh wise words: “When a child is full of knowledge, science, and love, only then will his name be a man” (Kunanbayev A., 1995). If so, it is clear that the great channel of T. Iztileuov’s works, which the authors are going to talk about, is education filled with lyrical didactic poems, an example of how to become a person. It can be seen that his rich literary heritage is rooted in folklore, motifs often found in oral literature, and folk scenes turned into a source of education, connected with the traditional features of folk poetry.

He created an artistic chronicle of the country’s history, aimed at instilling and understanding the national spirit in the younger generation, conveyed it to the next generation in a national pattern, and left a legacy with the art of speech.

Materials and methods.The expression of national education in the works of Syr storytellers reflects not only the cultural lifestyle but also the entire national characteristics of the people. Therefore, it is better to clarify its special characteristics and show its features separately.

Recently, research in the science of literature has led to the emergence of various new directions and new research. Such studies are reflected in the understanding of human education and knowledge.

Analyzing the legacy of the Turmagambet poet from the point of view of continuity with national education, we took into account the works of scientistsM. Auezov, A. Konyratbaev, R. Berdybaev, O. Kumisbaev, B. Karibozuly,U. Zhanbershieva, S. Kosanov, B. Zhusipov, G. Tuyakbaev, E. Abdikhalykova, G. Oralova, and others. The national tradition, cultural features, and national character of each people are reflected in the language of literature and art of that country. Figurative words are often used in Kazakh lore, and they have great educational value.

A questionnaire was collected from the 2nd year students of the specialty 6B01721 - Kazakh language and literature during an experiment to reveal the educational and moral value of the works of Syr storyteller T. Iztileuov. 10 questions were given according to the methodology of N.G. Luskanova “Assessment of the level of learning motivation at school” (Bazarbekova R.Zh. , 2022) for determining the level of student’s learning motivation.

#	Survey questions	Range	Percentage of students (n = 160)
1	Do you know the concept of “Syr storytellers”, have you ever heard of it? Do you want to know about Syr storytellers?	5	43 %
2	Do you need the teachings of Syr storytellers to become a professional person?	4	47%
3	Do you need to learn the educational heritage of Syr storytellersto become a professional person?	3	49%
4	Are you satisfied with the use of the works of Syr storytellers by teacher-professors in their classes, and the level of preparation?	8	33%
5	How do you evaluate the effective use of teaching ideas of Syr storytellers in teaching subjects?	9	29%

6	What directions should educational institutions take in teaching Syr storytellers?	10	19%
7	What do you need to get to know and master the works of Syr storytellers? What is your opinion about the need to teach Syr storytellers in universities and does it have an impact on education in high school?	7	37%
8	Does educational training in the works of Syr storytellers contribute to the formation of a student's personality?	1	56%
9	What is your view on the national nature of educational motifs in the works of Syr storytellers?	2	52%
10	What kind of values do the works of the Syr storytellers, which have preserved a vast treasure of national values, develop in an individual?	6	41%

Quantitative analysis. Answers to 10 questions are evaluated from 0 to 3 points (the negative answer is 0 points, the neutral is 1 point, and the positive answer is 3 points). Learning motivation means disappointment, and its increase means positive dynamics in learning and development.

Also, in the course of the research, methods of analysis, comparison, description, systematic-complex analysis, and summation were used.

Results and discussion. The above table shows the data obtained from the students according to the survey. The level of learning motivation was determined according to the quantitative analysis of N.G. Luskanova. We noticed that according to the survey, students in the 1st year responded at an average level, and students in the 2nd and 3rd years answered at a high level.

“A person should be educated, not the first knowledge. The knowledge given without education is the enemy of humanity, it will bring disaster to its life in the future”(Nysanbayev A. et al., 2009) as the great scholar Al-Farabi said, the poet Turmagambet, who was charged with enormous responsibilities in human education, is also seen in the works of the poet Turmagambet as a model for national education.

