

ISSN (PRINT) 2959-5649

ISSN (ONLINE) 2959-5657

**Абай атындағы Қазақ ұлттық педагогикалық университеті
Казахский национальный педагогический университет имени Абая
Abai Kazakh National Pedagogical University**

ХАБАРШЫ ВЕСТНИК

**«Филология ғылымдары» сериясы
Серия «Филологические науки»
Series «Philological Sciences»
№2 (96), 2026**

Алматы, 2026

Абай атындағы Қазақ ұлттық педагогикалық университеті

ХАБАРШЫ
«Филология ғылымдары» сериясы
№2 (96), 2026 ж.

Шығару жиілігі – жылына 4 нөмір.
2000 ж. бастап шығады.

Бас редактор:
PhD, зерттеу қызметі және инновация жөніндегі проректоры Сұлтан Е.
Бас редактордың орынбасары:
филол.ғ.д., проф. Абишева С.Д.
Ғылыми редактор:
филол.ғ.д., проф. Есенова К.У.

Редакциялық алқа:
филол.ғ.к., қауымд. проф. Сатемирова Д.А.
филол.ғ.к., қауымд. проф. Жиренов С.А.
филол.ғ.д., проф. Османова З.Ж.
эл-Фараби ат. ҚазҰУ филол.ғ.к., қауымд. проф. Джолдасбекова Б.У.
пед.ғ.д., проф., эл-Фараби ат. ҚазҰУ Салханова Ж.Х.
филол.ғ.д., проф., ҚазҰҚызПУ Киынова Ж.К.
PhD, қауымд. проф.м.а., Т.Жүргенов ат. Қазақ ұлттық өнер академиясы Жалалова А.М.
PhD, қауымд. проф., Ө. Жәнібеков ат. Оңтүстік Қазақстан педагогикалық университеті Нуриман Б.Т.
филол.ғ.д., проф., Ресей халықтар достығы университеті Бахтикереева У.М. (Ресей)
филол.ғ.д., доцент, Таулы Алтай мемлекеттік университеті Алексеев П.В. (Ресей)
филол.ғ.д., проф., Варминь-Мазур университеті Киклейч А.К. (Польша)
PhD, проф., Джордж Вашингтон университеті Роллберг П. (АҚШ)
PhD, проф., Орталық Ланкашир университеті Табачникова О.М. (Ұлыбритания)

Жауапты хатшы:
PhD, қауымд. проф. м.а. Серикова С.К.
Техникалық хатшы:
PhD, қауымд. проф. Сабирова Д.А.

© Абай атындағы Қазақ ұлттық педагогикалық университеті, 2026

Қазақстан Республикасының Мәдениет және ақпарат министрлігінде 2009 жылы мамырдың 8-де тіркелген №10109-Ж

Басуға 30.06.2026 қол қойылды.
Пішімі 60x84 ¹/₈. Көлемі 12.1 е.б.т.
Тапсырыс 808

050010, Алматы қаласы,
Достық даңғылы, 13.
Абай атындағы ҚазҰПУ

Абай атындағы Қазақ ұлттық педагогикалық университетінің «Ұлағат» баспасы

МАЗМҰНЫ СОДЕРЖАНИЕ CONTENT

ТІЛ БІЛІМІ ЛИНГВИСТИКА LINGUISTICS

Абдиева Г.М. Ключевые слова современности в информационном поле массовой коммуникации: метафоризация и концептуализация..... 5

Әбдиева Г.М. Бұқаралық коммуникацияның ақпараттық өрісіндегі заманауи кілт сөздер: метафораландыру және концептуалдандыру

Abdiyeva G.M. Contemporary key words in the information field of mass communication: metaphorization and conceptualization

ӘДЕБИЕТТАНУ ЛИТЕРАТУРОВЕДЕНИЕ LITERARY STUDIES

Lyssenko N.K., Doukarieva U.K. Henry Wadsworth Longfellow: teacher, poet, and cultural mediator of the 19th century..... 19

Лысенко Н.К., Доукариева У.К. Генри Уордсворт Лонгфеллоу: XIX ғасырдың мұғалімі, ақыны, және мәдени медиаторы

Лысенко Н.К., Доукариева У.К. Генри Уодсворт Лонгфеллоу: учитель, поэт и культурный медиатор XIX века

Мустояпова А.Т. Эссе Дзюньитиро Танидзаки «Похвала тени» как нарратив культурного сопротивления..... 27

Мұстояпова А.Т. Дзюньитиро Танидзаки эссесі «Көлеңкенің мактауы» мәдени қарсылықтың баяны ретінде

Mustoyapova A.T. Jun'ichirō Tanizaki's in "Praise of shadows" as a narrative of cultural resistance

Цыренжапова Г.Г., Нурмолдаев Д.М. Поэтика Олжаса Сүлейменова: билингвальная природа и диалог культур..... 40

Цыренжапова Г.Г., Нурмолдаев Д.М. Олжас Сүлейменовтің поэтикасы: билингвалдық табиғат пен мәдениеттер диалогы

Tsyrenzhapova G.G., Nurmoldayev D.M. The poetics of Olzhas Suleimenov: bilingual nature and the dialogue of cultures

Казахский национальный педагогический университет имени Абая

ВЕСТНИК

Серия «Филологические науки»
№2 (96), 2026 г.

Периодичность – 4 номера в год.
Выходит с 2000 года.

Главный редактор
PhD, проректор по исследованиям и инновациям Сұлтан Е.

Зам. гл. редактора
д.филол.н., проф. Абишева С.Д.

Научный редактор
д.филол.н., проф. Есенова К.У.

Редакционная коллегия:
к.филол.н., ассоц. проф. Сатемирова Д.А.
к.филол.н., ассоц. проф. Жиренов С.А.
к.филол.н., ассоц. проф. Османова З.Ж.
д.филол.н., проф.
КазНУ им. аль-Фараби Джолдасбекова Б.У.
д.пед.н., проф. КазНУ им. аль-Фараби
Салханова Ж.Х.
д.филол.н., проф. КазНУ им. аль-Фараби
Кынова Ж.К.
PhD, и.о.ассоц.проф. КазНАИ им.
Т.Жургенова Жалалова А.М.
PhD, доцент, Южно-Казахстанский
педагогический университет им. У.
Жанибекова Нурман Б.Т.
д.филол.н., проф., РУДН Бахтикереева У.М.
(Россия)
д.филол.н., доцент, Горно-Алтайский
государственный университет
Алексеев П.В. (Россия)
д.филол.н., проф., Варминьско-Мазурский
университет Киклевич А.К. (Польша)
PhD, проф., Университет Джорджа
Вашингтона Роллберг П. (США)
PhD, проф., Университет Центрального
Ланкашира Табачникова О.М.
(Великобритания)

Ответственный секретарь:
PhD, и.о.ассоц.проф. Серикова С.К.
Технический секретарь:
PhD, ассоц.проф. Сабирова Д.А.

