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## Ethnoeducational Base Of "Kazakh Aru" Special Course Teaching In The Kazakh State Women's Teacher Training University

«Қазақ Аруының» Этно-Шейиттік Базасы Қазақстан Мемлекеттік Әйелдері Оқытушыларының Университетіне Арналған Арнайы Курс Оқыту

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### ABSTRACT

In the article author takes stand for necessity of promulgating the historical individuals – aru displays and morals and also socialization possibilities of it during the special course education “Kazakh aru” in the Kazakh state women’s teacher training university in Kazakhstan. The article discusses the rationale and definitions of the concepts concerning women's education, the basic components that make up the content of a special course, covering it issues. The program «Great kazakh steppe historical individual women» (Uly Kazak dalasynda otken tarihi dara tulga-arular) daughters of the great history of the Kazakh steppe: think about the future generation of women leaders and patriotic heroes headed by mothers and grandmothers genius, love, feeling proud of precious lives and properties of the individual who are learning, promoting, based on imitating life. In this program will be consider the educational-knowledge attains of kazakh women which are listed below. Educational attains: will get acquainted with life of individual historical figure of kazakh steppe; will absorb the knowledge of everyone's peculiarities and features; will know how to make the model of human honorable peculiarities. Knowledge attains: acquired glorifying of image of individual historical figures; adopted the honorable peculiarities of mothers and women; command, govern a country, activity, power which cheer up heroism and aura of patriotism are appreciated; women's good qualities and human peculiarities would know to appraise.

"Traditional family education" (Dasturli otbasy tarbiyesi) through this program family education in the context of the present and future pedagogical knowledge and experience in order to deduce that the family is the main source of education for girls-students of the relevant factors and explain the role of the daughter of Kazakh, and national education will focus on topical issues. During the study of the special program educational and knowledge attains will build up.

Educational attains: get knowledge in the context of theoretical-scientific in family pedagogy, pedagogy of the mother, pedagogy of the father; study the laws related to family and marriage, national peculiarities of history essence, and aspects for future generation's education; from kazakh standard level to social level's education types: education of daughter-in-law, abdominal education, girl's education, boy's education, generation's education etc. teaching; as a future teacher find out ways and methods to work with parents, ethno-social roles in family, and know legal capability.

Knowledge attains: to research the meaning of social-pedagogical in kazakh ethno-pedagogic traditions, to implement into life attains; to be ready for family issues: incline to social role, acquire the norms of good behavior, to save a community, respect to family members, fidelity to carry out duty; appreciate the value things in social life of marriage and through family behaviors and traditions as parents, mother-in-law.

**Key words:** girl, beauty, girl education, course "Kazakh aru", traditional family education, national education standards

### ТҮЙІНДЕМЕ

Автор Қазақстандағы Қазақ мемлекеттік қыздар педагогикалық университетінде «Қазақ аруы» арнайы курсын оқытудың маңызы этнопедагогикалық негіздері және оның әлеуметтендірушілік мүмкіндіктерін мақаласына арқау етеді. Мақалада қыз тәрбиесіне қатысты ұғымдардың анықтамалары мен негіздемелері қарастырылып, арнайы курстың мазмұнын құрайтын негізгі компоненттері, оны қамтыған мәселелері көрсетілген. «Ұлы қазақ даласында өткен тарихи дара тұлға-арулар» бағдарламасы ұлы дала тарихында өткен қазақ қыздары: қол бастаған көсемдеріміз бен елжанды батыр арулардың, ұрпағының болашағын ойлаған аналарымыз бен кемеңгер әжелеріміздің, махаббатқа тұрақты, сезімі асқақ асыл жандардың өмірі мен жеке-дара қасиеттерін оқып-үйрену, дәріптеу, өміріне үлгі тұтуды арқау етеді. Бұл бағдарлама қазақ аруларының білім-білік дағдыларын төмендегіше қарастырады. Білімділік дағдысы: қазақ даласында өткен тарихи дара тұлғалардың өмірімен оқып танысады; жеке-дара қасиеттері мен ерекшеліктерін оқып-талдауды меңгереді; адами абзал қасиеттерінің моделін жасай біледі. Біліктілік дағдысы: тарихта өткен дара тұлға әйелдер бейнесін дәріптеуді меңгерген; аналар мен

арулардың абзал қасиетін бойына сіңірген; қолбасшылық, ел басқару, қайраткерлік, батырлық сияқты елжандылық рухты тудырушы күштерді бағалайды; әйелдер бойындағы асыл сапалар мен пенделік қасиеттерді сараптай біледі.