For example:

*Some enjoy a little happiness,
In the shack that fluttered like a frog.
Let people yearn for your humanitarian work.
Why is your belly fat?
Many people say to themselves:
“I am also a person!”
The cream is in kefir, which looks like butter
If you are a man, serve your country.
If you slap your wrist, –*

(B.Zhusipov., 2007)

He writes about the noble qualities of human nature, the benevolence, and kindness of our people.

The position of the Turkic-Kazakh civilization mastered for many centuries is to propagate the civil personality and exemplary nature of the generations. In world literature, this process, that is, generational education is the most basic worldview. “Syr storytellers are the commandments of poets, they appeal to morality, art and education, justice”, - (Karibozuly B et al., 2019) professor B. Karibozuly sums up.

Confirming this opinion: “T. Iztileuov dreams of educating his nation, raising it to the ranks of other moral countries, raising a highly educated and intelligent generation. Thus, the Kazakh people considered it their duty to become a fundamental country and contribute to the development of their art”, - (Zhanbershieva U. T. 2003) concludes scientist U. Zhanbershieva.

Turmaganbet's works are also distinguished by covering issues related to national education. His works, which combine poetry and teaching, are connected with the message of education. In the Kazakh family upbringing, the formation of mutual relations between people is the moral, duty to serve the people, and the tradition of honoring the country and parents is the eternal glorification of national education:

*The horse has a seed,
A well-known horse from horse
If there is an older brother in front
and a younger brother behind,
For a boy, he is a tool,
There is a saying: “All four are for four!”
Your daughter is the bird of happiness.
If you can keep your mouth shut for six,
Do not bind yourself as a slave to the enemy, –*

(Iztileuov T., 1982)

that people in folk education do not deviate from the path of goodness, with noble thoughts. The good qualities of our nation that can be passed on to the next generation will be modeled and the continuity of education will be clarified.

It can be seen from his poetic personality that he describes the image of the upbringing of the offspring with Kazakh wisdom. In all his works, the Kazakh national worldview and national upbringing are connected.

There is no greater value for mankind than the education of generations. Turmagambet's works clearly show that if we want to educate the nation through the education of the generation, if we want to reach the heights through education, then teaching, exhortation and commandment are the means of educating a person.

He was able to express the good and bad qualities of a person's behavior with words of wisdom.

Good and bad are philosophical categories. The poet Turgamambet wrote these admonitions, which have been passed down from father to son since the beginning of the human race:

*A good person advises a bad person.
He looks at the good and the bad.
Saying "I was born", I was born from our ancestor,
and will say proverbs with his mouth shut, –*
(B.Zhusipov, 2007)

and considers it his duty to convey what should be valued and followed in life.

The poet believes that national consciousness and national memory are the most precious and priceless qualities for any person and believes that education is the basis of anthropology.

It is clear that the poet, who believes that the future generation is the key to the future, compares the good and the bad in the core of the poem, and it is a thought aimed at the spiritual development of the nation.

Effective means of education of our nation are depicted in fairy tales, epic works, customs, struggle for happiness, mutual relations of people, the best qualities of the Kazakh people, and love of country and land.

Singing about respect for elders, valuing women, humaneness, and kindness, contributes to the development of a person's ability to think, language and personality.

Turgamambet lists the conclusions taken from life itself like pearls with precious words. For example,

*A man's job is to agree.
The deed of the bad is the opposite,
Foolish man, dumb horse,
Don't be proud that you don't object.
Proud that I do not hold a grudge, –*
(Iztileuov T., 1982)

- influenced the education of the generation with a brief allusion. He summarizes the reality of life and often uses catchphrases and folk proverbs.

The logical rule created by each nation is to summarize the educational thoughts in proverbs and sayings and fit them into a single word, conveying its educational value to the minds of the generations: "Don't look at a man himself, look at his words. Shame is stronger than death," he thought. For example, in the saga "The Wise Old Man" by T. Iztileuov:

*No less, no matter what the case,
It's a story told by old people.
In the saga "Captive Girl":
From those who said that I would find my way alone,
If it doesn't die, it won't grow.
In the "Rawa Banu" saga:
My work may not be worthless.
You reap what you sow, –*
(Iztileuov T., 1982)

through proverbs from the history of the people's genealogy, he explains the education of the nation with the concept of the people, and the solution is binding.