© Казахский национальный педагогический университет им. Абая, 2026

Зарегистрировано
в Министерстве культуры и информации РК
8 мая 2009 г. №10109-Ж

Подписано в печать 30.06.2026 г.
Формат 60x84 1/8. Объем 12.1 уч-изд.л.
Заказ 808.

050010, г. Алматы,
пр. Достык, 13. КазНПУ им. Абая

Издательство «Ұлағат» Казахского
национального педагогического университета
им. Абая

ПЕДАГОГИКА МЕН ӘДІСТЕМЕ МӘСЕЛЕЛЕРІ
ПРОБЛЕМЫ ПЕДАГОГИКИ И МЕТОДИКИ
PROBLEMS OF PEDAGOGY AND METHODOLOGY

Байболов А.У. Модель формирования социокультурной
идентичности будущих учителей-словесников..... 55

Байбол Ә.У. Болашақ тіл және әдебиет мұғалімдерінің
әлеуметтік-мәдени сәйкестікті қалыптастыру үлгісі
Baibolov A.U. A model for the formation of sociocultural
identity among future teachers of language and literature

Bekenova D.U., Serikbayeva G.Zh., Aukhadiyeva Z.Zh.
The use of social networks in learning Russian as a nonnative
language..... 64

Бекенова Д.У., Серикбаева Г.Ж., Аухадиева З.Ж. Орыс
тілін екінші тіл ретінде оқытуда әлеуметтік желілерді
пайдалану

Бекенова Д.У., Серикбаева Г.Ж., Аухадиева З.Ж.
Использование социальных сетей в обучении русскому
языку как неродному

Капасова Д.А., Чекина Е.Б., Джаксыбаева В.А.
Студенттік ғылыми конференция – интерактивті оқыту
формаларының бірі..... 72

Капасова Д.А., Чекина Е.Б., Джаксыбаева В.А.
Студенческая научная конференция – одна из форм
интерактивного обучения

Kapasova D.A., Chekina E.B., Dzhaksybaeva V.A. Student
scientific conference is one of the forms of interactive
learning

Ongar Umit Developing communicative competence using
AI tools in English language teaching..... 76

Оңғар Үміт Ағылшын тілін оқытуда AI құралдарын
қолдану арқылы коммуникативтік құзыреттілікті дамыту
Оңғар Үмит Развитие коммуникативной компетенции с
помощью инструментов ИИ в обучении английскому
языку

Сариева Т.К., Балкибекова Қ.А., Ашимова Т.С.
Переход вузов и школ Казахстана на казахский язык как
основной язык преподавания: социолингвистический,
образовательный и политико-правовой анализ..... 84

Сариева Т.К., Балкибекова Қ.А., Ашимова Т.С.
Қазақстан университеттері мен мектептерін оқытудың
негізгі тілі ретінде қазақ тіліне көшіру: әлеуметтік-тілдік,
білім беру, саяси-құқықтық талдау
Sariev T.K., Balkibekova K.A., Ashimova T.S. Transition
of Kazakhstan's universities and schools to the Kazakh
language as the primary language of instruction: a
sociolinguistic, educational, and political-legal analysis

**Abai Kazakh National
Pedagogical University**

BULLETIN
Series "Philological Sciences"
No. 2 (96), 2026.

Periodicity – 4 issues per year.
Published since 2000.

Editor-in-chief

PhD, Vice-Rector for Research and Innovation
Sultan E.

Deputy editor-in-chief

Doctor of Phil. Sciences, Prof. Abisheva S.

Scientific editor

Doctor of Phil. Sciences, Prof. Essenova K.

Editorial Board

Candidate of Phil. Sciences, Assoc. Prof.

Satemirowa D.

Candidate of Phil. Sciences, Assoc. Prof.

Zhirenov S.

Candidate of Phil. Sciences, Assoc. Prof.

Osmanova Z.

Dr of Phil. Sciences, Prof., Al-Farabi Kazakh

National University **Dzholdasbekova B.**

Doctor of Ped. Sciences, Prof., Al-Farabi Kazakh

National University **Salkhanova Zh.**

Doctor of Phil. Sciences, Prof.,

Kazakh National Women's Teacher Training

University **Kiynova Zh.**

PhD, Assoc. Prof., T. Zhurgenov Kazakh

National Academy of Arts **Zhalalova A.**

PhD, Assoc. Prof., U. Zhanibekov South

Kazakhstan Pedagogical University

Nuriman B.T.

Doctor of Phil. Sciences, Prof., RUDN

Bakhtikireeva U. (Russia)

Doctor of Phil. Sciences, Assoc. Prof., Gorno-

Altaysk State University **Alekseyev P.** (Russia)

Doctor of Phil. Sciences, Prof., University of

Warmia and Mazury **Kiklewicz A.** (Poland)

PhD, Prof., George Washington

University **Rollberg P.** (USA)

PhD, Prof., University of Central Lancashire

Tabachnikova O. (The United Kingdom)

Executive Secretary

PhD, Assoc. prof. **Serikova S.**

Technical Secretary

PhD, Assoc. prof. **Sabirova D.**

©Abai Kazakh National Pedagogical
University, 2026

Registered in the Ministry of Culture and
Information of the Republic of Kazakhstan
8 May 2009 No10109-Zh/Ж

Signed in print 30.06.2026.
Format 60x84 ¹/₈. Volume 12.1
teaching and publishing lists. Order 808.

