

STUDY ON LIBRARY KAZAKH NATIONAL POET MAGCAN CUMABAY'S PEDAGOGICAL VIEWS

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Abstract

Magcan Cumabay, who lived from 1893 to 1938, is the great poet, writer, Turkologist and educator of the Kazakhs. Turkish peoples have a privileged place in the eyes of Magcan Cumabay, who wrote his works in verse and emphasized the theme of Turkism in his writings. In his works, he calls the people living in this geography Turks and their homeland as Turan. Cumabay believed that education was the way to get rid of the oppressive administration of the Soviet Union and the occupation of its people in the twentieth century. Therefore, he has aimed to raise the education level of the Kazakh people. In this context, he took an active role in organizing textbooks and teacher courses. He saw the social problems and issues encountered in society and tried to demonstrate them to the Kazakh people through his poems. In order to eliminate the said issues, he opened suitable schools for his people to receive education in their mother tongue and made great efforts in the preparation of textbooks. In this study, the life of Magcan will be held, how his experiences and ideas were shaped will be explained in detail and his works will be introduced. Later, Magcan's views on pedagogy, psychology, education, educators and teachers, and primary education in his works will be discussed.

Keywords: Magcan Cumabay, Kazakh, Turkism, Library National Pedagogy, Children.

1. Introduction

1.1. Magcan's Life and Pedagogical Experiences

Mağcan Bekenuli Cumabay is a national poet who lived in the first half of the twentieth century and struggled for the development and progress of Kazakhs. He is one of the people who defended the Jadidism movement and struggled on this path. Mağcan Cumabay was born on June 25, 1893, in the town of Poludenovski, Akmola Province of Kazakhstan (in today's North Kazakhstan province, Bulayev district, "Mağcan" village) (Elevkenov, 2008, p. 7). As it is known, almost all Turkish tribes are divided into large tribes called "juz" or

"orda" in social life. This system still maintains its vitality among Central Asian Turks. Dependency is important in terms of knowing a person's position in society and family pedigree. Thanks to genealogy, information about a person's life can be reached. Kazakhs are also divided into three major branches, Big Juz, Middle Juz and Small Juz (Aliberkiroglu, 2005, pp. 4-5). According to this; Mağcan Cumabay belongs to the Atığay branch of Arğın tribe, one of the Middle Juz Kazakhs. His father is Beken, his grandfather is Cumabay, his grand grandfathers are Şonay, Özgür, and Ötemis, and his mother is Gülsim Hanım. He is known to belong to an influential family (Elevkenov, 2008, p.7).

Cumabay (1827-1899) engaged in trade and became rich in his youth. Cumabay has three sons, Beken, Baymağambet (Batay) and Nurmağambet (Telpekbay). Baymağambet became a great poet and died at an early age. Magcan's father, Beken, was born in 1868 in Sasikköl. He spent his youth as a person who was fond of entertainment and started to write poetry from a young age. Beken is known as a brave and very attentive person. Continuing his father's path, he was engaged in trade, constantly commuting to the Koyandı bazaar. Beken further increased his father's wealth. By the time he was in his mid-thirties, he had a say in the affairs of the country, and in 1897 he served as the administrator of Poluvden. Beken had seven sons and two daughters from his wife Gülsim. His eldest son is Aba-Muslim (Aşşaga). The next ones are Kaharman, Magcan (Abılmağcan, Cacekem), Muhametcan (Atata), Salimcan (Saltay), Kalican and Sabircan. His daughters' names are Kulandam and Kulbaram. The people of Sasikköl mythologized Beken and Beken's children as "*the generation of the wolf*". The reason for this is that Koydik, Beken's mother, craved wolf meat when she was pregnant with Beken. Beken's children are raised to be brave, courageous and strong (Özdemir, 2011, p. 200). Beken taught all of his children to read and write and completed their education. Magcan's fondness for games and entertainment and his poetic qualities are inherited from his father; the softness, kindness, companionship, friendship, honesty and helpfulness must have come from his mother. Magcan has behaved maturely since his childhood and was interested in science, reading and writing. He studied primary education in the school in his village (Elevkenov, 1990, p. 3). His teacher here, Ahiya Akanov, is a Bashkir intellectual who escaped from the Russian oppression and took refuge among the Kazakhs. Mağcan's father Beken, who wants to benefit from Akanov's knowledge and want his own children and other children in the village to receive at least their basic education where they are, without going too far places, persuades Akanov to stay as a teacher in his village, and he assigns a house of his own to the teacher for teaching. In addition, by providing the necessary things such as boards, tables, chairs, chalk and notebooks for education, he takes other children in his village under his protection and ensures that they all receive education together. Ahiya Akanov does not have any teaching program. Although he trained his students generally inclined towards Eastern languages and literature, he also taught them mathematics and geography. Having met science in this way, Magcan has a great desire to read and learn from primary school. Magcan continues his lessons very attentively. In addition to his literacy, calculus and geographical knowledge, he learned the history and the life of all the prophets at the age of seven (Kapağan, 2015, 192). His father, who sees that his child is interested in education, sends Magcan to the city of Kızılcar to study at the "*Çala Kazakh Madrasa*". This madrasah was opened with the support of Muhammedcan Begişov, who was educated in Istanbul, knew Arabic, Persian and Turkish languages well and came from a wealthy family, and he also worked as a teacher in this madrasah. In this madrasa teaching in the new method (*Usul-i Cedit*); Arabic, Persian and Turkish were taught as basic courses, as well as the history of Turkish tribes. Learning Arabic, Persian and Turkish languages in this madrasah,

Magcan begins to read literary works written in these languages (Cumabay 2018, p. 9). Thus, Magcan, who started to take an interest in literature, reads Arabic and Persian poets, especially the works of literary geniuses such as Ferdowsi, Sadi, Hafız, Omar Khayyam, Nizami and Nevai. Magcan wrote his first poems while he was in this madrasah. He also read the poems of Abay Kunanbayev, the founder of modern Kazakh literature, which were first published in Petersburg in 1909 (Koç, İřina & Korganbekov, 2007, p. 477.).

