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**XX КЫЛЫМДЫН БИРИНЧИ ЖАРЫМЫНДА КЫТАЙ ХУЭЙ ЭЛИНИН БИЛИМИН
ӨНҮКТҮРҮҮНҮН ТЕОРИЯСЫ ЖАНА ПРАКТИКАСЫ
ТЕОРИЯ И ПРАКТИКА РАЗВИТИЯ ОБРАЗОВАНИЯ КИТАЙСКОЙ НАРОДНОСТИ
ХУЭЙ В ПЕРВОЙ ПОЛОВИНЕ XX ВЕКА
THE ORIGIN OF THOUGHTS AND PRACTICES OF MODERN CHINESE HUI
NATIONALITY EDUCATION FROM THE INDIGENIZATION PERSPECTIVE**

Аннотация: Кытайдын апийим согушуна куйрук улаш эле өз доорунда бекинмечил аталган кытайдын эшиги ачылып феодалдык бийлиги кулаган. Мына бул дал кытайдын жершари маданияттары менен тыгыз байланыш жүргүзүүсүнүн жаңы башталышы болуп калган. Улуттук армиянын жеңишке жете албастыгы кытай элин өзү жөнүндө ойлоонууга жетелеп тез арада өндүрүш, технология, саясий, маданият, илим-билим берүү жана башка аспектилерге таасырын тийгизген. Ушулардын арасында илим-билим идиясин чагылдыруу жана сезинүү эң башкы маселе болуп калган. Артта калган илим-билим берүү тикелей түрдө жан сандын сапатынын төмөндөшүн келтирип чыгарган. Ошону менен кошо мамлекеттин өнүгүүсү сөзсүз түрдө илим-билим берүүнүн гүлдөнүүсүнө тике байланыштуу болуп калганы айдан ачык болгон. Натыйжада XX кылымдын алдынкы жарымында илим-билим берүүнү гүлдөндүрүү жана илим-техниканы өркүндөтүү аркалуу мамлекетти куткарып калуу идиялари кылымдар бою жалгашкан биёкираттык бийликти акырлаштырган.

Ушундай жаңы идиялардын таасиринде кээбир кытай Хуэй элинин окумуштуулары жана көзү ачылган билимдүүлөрү Хуэй элинин илим-билим берүүсүн жакшыртуу жана батышча мектептерди ачуу идияларын үгүттөп башташкан. 1907-жылы (Чың династиясинин Гуаңши кандыгынын бийлик кармагандыгынын отуз үчүнчү жылы) Диң бавчин Пекинде "чыныгы мекен сүйөрдүк күндөлүк гезитин" жарыкка чыгарган. Жапонияда окуп жаткан Хуэй элинин студенттери "чыгыш азия мусулмандар союзун" курган. Көзү ачылган кытайлык Хуэй элинин окумуштуулары "шиң хуэй пиен журналы" аркалуу динний иш жүзүндүктү жакшыртуу жана илим-билим берүүгө жалпы беткей аттануу ураанын ортого салган. Атактуу илимпоз Ваң гуан жана башкалар Пекиндин Ниюже көчөсүндө Хуизу (Хуэй эли) адабияты педагогика мектебин курган. Ушуга чейин илим-билим берүү аркалуу мамлекетти куткаруу жана илим-билим берүү аркалуу Хуэй элинин маданиятын өнүктүрүү деген темадагы улуу илим-билим берүү кыймылынын көшөгөсүн ачкан. Кытайлык улуу тарыхчы Гу Жие гаң айткандай алгачкы маданиятти гүлдөндүрүү кыймылы кытай азыркы доор Хуэй эли тарабынан башталган.

Аннотация: Опиумная война, опустошившая Китай в феодальную эпоху, однако значительно изменила архаичную систему образования страны. Наряду с распадом культурно-идеологических ценностей в Китае произошло переосмысление принципов построения системы образования, и в стране была проведена реформа образования с целью его дальнейшего развития. В результате в первой половине 20-го века идеи «Спасения страны путем развития образования» и «Спасения страны путем развития технологий» положили конец феодализму, просуществовавшему тысячи лет. Под влиянием новых идей мусульманская интеллигенция народности хуэй приложила усилия для развития своего образования, в результате чего были открыты школы западного стиля. В начале нового века

представители интеллигенции народа хуэй инициировали движение за новое образование под лозунгами «Спасение страны через образование» и «Обновление мусульманского сообщества через образование». В частности, Дин Баочэнь основал в Пекине ежедневник «Подлинный патриотизм». 36 студентов-мусульман, обучающихся в Японии, основали в Токио «Восточноазиатскую ассоциацию мусульманского образования» и выдвинули лозунг «Улучшение религиозной практики и всестороннее развитие образования» в своем журнале «Пробудившийся народ хуэй». Мусульманские верующие, в том числе, Ван Куань и другие его сподвижники, основали «Хуэйскую литературную школу» в Пекине. Известный китайский историк Гу Цзиган охарактеризовал упомянутый ряд социальных явлений как «первое культурное движение, сознательно инициированное современными китайскими мусульманами хуэй».

