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KAZAKH GRAMMATOLOGY: A. BAITURSYNULY'S LEGACY IN NATIONAL WRITING AND LITERACY

*My body might find rest beneath the earth's embrace,
Yet my deeds shall persist, not confined to time or space.
Misunderstood by some, it does not weigh on my soul,
For I tread for tomorrow's promise, a purpose to extol.
Akhmet Baitursynuly*

This article delves into the significant contributions of Akhmet Baitursynuly, a prominent Kazakh linguist, to the field of Kazakh linguistics, with a specific focus on Kazakh writing and literacy. The selection of this topic is driven by three key reasons. Firstly, the contemporary relevance of Kazakh writing is paramount, as since 2017, the Republic of Kazakhstan has undertaken an initiative to transition its writing system from Cyrillic to Latin script. Consequently, various issues pertaining to Kazakh writing, including the Kazakh alphabet and orthography, have arisen, leading researchers to explore the origins of the Kazakh national alphabet, which, in this context, is attributed to Akhmet Baitursynuly. This aligns with our second reason, as the previous year marked the 150th anniversary of Akhmet Baitursynuly, an occasion that has been commemorated at the international level by UNESCO. Lastly, our article is closely connected to the theme of our doctoral dissertation, and while it primarily serves as a review article, it encompasses the findings of a survey conducted to gain deeper insights into the research topic.

Keywords: Kazakh writing, Akhmet Baitursynuly, Kazakh alphabet, national writing, literacy

Introduction

Writing stands as the pinnacle of culture and serves as the key to literacy. Those who possess the ability to write are considered literate and cultured individuals. Writing and culture are intricately intertwined, with the history of writing often used as a measure of a society's cultural history and advancement. Consequently, the history of writing and culture have become distinct branches of science. Akhmet Baitursynuly eloquently stated, «Many kinds of science and art are created to reduce the complexity of life and increase its pleasure. As science and art increase, the hardship of the world will decrease» (A. Baitursynuly, 1913) [1]. The development of writing and culture has undoubtedly alleviated the burdens of life in various societies and heightened their enjoyment.

Over a century ago, speech held greater value than writing, but with the evolution of society and communication, writing has assumed a higher position than speech. This evolution aligns well with the abundance of evidence that highlights the enduring importance of writing throughout history. Remarkably, in 1912, the Kazakh scientist Akhmet Baitursynuly astutely observed, «Our time is the time of writing», underscoring his understanding of writing's significance even then. As a Kazakh grammatologist, A. Baitursynuly dedicated his efforts to promoting literacy among his people and played a crucial role in the creation of the first Kazakh national alphabet and spelling reform. Notably, he was a pioneering teacher who spearheaded the publication of the newspaper “Kazakh,” serving as the driving force behind its establishment.

Akhmet Baitursynuly was a remarkable Kazakh scientist, who lived from 1872 to 1937, and left an indelible mark as the founder of Kazakh linguistics and the Kazakh science of writing. He is celebrated as the author of the first national alphabet and a reformer of Kazakh orthography. Beyond his contributions to linguistics and writing, he was also a gifted poet, translator, publicist, and played a vital role in fields like literature, publishing, teaching, music, and administrative management. While he made diverse contributions, this article primarily focuses on his research in Kazakh linguistics, particularly Kazakh grammatology, as it constitutes the foundation of this field. The principles and concepts put forth by Akhmet Baitursynuly continue to be relevant and serve as the cornerstone for contemporary Kazakh linguists' work.

The year 2022 marked the 150th anniversary of this esteemed scholar, and UNESCO included it in the list of anniversaries for 2022–2023 during the 41st session of the General Conference. Numerous events were organized in various

fields to commemorate his contributions to the nation. Notably, a TV series titled «Ahmet. Ult Ustazy» (Akhmet. Teacher of the nation) garnered widespread appreciation from the Kazakh people. Additionally, a documentary about the life of the scholar is currently in production. In recognition of his legacy, the scientist's alphabet was reintroduced in schools in 2020. Furthermore, in 2021, the Department of «Akhmettanu» (Akhmet studies) was established at the Institute of Linguistics named after Akhmet Baitursynuly in Almaty city.

