

## PEDAGOGICAL THOUGHTS OF MAGZHAN JUMABOEV

**Madaliev Yarmukhammat Khudaybergenovich**

Doctor of Philosophy in Philology (PhD), South Kazakhstan Research University named after  
Mukhtar Auezov

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**Abstract.** *Formation of knowledge about the creativity and pedagogical ideas of Magzhan Jumaboev. To show the impact of M.Jumaboev's pedagogical thoughts on the scientific formation of national pedagogy.*

**Keywords:** *poet, literary and artistic, new era, mental education.*

Magzhan Jumaboev is a poet, publicist, famous Kazakh writer, talented translator, one of the bright talents of our nation, a bozdak poet who made a great contribution to the development of pedagogical ideas in Kazakhstan, an old ruin, a newborn, a bozdak poet who lived in turbulent times, suffered a difficult fate and finally died during Stalin's repressions.

In 1910-1911, he studied at the "Ghalia" madrasa in Ufa. After that, Magzhan Jumaboev entered the teacher's seminary in Ombi and settled in that city. In terms of education, Magzhan followed the path of many Kazakh intellectuals of his time who knew the Russian and Eastern culture. He studies Arabic, Turkish, Uzbek, Tatar, Bashkir. Receives Russian education and studies at the literary and artistic institute headed by V.Bryusov. He also studies German at this institute. He translates the works of Goethe and Heine. Bryusov describes Magzhan Zumaboev as "Kazakh Pushkin".

He was one of the most knowledgeable figures of the Soviet Eastern culture and took part in the socio-political life of the country: he started work on the organization of Kazakh schools, training of professors and teachers, took part in the creation of textbooks and training manuals, and in the development of methodological guidelines.

Magzhan Jumaboev, the great poet of the Kazakh people, has a great activity in the field of pedagogy. He was one of the teachers who wrote the educational book "Eresekterge" and the textbook "Pedagogy" in 1922. The work "Pedagogy", published in Orenburg in 1923, later became the subject of study of the science of mining.

Magzhan Jumaboev always paid attention to the solution of the urgent issues of life in his pedagogical work. His pedagogic views, although connected to the social life of the beginning of the 20th century, are still not outdated, and are valuable because of how they are in harmony with our life today.

Magzhan Jumaboev said that education is not a private matter, but a nation's social matter. The development of every nation and the power of the states depend on the upbringing of the generations in many ways.

Based on the pedagogy of Magzhan Jumaboev, it represents the essence and content of moral, aesthetic, physical, labor education.

M.Jumaboev based the pedagogic system on the principle of nationalism, and the educational system built in accordance with the interests of the people proves that children develop and strengthen patriotism and national pride, love for work, and moral qualities. He put forward the ideas of reforming the educational system of national independence, explained his thoughts and views on education and upbringing based on Pedagogy.

In his first poetic steps, he wrote many didactic works in the field of education. It was born out of the demand of the times of open propaganda and propaganda. The words of the poet were a mirror of bitter truth. Akin Mag'khan was one of those who devoted his whole life and everything he knew to his people and country.

One of the bright stars of Kazakh literature at the beginning of the 20th century is Magzhan Jumaboev. The name of the poet, who died with his life and became a legend, has not been mentioned for more than half a century.

Басқа жұрт, аспан, көкке ұшып жатыр,  
Кілтін өнер-білімге шашып жатыр,  
Бірі – ай, бірі – жұлдыз, бірі – күн боп,  
Жылтырап көктен нұрын шашып жатыр,  
Таласып өнер-білім алып жатыр,  
Күнбе-күн алға қарай барып жатыр,  
От жегіп, көкке ұшып, суда жүзіп,  
Тәңірінің рахметіне канып жатыр...

Ibrai Altynsarin «Өнер-білім бар жұрттар» In his poems, he speaks to the citizens who are unable to help their country by trying the tricks of the Kazakhs.

There is no usual despair in his poem “Өнер білім қайтсе табылар”. In this poem, he wrote to mobilize the youth to study their brothers. He devoted many of his poems to these problems. Among these – «Балалық шақ», «Күз», «Қазағым», «Немере мен әжесі» and etc.

Балалық шағы  
Патшалық тағы

Ала алмас оны бағалап, – In one wonderful poem that begins, Magzhan put boys and girls and directed them to the children playing in the village. He advises them to absorb only the original during the pure period of thinking.

Жастық-алтын,  
Қуып қал салтын,  
Салты оның үйрену.  
Өнер қуып, белді бекем буып,  
Надандықтан жирену.  
Өрге, қарғам, ұмтыл!  
Аты өшкірден құтыл! – дейди.

The game I mentioned is sweet to a child's ears «қарағым мен шырағымды» can instill in the mind of the child.