Annotation: Following the Opium War opening the gate of ancient China, its feudal autocracy fell apart as well, which was a new start for China to contact with global civilizations frequently. Self-reflection aroused by military defeats were quickly expanded to the areas of production, technology, politics, culture, education, etc., among which the reflection and awareness to education thoughts was essential, for it was quite clear that the backwardness of education had directly led to low population quality and the country's progress would certainly rely on the development of education. As a result, In the first half of the 20th century the ideas of "saving the country by developing education" and "saving the country by developing technology" finally ended the bureaucratic system which had lasted for thousands of years. Influenced by these new ideas, some Hui Muslim intellectuals and open-minded religious people of Hui nationality started to advocate and improve Hui nationality education and set up western style schools. In 1907 (the 33rd year of Guangxu reign in Qing dynasty), Ding Baochen founded "Authentic Patriotism Daily" in Beijing. 36 Muslim students studying in Japan founded "East Asia Muslim Education Association" in Tokyo, Japan and put forward the slogan of "Improvement to religious practice and universal access to education" through its journal of Awaken Hui People (Xing Hui Pian). Famous religious people Wang Kuan and others founded "Hui Literature Normal School" in Niujie Street, Beijing. So far a great new education movement of Hui people with the theme of "saving the country through education" and "rejuvenating Muslim community through education" was announced to lift its curtain, as the famous Chinese historian Gu Jiegang had commented, "the first cultural movement consciously launched by modern Chinese Hui Muslims"[5].

Негизги сөздөр: Хуэй эли, улуттук илим-билим берүү, идея, практика, процесс

Ключевые слова: Население Хуэй, национальный научно-образовательный, идея, практика, професс

Keywords: Hui population, national scientific and educational, idea, practice, profession

I. Gate of late Qing dynasty was opened and "the Eastward Transmission of Western Sciences" came into trend

1. The Opium War and the emergence of Chinese educational reform thought

In the first half of the 19th century, capitalism in Europe and America heated up and continued to develop overseas markets. However, the Qing dynasty was still dreaming of "the kingdom of heaven", totally unaware of the situation in the world, and continued to implement the closed-door policy and the self-sufficient economic model. In order to reverse the trade deficit with China, the capitalist powers shamelessly imported opium to China. The Qing government appointed Lin Zexu to ban opium. However, the anti-opium campaign became an excuse for the British government to use the "gunboat policy" and to finally invade China by launching the Opium War in 1840. The failure of the Opium War caused great losses and forced Qing government to accept some harsh foreign conditions, which even infringed the integrity of China's sovereignty. But after all, the ancient door of China, which had been closed for thousands of years, was forcibly opened by the British "gunboats". Although there were only a few windows, they accelerated the collapse of the feudal autocracy and promoted the mutual contact between China and the world civilization. Chinese began to understand the western world, western civilization and technology. Some progressive and open

democratic ideas and liberal ideas began to emerge in mainland China. At the same time, the Opium War was also a starting point for the Chinese nation to self-reflect. At first the self-reflection was in military technology area, and then it was associated with production, technology, politics, culture, etc., all of which eventually came down to the quality of people. So Chinese intellectuals realized that the old education system was impractical and nearly useless, and therefore people were closed and narrow. It was under such circumstance that the thought of China's modern education reform germinated.

2. "Westernization Movement" abolished the imperial examination system, developed western style schools and carried out "New Deal"

The "Westernization Movement" was a self-rescue measure taken by the Qing government under the situation of internal and external troubles. Its representatives, such as Li Hongzhang and Zuo Zongtang, had suppressed peasant revolts and dealt with foreign invaders. They believed that if they followed the same pattern, they would be doomed to self-destruction and could not compete with the western militarily. They believed that foreign guns were needed both to suppress insurrections and to defend against foreign aggression. Therefore, it was necessary to develop industries, train technicians and workers, and also train foreign language talents who can deal with foreigners. The new education advocated by the westernization group began in this situation.