After graduating from the "Çala Kazakh Madrasa" in 1910, Magcan enrolled in the Galiya Madrasa in Ufa to continue his education in the same year. Galiya Madrasa: Founded in 1906 in Ufa by Ziya Kemali (1873-1942), who received religious education in Medina and Cairo, it is one of the most advanced madrasas of the period. Many students from Tatar, Bashkir, Kazakh and other Turkish peoples studying here played an important role in the intellectual, political and literary life of their country (Osanova, 2013, p. 251). This madrasa was one of the famous madrasas of its time and was a university of Islamic sciences. In the old madrasas, Arabic language and Islamic law were taught, Persian and Turkish languages and four operations of arithmetic were taught. History and science were not included in the curriculum. One of the reasons why eastern countries have lagged behind Europe for nearly three centuries is that they do not include contemporary sciences in their school programs. Without knowing the meaning of the lessons taught, only memorization was made. Generally, Hafizes were trained with these programs and methods. When science was neglected, change and progress could not be achieved in the economy, technology and culture. By the luck of Magcan, in the years when he enrolled in that madrasah, steps towards changes were taken in the Islamic world. In the madrasa, sciences such as chemistry, physics, mathematics and geography were systematically taught in the new method (*Usûl-i Cedit*). Teaching Russian language and literature in Galiya Madrasa was a unique opportunity for young people (Elevkenov, 2005, p. 13). Here, the famous Tatar writer and literate Galımjan İbrahimov was his teacher. Magcan left his education in this madrasah unfinished. Because, his teacher, Galımcan İbrahimov, who appreciated Magcan's intelligence and knowledge, advised him to go to other schools, saying that "knowledge that will be useful to him is not taught in this madrasah". In the meantime, his first poetry book "Colpan" was published in Kazan in 1912 with the support of Galımcan İbrahimov (Cumabay, 2018, p. 10).

Turkism is a subject that has always been brought to the fore because it has an important place in the world of thought of Magcan Cumabay. Jüsipbek Aymavitov expresses his fondness for this subject as follows: "Mağcan started to receive education in the places where he was born, after he grew up, he went abroad and studied at the Tatar madrasah "*Galiye*" in Ufa. This is where Magcan received his second education. The teachers of the Galiye madrasah were Tatar intellectuals who were educated in Egypt and Istanbul. Tatar teachers, who were brought up with Islamic education and who have a love of Islam and Turkism, also educated their students with this spirit. The Galiye Madrasa teachers, who carried the flag of nationalism, Turkism, and moreover, Islamism, instilled many positive feelings in the youth of Turkish peoples such as Kazakh, Tatar and Bashkir, raised the awareness of Turkish children under the yoke of Russia and planned to oppose the oppressive policy of the Tsar. Such awakening and such feelings of the nations subordinate to Russia was, of course, a reality revealed by life. Magcan was one of those who stood against this oppressive policy of Russia." (Osanova, 2013, p. 251).

Leaving Galiya Madrasa, Magcan meets the great Kazakh nationalist, poet, writer and politician Mırcakıp Dulat. He learns Russian from him. He begins to read the poems of Russian and European poets through

Russian. In the same years, he joined the editorial board of the "Kazak" newspaper published by Ahmet Baytursiniuli, a great Kazakh educator, poet, writer and politician. Some of his poems have been published in this newspaper.

Magcan enrolled in the Russian Teachers' School (Uchitelski Institut) in Ombi in 1913. He graduated from this school in 1917 with a high degree of success. In the same year, he married Zeynep Hanım, the daughter of Çokan Tastemirov, one of the well-known figures of the city of Kızılcар (Togan, 1981. P. 563).

Again in 1917, he joined the Alaş Orda Party, which was founded under the leadership of Alihan Bökeyhanuli, Ahmet Baytursunli and Mircakıp Dulat and defended the independence of Kazakhstan. He becomes a member of the Education Commission of the Alaş Orda Government established by this party. After the Alaş Orda Government was dissolved in 1919 and Ahmet Baytursunali became the Education Commissioner of the newly established Kazakhstan Government, Mağcan was appointed as the editor of the newspaper "*Bostandıq Tuvi*" (Liberty Flag). Mağcan, who remained in this position until 1922, wrote articles and books on education and training in addition to his poems during these years.

Mağcan Cumabay worked in the field of pedagogy, especially from 1918 to 1926. Magcan Cumabay and those who do research on his works have focused only on his poetic works. Most of the researchers, looking at Magcan Cumabay only as a poet, did not pay much attention to his ideas and works on education. Although Magcan's poetry is an innate talent, his field of work in real life has been education. The articles, scientific works and especially the book "Pedagogy" written by Magcan Cumabay at that time are proof that he was a forward-thinking pedagogue of his age (Senkibayer, 2011, p. 210).

In 1922, Magcan went to Tashkent at the invitation of Sultanbek Kocanuli. He became a member of the Kazakh-Kyrgyz Scientific Commission of the newly formed Turkistan Republic Government and played a role in the publication of the "*Sholpan*" and "*Sana*" magazines and the "*Ak Col*" newspaper. He lived the most productive periods of his literary life in Tashkent, where he stayed until the end of 1924. In November 1924, at a meeting of Kazakh youth studying in Moscow, Magcan's poems were evaluated from a Marxist perspective. Because now the Marxist regime has completely dominated Russia and its Turkish countries. In this evaluation, his poems are criticized for "praising ancient history, expressing nationalism and glorifying individualism". After that, attacks on Magcan begin under the leadership of the Kazakh Communist Party, and he is accused of being "nationalist, Turkist, pro-rich and individualist" (Tamir, 1993, pp. 13-14).