«Дәстүрлі отбасы тәрбиесі» бағдарламасы арқылы отбасы тәрбиесінің бүгінгі мен болашағын этнопедагогикалық білім мен тәжірибе тұрғысынан игерту мақсатында студент-қыздарға тәрбиенің негізгі көзі – отбасы екендігін және оған қатысты факторлар мен қазақ қызының рөлін ұғындырып, ұлттық тәрбиенің өзекті мәселелеріне баса көңіл бөлінеді. Аталмыш бағдарламаны оқып-үйрену барысында білім, білік дағдылары қалыптасады.

Білімділік дағдысы: отбасы педагогикасы, ана педагогикасы, әке педагогикасы тұрғысында ғылыми-теориялық білім игеру; отбасы мен неке мәселесіне қатысты заңдар, тарихи негіздердің ұлттық ерекшеліктерге, ұлттың ұрпақ тәрбиесіне арқау болатын аспектілерін оқып-үйрену; қазақ отбасының тұрмыстық деңгейден қоғамдық деңгейге дейінгі тәрбие түрлерінен: келін тәрбиесі, құрсақ тәрбиесі, қыз бала тәрбиесі, ер бала тәрбиесі, тек тәрбиесі т.б. дәрістену; болашақ ұстаз ретінде ата-анамен жұмыс істеу түрлері мен әдіс-тәсілдерін, отбасы мүшелерінің этноәлеуметтік рөлдерін анықтау, құқықтық мүмкіндігін білу.

Біліктілік дағдысы: қазақ этнопедагогикасы дәстүрлерінің әлеуметтік-педагогикалық мәнін зерттеп, өмір сүру дағдыларына ендіру; отбасылық өмірдің қыр-сырына даярлық: әлеуметтік рөлдерге бейімділік, сапалық мінез-құлыққа сай нормаларды меңгеру, ынтымақ-ымыра сақтаушылық, отбасы мүшелеріне құрмет, парыз өтеуге адалдық; неке салтының отбасылық ата-әке, ана-ене салты арқылы әдет-ғұрыптардың, дәстүрлердің құнды мұраттарын қоғамдағы әлеуметтік өмір салтына ұластыра білу.

**Кілттік сөздер:** қыз, ару, қыз тәрбиесі, «қазақ аруы» курсы, дәстүрлі отбасы тәрбиесі, қыз тәрбиесінің ұлттық өлшемдері

The issues as preparing, adapting and bringing up girls to the family life which were worded in the nomad culture gives a problematic idea from the social point of view of that period. If to analyze our consequence concerning to the girls upbringing by making a sense of our history and ethno culture we will get an opportunity to give ground from the methodological point of view. It is not so hard to prove that naming of the special course as “Kazakh Aru” which is educated in the Kazakh State women's teacher training university is connected with the destination and inner meaning.

About the etymology of the word “KYZ” (girl) in the historical work “Fact about Kazakh in the Chinese historiography” was given the meaning as “Kyz (gia) – is used instead of word princess. In ancient times, daughters of khan and tsar, man of quality was called “kyz” and daughters of ordinary folks were called “kyrkyn” [1, 42]. Nowadays, all the weak half of humanity is called “kyz”, because the nation wants their offsprings to be as daughters of aristocrats, to be respected and well-regarded.