Magzhan specially translates the poem “Tomorrow's Days” for children from Russian. The sun shines on the earth: the first light wakes up the gray sparrow, and he begins to sing with joy; waking up the second rabbit, he will start looking for food when he gets fat, the third light will wake up the chickens, and they will also start tomorrow's movement; the fifth ray falls on the child and he continues to sleep.

In the translation of Magzhan Krylov's examples, Abay's example is added to his Kazakh conclusion. He preaches that he cannot escape the light of knowledge. In this regard, the poem "Karaghym" is dedicated to children.

Magzhan Jumaboev summarized the best experiences of national and world pedagogy and created the first initiative of education and upbringing, which is one of the most urgent problems of Kazakh pedagogy.

Magzhan combined the science of pedagogy with folk pedagogy and developed the scientific foundations of national education. He stated like that: «Әр тәрбиешінің қолданатын жолы – ұлт тәрбиесі. Әрбір ұлттың бала тәрбиесі баяғыдан бері сыналып, көп буын қолданып келе жатқан тақтақ жол болғандықтан, әрбір тәрбиеші, сөз жоқ, ұлт тәрбиесімен таныс болуға тиісті». Since the education of children of each nation has been tested for a long time and has been used by many generations, every teacher should be familiar with the education of the nation. Thus, he connected the foundations of the science of pedagogy with folk pedagogy and folk psychology, analyzed the ways of raising a child and his knowledge.

M. Jumaboev emphasizes the role of moral education in the core of all-round development of personality. The goal of moral education is seen in the teacher's ability to give moral direction in activity and thinking.

In all his works, Magzhan Jumaboev strives to show the complex aspects of human spiritual life related to enlightenment. He also emphasizes the importance of the spiritual and moral traditions of the Kazakh people. The examples of Kazakh schools created by them contain the best educational traditions available in Kazakh culture.

Teacher Magzhan divided education into physical education and spiritual education. Paying special attention to physical education, he paid special attention to the use of folk pedagogy through its scientific connection and analysis with physiology, mathematics, aesthetics, child psychology.

An in-depth analysis of spiritual education (feelings, impressions, memories, comparisons, imagination, understanding, imagination, thinking, speech) is carried out, scientific conclusions are presented. To educate the soul, Magzhan divides the manifestation of the soul into three groups: feeling, knowledge and enthusiasm. He stated that «жан тұрмысында бұл үш таптың арасында берік байлам бар». The task of the educator is to educate all three of them in the same way. If one person does not have an equal display of these three senses, that person will not be happy. Poet Abai defines this idea with his poems:

Ақыл, қайрат, жүректі бірдей ұста,  
Сонда толық боласың елден бөлек.  
Жеке-жеке біреуі жарытпайды,  
Жолда жоқ жарым есті жақсы демек.

Magzhan proved that imagination is of great importance in the education of children: «Қиял – өмірдің гүлі, көрікті болуын, қиялсыз адам – тұсаулы есек. Қиял ақылды кеңейтеді». Imagination expands the mind, fantasy awakens the child's mind, the child perceives the whole fairy tale as real, the child's imagination is especially manifested in the game," says the teacher, who shows ways to use interesting fairy tales, games, toys that awaken the child's imagination in education.

Family education is also raised in the works of the teacher. In his opinion, high moral qualities of parents, respect for the child's personality and favorable family conditions have a great influence on children's upbringing.

The teacher-scientist talks about the great role of the mother in raising a child, especially in raising a girl. Because the child lives next to the mother. What a mother does at home, how she

acts, how she speaks, her daughter will do the same tomorrow. Therefore, he points out that a mother should be polite and civilized in front of her children. The walk of the adm next to the child should also be polite and beautiful.

It combines European and Western attitudes towards education with Kazakh people's views on education. For example «бала істеген жауыздықтың жазасын тәрбиеші көтерсін» said Iranian proverbs, «өзімдей бол деп үйретпе, өзімдей болма деп үйрет» - said in Arabic proverb. According to Magzhan Jumaboev, the purpose of education – «өзімдей бол деп үйретпе, өзімдей болма деп үйрет» – to make an Arab person, his nation, the entire human community happy" - connects the happiness of the individual with the happiness of the nation, and from it, the happiness of all humanity. He says "Parenting is an art, so it wants to be a separate science, this is the science of pedagogy,"

Magzhan Jumaboev pays great attention to the role of the teacher in the educational process. He set special requirements for teachers: love for the child, deep morality, professionalism.

The connection of literary creativity with scientific, pedagogical, educational and methodical activity testifies to the versatility of Magzhan Jumaboev's talent and encyclopedic knowledge.

Magzhan deeply understood the role of the language in society, considered it one of the main tasks, and directly participated in the development of methods of teaching the Kazakh language. He wrote about language with great, great feeling. He called for the child's language to be taken more seriously. "Some people say that the child speaks in a special way, addresses the child quickly, caresses the child, breaks his tongue on purpose, speaks childishly and carefully. This is of course very wrong. A school that really builds, corrects and enriches a child's language."

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