At the end of 1924, Magcan went to Moscow and started to work at the Künşığıs Baspas (Eastern Printing House) there. However, the accusations against him continue. While working in this printing house, he made translations from Russian to Kazakh Turkish. He returned to Kazakhstan in 1927. He taught at schools in Kızılcар until 1929. Magcan is arrested on the accusation that he founded a secret organization called "Alqa" (Halka). In 1929, he was sentenced to 10 years in prison by the Soviet government and put in the Butirka prison in Moscow. In 1935, with the help of the well-known Russian writer Maxim Gorki, he escaped from prison and returned to Kızılcар. Until 1937, he taught Russian language and literature at secondary school number 7 in Kızılcар. He was arrested again in Almaty in 1937. He was questioned twice and sentenced to death on February 11, 1938. 9 days before the date of 20 February 1938, when Magcan's last interrogation would be held, a death sentence was already given to him. He was shot and killed on March 19, 1938 (Koç, İşina & Korganbekov, 2007, pp. 478-479).

The reading, possession, publication of Magcan's works, and even the mention of his name in books and articles, have been banned by the Communist Party of the Soviet Union since 1929. Although Magcan was acquitted by a decision in 1960, his books were only published again in 1989, thanks to the "Glasnost" policies initiated in the Soviet Union (Tamir, 1993, p. 15).

1.2. His Works

1.2.1. His Poetry Books

Magcan Cumabay focused on social issues in his poems. He dealt with the issues of education, nation and freedom from a democratic point of view. Magcan understood the spiritual depth of Abay Kunanbayev's verse and described it as a "dominant". He synthesized Eastern and Western knowledge and enriched Kazakh verse in terms of subject, genre and content.

In addition to the native elements such as the geography he lived in, the longing for his homeland, pastoral paintings exemplifying the nomadic life, his historical, national and religious tendencies following the education he received have always been the main sources that have influenced his poetry (Kapağan, 2015, p. 197).

In his poems, he generally dealt with social issues related to his country. In his poem "Şın Sorlı" (The Real Poor), he invited the public to education and art. "Lezet Qayda" (Where Is The Taste), "Tan Jazz" (Summer Day), "Sorlı Qazaq" (Poor Kazakh), "Öner-Bilim" (Talent-Science), "Qaytse Tabılar" (How to Find It), "Balalıq Şaq" (Childhood), "My Qazağım" (My Cossack), "My Blackbird" (My Baby), "Osı Künki Küy" (Today's Tune) also processed these feelings and thoughts. The poems "Cas Kelin" (New Bride), "Zarlı Suluv" (Sad Beautiful), "Süygenime" (My Love) and "Aldanğan Suluv" (Deceived Beauty) are about the equality of women (Koç, İşina & Korganbekov, 2007, pp. 479-480).

The concept of "Turkishness" has a very important place in Cumabay's poems. He tells about the disorganization of the Turkish tribes at that time, their having to live under foreign occupation and the oppression caused by this. He struggled against colonialism and Russian expansionism in his time. He dealt with these subjects in his poems "Oral Tavı" (Ural Mountain), "Cer Cüzinde" (On Earth) and "Turkistan". Magcan shouted Turanism, the origin of the Turkic peoples, to the world with his poems. The poet expresses the troubled situation of the Anatolian Turks in his poem "Alistagi Bavırma" (To My Brother Away), which he wrote to the Turks of Turkey during the War of Independence (Özdemir, 2007, pp. 132-133).

1.2.2. His Scientific Books

His most important scientific work is "Pedagogika" (Pedagogy), which he wrote for school students and teachers. The work was published in Orenburg in 1922. Magcan wrote this book because he attaches great importance to the education of children and young people. Magcan has dealt with issues such as what we can learn from ancient Kazakh life, how we can apply what we have learned to modern life, how we can learn the rules of classical pedagogy, by examining it deeply. Mağcan fought against ignorance and insensibility, and the textbook "Savattı Bol" (Be Informed) has been published many times. His "Pedagogy" study was published together with his other works in 1991 by "Ğılım" (Science) publishing house (Koç, İşina & Korganbekov, 2007, p. 482).

2. Pedagogical and Psychological Views of Magcan Cumabay

Mağcan Cumabay's "Pedagogy" book, especially published in Orenburg in 1922, is the first scientific work

written in the field of pedagogy in Kazakh society. In this work, which consists of fifteen chapters, for the first time, Maǵcan Cumabay reveals the relationship between national pedagogy and psychology, and deals with educational methods, raising children and ways of communicating with them scientifically. In addition, for the first time, he introduced the scientific concepts of pedagogy into the Kazakh language. He wanted Kazakh people to have their own pedagogy and national school, without envying any country, by forming the basis of humanist pedagogy. In his work, he raises the language issue and argues that it would be right to educate children only in the Kazakh language until the fourth grade. In addition, he aimed to bring the status of Kazakh pedagogy to the level of developed countries by reinforcing national pedagogy with contemporary modern world pedagogy. In this context, he puts forward his views on educating the young generation in accordance with their age. Magcan considers educating children as one of the basic principles by considering the national characteristics of Kazakh people in school education, leading them to have childhood dreams, creating an impact on children's thinking and sharing the latest developments in the world of science with children. He emphasizes that it is right to direct children to art from a young age and to give them the habit of singing and reading poetry (Cumabayev, 1992, pp. 19-20).

2.1. Human Nature According to Magcan Cumabay

According to Magcan Cumabay, human beings are made up of soul and body, but the soul is more valuable for human beings because the soul gives human identity to human beings in the real sense. Disciplining a human being is about educating his soul (Cumabayev, 1992, p. 13).