In 2022, under the guidance of the Rector of Al-Farabi Kazakh National University, Doctor of Philological Sciences, Professor Zh.K. Tuimebayev, and Doctor of Philological Sciences, Professor A.B. Salkynbay, the selected works of the scholar were published in three volumes, entitled «Akhmet Baitursynuly. Selected works.» Numerous commendable efforts have been undertaken to honor his anniversary.

The primary objective of this article is to undertake a comprehensive scholarly examination of the works of Akhmet Baitursynuly, who played a pivotal role in enhancing the literacy and culture of the Kazakh people. His work as a Kazakh grammatologist laid the foundation for Kazakh linguistics, leaving an enduring impact that resonates with the contemporary field of study. Furthermore, the article aims to promote, evaluate, and pay tribute to his invaluable contributions on an international scale.

Research methods and materials

To fulfill the objectives of our article, the primary materials utilized comprise the six-volume collection of works by A. Baitursynuly, curated by Imakhanbet Raikhan Sahybekkyzy, the director of the A. Baitursynuly Museum House. Particularly, his works that focus on the subjects of writing and literacy. Moreover, the scholarly contributions of the talented academician Rabiga Satigalikyzy Syzdyk, whose writings on Baitursynuly commenced subsequent to the scientist's acquittal, were also referenced.

For theoretical elucidation of the scientist's career significance, the works of Kazakh-Russian researchers from the era concurrent with A. Baitursynuly's lifetime, alongside the contemporary studies by Akhmatologists like Z. Bazarbaeva and E. Maralbek, formed the foundational basis.

To study this object, methods of collecting and contextual analysis of theoretical material, comparative, generalizing, descriptive methods were used. These methodologies facilitated the identification and isolation of literature pertaining to literacy within the scientist's multifaceted body of work, enabling a focused and individual analysis of these specific elements. Furthermore, to present a practical perspective on the subject, the survey method was employed in the applied section of the article.

Main part

In Kazakh science, the focus on the science of writing has been primarily from a linguistic perspective rather than a historical one. This emphasis was driven by the need to make changes and regulate the Kazakh alphabet. Starting from the second half of the 19th century, articles in the newspaper *Dala Ualay* discussed the necessity of reforming the Kazakh alphabet to improve its usability.

While foreign linguists were primarily studying the historical aspects of writing and the cultural implications of various writing systems, Kazakh linguists were actively involved in the linguistic regulation of writing specifically for the Kazakh language. Their goal was to create a writing system that accurately represented Kazakh sounds and made it easier for the population to use.

One of the prominent figures in this field was Akhmet Baitursynuly, who played a crucial role in the development of the first Kazakh national alphabet. Baitursynuly introduced new letters to represent previously unrepresented Kazakh sounds, thereby refining the alphabet. He also invented a symbol called «*daiekshi*» to represent subtle sounds, which contributed to the economization of letters in the writing system.

Akhmet Baitursynuly's concerns extended beyond literacy, as he also contemplated ways to enhance it. He emphasized the importance of education, strength, and unity, stating: «Study to be educated. To get rich, you need to have a business. You need unity to be strong. We need to work on these issues» – offering clear pathways for development. Education, profession, and unity – these are the essential needs of any nation [2].

Academician and historian Manash Kozybayev describes Akhmet Baitursynuly as a significant figure of the 20th century, whose name is intertwined with the crucial events of that turbulent era. Studying Baitursynuly's life and works provides invaluable insights into the history of the century itself [3]. Through learning about Akhmet Baitursynuly, we gain a deeper understanding of the events and dynamics that shaped the 20th century.