050010, Almaty, Dostyk Avenue 13,
Abai KazNPU

Publishing House "Ulagat" of the Abai Kazakh
National Pedagogical University

Saurbayev R.Zh., Tekzhanov K.T., Yerekhanova F.T.
Assessing the initial level of communication skills in English
language acquisition..... 90

Саурбаев Р.Ж., Жетписбай А.К., Ереханова Ф.Т.
Ағылшын тілін іріктеудегі коммуникация дағдыларының
бастапқы деңгейін бағалау

Саурбаев Р.Ж., Жетписбай А.К., Ереханова Ф.Т.
Оценка начального уровня коммуникационных навыков
в обучении английскому языку

Біздің авторлар..... 97

Наши авторы

Our authors

ӘДЕБИЕТТАНУ
ЛИТЕРАТУРОВЕДЕНИЕ
LITERARY STUDIES

МРНТИ 14.07.09

10.51889/2959-5657.2026.96.2.002

*Lyssenko N.K.¹ , Doukariyeva U.K.² 

¹M. Utemissov West Kazakhstan

²West Kazakhstan University of Innovation and Technology

Uralsk, Kazakhstan

*e-mail: lissenkon2010@yandex.kz

e-mail: uldevr@mail.ru

HENRY WADSWORTH LONGFELLOW: TEACHER, POET,
AND CULTURAL MEDIATOR OF THE 19TH CENTURY

Abstract

The article examines the didactic dimension of Henry Wadsworth Longfellow's poetry, one of the most influential American poets of the nineteenth century whose work combines artistic expressiveness with a strong educational purpose. The aim of the study is to identify the specific features of Longfellow's didactic method and to determine its role in shaping the moral and cultural values of American society. The research applies a comprehensive methodological approach that includes literary analysis, comparative methods, a historical-cultural framework, and the use of critical sources. An analysis of the key works (*A Psalm of Life*, *The village Blacksmith*, *Paul Revere's Ride*) shows that Longfellow's didacticism becomes seen through moral instruction, the recognition of social and labor values, the construction of national memory, and the creation of cultural symbols. Longfellow reveals himself as a teacher and cultural mediator who uses poetic language to teach readers and strengthen American identity.

Keywords: Longfellow, didacticism, nineteenth-century American poetry, cultural identity, moral values, national memory, literary analysis

*Лысенко Н.К.,¹ , Доукариева У.К.² 

¹М. Өтемісов атындағы Батыс Қазақстан университеті

²Батыс Қазақстан инновациялық-технологиялық университеті

Орал, Қазақстан

*e-mail: lissenkon2010@yandex.kz

e-mail: uldevr@mail.ru

ГЕНРИ УОРДСВОРТ ЛОНГФЕЛЛОУ: XIX ҒАСЫРДЫҢ МҰҒАЛІМІ,
АҚЫНЫ, ЖӘНЕ МӘДЕНИ МЕДИАТОРЫ

Аңдатпа

Бұл мақала XIX ғасырдың ең ықпалды америкалық ақындарының бірі Генри Уордсворт Лонгфеллоудың поэзиясындағы дидактикалық қарын талдауға арналған. Оның шығармашылығы көркемдік бейнелілікті тәрбиелік мақсатпен ұштастырады. Зерттеудің мақсаты - Лонгфеллоудың дидактикалық әдісінің ерекшеліктерін айқындау және оның американ қоғамның моральдық және мәдени құндылықтарың қалыптастырудағы рөлін анықтау. Зерттеу әдеби

талдау, салыстырмалы әдіс, тарихи-мәдени тәсіл және сын көзқарастағы дереккөздерді пайдалану сияқты кешенді әдіснамалық неге сүйенеді. Негізгі шығармаларды (*A Psalm of Life, The village Blacksmith, Paul Revere's Ride*) талдау Лонгфеллоудың дидактизмі моральдық тәлім беру, еңбек пен әлеуметтік құндылықтарды дәріптеу, ұлттық жадты қалыптастыру және мәдени символдар жасау арқылы көрінетінін көрсетеді. Ақын оқырманды тәрбиелеу және американдық берегейлікті нығайту үшін поэтикалық тілді қолданатын ұстаз әрі мәдени делдал ретінде танылады. Зерттеу нәтижелері Лонгфеллоудың дидактизмін көркем еркіндікті шектеу емес, әдебиетті ұлттық тәрбие құралына айналдырғанимәдени миссия ретінде қарастыру қажет екенін дәлелдейді.

Түйінді сөздер: Лонгфеллоу, дидактизм, XIX ғасырдағы америкалық поэзия, мәдени бірегейлік, моральдық құндылықтар, ұлттық жад, әдеби талдау

*Лысенко Н.К.,¹  Доукариева У.К.² 

¹Западно-Казахстанский университет имени М. Утемисова

²Западно-Казахстанский инновационно-технологический университе
Уральск, Казахстан

*e-mail: lissenkon2010@yandex.kz

e-mail: uldevr@mail.ru

ГЕНРИ УОДСВОРТ ЛОНГФЕЛЛОУ: УЧИТЕЛЬ, ПОЭТ И КУЛЬТУРНЫЙ МЕДИАТОР XIX ВЕКА

Аннотация

Статья анализирует дидактизм в поэзии Генри Уодсворта Лонгфеллоу – одного из наиболее выдающихся американских поэтов XIX века. Его творчество сочетает художественную выразительность и воспитательную направленность. Цель исследования состоит в выявлении особенностей дидактического метода Лонгфеллоу и определении его роли в формировании моральных и культурных ценностей американского общества. В работе применяется комплексный методологический подход, включающий литературоведческий анализ, сравнительный метод, историко-культурный подход и изучение критических источников. Обращение к основным произведениям (*A Psalm of Life, The village Blacksmith, Paul Revere's Ride*) показывает, что дидактизм Лонгфеллоу выражается через моральные наставления, утверждение трудовых и социальных ценностей, формирование национальной памяти и создание культурных символов. Поэт предстает в роли педагога и культурного медиатора, который использует художественное слово для воспитания читателя и укрепления американской идентичности. Полученные результаты помогают по-новому интерпретировать дидактизм Лонгфеллоу как важную культурную миссию, а не как ограничение художественной свободы, и подтверждают его ценность в истории американской литературы.

Ключевые слова: Лонгфеллоу, дидактизм, американская поэзия XIX века, культурная идентичность, моральные ценности, национальная память, литературоведческий анализ

Introduction. The educational potential of literature takes an important place in contemporary pedagogical research, as artistic texts have the capacity to shape value orientations, develop the moral and emotional sphere of the individual, and strengthen cultural identity. In this context, turning to the work of Henry Longfellow is especially important. As one of the most influential American poets of the nineteenth century, Longfellow combined the roles of artist, educator, and cultural mediator, which defined the unique character of his poetic method [1; 2]. His work appeared during a formative period in American national development, when society required moral guidance and cultural symbols capable of uniting people around shared values [3; 4]. Longfellow's poetry was an important educational tool, shaping readers' understanding of diligence, honesty, civic responsibility, and spiritual resilience.

Henry Longfellow was not only a poet but also a professional educator and professor at Harvard University. His pedagogical experience directly influenced his artistic style and world view, shaping his belief that poetry could be used as a means of character formation, cultural sensitivity, and moral development [5]. In this sense, his works may be viewed as a bridge between artistic expression and educational practice. It makes the study of the didactic potential of his poetry relevant for pedagogy, cultural studies, and literary scholarship.