We met great many the concept “aru” relative to kyz (girl) in the Chinese historic records and in the poetries of poets. This epithet runs on XV, XVIII centuries. We use this word until today. We give consideration the synonym only for the word kyz (girl). In the defining dictionary the definition of word kyz as following: “very beautiful, miraculous, graceful, lovely, posh, nymph” [2, 46]. We often hear this saying that “Kazakh – equate daughter to honour, son to generosity”. However, if to take on the base the proverb “I learned from my hero ancestor to defend homeland, I learned from my aru (pure) mother to protect honour” («Batyr bolgan babamnan el korgaudy uyrensem, aru bolgan anamnan ar korgaudy uyrensem») it is not difficult to understand that to be “aru” is equal to protect your homeland and to be hero. The “honour” that “aru” saves is humaneness virtuous quality. It give the meaning with the numerous concepts: ar-namys (honour), ar-uyat (conscience), ar-uzhdan (breast), ar-abyroi (kind reputation). Therefore, if we pay attention to honour, conscience, breast, reputation in the bringing up process of our daughters, we will increase up our daughters level to the “aru”.

There are many examples in historical works for that «Aru» is proper appellation for girls and it has the high level of upbringing. We can concretize our first thought through this examples.

Maybe because of saying «Forty bounds for girls» we understand the opinions about girls upbringing and on theme about girls as carefulness to nation accomplishment. We can understand that “aru” is purity and innocence after these sayings: «Oh beauties of the modern world! You have to understand

that men aspire to marry girls who saved her honor in every period! Oh beauties of the modern world! Remember, that at the tradition “ak neke tuni (wedding night) girl honor will be tested!» [3]. Also one example is that when the man is dead and buried we can hear about “cover him with white, make him pure”. These mean that the “pureness” is part of Sharia. Thus, ARU is heavenly-minded and conscientious, pure and innocent, ambitious person and honorable person:

- ✓ Can save her honor.
- ✓ Resist desire.
- ✓ Innocent from bad offence.
- ✓ Can get on track with people.
- ✓ Behavior and character are praiseworthy.
- ✓ Par excellence in the homeland.
- ✓ Authoritative around the relatives. By these characteristics, the meaning of “Aru” became larger and better.

The conception «Aru» is asset which is needed for preparing Kazakh youth to the family life. Our girls must be worthy who we will prepare for the wives life in the future family.

In the matter of upbringing generation based on national qualities, the meaning of the word "Noble birth" has roots in Chinese writings. the word "birth" is the root of the word "Noble birth". We know that Olzhas Suleimenov has investigated the word "birth" according to the Orkhon-Enisei writings of the eighth century. In Turkic: tek-birth (in Kazakh language), tik-birth (in Tatar language) etc. Derivative: tegi, tegin - descendant, prince (in ancient Turkic language). The earliest values were separated from Greek: tek – 1), "child", 2) "birth" [4, 145]. In the dictionary, the meaning of the word "birth" is passed as "noble ancestors, peculiar origins of noble people. Man of a noble family never to disgrace their ancestors, and has protected the authority of its ancestral roots," and concerning to a noble-birth, with the pedagogical-psychological point of view, will fully designate, that "individual should be like its noble-birth, to be reasonable and solid [5, 213]. Man of a noble family respects the dignity of their ancestors".

In matters of identification of the person and when choosing a wife/husband, in the culture of nomadic Kazakhs related to individual qualities of noble-birth had a deep meaning than the word "elite". In her entitled article "Traditional Kazakh culture," [6, 54] G. Omarov pointed that "In Medieval Europe, the word elite was adopted as the group of sectionalism, and in our nation as the link between generations". Earlier we had marked the poetry of narrators on the theme of noble-birth and the indiscretion. Noble birth rebuffing bad qualities and different kind of testing. To improve the quality of noble-birth, our ancestors did not allow marriage to the seventh generation of ancestors, it contributes to the understanding of human nature

A distinguishing features of noble-birth: parents, legal marriage, well-mannered, no bad relation parents' and the dynasty, having a conscience and honor, a sense of dignity. These words of the speaker of Nakysbek "don't take a ill-mannered people as a friend, they are not men, just ordinary people", and these words of Bauyrzhan Momysuly "Muck is better than ill-mannered, animal is better than shameless", this kind of sayings have become canons, that our people were estranged from the bad qualities. The lack of quality education, in the concept of nation equals to bad manners. And also, sometimes, the meaning of the word "celibacy is equals to the ill-mannered. The reason for this statement is given in the dictionary as "uncertain origin". They are sometimes called "born on the road", "illegitimate child" and "vile". For Kazakhs: the child is wealth. Therefore, among the peoples you can meet receivers of such children, saying "Olzhatay" they brings them up. For born out of wedlock children, famous ethnographer S. Kenzheakhmetuly gave such kind of naming as: "unexpectedly born", "born on the road", "rootless", "vile" [7, 83].