During Akhmet Baitursynuly's lifetime, various researchers from different nationalities, including A. Samoilovich, E. D. Polivanov, N. F. Jakovlev, A. N. Kononov, as well as his fellow Kazakh scholars like M. Dulatov, T. Shonanuly, E. Omarov, S. Seifullin, and M. Auezov, wrote about him and his contributions. The Great Soviet Encyclopedia of 1926 provided a brief account of Baitursynuly as a Kyrgyz liberal activist and a leader of the Kyrgyz national party *Alash*, formed in 1917 [4]. His works were included in the Moscow Literary Encyclopedia volumes in 1930, featuring a biographical reference and the Kazakh alphabet (Baitursyn spelling) in Volume 5 in 1931. A. N. Kononov presented a scientific report on «Baitursynov Ahmet Baitursynov» in 1974, reflecting the analyses of real scholars who evaluated Baitursynuly's impact on history even

before he was posthumously acquitted from the unjust charges of being an «enemy of the people» in 1937. These works collectively shed light on the life and influence of Akhmet Baitursynuly.

Amid deliberate efforts to tarnish Akhmet Baitursynuly's contributions to the Kazakh people, true recognition of his work emerges from Russian scientists. In the 5th volume of the «Literary Encyclopedia» published in 1931, he is rightfully credited as the author of the «Kazakh alphabet.» This stands as a testament to genuine scientific integrity and the acknowledgment of his significant achievements.

In 1924, E. D. Polivanov authored scientific articles on the «New (Baytursynov) spelling of Kazakh-Kyrgyz», and in 1928, N.F. Yakovlev delved into the subject with scientific articles discussing the «Mathematical system of alphabet structure.» These contributions from various scholars further underline the recognition of Akhmet Baitursynuly's impact on Kazakh linguistics and alphabet development within the broader scientific community.

History reveals that in 1974, A.N. Kononov provided comprehensive scientific reference data under the title «Baytursynov Akhmet Baitursynuly» [5]. Researcher A. Samoilovich contributed to the understanding of Akhmet Baitursynuly's scientific personality by adapting it into a biographical reference review. In his scientific documentary article, Samoilovich described the Kazakh scientist as the «reformer of the orthography of the Kazakh language» and the «founder of the theory of Kazakh grammar and Kazakh literature» [5]. This initiative by Samoilovich marked the early foundation of Akhmet studies in 1919, even predating the articles by Mirzhakip Dulatuly and Eldes Omarov in 1922.

Samoilovich's article provided an in-depth exploration of Akhmet Baytursynuly's contributions as a public figure before 1919. The article acknowledged him as a «prominent Kazakh poet», «journalist», and «educator» of his time, highlighting the breadth of his roles in Kazakh society [6]. This early recognition laid the groundwork for the subsequent exploration of Akhmet Baitursynuly's rich legacy and the significant impact he had on Kazakh language, literature, and culture.

In 1933, the prominent linguist Kudaibergen Zhubanov published the material «Scientific Course of the Kazakh Language» in the magazine «Polytechnic School» № 7–8, where he discusses the textbook «Language – a Tool» by the educator-scientist. He acknowledges the significant contributions of linguistic pioneers in Kazakh linguistics, such as Sh. Ualikhanov, A. Baitursynuly, K. Kemengeruly, E. Omarov, T. Shonanulu, and Kh. Dosmuhameduly. Zhubanov notes that the subsequent generation has not matched the level of work done by Akhmet Baitursynuly. He urges his contemporaries to take inspiration from

Baitursynuly's works and continue advancing the field of Kazakh linguistics with dedication and diligence.

Akhmet Baitursynuly. Alphabet and spelling.

The scientist spent most of his life in prison. His «guilt» was that he was engaged in teaching, education, enlightenment and science. In his autobiography, written on May 12, 1929, the scientist wrote he could not live on the territory of the Kazakh region after his release from prison on March 10, 1910. The government didn't allow it. Then he came to Orenburg. He writes that he came to Orenburg and started the following works:

He began to study the sound system (phonetic) and grammatical structure (syntactic, morphological) of the Kazakh language.

He worked on simplification of the Kazakh alphabet and spelling.