Twenty-first century humanities research demonstrates growing interest in cultural meditation, intercultural dialogue, and the role of literature in shaping collective memory [6; 7]. Longfellow's poetry is rich in historical allusions, moral instruction, and universal humanistic ideas. It allows us to consider him one of the earliest cultural mediators in American society [8; 9]. Longfellow's works reflected the values of his era but actively shaped them, transforming poetic language into a tool for cultivating civic virtues and strengthening national identity.

Despite the considerable body of scholarship devoted to Longfellow's life and work, the pedagogical dimension of his poetry remains insufficiently explored. Classic studies by Arvin, Wagenknecht, and Calhoun examine the poet's artistic style and cultural influence but rarely address him as an educator and moral guide [1; 5; 2]. Modern research on cultural mediation and the educational function of art provides a methodological foundation for interpreting his work, yet a comprehensive pedagogical analysis of his didacticism is still lacking [10; 11; 12]. This gap determines the scholarly novelty and significance of the present study.

The article is aimed to identify and analyze the features of didacticism in the poetry of Henry Wadsworth Longfellow and to determine its role in educating readers and shaping the moral, cultural, and civic values of the nineteenth-century American society. Attention is focused on the ways in which the poet used artistic language to transmit ethical and historical meanings, fostering a sense of national belonging and moral responsibility.

To achieve this aim, the study addresses the following tasks:

1. to define the pedagogical and didactic characteristics of Longfellow's poetry;
2. to analyze key works (*A Psalm of Life*, *The village Blacksmith*, *Paul Revere's Ride*) as examples of educational literature [13; 14]
3. to identify the influence of didacticism on the formation of moral and civic values among nineteenth-century readers;
4. to examine Longfellow as a cultural mediator who connected European literary traditions with the American historical and cultural context;
5. to demonstrate the relevance of his poetry for contemporary pedagogy and humanities education.

The findings of the research allow us to formulate several core propositions that define the pedagogical and cultural significance of Longfellow's poetic legacy:

1. ***Longfellow's poetry possesses a distinct educational potential***, aimed at shaping readers' moral, civic, and labor-related values through accessible language, relatable imagery, and clear ethical messages.
2. ***Didacticism functions as a central component of his poetic method***, ensuring that artistic expression is consistently harmonized with pedagogical intent and moral instruction.
3. ***Longfellow's poems serve as instruments of cultural mediation***, transmitting historical knowledge, national symbols, and shared cultural meanings that contribute to the formation of collective memory.
4. ***The poet emerges as an educator and moral guide***, using artistic language to foster character development, ethical awareness, and a sense of personal responsibility.
5. ***His didactic poetry contributes to the formation of American national identity***, reinforcing civic responsibility, cultural continuity, and the values that shaped nineteenth-century American society.

Methods and materials. This study uses an interdisciplinary methodological framework that enables a comprehensive examination of Henry Wadsworth Longfellow's poetry as both a literary and pedagogical phenomenon. The methodological design integrates literary analysis, historical

contextualization, pedagogical theory, and comparative approaches as Longfellow's work occupies a unique position at the intersection of artistic expression, moral instruction, and cultural mediation. This combination allows for a nuanced understanding of how Longfellow's poetic texts functioned as instruments of moral education and cultural formation in the nineteenth-century America.

The primary materials of the study consist of three of Longfellow's most influential poems: *A Psalm of Life* and *The village Blacksmith* from the *Complete Poetical works of Henry Wadsworth Longfellow* [13; 14], and *Paul Revere's Ride* from *Tales of a Wayside Inn* [15]. These works were selected because they exemplify the poet's didactic method and contain explicit moral, civic, and cultural messages. Each poem addresses themes central to the nineteenth-century educational discourse, including perseverance, labor ethics, personal responsibility, patriotism, and the preservation of national memory. Their widespread circulation in school readers and anthologies of the period further underscores their pedagogical relevance.

To contextualize these primary texts, the study draws on a broad corpus of secondary literature. Biographical and critical works by Arvin (1963), Wagenknecht (1966), Calhoun (2004), Irmscher (2006), and McFarland (2011) provide essential insights into Longfellow's intellectual development, cultural influence, and reception among contemporary audiences. These sources help illuminate the social and educational environment in which Longfellow wrote and clarify how his poetry came to be perceived as a moral and cultural guide for American readers. Theoretical studies on didacticism and the educational function of literature (Abrams 1953; Eagleton 1983; Zipes 2006) offer a conceptual foundation for interpreting Longfellow's poetic strategies, while works by Nussbaum (2010), Buell (2006), Reynolds (1988), and Gura (2007) support the historical and cultural contextualization of his themes, particularly in relation to American transcendentalism and the formation of national identity.

The methodological structure of the study integrates several complimentary approaches. The first is **literary and textual analysis**, which enables a close reading of the selected poems to identify the narrative structures, symbolic motifs, and rhetorical strategies that contribute to their didactic function. This method is essential for revealing how Longfellow embeds moral instruction within poetic form. Following the theoretical perspectives of Abrams (1953) and Eagleton (1983), the analysis focuses on the interplay between aesthetic expression and ethical messaging. Special attention is given to the poet's use of metaphor, rhythm, and imagery as tools for reinforcing moral lessons and shaping readers' emotional responses.

The second methodological component is the **comparative method**, which situates Longfellow's didacticism within the broader landscape of nineteenth-century American literature. Works by Walt Whitman and Emily Dickinson serve as points of comparison, highlighting the distinctiveness of Longfellow's pedagogical orientation [16; 17]. While Whitman and Dickinson often persuade introspective or experimental poetic strategies, Longfellow consistently foregrounded moral clarity, public-oriented themes, and accessible language. This comparison underscores his unique contribution to the educational mission of American literature and clarifies how his poetry differed from that of his contemporaries in purpose and tone.

The third methodological approach is the **historical-cultural method**, which examines Longfellow's poetry within the intellectual and social environment of nineteenth-century America. Drawing on the works of Reynolds (1988), Buell (2006), and Gura (2007), this method clarifies how the poet's themes reflected the cultural aspirations of a nation seeking to define its identity. It also demonstrates how Longfellow's poetry served as a cultural artifact that both mirrored and shaped societal values. By situating the poems within their historical moment, the research reveals how Longfellow's didacticism harmonized with broader educational and civic goals of the era, including the cultivation of moral character and the strengthening of national consciousness.