Magcan lists his original views on the educating of the soul (spirit) as follows: Emotions in human beings are the sense of beauty and the sense of character. The coming out of personal feelings, separating them as good or bad, explains the characteristics of the soul according to different age groups and shows the ways of nurturing personal feelings.

Emotion has a great influence on a person's behaviour and life. In Magcan's narratives, personal emotion is the mirror of the soul. We value things and images through inner emotion. The personal feeling of each person depends on the state of his soul, his education, life experience and the state of his body. Man's worldview, outlook on life is better realized in his feelings. Man has goals in life. These goals are achieved by perseverance along with planned and programmed work. It is significant that Magcan divides personal emotion into selfish (egoistic) and altruistic (altruism). By calling the emotion that does not show the weakness and strength of a person as a selfish emotion, it includes emotions such as shame, fear, heroism, anger, hatred, arrogance and jealousy. He calls feelings towards other people and creatures as majority feelings and explains it as friendship and compassion (Cumabayev, 1992, p. 121).

2.2. Considerations in the Education of the Child

In his work, Magcan related the sublimity of the child's personal feelings and the ways of educating him/her correctly with the results of his deep scientific evaluations. First, he draws attention to the good or bad effects of the influences affecting the child, and lists the personal feelings of the child as follows:

1. The child expresses his/her personal feelings quickly (for example, by crying quickly, stopping crying suddenly, etc.).

2. The child's personal feelings are strong and whirlwind (like when he/she gets very angry when his/her toy is taken away).

3. The child's personal feelings are volatile and unstable (like when a hurricane immediately subsides).

To train the child's personal feelings properly, it is necessary to teach them to enjoy only good and beneficial things, to show them good things, to be instrumental in hearing the good ones, to make them behave compassionately to those around them, and to avoid cruelty and jealousy. This rule should be adopted as a basic principle that should be applied first by the parents and then by the educator. Because they are the people the child will imitate first.

One of the personal feelings associated with selfishness is anger. If we encounter an obstacle or a problem that is consciously put against us by the second person, we feel anger. Magcan explains the reflection of this feeling in child psychology and the ways to prevent it. Considering that the feeling of anger will awaken against a second person, methods should be applied to eliminate the anger of the child in order to prevent negative characteristics such as enmity, grudge and cruelty. When we evaluate it in terms of personality, it is necessary to be patient with the movements of the child. By allowing the behaviour of the child, we should not pay attention to the inconveniences that the child gives us. Behaviours that we call "*spoiling*" are natural for the child, they do not even require anger or punishment. If there is no anger, the child's emotions and mind will not develop, and even his character will not be formed (Smirnov, 1900, p. 106).

A negative type of personal emotion is the emotion of fear. It is an emotion that arises when that person is in an unfortunate situation or is faced with an unexpected event. It is a behaviour that will emerge when we feel powerless in each new, unfamiliar situation. What we know, and our habits, are of great importance in the manifestation of fear. The reasons for fear are not because of our ignorance, but because of our weakness. Fear is a powerful stimulant that quickly activates the muscles. As a result of this stimulation; amazement, surprise, slowing or acceleration of movements, interruption in thinking, weakness in vision and hearing skills occur. There are two types of fear: the first is mild fear or discomfort, and the second is severe or terrifying fear, which we can call "*a shiver down (one's) spine*". The stronger the feeling of fear, the stronger its effect on the person, that is, on the soul.

Taking into account that "the child's body is weak, and his imagination is strong, he will be suitable for fear", Magcan showed ways to save him from fear, to direct him to heroism and to discipline him. Regarding this; "In order to raise a child fearless and brave, it is necessary to discipline him by making his body and soul healthy and strong. Foremost, the child should never be frightened", that is, every story and fairy tale to be told to the child should not be of the type that will frighten the child. The grown-ups should teach the child heroism not only in words, but also in behaviour. "A child who grows up without fear when he is young, becomes brave when he grows up." The way to be brave is through learning. Just saying 'one must be brave' in words does not help. It is necessary to teach courage by applying it and transforming it into behaviour (Cumabayev, 1992, pp. 124-125).

A very valuable aspect of Magcan's views is the explanations about the harms of punishing, beating and scaring the child. He explains his thoughts by conveying some negative behaviours of the Kazakh people regarding this situation and the types of punishment in places that used to provide religious education: "A child who is trained by beating, loses all of his good temperament, memory and mind and grows up to be cowardly and timid" (Cumabayev, 1992, p. 125-126). Magcan draws attention to the need to educate the child not by

prohibiting and limiting, intimidating and daunting, but with loving and gentle words, with patience, by making him feel that what he has done is not good, and by making him believe that the result of a bad deed will be bad.

The feeling of shame is also an important feature of the soul. According to Magcan, the feeling of shame is a feeling that arises when we do something wrong to ourselves and the people we respect. Each person's degree of embarrassment differs according to his knowledge, upbringing and character. Because it is a feeling that belongs to people who have a developed consciousness of shame, who are conscientious, and whose worldview and belief are mature. Upbringing through the sense of shame has an important place in the history of education of the Kazakh people. Magcan shows through clear examples that embarrassment will have an adverse effect on discipline after a certain amount of time. For example, "Shaming and ridicule disrupt the child's effort to move towards goodness. It makes the child a shy, discouraged, insecure shy personality." (Cumabayev, 1992, pp. 127-128).

Friendship, which is the basis of immanent feelings, only happens when people are in harmony with the spirit and all characters of the second person. Magcan defines friendship as being respectful to each other, trust among themselves, mutual surrender and sincerity. Friendship, especially in the youth period, has a lot of benefits for people. Because the child who learns to win the heart of his friend grows up far from the selfish character (Cumabayev, 1992, pp. 135-136).

2.3. Character and Its Development

Magcan lists the formation of character emotions that make a human, human as follows: first loving his mother, then loving his homeland, loving all humanity. On this subject, he says: "Man is obliged to love the people of other peoples as well as to love the people of his own people. Because this is a natural character that exists in the creation of man" (Sabirova, , 2008, pp. 63-64.).