He tried to clean the Kazakh written work from foreign lexical keywords, to clean the syntactic structure from the influence of other languages.

To get rid of the artificial character of Kazakh prose (documents, lexicography / journalistic / and scientific language), to adapt it to the speech practice of the people, began to develop scientific terms and show examples of stylistic editing.

«I did all this through the Kazakh newspaper, which I run, and the textbooks that I compiled. My work in this field continued until 1918». [1] the scientist wrote.

Results and discussions

In his 1928 article «Which Method is Superior?», Akhmet Baitursynuly concluded that writing is the foundation of literacy, expanding its concept.

«A literate person is someone who can read and write. Can one read without writing? Yes, many elderly could. But can one write without reading? No. Writing is the basis of literacy» [1]. Baitursynuly emphasized writing's importance in society and human life.

In society, literacy entails both reading and writing, along with the ability to comprehend and analyze written content. Baitursynuly saw writing as the key driver of literacy, even suggesting that reading could be learned through writing. His perspective highlights various dimensions of writing, making it clear that it holds diverse functions and definitions. This underscores the pivotal role of writing and its close interconnection with reading.

In his article «About Reading» (1913), Akhmet Baitursynuly emphasized the significance of education and scientific discoveries. He described how advancements in science have transformed human capabilities, enabling us to fly like birds, swim like fish, and communicate across the world rapidly. The article aimed to inspire readers to appreciate the value of knowledge and continuous learning.

In his article «About Kazakh study» (p. 252, 1913), Akhmet Baitursynuly raises an issue that should be taken into account. He emphasizes the importance

of expertise and skill in any endeavor, whether manual work or intellectual pursuits. He expresses his concern that his initiatives are not understood by the older generation and hopes that the youth will embrace new ideas and drive the nation's progress. Baitursynuly writes: «Therefore, how young people are educated and brought up is, above all, a priority» [1].

In his article “How to conduct educational work among the Kazakhs?” published in 1923, Akhmet Baitursynuly emphasizes the collective effort needed to establish schools in the country and the importance of education for the Kazakh people. He emphasizes the need to focus on educating the youth and taking practical steps to improve literacy. Baitursynuly's dedication to the cause is evident in his efforts to reform the Kazakh script, creating what is now known as «tote jazu» (direct writing), «Baitursyn's writing», or «the first Kazakh national alphabet.» Even after a century, his legacy continues to be used by Kazakhs abroad in China and Iran. However, in the last century, this script underwent changes due to the shift to the Latin script.

In his report «In favor of the Arabic alphabet» (1927), Akhmet Baitursynuly highlights that the Kazakhs had long identified the sounds in their language and represented each sound with a symbol in the Arabic alphabet. He praises the clarity and convenience of the Kazakh alphabet for reading, writing, and learning. Baitursynuly argues against the impracticality of adopting the Latin alphabet and suggests that the existing Arabic-based alphabet was sufficient and suitable for the Kazakh language. However, the decision to change the alphabet was influenced by political factors rather than practical considerations.

In his article «Learners in Russian» published in 1913, Akhmet Baitursynuly emphasizes that knowing one's obligations is a matter of knowledge, while fulfilling those obligations is a matter of humanity. He underscores that education and humanity are distinct yet interconnected. As more individuals become aware of their responsibilities, the number of those fulfilling them will increase. Baitursynuly envisions a future where young people study for the betterment of the nation, calling for the provision of favorable conditions and scholarships in each region to support their endeavors. He also encourages the pursuit of benevolent actions.

In his article «Primary Class» (1914), Akhmet Baitursynuly emphasized that the Kazakh people embraced Islam willingly and that their faith couldn't be swayed easily. Just as their religion was deeply ingrained, their writing system was also integral to their identity. The Arabic alphabet, brought along with Islam, remained the script of the Kazakh language until 1929.

Akhmet Baitursynuly expressed unwavering confidence that language tied to religion would endure, even in the absence of newspapers, magazines, or books in Kazakh. His assurance rings true as newspapers, magazines, and books are continually published in the Kazakh language today. This serves as a strong

rebuttal to the belief that the Kazakh language is dying. The written language, as he argued, holds significant value and can perpetuate a language even when spoken fluency wanes. The presence of written material ensures that a language continues to live on.