The pedagogical focus of the study, **pedagogical analysis** takes a central role in the methodological framework. This method assesses educational potential of Longfellow's poetry by examining how his texts foster moral reasoning, emotional development, and civic responsibility – qualities emphasized in contemporary educational theory [7; 12]. The clarity of Longfellow's moral messages, the universality of his themes, and the accessibility of his language make his poetry particularly suitable for educational

contexts. The analysis also considers the historical use of Longfellow's works in school curricular, demonstrating how his poems served as tools for character formation and cultural instruction.

Finally, the study employs the **method of cultural mediation**, which explores Longfellow's role in transmitting European literary traditions into the American cultural environment. Following Irmscher (2006) and McFarland (2011), this approach highlights the poet's function as an intermediary who adapted universal humanistic values for a developing nation. His engagement with European poetic forms, historical references, and translation work demonstrates how he bridged cultural traditions and contributed to the formation of a shared cultural identity. This method reveals how Longfellow's poetry helped shape American readers' understanding of their cultural heritage and formed a sense of continuity between the Old World and the New.

These methods together form a coherent and comprehensive methodological framework that allows for a multifaceted examination of Longfellow's poetry. Using literary, pedagogical, historical, and cultural perspectives, the study provides a nuanced understanding of how Longfellow's works served as instruments of moral education and cultural formation, offering insights into the enduring pedagogical value of his poetic legacy.

Results and discussion. The analysis of Henry Wadsworth Longfellow's selected poems demonstrates that didacticism forms the structural and conceptual foundation of his poetic method, shaping the moral, social, and cultural messages embedded in his works. Across *A Psalm of Life*, *The village Blacksmith*, and *Paul Revere's Ride*, Longfellow consistently employs poetic language as a means of moral instruction, social education, and the cultivation of national consciousness. The results of the study reveal that his poetry functions not merely as artistic expression but as a coherent system of ethical guidance designed to influence the world view of the nineteenth-century American readers. Through a combination of moral exhortation, exemplary character portrayals, historical mythmaking, and stylistic clarity, Longfellow constructs a poetic discourse that educates as much as it inspires.

The first major finding concerns the centrality of moral instruction of Longfellow's poetic worldview. In *A Psalm of Life*, the poet articulates a philosophy of active purposeful living that stands in direct opposition to resignation and fatalism. This orientation is reinforced by Longfellow's direct appeals to the reader, as in the line "*Life is real! Life is earnest!*", which establishes a tone of purposeful engagement with the world [13, 12]. His call to "*Act, - act in the living Present!*" further transforms the poem into a guide for ethical self-determination [13, 12]. The poem encourages readers to cultivate courage, perseverance, and a sense of personal responsibility, emphasizing that human life acquires meaning through action and moral striving. The analysis shows that Longfellow's didacticism in this poem is aspirational rather than prescriptive: instead of dictating specific behaviors, he offers a framework for ethical self-development grounded in universal values. This approach aligns nineteenth-century educational ideas that emphasized character formation and the development of moral agency [11; 10]. The poem's emphasis on leaving "*footprints on the sands of time*" transforms the abstract idea of moral legacy into a vivid image, reinforcing the poem's educational impact and demonstrating how Longfellow embeds moral instruction within poetic forms.

A second significant result demonstrates Longfellow's glorification of labor ethics and social virtues as important components of moral education. *The Village Blacksmith* shows the figure of a humble craftsman whose life is an example of honesty, diligence, resilience, and spiritual integrity [14]. The poem's emphasis on labor ethics becomes especially clear in the line "*His brow is wet with honest sweat*", which elevates physical work to a moral category [14, 45]. The blacksmith's perseverance – "*Toiling, - rejoicing, - sorrowing. - / Onward through life he goes*" – serves as a model of resilience and integrity [14; 46]. Through detailed description and narrative framing, Longfellow transforms the blacksmith into a moral exemplar whose daily labor becomes a metaphor for ethical steadfastness. The analysis reveals that the poem's didactic power lies in its ability to translate abstract virtues into concrete, relatable actions. The blacksmith's disciplined routine, devotion to family, and emotional sincerity during church service collectively construct an image of moral wholeness accessible to readers of all backgrounds. This portrayal aligns with historical studies showing that nineteenth-century American culture placed significant value on industriousness and civic responsibility [3; 4].

Longfellow's poetic representation reinforces these values, suggesting that the moral foundation of society rests on the character and labor of its ordinary citizens. The poem thus functions as a form of social pedagogy, teaching readers to value the ethical contributions of individuals whose work sustains the community.

The analysis also reveals that Longfellow's didacticism extends beyond personal morality to encompass historical and patriotic education. In *Paul Revere's Ride*, the poet transforms a specific historical event into a symbolic narrative of civic courage and national unity. Longfellow's construction of national memory is evident in the iconic *signal* "One if by land, and two if by sea", which has become a cultural symbol of vigilance and civic duty [15, 78]. The line "Through every Middlesex village and farm" reinforces the collective dimension of the event, linking individual heroism to national unity [15, 79]. Through vivid imagery, dynamic pacing, and mythologizing techniques, Longfellow elevates Paul Revere from a historical figure to a cultural icon whose actions embody the ideals of bravery, vigilance, and devotion to freedom. The poem's didacticism operates on two levels: it recounts an episode from the American Revolution, making history accessible and engaging, while simultaneously constructing a narrative of national identity that reinforces collective memory and patriotic sentiment. This finding supports scholarly interpretations that emphasize Longfellow's role in shaping American cultural memory and demonstrates how his poetry functioned as a pedagogical tool for cultivating patriotic consciousness [6; 9].

Another important result concerns the artistic strategies through which Longfellow conveys his didactic messages. Across the analyzed poems, the poet employs a clear, accessible, and emotionally balanced style that enhances the pedagogical effectiveness of his work. Longfellow's preference for simple imagery, regular rhythm, and harmonious structure ensures that his moral and historical messages are easily understood and widely appealing. The analysis identifies several key techniques that contribute to this effect. Metaphor and symbolism allow Longfellow to express complex ethical ideas in memorable forms, while allusions to biblical, historical, and cultural sources enrich the poems' moral resonance and situate them within broader intellectual traditions. Rhetorical address creates a sense of direct communication between poet and reader, reinforcing the instructional tone. These artistic choices demonstrate that Longfellow's didacticism is inseparable from his aesthetic method; the clarity and emotional accessibility of his style are integral to the poems' educational purpose [8; 2].

Taken together, the results indicate that Longfellow's poetry functioned as a kind of "textbook of morality and history" for nineteenth-century American readers.