Magcan lists the principles that should be considered in order to develop the character and emotions of the child as follows.

1. In order for the child to grow up with good character, first of all, parents and relatives should be role models. Therefore, it is necessary to pay close attention to the upbringing in the family.
2. Parents and educators should pay great attention to the fact that the children's friends with whom they will play games are honest and of good character.
3. In order for the child's character to be well established, stories from literature, history, and examples of good character should be selected and taught. The child should be given the opportunity to draw conclusions for himself.
4. Character training at home and at school should be the same. If it is different, the child will lose faith. The upbringing system should not be contrary to the nature of the child. There should be a tight bond and trust between the child and the trainer. It is better if it is based on respect. "If the child sees the trainer as a friend at a level where he can tell his troubles to the trainer and share his joy with him, he will not hide any of his thoughts or work from him". In this way, negative characters such as lying and deception can be prevented.

Willpower or effort has a very important place in a person's life. It is this effort that will get one's ducks in a row, take one out of his/her hard days without getting tired, and reach his/her goal. Effort is a very valuable

asset of a person who is on the way of reaching the goal and learning science and art. Will and effort lead a person to the right path, to the path of work and art (Cumabayev, 1992, pp. 139-130). He replied to the question "What must be done to achieve the goal?" as that a person should try to plan what to do and implement that plan consistently.

Another way to discipline effort is to give the child freedom of will, to learn by entrusting a task. Because limiting his freedom all the time weakens the child's self-confidence.

Magcan Cumabay emphasizes the importance of accustoming to good actions in order to improve the effort. Because through habit, work is done regularly and ends quickly without much effort.

"Habit is a powerful weapon in the trainer's hand." A good habit becomes productive when it turns into curiosity. Moderated curiosity, enthusiasm that leads to goodness makes a great contribution to human development. Curiosity that is not moderated leads to greed, to love the world too much, to bragging.

Magcan names the feature that distinguishes all actions of a person from the actions of other people as temperament. Temperament is divided into two as *strong and weak temperament*, according to the characteristics of its appearance in humans. Strong personality traits are the person's perspective, principle, and character structure. Not to act under the guidance of others, not to panic in case of danger, to exert effort when necessary. Activity, sincerity, honesty and hard work are the characteristics of such people. The signs of weak temper are the inconsistency of the word and the deed, keeping itself different in various situations. Consistency of character means a lot to man, but it is variable. Because character does not depend on reason or emotion, but on effort. Both cruel and compassionate people are likely to be of similar character.

The maturation of human character is closely related to social existence, social life (school, education, factory, social institutions and organizations, etc.). Character is not a natural quality that will not change, it becomes a quality later in a person's life. In order for the child to develop a strong, correct and beautiful character, the following conditions must be met:

In order to allow the child to do the work that he can do himself and to save him from inconsistency, it is necessary to constantly make him/her deal with small tasks. While releasing a child teaches him/her courage and heroism, strong discipline also teaches endurance and perseverance. A person with a consistent character will not be influenced by other people, he/she will have a certain point of view, principle and behaviour (Cumabayev, 1992, p. 151).

3. Education and Training in Magcan Cumabay's Works

Cumabay said, "When we use education in general terms, we can say that it is the process of helping any living thing to develop correctly and properly by giving it food." he said. He believes that education is an action carried out with determination from a psychological point of view, and can yield good results if it is given in accordance with the nature and needs of human beings (Cumabayev, 1992, p. 13).

Education is an activity that has permanent functions and is needed by human beings in the social life they continue with their fellows. In general, the obligations of the individual and the demands of society vary in each country. Despite this, the main purpose of education is to prepare the young generation for life, to teach them the social experiences of their own people for centuries, and to preserve their essence.

According to this understanding, education is a value that will exist forever. Education always requires adding, renewing, learning the experience and knowledge of other people. It is one of the important obligations to establish and develop according to the developed experience and scientific basis while remaining within the national circle (Koyanbayev & Koyanbayev, 2004, p. 12.). Magcan is one of the thinkers who first realized this duty in Kazakh society. In fact, it is possible to say that Magcan not only thinks but also makes great contributions to this work by putting great effort into putting it into practice. Even if we do not count his other articles on education, his "pedagogy" book, which was published twice in Orenburg and Tashkent in 1922-1924 and has been accepted as a scientific textbook until now, has an important place on its own.

Magcan Cumabay considers education and training as the most important part of pedagogy and psychology. He explains the process that will continue uninterruptedly from the birth of the child until he becomes an adult human being, as *"lifetime learning"*.

According to Cumabay, education has a great role in the process of developing the self-character of the individual in society and in getting him/her to a better level psychologically. The suitability of the education to be given to the child allows the development of his/her personality.

According to him, the purpose of education is to make all humanity happy, starting from the nation. If every member of the nation is happy, the nation will be happy too. If the nations that are the members of the human world are happy, humanity will be happy (Cumabayev, 1992, pp. 13-15).

Magcan loves his people very much. For him, the future of his own people always made him contemplate. He says that as one of the first obligations of education, it is necessary to establish national feelings in the character of the child early and to strengthen them firmly with the spiritual culture, traditions and customs of the people. Every educator must be familiar with national education, as national education is a long way to go (Bağibayeva, 2004, p. 7).

In the past, other people's education systems rather than the Russians were not taken into account in order to establish the Soviet culture in Kazakhstan. No one brought up the issue of Kazakh education in schools. At that time, a generation called Kazakh, but whose existence was completely different, emerged. Although the education system was seen as national in appearance, it has not been truly national because its content was socialist. Education was regarded as a duty to strengthen the goals of the supreme chauvinistic structure, only for the benefit of the empire. During the Soviet period, 75 nations or peoples perished with these practices. While education was provided in 104 languages in schools across the country in 1934, in the Union of Soviet Socialist Republics (USSR) in 1988, all children could only receive education in 39 languages. With these practices, schools became non-nationalistic (Abiyev, 2006, p. 123). As a result, national characteristics in education could not be preserved at all, even bringing up the topic of national education required great courage.

