

Bekish Y. T., Sardarova E. A., Yessenova P. S.
Korkyt Ata Kyzylorda University, Kyzylorda, Kazakhstan
E-mail: bekish_erbol@mail.ru; eliya_1228@mail.ru; yessenova_pernekul@mail.ru

SOCIAL CONDITIONS OF KAZAKHSTAN IN THE DEVELOPMENT OF EDUCATION IN THE LATE XIX – EARLY XX CENTURIES

This research examines the social conditions of Kazakhstan in the development of education in the late XIX – early XX centuries. Socio-political conditions determined the trends in the development of education in the Kazakh steppe: the desire to preserve the national historical heritage of the culture, language and literature of the Kazakh people, the formation of national identity and the desire for a universal beginning in education, expressed in the study of Russian culture, history, language as a means of familiarization with world civilization.

The authors took into account the socio-political conditions at the heart of schools and pedagogy for teaching children in the Kazakh steppe. The turning point in the social progress of the Kazakh people was prepared by the most important political events in his life, which influenced the formation of education in Kazakhstan.

The authors also derived some historical data of the education system of the Kazakh people during the completion of the accession of Kazakhstan to Russia. Historical facts reveal the social conditions, origins and features of the formation and transition to the system of public education. The popular education of that time tried to ensure the future of the people through education. In order to effectively implement the new educational program, active work was underway to create new textbooks and train qualified teaching staff. As a result, there have been certain shifts in the field of public education towards increasing schools and other educational institutions, eliminating illiteracy in Kazakhstan.

Key words: public education, educational system, Kazakh people, development, social conditions, history of pedagogy, enlightenment, mektebs and medrassas

Бекиш Е.Т., Сардарова Э.А., Есенова П.С.
Кызылординский университет имени Коркыт Ата, г. Кызылорда, Казахстан
E-mail: bekish_erbol@mail.ru; eliya_1228@mail.ru; yessenova_pernekul@mail.ru

ФОРМИРОВАНИЕ НАРОДНОГО ОБРАЗОВАНИЯ В КАЗАХСТАНЕ В СОЦИАЛЬНЫХ УСЛОВИЯХ КОНЦА XIX – НАЧАЛА XX ВЕКОВ

В исследовании рассматриваются социальные условия Казахстана в развитии образования в конце XIX – начале XX веков. Социально-политические условия определили тенденции развития образования в казахской степи: стремление сохранить национальное историческое наследие культуры, языка и литературы казахского народа, формировать национальную идентичность и стремление к новому подходу в образовании, выраженное в изучении русской культуры, истории, языка и литературы как средство приобщения к мировой цивилизации.

Авторы приняли во внимание социально-политические условия, лежащие в основе школ и педагогики обучения детей в казахской степи. Поворотный момент в социальном прогрессе казахского народа был подготовлен важнейшими политическими событиями в его жизни, которые повлияли на становление образования в Казахстане.

Авторы также вывели некоторые исторические данные о системе образования казахского народа в период завершения присоединения Казахстана к России. Исторические факты раскрывают социальные условия, истоки и особенности становления и перехода к системе народного образования. Народное образование того времени пыталось обеспечить будущее казахского народа через образование. В целях эффективной реализации новой образовательной программы велась активная работа по созданию новых учебников и подготовке квалифицированных преподавательских кадров. В результате произошли определенные сдвиги в сфере государственного образования в сторону увеличения числа школ и других учебных заведений, ликвидации безграмотности в Казахстане.

Ключевые слова: народное образование; образовательная система; казахский народ; развитие; социальные условия; история педагогики; просвещение; медресы и мектебы.

A new category of educators of public education was formed in Kazakhstan in the late XIX – early XX centuries. In this historical period, the study of the social dynamics of the Kazakh intelligentsia and its components is of great importance. The unique process of formation of the new Kazakh intelligentsia was peculiar and prolonged. This group of intellectual elite surpasses the comprehen-

sive development, both culturally and politically, of Kazakh society. In the future, it was considered their duty to provide their people with high-quality and affordable education.

Socio-political conditions in the late XIX – early XX centuries significantly influenced the formation of the education system. The period of Kazakhstan's accession to Russia was uplifting in the

development of education as well as familiarization with the progressive democratic ideas of leading figures of Russian society had a significant impact on the culture, traditions and educational system of the Kazakh people. At that time educators Shokan Ualikhanov, Ybyray Altynsarin, Abai Kunanbayev made a great contribution to the development of pedagogy and culture of the Kazakh people.