Striving for proficient and impactful writing is essential. Akhmet Baitursynuly's works not only kindle affection for the Kazakh language in readers but also amplify existing sentiments. This explains the continuous revisitation of his writings. In delving deeper into his works, we uncover fresh insights and wisdom. The scientist truly stands as a divine blessing for the Kazakh people, a repository of knowledge that enriches our understanding and connection with our language and culture.

In a letter to national leader Alikhan Bukeikhanov in 1925, Akhmet Baitursynuly outlined an ambitious plan, aiming to revise three grammars and the Kazakh alphabet within just three months of vacation. This dedication serves as a remarkable example for today's generation, especially considering his commitment to work during the summer months.

This letter also marked the commencement of the debate about transitioning to the Latin script. Despite the approval of Arabic script spelling in 1924, the discussion on shifting to the Latin script emerged in 1925. Linguist-scientist Kudaibergen Zhubanov played a role in the conversation, linking the new Kazakh alphabet's formation to the Arabic script. The Ministry of Defense of the Republic of Kazakhstan archive retains a statement from that time, revealing that for 18 years, from 1912 to 1930, the Arabic script was used for Kazakh words. This transition to the Latin script was influenced not by Kazakhstan's initiative, but rather by the pressure of the Academic Council of the All-Russian Central Committee.

In his article «Which method is better?» [1], the scientist explores various writing systems, including those of English, French, Chinese, Italian, and Turkic languages. He highlights the distinction between using letters and symbols for writing in different countries. Through examples from these languages, he examines the correspondence between sounds and characters. Among the Turkic languages, he specifically focuses on Kazakh and Kyrgyz. Within his analysis, he categorizes writing into two main groups: letter-based and symbol-based systems. Additionally, he acknowledges that spelling systems can vary within letter-based writing, and their proximity to symbol-based writing can differ based on these systems.

Akhmet Baitursynuly categorized the spelling systems used during his time into four distinct types: the symbolic system, the habitual (historical) system, the relative system, and the phonetic system. The symbolic system maintains the order of characters identical to the fundamental writing, as seen in languages like Chinese. The habitual (historical) system represents a longstanding and practiced

form of spelling, as seen in English. The relative system, on the other hand, is attributed to languages like Russian, where spelling is not solely based on the initial letter but considers the pronunciation of related words. Finally, the phonetic system employs the sounds of words as they are pronounced, encompassing languages such as Italian, German, and Kazakh.

The scientist's articles provide a wealth of valuable insights aimed at elevating public awareness and culture. In his Report in Support of the Arabic Alphabet (1927), Baitursynuly highlighted that 90 % of Turkic people had long used the Arabic alphabet, cultivating a tradition of writing in Arabic letters. He defined «letter culture» as encompassing all aspects related to writing, including literacy, traditional skills, knowledge, spelling, publishing, manuscripts, printed materials, and more [1]. This concept aligns with the contemporary term «grammatology», which refers to the study of writing systems. However, Baitursynuly's definition appears more precise and comprehensive. Hence, we propose to designate the culture of writing (хат мәдениеті) in the Kazakh language as «a doctrine of the culture of language about writing.»

Experiment

In our article, we aim to comprehensively cover the body of work by linguist Akhmet Baitursynuly. In the process, an intriguing question emerged: how familiar are individuals in the present era with this scholar? To gain insight, we conducted a survey involving 205 participants spanning various age groups. Of these respondents, 76.1 % were female, while 23.9 % were male.

In response to the question «Which scientist's 150th anniversary is being celebrated at UNESCO this year? (2022)» from a pool of 205 respondents, the distribution of answers is as follows: 152 respondents (74.1 %) correctly identified Akhmet Baitursynuly, 6 (2.9 %) mentioned Abai, 12 (5.9 %) named Alikhan Bokeikhanov, Sh. Ualikhanov, and K. Satpaev each (1 % each), and 33 (16.1 %) respondents were unsure about the answer.