The real wisdom of Magcan is that at the beginning of the twentieth century, at a time when the Kazakh schools were being re-established, he noticed the Russian policy of denationalization of the Kazakhs and interpreted it correctly. In an article he wrote at that time, he said: "The fate, future, and homeland of the Kazakh Turks depend on what principles the schools will be built on." He also said, "If we can establish our schools firmly and in line with our national spirit, our future will be bright. If we cannot build on this basis, our future will be troubled" (Cumabayev, 1989, p. 313).

Magcan, one of the leading intellectuals of his time, saw the bad course of his country early on. He put

correcting the bad course of his country within the aims of the teaching profession. He did not invite the Kazakh people to education and art, only with his pedagogical works. Foremost, in his poems, he invited the people to be knowledgeable and to discover science through education. Due to his love for his nation, Magcan was called a "nationalist" and he became the innocent victim of this passion.

One of the issues that are emphasized in the works of Magcan Cumabay is the concept of education. In addition to his scientific studies, the poet also touched upon the issue of education in his poems. It is known that Magcan Cumabay is a successful teacher. Arguing that ignorance in society is an obstacle to the development of the nation, the poet called the people to learn science, open new schools and strive for education in his works (Zhiyenbayev, 2016, p. 243).

There are poems written by the poet in the field of education at that time in his first work "Sholpan", which was written to encourage education and was published in the city of Kazan in 1913.

In his poem "Lazzat qayda" (Where is the taste), the poet lists all the wishes that give relief (taste) to his soul at a young age, and expresses that he could not find peace and calmness from any of the plays, amusements, horses, smart and talented hounds and beautiful girls and that he only took pleasure from reading books. And he says:

*"My word to say,
With this heated feeling, wholeheartedly:
Get an education, learn art,
Give up hope on other things"* (Cumabayev, 1989, p. 19).

With the arrival of the train line to the cities of Kızılcara and Ombı, where Magcan was born and raised, at the beginning of the twentieth century, the news of European science began to reach the country. When he compared his hometown with countries with advanced technology, which benefited from education and art, he saw the situation of his hometown in a very deplorable state and the spirit of the poet was activated. Magcan reached its peak, especially in his poem "Şatır". He ends this poem with these lines:

*"They learn science and art by debating,
They move forward every day.
Burning fire, they fly into the sky,
Swimming in the water, they reach the mercy of my God.
Some become a judge by reading,
Benefiting from a windfall, some gain status,
By making an effort, these brave men increase their knowledge
Towards the development of their nation."*

We can say that the teacher poet devoted all his literary works to the education of children. He invited Kazakh Turks to receive education and learn science in a poem, and he said:

*"Give a book to your child for reading,
Do not spare your opportunity on the way of education and training
Become equal with other people by learning art,*

Join together for the benefit of other human beings”, (Cumabayev, 2002, p. 6).

In his poem called “*How to Find Science-Art?*”, he shows the way to acquire science and art and expresses his opinion with the aim of guiding young people to education. In his poem called “*Intimate, New Brother*”, he supported the young people to go to the big city and learn science by not staying in the village. Play, amusement, gossip and selfishness are conditions that prevent development. He acted as a guide to the young who made an effort to learn science and art, saying that science and art should be found even if it is underground (Bekturbekova , 2001, p. 14).

We can say that Mağcan Cumabay attaches particular importance to children's literature and expects science and art from children and young people who will become the adults of tomorrow. The poet has published many books by putting forth a critical and systematic work for children under difficult conditions. There are many poems written for children. In the book “*Solpan*”, the poet's poems “*Childhood Period*”, “*I'm Flawed*” and “*Student Pain*” were published.

In his beautiful poem “*Childhood Period*”, which he wrote for the children playing in the village, Magcan advises them to devote time to education and to take only good and valuable things into their bodies from their childhood.

*“Youth is gold,
Enjoy it,
Savour it-learn it,
Learn art,
By striving,
Avoid ignorance
Don't stop, my child, leap forward,
Avoid being forgotten”* (Cumabayev, 2002, pp. 26-27).

He is talking about ignorance in “*Avoid being forgotten*” sentence. By using the word “*Qarağım*” (My Child), which is pleasant to the child's ear, the poet places his own thought in the little child's consciousness. These beautiful poems of the poet have not lost their value even today. Similar to the poem above, in his poem “*Qarağım*” (My Child) Magcan encouraged young children to educate themselves and said:

*“My child, learn knowledge, do not waste your time,
Don't get attached to the games, to the useless things.
Do not approach the people who play without reading,
Do not follow them, even if they call you,
Don't fall behind, don't stop, leap forward,
Stretch your hand to grab a star from the sky”*, (Cumabayev, 2013, pp. 7-21).

Mağcan Cumabay puts “*education*” in the first place in child upbringing. According to him, there is a very important secret of the beginning of education from birth. The baby is not taught the first time he is born, he/she is educated. A child begins life with education. In the first part of the textbook, general issues of pedagogy are included. In his opinion, the field of education is divided into four: body, mind, beauty and

character. Of course, although there are other types of education, he wants to draw attention to the most important of them. The author states that these areas are interrelated; "If these four rules are given to human beings properly, their education will be correct. If a person is strong and well-built, ignoring the frequent situations in life such as heat, cold, hunger, nakedness, grows up with a mind that thinks right and makes the right decision, loves beautiful eyes, magical melodies, hates bad things and wants good, this is proof that that person has been properly educated and is a real person. Every parent who wants the child to be a man by being well-educated should learn these four rules of education". He also stated that education should be in accordance with the conditions of the future time (Cumabayev, 2013, p. P. 28).