His works provided ethical guidance, celebrate the dignity of labor, and cultivated patriotic consciousness at a time when the nation was undergoing rapid social and cultural transformation. The poems' widespread popularity in school curricular and public recitations further amplified their educational impact, embedding Longfellow's moral and historical narratives in the collective imagination. The analysis shows that Longfellow's didacticism was not a stylistic preference but a deliberate cultural project. By integrating moral instruction, social exemplarity, and historical mythmaking into his poetry, he contributed to the formation of a shared ethical and national identity. His works helped readers understand their place within a broader cultural tradition and encouraged them to embody the virtues celebrated in his poems.

The final result concerns the broader cultural implications of Longfellow's didacticism. The study demonstrates that his poetry played a significant role in shaping American moral consciousness and national identity. Through his accessible style and universal themes, Longfellow reached a wide audience, influencing not only literary culture but also educational practices and civic values. His poems served as moral touchstones for generations of readers, reinforcing ideals of honesty, perseverance, patriotism, and spiritual reflection. Although literary tastes shifted in the twentieth century, leading to a temporary decline in his reputation, contemporary scholarship increasingly recognizes the cultural importance of his educational mission. The results of this study confirm that Longfellow's poetry remains a valuable resource for understanding how literature can shape ethical and national consciousness, and they highlight the enduring relevance of his didactic method for modern discussions of literature's social and pedagogical functions.

The interpretation of the findings demonstrates that shows that didacticism had a decisive role in shaping Henry Wadsworth Longfellow's remarkable popularity among nineteenth-century American readers. His poetry, recognized by clarity, accessibility, and emotional openness, appeals to a wide audience - from students and teachers to artisans, farmers, and members of the emerging middle class. At a time when American society was going through fast social, political and cultural changes, readers found out that literature capable of offering stable moral orientation. Longfellow addressed to this need as he created works that functioned as "lessons for life", bringing together aesthetic pleasure with ethical guidance. His works not only pleased but also motivated, forming in readers a sense of responsibility, diligence, and civic virtue. This teaching philosophy shaped his poetic method and developed into one of the principal reasons for his widespread acclaim and supported him as one of the most widely read poets of his time [1; 2].

A comparison of Longfellow's work with his contemporaries further clarifies the uniqueness of his poetic mission. Walt Whitman, in *Leaves of Grass*, valued individualism, personal freedom, and democratic expansiveness, producing innovative poetry that challenged traditional forms and demanded interpretive effort from readers [16]. Although philosophically rich, Whitman's work was less explicitly didactic, which limited its accessibility for a broad audience. Emily Dickinson, by contrast, turned inward, exploring metaphysical and existential questions through dense, elliptical imagery and unconventional poetic structures [17]. Although her poetry was profound it avoided direct moral instruction and required a high degree of interpretive sophistication.

Against this backdrop, Longfellow stands out for his deliberate commitment to the educational function of poetry. He sought to make the literary word a tool for shaping values, addressing universal themes such as labour, faith, honesty, and patriotism. His poetry was less experimental but more pedagogically oriented, which ensured its broad public recognition. This comparison confirms didacticism was not merely a stylistic feature but a defining characteristic that distinguished Longfellow from his contemporaries and explains his mass popularity in the nineteenth century [5; 8].

However, the 20th century brought a significant shift in critical attitudes toward Longfellow. With the rise of modernist and postmodernist aesthetics – marked by formal experimentation, complexity, fragmentation, and skepticism toward traditional values – didacticism came to be viewed as an outdated artistic device. Critics accused Longfellow of excessive straightforwardness, moralizing tendencies, and insufficient psychological depth. His poetry appeared overly simple when compared with intricate intertextual constructions and philosophical density of T.S. Eliot, Ezra Pound, or William Carlos Williams. Yet such criticism often overlooked the historical context in which Longfellow wrote. His poetry was shaped by the cultural needs in the 19th century America, where literature was expected to cultivate civic virtues and contribute to the formation of national identity [3; 6]. The decline in his reputation during the 20th century thus reflects not a deficiency in his work but a shift in aesthetic and cultural priorities.

In recent decades, Longfellow's didacticism has undergone a notable reassessment. Contemporary scholars increasingly view his educational orientation not as a limitation but as a significant cultural mission. In an area marked by renewed interest in questions of identity, cultural memory, and the social role of literature, Longfellow's poetry acquires new relevance. His commitment to teaching, guiding, and shaping moral consciousness is now understood as an expression of the pedagogical and civic function of the 19th century literature. Moreover, within the framework of cultural mediation studies, Longfellow is recognized as a figure who bridged European literary traditions and American cultural experience, adapting universal humanistic values to the needs of a developing nation [9; 4]. His didacticism thus becomes a subject of renewed scholarly interest, particularly in discussions of literature as a tool for value and national self-understanding.

The influence of Longfellow on the formation of American identity is difficult to overestimate. His works contributed to the consolidation of national consciousness by reinforcing images of diligence, honesty, patriotism, and spiritual aspiration. Through poems such as Paul Revere's Ride, he helped construct a mythology of American history, transforming real events into symbols of national pride and civic heroism. His poetry shaped collective memory, strengthened the sense of belonging to a shared

cultural tradition, and fostered the development of civic virtues. These findings align with scholarly interpretations that emphasize Longfellow's role as a cultural mediator and educator whose work helped articulate the moral foundations of American society [8; 9].

Taken together, the discussion demonstrates that Longfellow's didacticism was not merely an artistic technique but a powerful cultural instrument that enabled literature to serve as an educator of the nation. His contribution to the formation of American identity underscores the enduring significance of his work for contemporary literary studies and cultural scholarship. Far from diminishing his artistic value, Longfellow's educational mission reveals the depth of his engagement with the ethical civic concerns of his time, offering insights that remain relevant for understanding the social functions of literature today.

Conclusion. The study demonstrates that didacticism was not an incidental feature of Henry Wadsworth Longfellow's poetic practice but an intrinsic element of his artistic worldview. His poetry reveals a rare capacity to unite aesthetic refinement with a clearly articulated ethical orientation, allowing the poetic word to function simultaneously as a source of beauty and a vehicle of moral formation. Longfellow developed a poetic language that met the artistic expectations of his century while also fulfilling a broader social purpose: the cultivation of moral and civic values among a rapidly expanding and diversifying readership.

The findings indicate that Longfellow's commitment to didactic expression stemmed from his broader intellectual and professional identity. As an educator, Harvard professor, and cultural mediator, he viewed poetry as a medium capable of shaping character, strengthening ethical awareness, and fostering a sense of responsibility toward the community. His desire to make poetry accessible to a wide audience reflects his conviction that literature should contribute to the public good as well as to individual enjoyment.