Anyway, from the origin of good people, friendly, honestly acting, whose married with good intentions and not because of the lust of man, will expect good descendants.

Ill-mannered is typical for impolite people, cruel people, people who are under the passion and human weaknesses. In addition, the people have such a measure of education as "not having a noble-birth ancestors" and "ill-mannered". "Not knowing their ancestry to the seventh generation children are stupid", from such words are born of thoughts as, the unreasonableness from children, lack of manners from parents, from the Not having a noble-birth ancestors from ancestors. Such measurements as "a descendant of the noble", "children of the civilized people", "smart generation" in the upbringing of children will remain valuable things for the nation. [8].

Anarchy is the coresponding name for those who have bad manners and slave of their lust. Also there is the understanding as "unshaven", "unmannered". Thoughts from concept "Unshaven who do not know his seven ancestors": "Ignorance from child, unmannered from parents, anarchy from ancestors".

This is one of the national values "attractiveness", meaning of the word from the ethno pedagogical and ethno psychological point of view was not defined and revealed. Then what kind of girls offered us Balasaguni, Caycaus, Bukhar and Aktamberdy? In the dictionary, the meaning of the word "attractive" is passed as "fascination of the character, pleasantness, attractiveness" [2, 435]. The representative of the Kazakh psychology S. Balaubaev, translated the word "behavior" as a "misbehavior" [9, 130]. On the one hand, the word "behavior" means dealing and action. If "behavior" is translated as "order", then "attractiveness" is translated as "discipline". Attractiveness - is peculiar to the girls attractiveness, seductiveness and richness of character. Actions and behavior must not go beyond ethics and should influence in a spectacular way. If the girl has precious qualities, but does not know how to convey with an attractive way, does not show through fascinating appeal, then they are unacceptable. Besides, in which cases attractiveness is manifested, and to become attractive? In our opinion, girl's behaviors are in:

- ✓ relationship;
- ✓ deportment;
- ✓ understanding of jokes;
- ✓ admitting the truth;
- ✓ avoid the quarrels;
- ✓ showing the feelings;
- ✓ heart-to-heart talking;
- ✓ speaking before the people;
- ✓ doing the favorite things;
- ✓ being tested during the emotional issues, making richer the Kazakh girl's manners. Thus, attractiveness is the fullness of character.

In our days, girls who had patience, innocence, discipline, due to the lack of completeness of the character can't show properly. That is, not enough appeal. Therefore, for girls who are adapting to family life, attractiveness is a very necessary thing and qualification. In this case, the grandfather who bringing up Nurila (recognized as Domalak Ana) which had imbibed by Islamic education, descendant of Kozha Ahmet Yassau, the Imam Agzam said "I'll give you to the first man who touched your forearm" these words are formulated requirements for the girls, which has been generated from the Shariah.

In our nation we have the phrasal verb as “not unsolved in their twelve” for girls. Concerning to the describing of narrators, we want to show the following:

- ✓ No one has touched (in the Domalak ana legend);
- ✓ No one has seen her hair (Dospambet);
- ✓ “The sun” has not seen her forehead (Dospambet);
- ✓ Has not look straight to anyone (Shal akyn: «two eyes is around if the people nomadize»);
- ✓ No one touched her cloth (Dospambet);
- ✓ Has not see the men’s face (Dospambet)
- ✓ No one has touched her waist (Dospambet);
- ✓ Saved her beauty (Aktamberdi)
- ✓ Attracted with laugh (Bukhar)
- ✓ Made to fall in love with character (Bukhar)
- ✓ Fragrant (Bukhar);
- ✓ Has honour (Kopesh).