This period of national history, which touched upon the issues of education, is one of the most significant stages in the development of education in Kazakhstan. New socio-political conditions have determined educators on the organization of education in Kazakhstan with the content side of common views. The period under study is characterized by the formation in the educational system of the idea of developing the national consciousness of the Kazakh people and familiarization with world civilization and culture. This provision was actively developed by teachers and was reflected in the current years of Soviet power in the comprehensive program of the State Academic Council (SAC), focused on local history material.

The socio-political conditions that developed at the end of the XIX century – at the beginning of the XX century determined the trends in the development of education: the desire to preserve the national historical heritage of the culture, language and literature of the Kazakh people, the formation of national identity and the desire for a universal beginning in education. The study of the history of the formation of the national education system plays an important role in the development of Kazakhstan. The appeal to historical information of the late XIX century – the beginning of the XX century contributes to the disclosure of socio-political conditions, the origins and features of the formation of the education system of Kazakhstan, its transition to the system of public education.

The second half of the XIX century is a turning point in the social progress of the Kazakh people, which prepared the most important political events that influenced the formation of education in Kazakhstan. The completion of Kazakhstan's accession to Russia led to the separation of political forces within Kazakh society, the emergence of two main directions – Russian and national. The first direction in Kazakh society supported the activities of the Russian government in the steppe and contributed to Russia's penetration into the depths

of the Kazakh land. Representatives of the second direction led the line on the separation of Kazakhstan from Russia. The essence of their program was an attempt to create an “independent” Kazakh khanate headed by a national ruler and preserve the foundations of ordinary patriarchal life [1].

The program of the Alash-Orda party occupies a special place in the history of Kazakh education, reflecting the following ideas, which partially correspond to the ideas of Soviet education: “Public education should be the property of all. Education in all educational institutions is free of charge. Primary schools should be taught in their native language. Kyrgyz (Kazakhs) should have their own institutions of higher and secondary education including universities. The school should be autonomous; the state should not interfere in the internal life of the school. All teachers (mugalim) are elected. Local education should take place at school” [5, p. 21].

Kazakhstan's school system was an integral part of the national school system. According to T.T. Tazhibayev, in his book “The development of education and pedagogical thinking in Kazakhstan in the second half of the XIX century”, at the end of the last century there was a state school education system in Kazakhstan.

Primary schools are: gymnasiums, city and local schools (for boys, girls and for co-education of children of both sexes), Russian-Kazakh and Russian schools and colleges, schools, gymnasiums and primary schools.

Secondary schools are: male and female gymnasiums, real schools. Teachers' workshops were equipped with general education schools, although their general education course was somewhat lower than in secondary schools.

Vocational and technical educational institutions are: seminars for teachers and a school for Kazakh teachers under the administration of the Kazakh region in Orenburg, agricultural schools, the school of paramedics, the Turgai school of needlework and the school of artisans in Guryev.

The foundations of the system of national schools in Kazakhstan were laid in the second half of the XIX century. The peculiarity of the educational system in Kazakhstan as in other national suburbs was the functioning of two types of schools: (1) schools for the Russian population; (2) schools for the non-Russian population. Russian, Rus-

sian– Kazakh, aul, senior, Muslim schools, Russian Kazakh two-grade schools, single-class township and district schools, Russian native schools and schools can be attributed to the second types of schools. The peculiarities of the historical and economic development of Kazakhstan as a whole and in particular, its individual regions left certain imprints on the development of education and the school system [2].

The position of Islam has been noticeably strengthened in public life, judicial practice and education since the middle of the XIX century [9, p. 12]. In addition the lack of Russian schools for Kazakh children, the weak formulation of educational work in boarding schools forced many Kazakhs to send their children to Muslim schools; so many Kazakh intellectuals received education mainly in Muslim mektebs and medrassas.

Graduates of mektebs could continue their education in medrassas. If the mektebs provided only primary education, then medrassas not only contributed to the enlightenment of the indigenous population of the region, but also served as a source of replenishment of the ranks of the few national intelligentsias. Being the highest level of Muslim education, medrassas were concentrated in cities and large settlements and religious centers. Graduates of mektebs could deepen their education not only in Kazakhstan, but also in Bashkiria, Tatarstan and Uzbekistan [7].

Arabic literacy, reading, writing, arithmetic, reading and interpretation of the Koran were taught in Muslim schools. In the medrassathe program was complicated by the study of religious law, philosophy, logic, metaphysics, history, geography from the standpoint of Islam [8].