Although 20th century criticism often dismissed his moral clarity on favor of modernist experimentation, the long-term cultural impact of Longfellow's work is unmistakable. His poems helped articulate foundational images of American identity – figures of industriousness, courage, and civic devotion – that became embedded in the nation's cultural memory. These images did not merely mirror the values of his era. They actively participated in forming them, shaping the symbolic vocabulary through which Americans understood themselves.

Contemporary scholarship has begun to reassess Longfellow's didacticism as a meaningful cultural mission rather than a constraint on artistic expression. In a period marked by renewed interest of identity, memory, and the social role of literature, his work offers a compelling example of how poetry can educate, inspire, and preserve collective values. His texts illustrate the enduring potential of literature to guide ethical reflection and strengthen historical consciousness.

In this light, Henry Wadsworth Longfellow remains a significant figure in American literary history. His didacticism, rooted in his pedagogical and cultural commitments, continues to demonstrate how poetry can influence public consciousness, shape moral orientation, and contribute to the construction of national identity. His legacy affirms that literature is capable of serving not only as an artistic achievement but also as a powerful instrument in the moral and cultural development of a society.

References:

- Arvin, N. (1963). *Longfellow: His Life and Work*. Little, Brown and Company.
1. Calhoun, C. (2004). *Longfellow: A Rediscovered Life*. Beacon Press.
 2. Reynolds, D. S. (1988). *Beneath the American Renaissance: The Subversive Imagination in the Age of Emerson and Melville*. Harvard University Press.
 3. Gura, P. (2007). *American Transcendentalism: A History*. Hill and Wang.
 4. Wagenknecht, E. (1966). *Henry Wadsworth Longfellow: A Study of His Life and Poetry*. Russell & Russell.
 5. Buell, L. (2006). *The American Transcendentalists: Essential Writings*. Modern Library.
 6. Nussbaum, M. C. (2010). *Not for Profit: Why Democracy Needs the Humanities*. Princeton University Press.

7. *Irmscher, C. (2006). Longfellow Redux. University of Illinois Press.*
8. *McFarland, R. (2011). Longfellow and the Literary Culture of the Nineteenth Century. Cambridge University Press.*
9. *Eagleton, T. (1983). Literary Theory: An Introduction. University of Minnesota Press.*
10. *Abrams, M. H. (1953). The Mirror and the Lamp: Romantic Theory and the Critical Tradition. Oxford University Press.*
11. *Zipes, J. (2006). Why Fairy Tales Stick: The Evolution and Relevance of a Genre. Routledge.*
12. *Longfellow, H. W. (1893). A Psalm of Life. In The Complete Poetical Works of Henry Wadsworth Longfellow. Houghton Mifflin.*
13. *Longfellow, H. W. (1893). The Village Blacksmith. In The Complete Poetical Works of Henry Wadsworth Longfellow. Houghton Mifflin.*
14. *Longfellow, H. W. (1863). Paul Revere's Ride. In Tales of a Wayside Inn. Ticknor and Fields.*
15. *Whitman, W. (1891/1892). Leaves of Grass. David McKay.*
16. *Dickinson, E. (1955). The Poems of Emily Dickinson (T. H. Johnson, Ed.). Harvard University Press.*

МРНТИ 17.09.09

10.51889/2959-5657.2026.96.2.003

Мустоянова А.Т. 

Карагандинский университет им. Е.А. Букетова

Караганда, Казахстан

e-mail: mustoyanova2017@gmail.com

ЭССЕ ДЗЮНЪИТИРО ТАНИДЗАКИ «ПОХВАЛА ТЕНИ» КАК НАРРАТИВ КУЛЬТУРНОГО СОПРОТИВЛЕНИЯ

Аннотация

Статья посвящена анализу эссе Дзюнъитиро Танидзаки «Похвала тени», содержание и авторская интенция которого продолжительное время остается предметом научной дискуссии. Краткий обзор литературы демонстрирует разнообразие существующих интерпретаций эссе и позволяет предложить гипотезу о том, что текст японского писателя является нарративом культурного сопротивления. Данный тезис обосновывается автором статьи с учетом социально-исторического и культурно-политического контекстов Японии начала XX века. Исследование осуществляется в рамках постколониальных исследований, теории идентичности, имагологического метода и контекстуального анализа. В центре внимания оказываются условия производства анализируемого текста, кризис идентичности, переживаемый японским обществом в период культурного доминирования Запада, а также место эссе «Похвала тени» в общественной дискуссии Японии 1920–1930-х годов. Целью статьи является определение интенции Д. Танидзаки и выбора им авторской стратегии. Предлагаемая интерпретация эссе позволяет рассматривать анализируемое эссе как реакцию на культурную колонизацию Японии и попытку деколонизации мышления японцев. Результаты исследования приводят к выводу о том, что эссе «Похвала тени» является важной частью значительного корпуса текстов, написанных японскими авторами в первой трети XX века в рамках культурного сопротивления.

Ключевые слова: культурное сопротивление, нарратив, деколонизация мышления, самоориентализм, идентичность, интенция

БІЗДІҢ АВТОРЛАР

Абдиева Гульнара Муратбаевна – Абай атындағы Қазақ ұлттық педагогикалық университетінің орыс тілі мен әдебиеті кафедрасының докторанты, Алматы, Қазақстан, ORCID: <https://orcid.org/0000-0001-6929-0980>, e-mail: abdiyeva_gulnara@mail.ru

Лысенко Нина Константиновна – Махамбет Өтемісұлы атындағы Батыс Қазақстан университетінің аға оқытушысы, магистр, ORCID: <https://orcid.org/0009-0006-2797-0893>, e-mail: lissenkon2010@yandex.kz

Доукариева Улдай Кабаханқызы – филология ғылымдарының кандидаты, доцент, Батыс Қазақстан инновациялық-технологиялық университеті, ORCID: <https://orcid.org/0009-0004-3642-1576>, e-mail: uldevr@mail.ru

Мустояпова Айнаш Токушқызы – филология ғылымдарының кандидаты, Қарағанды университетінің орыс тілі мен әдебиеті кафедрасының доценті. Е.А. Букетова, Қарағанды, Қазақстан, ORCID: <https://orcid.org/0000-0001-5658-9844>, e-mail: mustoyanova2017@gmail.com

Цыренжапова Галина Гомбоевна – Халықаралық инженерлік-технологиялық университетінің әлеуметтік, гуманитарлық ғылымдар және әлем тілдері кафедрасының доценті, Алматы, Қазақстан, ORCID: <https://orcid.org/0009-0005-0218-8945>, e-mail: gtsyren7@gmail.com