But, it seems like nowadays the understanding as ““not unsolved in their twelve”” is have been destroyed. The writer of folk pedagogy Z. Akhmetova in her entitled article "the Sources of the examples of the Kazakh people" said that the Kazakh girl, for not to spend tickling, didn't give the opportunity to hold her hand, "if she begins to give the opportunity to everyone, then she will be shameless", such kind of saying clarified above-mentioned measurements.

But these days, there is no possibility to perform all above-mentioned measurements. Because, since kindergarten they are sitting together, playing together, swimming together, such kind of contrary activities. In our society in the early grades may not be visible, but over time the girls begin develop freedom rather than the tenderness and delicacy. Due to the fact that their bodies grow at an early age than boys, they begin to feel grown-up. They begin to dictate as a senior's on the boys. Boys have late terms of physiological development, due to the advantages of girls they subside. Even in high school, in the classroom, limits the activity in public works. Not for no secret that, without observing these requirements in the education of girls, not only girls but also boys, we'll have a lot of weaknesses and backwardness.

However, the measurement is "not unsolved in their twelve" generally means "chastity". At all times, for girls, to protect with the conditions of the "chastity" does not lose its value. In ethno-pedagogical works it was not considered as a concept and national measurement. Ethnographer S. Kenzheahmetov pointed out that these words "unexposed flowers" are expressive words, and accordingly gave the following definition as a "young, chaste, and clear" [7, 82]. Thus, clarifying with the ethnographic point of view, from a pedagogical point of view, we consider that the chastity - is compliance with noble qualities, sensible and having good figure girl.

So, by studying our ethno-cultural heritage, we from ethno pedagogical point of view, made sure that our people determine the value of the nurture of girls according to traditional values while preparing for the marriage relationships, it plays a significant role and contributes to the science, with the purpose of the relationship between generation helps plunged into the depth of a traditional nurture. Based on these ethno pedagogical principles (basis), during the planning of a special course of the University "Kazakh Aru" comprehended guided by questions from the point of view of methodology of ethno pedagogical, offering students a special item, we have provided the possibility of adapting to life.

In our university's girls will be influential teacher in the future of children education, bring a life and be good mother, it can only lead to the generation of educational preparation of their life, taking into account the national outlook and values, with the main instrument for the valuable qualities of the future are taken by the teachers' pedagogical culture. Taken directly at the university's ethno-pedagogic educational work "Kazakh Aru" (Miss Kazakh) special course concept, made within 7 module training programs. This special course was offered as elective subject in credit educational system to 2nd year students. Because, they will study "Genders" as compulsory subject in 1st year. After gaining knowledge of gender, it had decided studying special course of university. This is logical settlement by pedagogical point of view too.

Special course has 2 modules: made up myself, and I want to tell about peculiarities of syllabus which were involved into studying process since 2007-2008. The university has historical figure's gallery and it is called "The great women of great steppe" ( Uly dalayn kyzydary) This program had done by conclusion that the students of university should know about these figures.

The program «GREAT KAZAKH STEPPE HISTORICAL INDIVIDUAL WOMEN» (Uly Kazak dalasynda otken tarihi dara tulga-arular) daughters of the great history of the Kazakh steppe: think about the future generation of women leaders and patriotic heroes headed by mothers and grandmothers genius, love, feeling proud of precious lives and properties of the individual who are learning, promoting, based on imitating life. In this program will be consider the educational-knowledge attains of kazakh women which are listed below.

Educational attains: will get acquainted with life of individual historical figure of kazakh steppe; will absorb the knowledge of everyone's peculiarities and features; will know how to make the model of human honorable peculiarities.

Knowledge attains: acquired glorifying of image of individual historical figures; adopted the honorable peculiarities of mothers and women; command, govern a country, activity, power which cheer up heroism and aura of patriotism are appreciated; women's good qualities and human peculiarities would know to appraise.