We also conducted an open-ended question: «Who is Akhmet Baitursynuly?» The responses we received provide a rich tapestry of perspectives: enlightener, journalist, scientist, teacher of the nation, poet, literary critic, grandfather of the alphabet, ancestor of Kazakh terminology, national intellectual, teacher, publicist, turkologist, creator of the Kazakh alphabet, public figure, contributor to the Alash organization, translator, linguist, genius, thinker, researcher, originator of the first Kazakh alphabet (direct writing/ tote jazu), writer, member of Alash intelligentsia, reformer, patriotic son, a foundational figure in Kazakh linguistics, leader of the nation, facilitator of children's education, innovator of direct writing, a great individual, a Kazakh intellectual, a politician, a patriot, a leader, a symbol of national pride, a legend, a founder of Kazakh grammar, a prominent citizen of the Kazakh people, an Alash activist, an Alash intellectual, a sage, an honorary citizen

of the Kazakh people, a dedicated educator, writer, playwright, and one of the seven prominent figures in Kazakh history. From the 205 respondents, we gathered a total of 55 distinct descriptions for this singular individual. Remarkably, all of these descriptions are valid, and while some descriptions may appear repetitive, they collectively emphasize the diverse range of roles and contributions that Akhmet Baitursynuly held in various fields, extending beyond linguistics to impact many aspects of society.

To the question «*Who is the author of «tote jazu» (direct writing)?*» 96, 1 % of respondents have chosen Akhmet Baitursynuly, 2, 9 % Ibiray Altynsarin, and 1 % Alikhan Bokeikhanov.

We conducted a survey to gauge public awareness of «tote jazu,» a form of Kazakh writing. Out of the respondents, 65.9 % were aware of «tote jazu,» while a mere 0.5 % indicated active learning. However, a significant 33.6 % were completely unfamiliar with this writing style.

Within this group, 11.2 % reported proficiency in reading and writing «tote jazu,» while 15.1 % could read but not write it. Additionally, 1 % of respondents were either learning or interested in learning this writing. Impressively, 72.7 % of respondents had no knowledge of reading or writing «tote jazu.»

This outcome highlights the relatively limited awareness of the historical writing system «tote jazu» among modern Kazakhstani citizens. However, it's noteworthy that almost all respondents were familiar with Akhmet Baitursynuly, potentially due to his inclusion in the school curriculum's literature subject. While we acknowledge the current awareness gaps, we, as Kazakh linguists, remain committed to bridging this divide through continued research and publications about Akhmet Baitursynuly, striving to follow in his footsteps and preserve his legacy in the field.

Conclusion

The research outcomes elucidated the scientist's writings, encompassing the principal key concepts pivotal for the advancement of literacy, as follows:

- The act of *writing* stands as a vital instrument, wielding significance akin to that of air for society, human life, and the realm of science.

- *Reading* serves as a pathway toward the cultivation of knowledge, intimately intertwined with the practice of writing.

- *Education* stands as one of the paramount values fostering the development of human life.

- Both manual and mental *labor* hold profound significance in nurturing a well-rounded societal framework, contributing indispensably to the cultivation of a competent and thriving communal life.

- The *youthful* demographic constitutes the primary focal point and formidable backbone of those engaged in these endeavors.

■ *Unity* stands as the fundamental requisite upon which a nation ought to build, whether in the context of literacy or in fostering community development.

■ *The Kazakh language* embodies a linguistically pristine, culturally rich, and dynamically vibrant Turkic language, characterized by distinct sounds, letters.

■ *Financial backing* stands as a crucial form of support enabling young individuals to fulfill their educational requirements. Contemporary state grant initiatives serve as an exemplification of this essential support mechanism.

■ *Islam* stands as a religion embraced voluntarily by the Kazakh people. Alongside their faith, mastery of Arabic writing also found prominence. Religious writings tend to endure across time, demonstrating a resilience that mitigates their disappearance.