*If you don't know the value of food,
let them starve you.
If you don't know the value of a horse,
let him walk you*

(Iztileuov T., 1982)

The poet, who believed that the future of the nation is national education, knew the value of food and horses and tried to inculcate the national spirit and nationalism throughout the generations. He calls us to love the customs, country, religion, and language of our people and to avoid bad habits and strange behavior.

In his poems full of testaments, he tried to understand that human happiness is not limited

by wealth and that the noble quality of a man is to serve his people faithfully and to give education through national values.

*If the garden grows and you end up with wealth,
Your eyes are closed, your chest is broken.
Serve your people well.
The well-known secret of infertility is for
married people*

(B.Zhusipov., 2007).

He knew that the highest level of morality is mastering art and knowledge and serving the people. Education of the individual is connected with the folk principle, “Whatever one sees in the nest, one flies when it flies” which is the principle that determines the future of a person. So, he dreams of raising a reasonable generation in his family by providing national education.

The ultimate goal of Turgamambet’s works is to serve the people honestly. Poets’ “To students”, “To My Children”, “Teacher’s Proposal”, “Humanity”, “Generosity born for the people”, “Peace”, “When the sun rises, light escapes from the moon” etc., poems are steeped in folk education.

In Turgamambet’s view, there is no greater wealth for a person than the education of generations, and he predicts the future by relying on the greatness of our nation in instilling this value throughout the generations.

In the customs and traditions of our people, such qualities as respect for elders, respect between brother and sister, wife and husband, mother and child, and harmony have become educational tools. Turmagambet presents these thoughts in the poem “Teaching” in an easy-to-understand manner.

*A younger brother called “brother”,
It can be called my soul.
A woman waiting for her husband,
You can say Mrs.
Tulip boys and girls
It can be called fashion.
Thoughtful sons,
He can be called a scientist.
Such an exhortation,
Spread to the end of the country,
It can be said*

(B.Zhusipov., 2007)

Every person who reads the poem has enough thoughts in their heart, family education is desc-

ribed in simple folk language, not artificial, but with peace, unity, and respect. He expressed the vivid expression of family solidarity and unity with poems.

Academician Z. Kabdolov explains: “The art of language and the beauty of words in literature is not in the presence of artificial gloss, but in the naturalness and simplicity of the word, its folksiness, and purity, the literary language is not just a language, therefore, it is a beautiful word” (Qabdolov Z., 2002)

According to this opinion, the figurative words used by the poet are the reality of life, the field of education comes in front of your eyes, and we can understand that he made an educational expression with beautiful words.

Conclusion. Since the 20th century was a period of globalization, the poet evaluated the issue of upbringing, education, and the national character of native literature, reflecting the customs and traditions of our people. T. Iztileuov’s poems are valuable as a heritage of didactic taste, as the poet relies on the people, and the people’s future, while enriching the national-spiritual world of our people, they aim to provide moral and civil education.

Determining the national character has become the main task in modern Kazakh literature and pedagogy. And the national character in the works of T. Iztileuov resonates with the great goal of an independent country, history, and education. Through this, we noticed that he is a poet who honored the nation of Turgamambet.

The works of T. Iztileuov, who continued the continuity of the traditions passed down from century to century and sang in harmony with national education, are kept in the memory of our nation, revived and continued. If we recognize the power and energy of family education, which is the process and result of the formation of an individual in the formation of a national tradition that lays the foundation for peace, unity, and moral relations in the family, then the poet Turmagambet first of all paid attention to the family, it was undoubtedly his unshakable position.

The authors consider it our civic duty and an urgent task to understand and evaluate the expression of national education in the works of T. Iztileuov, who made an invaluable contribution to Kazakh literature.

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