Concrete directions under consideration of syllabus: image of holy mother (Umai ana, Domalak ana); commander women (Tomiris, Zarina); haughty women (Aysha bibi, Bayan sulu, Kyz Zhibek); women who govern a country (Suimbike, Aiganym, Ulpan); well-wisher grandmothers (Aiganym, Zere); strong mothers (Nurbike hanym, Borte hanym, Tauke khan's mother, Zhagan Begim, Alzhan grandmother and etc.); good wives (Borte hanym, Karashash, Domalak ana, Aiganym, Gauhar, Ulpan); patriotic brave women (Gauhar, Nazym, Bopai, Manshuk, Aliya, Hiyaz); public figures (Alma Orazbayeva, Nazipa Kulzhanova); celebrities (Sara Tastanbekkyzy, Dina Nurpeyisova, Maira Ualikyzy, Kulyash Baiseyitova, Shara Zhienkulova); scientist women (Nazipa Kulzhanova, Fatima Gabitova, Naila Bazanova); suffered Alash women (because of left-handed policy daughters and wives of the Kazakh intellectuals were called as "enemy of the nation" and their's true human image (Saken's wife Gulbahram, Beyimbet's wife Gulzhamal, Iliyas's wife Fatima, Asfendiyarkyzy Magmura, Mirzhakypkyzy Gulnar Dulatova, Mukhtarkyzy Mugamila Auezova, etc.); nowadays honorable mothers (daughter-in-law of Tasmagambet Dilda Mataikyzy wrote several books about upbringing, scientist Nemat Kelimbetov's wife Kuanysh Tazabekkyzy who has difficult destiny and proved her true woman nature, writer A.Nurshaiykov's wife Halima Kaliakbarkyzy, etc.).

"TRADITIONAL FAMILY EDUCATION" (Dasturli otbasy tarbiyesi) through this program family education in the context of the present and future pedagogical knowledge and experience in order to deduce that the family is the main source of education for girls-students of the relevant factors and explain the role of the daughter of Kazakh, and national education will focus on topical issues. During the study of the special program educational and knowledge attains will build up.

Educational attains: get knowledge in the context of theoretical-scientific in family pedagogy, pedagogy of the mother, pedagogy of the father; study the laws related to family and marriage,

national peculiarities of history essence, and aspects for future generation's education; from kazakh standard level to social level's education types: education of daughter-in-law, abdominal education, girl's education, boy's education, generation's education etc. teaching; as a future teacher find out ways and methods to work with parents, ethno-social roles in family, and know legal capability.

Knowledge attains: to research the meaning of social-pedagogical in kazakh ethno-pedagogic traditions, to implement into life attains; to be ready for family issues: incline to social role, acquire the norms of good behavior, to save a community, respect to family members, fidelity to carry out duty; appreciate the value things in social life of marriage and through family behaviors and traditions as parents, mother-in-law.

Since the 2007-2008 academic year, according to the credit system "Қазақ аруы" (Miss Kazakh) special course of study offered the choice of students as an elective subject.

This subject several times in order to introduce a wide range of extra-curricular educational activities have been implemented to the university. The heads of the educational work of the university in the country, as well as the organization of the head of the education system and teaching staff of the national Institute for professional development (ББЖ КБАРИ) classes with teachers from all over the country was held several times, evidenced by the results and expressed his gratitude to the teachers' comments. At the same time, from parents of students were call attention and spoke gratitude often. Taking into account the students' future education system is the subject, and the opinion polls on the subject. As well as the teaching of this discipline, organization and methods, about the experience of undergraduate and graduate students research work is ongoing.

Adults, although there are often complaints from the education of youth, through surveys of our students: to become a specialist in high-quality education, civilization, scientific and technical capabilities to work for the good of the country, to be a good citizen of our country is good you can do good to others to learn about their ancestors have become a favorite with affection, to become a bride, become intimate and sympathetic sister-in-law, brother-sister become the mother of a child to be respected educator, to be wise grandmother, etc. many companies as the necessary specialist knowledge in the future as a happy family and social roles, and ethno-social roles have learned that there is a demand for spiritual fulfillment. Where has genuine desire, interest and intention, there is no place for failure. Prospects for strengthening students' knowledge and as an individual who is leading a happy life, and want to maintain the level "KAZAKH ARU" (Miss Kazakh).

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