Muslim mektebs and medrassas are usually opened at mosques; they were maintained by donations or at the expense of the bais (rich men). There was no fixed tuition fee: the parents paid the mullah with money, cattle, things, food, etc. The mektebs did not have a specific program, the duration of training was also not determined; there were no classes and departments in them. In these schools children were usually taught Tatar, Kazakh literacy and writing, interpretation of the Koran and memorization of spiritual verses.

Despite government policy and other difficulties the number of Islamic institutions grew by the end of the XIX century, which indicates an increase

in people's interest in their religion, traditions and customs. Russian, Russian-Kazakh schools, despite some of their shortcomings, have played a positive role in the development of culture and public education in Kazakhstan, familiarization of the Kazakh people with Russian culture and the formation of the Kazakh democratic intelligentsia.

The state of education and the school network in Kazakhstan, as well as the nature of their development at the end of the XIX century corresponded to the policy of the tsarist government regarding the “education” of Kazakhs. For example, “Asian schools” were created in Omsk to train translators, and the Neplyuevsky Cadet Corps was established in Orenburg. Kazakh children were admitted to these schools [2, p. 6]. Along with the cadet corps where children of the privileged elite of the Kazakh population were allowed access, the tsarist government, taking into account the urgent requests of the Kazakhs, was forced to open special schools.

Russian tsarist government, admitting the children of sultans and other Bay-feudal nobility to Russian schools, as well as opening Russian-Kazakh and Russian-native schools pursued certain political goals – to create a support for themselves among the Kazakh and other non-Russian population in the face of the wealthy elite as obedient conductors of colonization and Russification policy. However, the Russian-Kazakh schools did not meet the expectations of the ruling classes and therefore did not become widespread, since most of the insignificant number of graduates of these schools, without holding positions of officials of the tsarist administration, chose a kind of activity that was not included in the calculations of the tsarist administration, stood up for the interests of the disenfranchised and oppressed people. In addition, the most gifted part of graduates of Russian-Kazakh schools joined the ranks of the Kazakh democratic advanced society [10].

Russian, Russian-Kazakh schools have objectively played a progressive role in introducing Kazakh youth to Russian culture, in the training of individual representatives of the advanced Kazakh intelligentsia.

The organization of Russian-Kyrgyz schools and schools for children of other non-Russian population on the territory of Kazakhstan has somewhat improved the formulation of school education. But this has not yet ended the school system in Ka-

zakhstan: there were not enough elementary public schools to teach the bulk of the Kazakh population. Such schools were aul schools established in Kazakhstan. The creation of such schools in the last five years of the XIX century established a certain system of school education in Kazakhstan, which, however, was far from complete and imperfect, there was no continuity between individual types of schools.

In general the system of Russian school education in different parts of Kazakhstan was the same and corresponded to the all-Russian system, but there were some peculiarities in some areas that belonged to different regions and provinces of Russia.

The formation of the public education system in Kazakhstan in the post-revolutionary period had its own specific features. During this period, according to the Archive of the President of the Republic of Kazakhstan, measures were actively carried out to eliminate illiteracy, transition to compulsory universal primary education, translation of the Kazakh script from Arabic to Latin script, etc. [14].

Changes in the school system required the restructuring of curricula. The old pre-revolutionary subject system has been criticized. In the methodical letter of the scientific and pedagogical section of the State Academic Council (SAC) "On integrated teaching", this system was characterized as follows: "The subject system led the school to isolation from life. The old school was a school of study because it introduced children not to life's things and phenomena, but to academic subjects. Hence, in the old school, the predominance of purely verbal and book teaching methods and the absence of research methods in it; hence the terrible isolation of the school from modernity" [2, p. 15].

In 1923-1925 the new programs were compiled under the leadership of SAC. These were not substantive but comprehensive programs. The educational material in them is arranged in three blocks: (1) nature and man; (2) labor; (3) society. The main method becomes research, and the content is socially useful work. Already in these programs, in the organization of educational work one can notice a tendency to overestimate the personal experience of children.

SAC programs are aimed at eliminating one of the most basic shortcomings of the old school – the separation of school education from life, the

isolation of school subjects from each other. They reflected the desire to make learning appropriate to the level and character of different age groups of students. The content of the new programs was closely related to the economic and political tasks of the country aimed at forming a new worldview [16, p. 20].

In addition the SAC programs aimed to develop students' social consciousness and activity as members of a new society. To achieve this goal, the discipline "Social Science" was introduced, the study of which allowed students not only to understand the patterns of development of society, but also to comprehend the processes taking place in the environment. In these programs, the term "socially useful work" was used for the first time. At this time the organization of socially useful work in the process of educational activity was mostly associated with the course of social studies. Thus, the objectives of the social studies course for first-year students at the school of the II stage were to create opportunities for independent and research activities, the organization of their participation in agricultural production with the aim of "introducing a teenager into this world as a being capable of taking on a certain share of socially useful work, both research and organizational." The course of social studies included compulsory practical work of children which was specified in programs depending on local conditions [13, p. 17].