In his writings about tales, the pedagogue-scholar says that the importance of the tales for the child's life is great. The child listens to the tale wholeheartedly and truly believes in the tale. The child will not understand the abstract sense if you show it by animating and describing, he/she will. For example, just saying, "Don't lie!" does not affect the child. Telling the child a tale about the liar, teaching that the liar is a pathetic person and is hurt because he lied, the child will understand that he/she should not lie just by listening to the tale (Bekmatova, 2003, p. 11).

4. Magcan Cumabay's Views on Educators and Teachers

Magcan makes important evaluations about educators and teachers. It is possible to list some of them as follows: "The Kazakh people have one blood, one soul, one road leader and that is teachers." In his report on the first year development period of the country: "It is thanks to the teachers that the six Alashin children come together" (Cumabayev, 1992, p. 9). J. Aymavitov compares the teachers to the doctors, even stating that they are more valuable, and adds, "While doctor heals the body of the person, the educator heals the mind, character and soul of the person" (Aymavitov, 1924, p. 29).

Mağcan Cumabay requests the following from the teacher: "When we talk about educating human beings, of course, we need to train human beings' souls and therefore have knowledge about the images/reflections of the soul" (Cumabayev, 1993, p. 16). The educator should know and follow the education of children well. The foundation of education and training is laid at school.

In his book titled *"Textbooks to be Written and Our School"*, Mağcan also expressed his thoughts about the school, by asking: "Which school should the child study at?" and he explains "If we can make our school clean, healthy, sound, consistent and compatible with the Kazakh spirit, we can put education on the right path on this basis. We need to put our schools in order without wasting any time, following the nature of our children" (Cumabayev, 1993, p. 16).

To be successful in child education, the teacher's thoughts, feelings and emotions must be special. School textbooks should have the ability to teach in an interesting and understandable style. The teacher should also be able to see the students' level of understanding of the lesson and be aware of all kinds of science branches. The teacher should almost be a psychologist who can descend into the spiritual world of each student. His/her speaking style should be clear (diction properly), body, face, body language should be harmonious, he/she should have a high ability to organize. While establishing authority to achieve what he/she wants, he/she should be merciful in his/her practices. In addition, the ability to establish mutual relations should be high (Muhanov, 1980, p. 106).

In order to prepare the permanent character of the child, Magcan makes some demands from the teacher:

1. The teacher himself/herself must be consistent in educating the child. Because if the child feels the instability of the teacher, he/she will not respect him/her, will not listen to him/her, if the teacher is steady, the child will try to imitate his steadiness.
2. The teacher should teach the child the reason for each assignment without getting bored and tired. The teacher should be gentle and companionable to the child, not angry or furious (Cumabayev, 1993, pp. 151-152).

From the beginning to the end of his book *Pedagoji*, Magcan Cumabay encourages mind, emotion and endeavour, and shows that all manifestations of the spirit are closely interconnected. By emphasizing the difference between the individual characteristics of the child and the adult characteristics, he draws attention to the ways of educating the child's body and soul, mind and emotion and endeavour, and the responsibilities of the teacher.

According to Magcan Cumabay, a second way that every teacher will use is the national training method. Since the children will serve in their own nation, for their own nation, the teacher should educate the child with the education of that nation. It is not enough for the teacher to know the training of his own nation with his own experience. In addition, it is necessary to know the thoughts and experiences of scholars trained by other nations in different periods and to benefit from them. In other words, the teacher must constantly update his/her pedagogical competences (Markova, 1993, p. 134.).

In line with the descriptions and explanations above, it is possible to summarize Magcan Cumabay's thoughts on the psychology of education as follows.

1. During the lesson, it is necessary to keep the child away from things that will distract the attention and have nothing to do with the lesson. To ensure the continuity of the child's attention, it is necessary to give him/her information by constantly renewing it. The new information should be compatible with the old information. While providing information to the child, it is necessary to give the new information by linking it to the old things by directing it from close to far, from what he/she knows to what he/she does not know. When teachers want to teach children something new, they should act following the principle of readiness.
2. The child should be equally disciplined at home and school. The order (discipline) should not be variable and with this discipline, the child should make good character behaviours a habit. In other words, discipline should not vary according to parents and teachers. Discipline must conform to the laws of good character. It is not right to prohibit the things that are suitable for the nature of the child. For the teacher to provide education following the character of the child, he/she should know his/her values.
3. If a person does not get a good influence in his/her childhood, he/she will be joyless throughout his/her life. Since the child is an imitator, efforts should always be made to impress him/her with good characters. The little child believes quickly. Therefore, it is necessary to broaden his/her world by making it believe in his/her power. Since the child will never be idle and inactive, he/she should always be given a useful assignment to do. The education of the child should be at the level that he/she can handle and follow his/her nature. What we call discipline should not be to leave the child alone or to limit freedom. In other words, hitting his/her head when he/she sits down and hitting his/her feet when he/she gets up is not education.

4. If the parents are tough, the child will grow up to be tough. If the parents are mild-tempered, the child will grow up to be good-natured. The people who suddenly get angry and shout will have an angry child. For this reason, the people around the child should be proper and of good character.

It is possible to say that Mağcan Cumabay's thoughts in the field of pedagogy and psychology generally overlap with today's pedagogical and psychological knowledge, although there are differences in concept usage (Sabirova, 2008, pp. 74-75).

5. Magcan Cumabay's Views on Primary Education

The pedagogue scholar said, "While the mother tongue should be at the forefront in the general education system in primary schools, and it should be a fundamental factor in protecting the national psychology of the child and in development, the life of the Kazakh child was spent reading and memorizing Arabic expressions that could not be understood in Muslim schools until the Bolshevik revolution. After the revolution, the Kazakh child had difficulties in getting education and understanding science due to the widespread use of the Russian language, and he expressed his opinion by saying, "The mother tongue (Kazakh) should be the basis in education in the national school" (Cumabayev, 1993, p. 5).