In March 1906, the Ministry of Education put forward a proposal and the emperor issued an edict, defining "loyalty to the king, respect for Confucius, Shang Gong (i.e., serve the public), Shang Wu (i.e., admire martial spirit) and Shang Shi (i.e., uphold pragmatic approach)" as the educational purposes. The first two principles are to maintain the autocratic and Confucian ethics, and the latter three are corresponding to moral education, physical education and intellectual education, but the starting point is the conception of state standard. "Shang Gong" is to emphasize the interests of the country and the morality of citizens, "Shang Wu" is to improve the military, and "Shang Shi" is to make the country rich and strong.

3. To improve Hui Muslim's "mosque school education" with the wind of "New Deal"

The person who has had a deep influence on the education of the Hui nationality is Wang Kuan (1848-1919) of Beijing. He founded the China Islamic Club. In 1905, Wang Kuan and his student Ma Shanting visited Turkey and was received by the King Hamid. After understanding the current situation of Chinese Muslims, King Hamid pointed out that "Chinese Muslims should learn not only the Islamic culture, but also the Chinese culture", which further strengthened Wang Kuan's idea of reforming the mosque school education. After he returned to China in 1907, allying with the renowned Hui intellectual Ma Linyi, Wang Kuan made a concerted effort to create Islamic No. 1 Tier 2 Primary School within seven single-storey houses in the backyard of Niujie Mosque. On July 7, 1907, Authentic Patriotism Daily reported, "Yesterday Imams of all the mosques held a group worship at Niujie Mosque along with hundreds of Muslims. Many Muslim officers also went to visit. Mr. Wang Haoran gave a speech about his traveling abroad and urged Hui people to make progress and improve themselves, to form a strong spirit, to share the responsibility of the nation with various religious organizations, to set up schools and factories".[11] After the promotion and practice of these two famous Hui Muslim educationists, the Hui nationality education in the late Qing dynasty had significant improvement and transformation in both thought and form, and had a great impact on the Hui nationality educational thought in modern times.

II. The appearance of Hui nationality new cultural movement and its influence on the Hui educational thought

At the beginning of the 20th century, the Xinhai Revolution of 1911 led by Sun Yat-sen overthrew the feudal autocratic dynasty of more than two thousand years, and put forward the "five-ethnic republic" of Han, Manchu, Mongolian, Hui and Tibetan, which formed the shared vision that Han people and all the domestic ethnic minorities would have equal positions to conduct the democratic revolution. The proposition of "five-ethnic republic" and "ethnic equality" has greatly aroused the enthusiasm of the Hui people in building the country. Under the influence of the democratic revolution, the Hui people abandoned the narrow, conservative, self-retaining and

xenophobic thoughts formed in the Hui people due to the national oppression since the Qing dynasty, and put patriotism and protecting the country first in the face of internal and external troubles and the transformation of contradictions, thus closely combining their own destiny with that of the country.

1. Establish associations with the purpose of starting education, serving the society and saving the country and people

In 1906, Tong Cong, an intellectual of Hui nationality, founded the "East Asia Muslim Education Association" in Zhenjiang, later renamed it as "East Asia Islamic Education Association", with the purpose of "seeking education popularization for all Hui people in China"[8] and "gathering the essence of Islam, establishing education standards and persuading Muslim groups in different places to set up branches and follow it"[8]. Founded in 1907 by Chinese Muslim students studying in Japan, the "Islamic Education Association for Students in Japan" was established with the purpose of "connecting with people in the same religious belief[10], advocating education popularization and religious improvement". In 1906, Imam Yang Zhongming founded the "Islamic Education Association" in Beijing. In 1921, "Lanzhou Islamic Persuasion Institute" was established in Lanzhou. In 1922, "Ninghai Islamic Promotion Association" was established in Qinghai. Founded in 1937 by Ma Hongkui, Shao Lizi, Ma Lin, Tang Kesan, Ma Linyi, Wang Zengshan, Shi Zizhou and others, with the approval of the national government, "China Education Promotion Association for Hui People" was established in Nanjing. In 1931, Wang Zengshan and others initiated the establishment of "China Islamic Youth Association" in Nanjing. The China Islamic Youth Association is an affiliated association of the China Islamic Salvation Association which was founded in February 1940 and was located at No. 62, Zhangjia Garden, Chongqing. On August 28, 1938, "Youth Service Group of China Islamic Salvation Association" was founded at the Minquan Road Mosque in Hankou, with Hui youth in Wuhan as the main members. Later, it was reorganized into "China Hui Youth Battlefield Service Group". The organization has done a lot of work in publicizing the Anti-Japanese War, comforting the Anti-Japanese troops and their families, rescuing and providing relief to the Hui refugees and children, and setting up a "Islamic Refugee Hostel" in Hankou to house the exiles. In March 1940, "China Hui Youth Battlefield Service Group", in conjunction with the "Muslim Youth Salvation Association" of Henan province, went to Xiangcheng in Henan to express regards to Ma Biao's Hui cavalry division, which was called "Muslim cuirassiers in Anti-Japanese War" and was marching from Qinghai to Henan. They comforted with gifts all officers and soldiers in 2nd brigade who had just successfully attacked the Japanese troop in Huaiyang, expressed regards to the subordinates and families of brigade commander Ma Bingzhong who had died in the battle with Japanese troops and held a memorial service.