The complex nature was to ensure compliance with three conditions: connection with the real work of students with children's self-organization – self-government, with the socially practical activities of students at school and outside it. The very idea of complexity was to combine the educational and socially useful work of schoolchildren. The formulation of a complex topic forced us to turn in addition to books, to public life. Issues of cultural and industrial work, all forms of participation in political and economic activities were related to the overall complex work [15, p. 17].

The general and indicative nature of the SAC programs, which included an explanation scheme, allowed local public education authorities of PDPE (Provincial Department of Public Education) and CDPE (County Department of Public Education) to supplement it with local history material, to intensify their creative activities, contributed to the dissemination of publications of local pedagogical

literature, in which the forms and methods of the educational process based on the socially useful work of students were discussed. For example M. Tarasov's article, addressed to local teachers, in the journal "Questions of Education" was devoted to the correlation of the program, school and life. The school program was defined as the school's work plan for life interaction. The author noted the importance of taking into account the capabilities of students to carry out a particular type of socially useful work, studying the region that the school serves, taking into account all institutions and organizations, accurately planning the proposed work in time and space [19].

The SAC programs revealed the content of socially useful work, recommended various forms of such work, called its approximate types related to local conditions, etc. These programs, despite the rather theoretical justification of socially useful work, gave practically useful recommendations—since they gave the teacher specific instructions about the organization of their activities and the work of students, fulfilling the main provisions of the SAC program. The most important teaching methods, as noted in the integrated programs of the SAC, along with the preparation of assignments, the development of book skills, clarity and simplicity of presentation, systematic accounting of work, included excursions, research and campaigns and socially useful work [17, p. 18].

It should also be noted the disadvantages inherent in the integrated system and originally laid down in the programs of the SAC. This is, first of all, the absolutization of the principle of complexity in the construction of programs, the unsystematic nature of students' knowledge, the uneconomical use of study time due to private repetitions, the lack of a solid assimilation of the studied material, excessive enthusiasm for the use of the research method in teaching. The idea of integrated education often led to the establishment of far-fetched and artificial in connection with individual academic subjects with complex topics. Programs of SAC were very controversial because they pushed the school to get closer to life and at the same time did not provide systematic knowledge.

Thus, the implementation of integrated SAC programs was characterized by ambiguity and inconsistency. On the one hand, the positive was the constructed content of education, characterized

by unity and integrity, closely connected with life, educating students to an active lifestyle, taking into account age characteristics and local history material. On the other hand, the natural connections between subjects were disrupted in the content of education, which led to insufficient deep assimilation of the basics of science, unsystematic knowledge of students.

A rather urgent problem was the creation of a new type of textbook, since a new textbook was needed not only for a schoolboy, but also for "every adult who did not yet possess knowledge, such are received in schools of the I and II stages, and who wants to receive them" [20]. Therefore, the development and creation of textbooks and teaching aids, the updating of the methodological apparatus of training begins. To guide this work, an Academic Center is being created in the People's Commissariat of Education which was led by prominent Kazakh teachers A. Baitursynov, later M. Zholdybayev.

In school education the improvement of curricula, programs, updating of teaching methods is carried out. Dogmatic-scholastic teaching is being replaced new forms, methods of research and search educational work of students and teachers. The school life of that period is distinguished by the activation of students in socio-political and educational activities. The school provided not only general education, but also involved students in public life, introduced them to solving the problems of socialism through the socially useful work of students.

The quality of the school's work depended on the content of textbooks. During these years, the issue of creating textbooks of a new type has become acute. The authors took the first steps towards determining the basic requirements for a new type of textbook, such as scientific, party, connection with modernity, etc. Attempts to create an educational book corresponding to the new content of educational work by the method of the educational process, topical issues of the surrounding life, at that time had not yet led to the creation of a stable school textbook. Recognizing the positive aspirations of the authors of textbooks to reflect the principle of the connection of school with life, it should be noted the disadvantages. The main disadvantage was that the content of textbooks, "workbooks", "journal books", "loose books", etc. did not provide a systematic level of the basics of sciences by stu-

dents; the presentation was not always conducted at the proper level [17, p. 21].

Since school textbooks and working materials were compiled according to the SAC schemes, they also reflected the issues of organizing socially useful work of students. Programs in individual subjects focused mostly on local material.