Mağcan Cumabay drew attention to the importance of mother tongue by saying, "It is important not only to learn the Kazakh language but also to start teaching its beautiful content and meaningful aspects from childhood" (Cumabayev, 1993, p. 7). Kazakh people highly value words. To preserve the character of the Kazakh people, speech education should be started in primary education. Preschoolers cannot fully grasp the meaning of the words. By teaching the beautiful aspects of language in primary education, children can be guided towards goodness, culture and good behaviour. For example, for the child to adopt the sense of philanthropy, a word to describe philanthropy is needed, that is, a mother tongue is needed (Cumabayev, 1993, p. 7).

The correct teaching of the mother tongue in primary school and the child's comprehension of the mother tongue are directly related to the personality of the teacher. Because in these age groups, children perceive their mother tongue with the language of the teacher or the textbook. Therefore, the teacher's words must be clear, beautiful and effective. According to Magcan, it is imperative that the teacher's words be clear and correct. The teacher should be able to present the information in different classes by making use of the textbooks with the same target point in reaching a goal, by choosing the information they need from the books (Cumabayev, 1993, p. 9).

Emphasizing the importance of mother tongue, Magcan said, "A mute nation, a nation that has lost its language cannot live as a nation in the world. Nations like this are disappearing. The first condition for a nation to become a nation is to have a language. The occurrence of corruption in the language of a nation indicates that that nation is heading towards extinction. There should be nothing more valuable to the nation than its language. In the Kazakh language, the yellow, big steppe, the strong history of the Kazakhs like a hurricane, the hastily nomadic life in the yellow steppe, the patient character without haste, without surprise, are all visible. If the languages of Turkish children unite one day, and the basis of that united language is Kazakh, there is no doubt that the Kazakh nation will occupy a valuable place in the future of the Turkish language. We firmly believe that this is our future" (Askar, 2003, pp. 155-156).

Magcan Cumabay asked parents to give careful attention to their children's language education. "Some people speak in the child's language, spoil the child's language on purpose to amuse the child, and there are those who talk like a lisp by being childish mischief. This is extremely wrong" (Bağıbayeva, 2003, p. 6).

The pedagogue scholar says that the role of mothers is very important in the upbringing of children, especially girls. Because the daughter is close to her mother. Whatever the mother does in front of her child, how she behaves, how and how she speaks, the child, especially the girl, will do it when she grows up. For the most part, the upbringing of a girl depends on her mother. For this reason, the mother should act very carefully in front of her children, be decent and cultured (Böleyev, 2017, p. 19).

The behaviour of the people around the child should also be decent and beautiful. The body and behaviour of the child who grows up seeing the beautiful actions will be beautiful (Şaripova, 2005, p. 16).

Mağcan Cumabay's works named *"Pedagogy"*, *"Mother Language in Primary School"*, *"Be Informed"*, *"Textbooks to be Written and Our School"* are very valuable works that deal with general teaching knowledge with teaching methods and techniques. *"Pedagogy"*, the main work of Magcan, can be said to be the first work written in the field of pedagogy and psychology in Kazakhstan (Esekeşova, 2010, p. 70).

In the works mentioned above, it is possible to describe the subjects that Magcan deals with in three groups in general: First, the ways in which the spiritual reflections of the child in the course of education develop, secondly, how a teacher or trainer should be, and thirdly, under what conditions the schools to provide education should be established.

In his book *"Pedagogy"*, Magcan stated that the spiritual reflections of children are very different from those of adults. The child's body and soul, mind and emotion, endeavour and character are closely intertwined and develop together. For this reason, it is necessary to give useful work to the child and to set an example for children with the good behaviour of adults. According to Cumabay, the purpose of educating the child is to prepare him/her for life. To put it more clearly, it is raising the child in a way that can be beneficial to himself/herself, society and humanity (Cumabayev, 1992, p. 154).

Cumabayev said, "If the characteristics of the child's inner world in every age are well known by each trainer (teacher, parents) during the education and training process, the education and training of the child will be more efficient" (Kunanbayev, 2003, p. 26).

6. Conclusion

In this study, the pedagogical views of the great Kazakh poet Mağcan Cumabay, who lived between 1893-1938, were tried to be explained. In the light of the information obtained, Magcan is a poet that needs to be examined in terms of not only telling the deficiencies in Kazakh society but also offering solutions to them and dealing with the realities of life against the Soviet regime in his works. Magcan Cumabay is one of the nationalist and conservative intellectuals who joined the Turkestan Renewal Movement. Despite the obstacles of the Soviet administration, he tried to enlighten his people with his poems and scientific articles about education so that his people could live freely and prosperously, together with intellectuals who thought like him.

Cumabay is an innovative intellectual who is dedicated to the independence of Kazakhstan, the freedom of his nation and the education of his nation's children. He aimed to raise people who are versatile in education, who

are aware of new events in the world, who are well-equipped, cultured and who prioritize national education. For this reason, Magcan stood very meticulously to ensure that the schools and textbooks to be established in the country were in accordance with the national characteristics of the Kazakhs, and he wrote pedagogical works in this order. He was successful in his career as a civil servant as well as in education, and he became an important intellectual among Kazakhs and other peoples of Turkish origin.

He made important contributions to the establishment, dissemination and transition of practice among Kazakhs. While conveying his pedagogical thoughts, he also aimed to spread the application and acceptance of his thoughts to large masses, based on the traditional Kazakh culture, customs and traditions. In this way, he found popularity among Kazakhs, gained the appreciation of his people, and was a forward-thinking intellectual with one foot in the nationality circle. He personally took part in activities to put his views into practice.

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