2. Establish newspapers and magazines with the purpose of enlightening the people, saving the country through science and saving the country through education

At the end of the Qing dynasty and the beginning of the Republic of China, the Hui nationality was in the situation of cultural backwardness and economic poverty. In order to revitalize the Hui nationality and promote the development of the Hui nationality, Hui people must put the themselves and their cultural development into the Chinese new cultural movement without hesitation. Thus, with the surging development of the May 4th Movement, the Hui nationality newspapers and magazines were established with the purpose of inspiring the people's wisdom, saving the country through science and saving the country through education. Founded by Ding Zhuyuan and others in Beijing in 1904, Authentic Patriotic Daily was the first Hui newspaper in China.

In November 1907, 36 Hui students studying in Japan initiated the establishment of the Islamic Education Association for Students in Japan, aiming at "awakening Muslims to attach importance to education, improving their quality, striving for self-improvement, and opening up the river of prosperity"[6]. Bao Tingliang, a Hui student from Yunnan who studied in the Law Department of Hosei university, Japan, was elected as the President. Huang Zhenpan and Yang Guangcan were elected as the secretary. After the establishment of the association, one of its major measures was to compile and print a publication Awakening Hui People that called for the prosperity of the country and the revitalization of the nation. The journal of Awakening Hui People said that the country was

in danger of being carved up and dying by the great powers and it called on Muslims to stand shoulder to shoulder with all ethnic groups, shoulder the responsibility of the Chinese people, work hard, learn advanced ideas and culture, improve religious practice, so as to educate and revitalize the country and nation, and show strong desire for national development. Although only one issue was published, the journal mainly reflected the progressive thoughts of the Hui intellectuals in China at the end of the Qing dynasty, and was praised by later generations as "blowing the horn for the ideological culture of the modern Hui people and the awakening of Chinese Muslims". The characteristics of the journal are to link the nation, religion to the reality of the country, with a strong sense of patriotism and responsibility[12]. Besides, there were many famous Hui newspapers and magazines, such as Islam Monthly (1920), Islam Report (1921), Islam Ten-day Journal (1922), Voice of Muslim Weekly (1924), Zhen Zong Daily (1927), Muslim Friends Monthly (1929), Islam Bell Journal (1929), Yue Hua Magazine (1929), etc.. By 1949, there had been more than hundreds of Hui nationality newspapers and magazines.

3. Break free from ideological constraints and set about translating the Quran

The Quran is the revelation of Allah, both in its language and in its meaning, which is extensive and profound. Among them, "obscure scriptures" have always had different interpretations of its meaning, so it is difficult to grasp and accurately understand them. The language of Quran is extraordinary, its rhythm is moving and pleasant, with "verve" and "music of nature" in one, therefore no translation can achieve the same level of the expression and meaning as the original text. When a classic is translated into other languages, if the translation can't express the charm of the original text, it will certainly compromise the sanctity of the classic. As a result, Arab scholars do not advocate translating the Quran into other languages. It was not until 1936, under the leadership of al-Azhar University in Egypt, that the Quran was gradually translated into other languages.