Back on September 25, 1918, by the decree of a colleague of the People's Commissariat of Education, a "Turkic section" was organized which was supposed to be engaged in the compilation of textbooks, textbooks for national schools. In 1931 at the national methodological conference the basic requirements for textbooks for Kazakh schools were determined. The authors of the first national textbooks were A. Baitursynov, M. Dulatov, H. Dosmukhamedov, B. Aspandiyarov and others.

The socio-political conditions and the history of the development of the education system in Kazakhstan at the end of the XIX – beginning of the XX century were of a dual nature: the desire to preserve the national historical heritage of the culture, language and literature of the Kazakh people, the formation of national identity and the desire for a universal beginning in education, expressed in the study of Russian history, culture, language for familiarization with world civilization. All this is due to the historical process of Kazakhstan's joining Russia, which is contradictory for the Kazakh people. As a result of this accession, first of all, the constant threat of the seizure of Kazakhstan by the aggressive khanates of Central Asia and China was eliminated, and the destructive consequences of internecine clashes of Kazakh clans were significantly weakened. Russians were actively involved in the introduction of the Kazakh people to the advanced democratic culture of the Russian people: through the study of the Russian language, acquaintance with advanced democratic ideas was carried out.

The educational system of Kazakhstan was distinguished by the functioning of schools of various types. First, there were schools for the Russian population and the non-Russian population. Secondly, there were secondary (male and female gymnasiums, real schools, teachers' seminaries) primary (gymnasiums, city schools, parish schools – male, female and for the modern education of children of both sexes, Russian-Kazakh and Russian-native schools, aul schools and primary

literacy schools) and vocational schools (teacher's seminaries and the Kazakh teacher's school under the regional government, agricultural schools, medical assistants' school, craft school, school for craft students). Thirdly, there were schools of a secular and religious nature (parochial and Muslim). The progress of education in the pre-revolutionary period, the growth of the network of educational institutions of various types, the increase in the number of students, including Kazakh girls, the training of national teachers prepared the people for the intensive development of education during the years of Soviet power.

One of the main tasks of public education in the difficult conditions of the formation of Soviet power was to ensure the future of the people through education and the elimination of illiteracy. At that time, educational organizations and cultural and educational institutions, reading rooms, clubs, educational centers, and art schools were actively created, designed for the entire population without restrictions on age status, nationality and gender. The following system of public education functioned: first-stage schools, seven-year-old schools, second-stage schools. During the formation of public education, work was actively carried out on the creation of new textbooks and the training of qualified teaching staff. However, the formation of national personnel in Kazakhstan, which achieved positive quantitative results as a result of a complex and ambiguous process, had its disadvantages. Through the created national cadres, the Bolsheviks carried out their policy among the people. In such a bureaucratic cycle, the fate of people was not taken into account, formalism and ill-conceived methods discredited the Bolsheviks in personnel policy from the very beginning, turning it into another campaign of the Soviet government [17, p. 20].

The positive aspects in the development of public education in Kazakhstan were the growth of schools and other educational and educational institutions, the elimination of illiteracy and universal education, the basis of the scheme of the SAC on local history material. Along with the successes in the work of schools, certain shortcomings were also highlighted. Firstly, the gradual eradication of national and cultural identity and the displacement of the native language due to the active politicization and ideologization of schools. Secondly, the repression of national democratic enlightenment

figures (Zh. Aimauytov, K. Kemengerov, etc.). Thirdly, the abrupt transition of the Kazakh script to the Latin script. Fourthly, the ambiguity of the implementation of the integrated programs of the HSU, in particular, the eradication of subject-

based learning and the classroom-based system of academic work, led to a decrease in the quality of students' knowledge, their ability to obtain special secondary and higher education.

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Сведения об авторах:

Бекиш Ербол Тнейбекулы, заведующий кафедрой,
Набережночелнинский государственный педагогический университет;
Кызылординский университет имени КоркытАта,
магистр педагогических наук
orcid.org/0000-0002-0723-8527
Web of Science Researcher ID ABI-4535-2020
E-mail: bekish_erbol@mail.ru

Сардарова Эльвира Асанбековна, старший преподаватель Кызылординского университета имени КоркытАта,
магистр педагогических наук
orcid.org/0000-0003-1091-7309
E-mail: eliya_1228@mail.ru

Есенова Пернегуль Сагинтаевна, заведующий кафедрой Кызылординского университета имени КоркытАта,
кандидат филологических наук, доцент, ассоц. профессор
orcid.org/0000-0003-2459-8070
E-mail: yessenova_pernekul@mail.ru