As for the Latin script, A. Baitursynuly staunchly opposed the transition of Kazakh writing to the Latin script.

This article delves into the scientist's body of work, particularly focusing on pieces related to writing, specifically within the domain of literacy.

The proposed research avenues for further exploration encapsulate diverse dimensions of A. Baitursynuly's legacy. These include his contributions to writing, education, labor, his influence on youth, advocacy for unity, financial support, and his impact on the Islamic religion.

The works of A. Baitursynuly, credited as the author of the Kazakh national alphabet and the driving force behind Kazakh orthographic reforms, have garnered considerable promotion. Now, it is imperative to undertake a thorough scientific inquiry into his contributions.

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ҚАЗАҚ ГРАММАТОЛОГИЯСЫ: А. БАЙТҰРСЫНҰЛЫНЫҢ ХАЛЫҚ ЖАЗУЫ МЕН САУАТТЫЛЫҒЫНДАҒЫ МҰРАСЫ

Бұл мақалада қазақтың көрнекті лингвист ғалымы Ахмет Байтұрсынұлының қазақ тіл білімі саласына қосқан елеулі үлесі, қазақ жазуы мен сауаттылығына ерекше назар аударылады. Бұл тақырыпты таңдау үш негізгі себепке негізделген. Біріншіден, қазақ жазуының заманауи өзектілігі маңызды, өйткені Қазақстан Республикасы 2017 жылдан бастап жазу жүйесін кириллицадан латын графикасына көшіру туралы бастама көтерді. Бұл өз кезегінде қазақ жазуына, оның ішінде қазақ әліпбиі мен орфографиясына қатысты түрлі мәселелер туындап, зерттеушілерді осы тұрғыда Ахмет Байтұрсынұлына жататын қазақ ұлттық әліпбиінің шығу тегін зерттеуге итермелейді. Бұл біздің екінші себебімізге сәйкес келеді, өйткені өткен жылы Ахмет Байтұрсынұлының 150 жылдығы ЮНЕСКО тарапынан халықаралық деңгейде аталып өтілді. Соңында, біздің мақаламыз докторлық диссертация тақырыбымен тығыз байланысты және ол негізінен шолу мақаласы ретінде қызмет еткенімен, зерттеу тақырыбына тереңірек түсінік алу үшін жүргізілген сауалнаманың нәтижелерін қамтиды.

Кілтті сөздер: сауат ашу, қазақ жазуы, Ахмет Байтұрсынұлы, қазақ әліпбиі

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КАЗАХСКАЯ ГРАММАТОЛОГИЯ: НАСЛЕДИЕ А. БАЙТУРСЫНУЛЫ В НАЦИОНАЛЬНОЙ ПИСЬМЕННОСТИ И ГРАМОТНОСТИ

В этой статье рассматривается значительный вклад Ахмета Байтурсынулы, выдающегося казахского лингвиста, в область казахского языкознания, с особым акцентом на казахскую письменность и грамотность. Выбор этой темы обусловлен тремя основными причинами. Во-первых, современная актуальность казахской письменности имеет первостепенное значение, поскольку с 2017 года Республика Казахстан выступила с инициативой по переходу своей письменности с кириллицы на латиницу. Следовательно, возникли различные вопросы, касающиеся казахского письма, включая казахский алфавит и орфографию, что побудило исследователей исследовать происхождение казахского национального алфавита, который в этом контексте приписывается Ахмету Байтурсынулы. Это согласуется с нашей второй причиной, поскольку в прошлом году отмечалось 150-летие Ахмета Байтурсынулы, событие, отмеченное ЮНЕСКО на международном уровне. Наконец, наша статья тесно связана с темой нашей докторской диссертации, и хотя она в первую очередь служит обзорной статьей, она включает в себя результаты опроса, проведенного для более глубокого понимания темы исследования.

Ключевые слова: грамотность, казахская письменность, Ахмет Байтурсынулы, казахский алфавит.

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