The Quran has been introduced into China with Islam for more than 1300 years. However, for a long time, its contents were also spread through learning the original Arabic version or oral explanations by religious personnel, which severely limited the learning and understanding of the core Islamic classics by Muslims who did not understand Arabic. Oral explanations by clerics alone cannot satisfy the majority of Muslims to understand and follow the doctrine, and Muslim women have little opportunity to listen to the Imams. In addition, due to restrictions on the translation of the Quran, people of all ethnic groups except Muslims are unable to understand Islam, and only capture some information about Islam from their daily habits, such as Muslims do not eat pork. It was not until the middle and end of the 19th century that Ma Zhiben's translation of "Interpretation for Children" (excerpts from the Quran) and Ma Fuchu's five volumes of "Straight Interpretation of the Truth of Life" appeared. However, due to the limitations of the historical and cultural conditions at that time, the translation of Quran did not continue. With the opening of the sea ban and the development of the New Culture Movement, the attempt to translate the whole Quran began. The earliest complete translation of the Quran was in 1927, when Li Tiezheng translated it into Chinese from Japanese as "the Quran (Chinese translation)", and then in 1931, Ji Juemi and others translated it from English into Chinese as "Chinese Quran Translation". In 1932, 1943 and 1946, Imam Wang Jingzhai printed a, b and c translations of the Quran as "Chinese Translation and Interpretation of Quran". In addition, there were also Liu Jinbiao's "Chinese Translation of the Quran and Biography" and Yang Zhongming's "Main Points of the Quran", etc.

After returning from Egypt, Professor Ma Jian translated the Quran in classical Chinese with Ha Decheng, Sha Shanyu and Wu Tegong in Shanghai. Meanwhile, he began to translate Quran into modern vernacular Chinese and the translation took him ten years' efforts. In 1950 Peking University Press printed his translation of the Quran (top half). And later in 1957, chapter 7 and the first 19 sections of chapter 8 of his translation of the Quran were continuously published in the monthly magazine "Chinese Muslims". Due to the objective conditions, after that he failed to continue the rest of the translation. It was until two years before he died that he sorted out all the translations and had it published in 1980 by China Social Science Press.

Conclusion

At the end of the 19th century and the beginning of the 20th century, China was in a period of great transformation. The rise of modern education of Hui nationality is the exploration and practice of Hui nationality and people of all ethnic groups in China to find the way to save the country and save the people, and also the reflection of the indigenization of modern education thought of Hui nationality. A large number of intellectuals of the Hui nationality, influenced by the ideological trends of "saving the country through education" and "saving the country through science", joined in the tide of saving the Chinese nation. With their own cultural vision, they actively explored the development of the nation, set up a new type of education to take the place of mosque school education, to promote the large-scale popularization of Hui education. Innovation and development became their common pursuit which pushed them to learn Chinese culture, broaden their horizons, and obtain more extensive and practical knowledge. They also actively advocated girls' education, encouraging them to break the feudal shackles and enter the society. This is a unique cultural consciousness and a cultural movement in the history of Hui nationality in China.

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Expert comments:

This article, through the enlightenment, development and practice of modern Hui educational thought, made a combing and analysis, and explained that the Hui as a minority group expressed a high degree of patriotism during the great changes in China at the end of the Qing Dynasty. The whole thesis is full of China. Thinking about the practical significance and value of the development of ethnic minorities, the papers have objective viewpoints, detailed expositions, and truthful data, and they agree to be published.

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С.М. АБРАМЗОНДУН КЫРГЫЗ ЖУМУШЧУЛАРЫНЫН ТИРИЧИЛИГИН ЖАНА МАДАНИЯТЫН ИЗИЛДӨӨГӨ КОШКОН САЛЫМЫ ВКЛАД С.М. АБРАМЗОНА В ИЗУЧЕНИИ БЫТА И КУЛЬТУРЫ КЫРГЫЗСКИХ РАБОЧИХ CONTRIBUTION OF S.M. ABRAMZON IN THE STUDY OF LIFE AND CULTURE OF KYRGYZ WORKERS

Аннотация: Макалада С.М. Абрамзондун кыргыз этнологиясына, кыргыз жумушчуларынын, шаар тургундарынын турмуш-тиричилигин, маданиятын изилдөөгө кошкон салымы каралган.

Аннотация: В статье изучен вклад С.М. Абрамзона в кыргызской этнологии, в исследовании быта и культуры кыргызских рабочих и горожан.

Annotation: The article examines the contribution of S.M. Abramzon in Kyrgyz ethnology, in the study of the life and culture of Kyrgyz workers and townspeople.

Негизги сөздөр: этнология, шаар маданияты, этнографиялык материалдар, турмуш-тиричилик, маданият.