Нурмолдаев Дарын Муратович – Халықаралық инженерлік-технологиялық университеті, педагогика ғылымдарының магистрі, Алматы, Қазақстан, ORCID: <https://orcid.org/0000-0002-3002-7357>, e-mail: darynmyn@gmail.com

Байбол Әлібек Уәлиханұлы – магистр, орыс тілі мен әдебиет кафедрасының оқытушы, Абай атындағы Қазақ ұлттық педагогикалық университеті Алматы, Қазақстан, ORCID: <https://orcid.org/0000-0003-0901-1200>, e-mail: Alibek.17@inbox.ru

Бекенова Динара Усербаевна – Алматы технологиялық университетінің мемлекеттік және шетел тілдері кафедрасының ассистент профессоры, педагогика ғылымдарының кандидаты, Алматы, Қазақстан. ORCID: <https://orcid.org/0000-0002-4810-4891>, e-mail: gulshat.serikbaeva88@gmail.com

Серикбаева Гульшат Жапарғалиевна – Алматы технологиялық университетінің мемлекеттік және шетел тілдері кафедрасының ассистент профессоры, педагогика ғылымдарының кандидаты, Алматы, Қазақстан. ORCID: <https://orcid.org/0000-0003-0277-7991>, e-mail: gulshat.serikbaeva88@gmail.com

Аухадиева Зауреш Жумабаевна – филология ғылымдарының кандидаты, Алматы технологиялық университетінің қауымдастырылған профессоры, филология ғылымдарының кандидаты, Алматы, Қазақстан. ORCID: <https://orcid.org/0000-0003-2543-3753>, e-mail: zauresh.59@mail.ru

Қапасова Дариға Арманқызы – филология ғылымдарының кандидаты, Нұр-Мұбарак Египет ислам мәдениеті университетінің доценті, Алматы қ., Қазақстан, ORCID: <https://orcid.org/0000-0002-7552-4728>, e-mail: assyl99_kz@mail.ru

Чекина Елена Брониславовна – әл-Фараби атындағы Қазақ ұлттық университетінің аға оқытушысы, Алматы, Қазақстан, ORCID: <https://orcid.org/0000-0002-7538-4852>, e-mail: elena.chekina@bk.ru

Жаксыбаева Венера Анваровна – п.ғ.к., Нұр-Мұбарак Египет ислам мәдениеті университеті, Алматы, Қазақстан, ORCID: <https://orcid.org/0009-0008-3401-5282>, e-mail: veneradzh@mail.ru

Жаксыбаева Венера Анваровна – педагогика ғылымдарының кандидаты, Нұр-Мұбарак Египет ислам мәдениеті университеті, Қазақстан, Алматы, ORCID: <https://orcid.org/0009-0008-3401-5282>, e-mail: veneradzh@mail.ru

Оңғар Үміт – магистрант, Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан; ORCID: <https://orcid.org/0009-0007-0035-8140>, e-mail: umitongar0@gmail.com

Сариева Толқын Қуанышқызы – магистр, филология факультетінің "Журналистика және қазақ тілі" кафедрасының аға оқытушысы, М. Әуезов атындағы Оңтүстік Қазақстан зерттеу университеті, Шымкент, Қазақстан, ORCID: <https://orcid.org/0009-0000-5811-2548>, e-mail: sariyeva.tolkyn@mail.ru

Балқибекова Қаракөз Амангелдіқызы – филология факультетінің "Журналистика және қазақ тілі" кафедрасының аға оқытушысы, М. Әуезов атындағы Оңтүстік Қазақстан зерттеу университеті, Шымкент, Қазақстан, ORCID: <https://orcid.org/0009-0008-3861-4725>, e-mail: karakoz.balkibekova@mail.ru

Әшімова Толқын Советқалиқызы – "техникалық мамандықтарға арналған шет тілі" кафедрасының аға оқытушысы, "Ақпараттық технологиялар және энергетика" Жоғары Мектебі, М. Әуезов атындағы Оңтүстік қазақстан зерттеу университеті, Шымкент, Қазақстан, ORCID: <https://orcid.org/0009-0008-5351-8838> e-mail: tolkyn_ashimova@mail.ru

Саурбаев Ришат Жүркенұлы – филология ғылымдарының кандидаты, шетел филологиясы кафедрасының профессоры Торайғыров университеті, Павлодар, Қазақстан, ORCID: <https://orcid.org/0000-0003-1419-7361>, e-mail: rishat_1062@mail.ru

Текжанов Қайрат Мұхамедхафизович - филология ғылымдарының кандидаты, профессор, Педагогика жоғары мектебі, Әлкей Марғұлан ат. Павлодар педагогикалық университеті, Павлодар, Қазақстан, ORCID: 0009-0000-5133-1051, e-mail: tekzhanov.kairat@mail.ru

Ереханова Фатима Турехановна – филология ғылымдарының кандидаты, тілдер және әдебиет кафедрасының қауымдастырылған профессорының м.а., Орталық Азия Инновациялық университеті, Шымкент, Қазақстан, ORCID: <https://orcid.org/0000-0003-3344-3839>, e-mail: siliconoasis702@gmail.com

НАШИ АВТОРЫ

Абдиева Гульнара Муратбаевна – докторант кафедры русского языка и литературы, Казахский национальный педагогический университет имени Абая, Алматы, Казахстан, ORCID: <https://orcid.org/0000-0001-6929-0980>, e-mail: abdiyeva_gulnara@mail.ru

Лысенко Нина Константиновна – старший преподаватель, магистр, Западно-Казахстанский университет имени Махамбета Утемисова, ORCID: <https://orcid.org/0009-0006-2797-0893>, e-mail: lissenkon2010@yandex.kz

Доукариева Улдай Кабаханқызы – филология ғылымдарының кандидаты, доцент, Батыс Қазақстан инновациялық-технологиялық университеті, ORCID: <https://orcid.org/0009-0004-3642-1576>, e-mail: uldevr@mail.ru

Мустояпова Айнаш Токушевна – кандидат филологических наук, доцент кафедры русского языка и литературы, Карагандинский университет им. Е.А. Букетова, г.Караганда, Казахстан, ORCID: <https://orcid.org/0000-0001-5658-9844>, e-mail: mustoyanova2017@gmail.com

Цыренжапова Галина Гомбоевна – ассоциированный профессор кафедры «Социально-гуманитарные дисциплины и мировые языки», Международный инженерно-технологический университет, Алматы, Казахстан ORCID: <https://orcid.org/0009-0005-0218-8945>, e-mail: gtsyren7@gmail.com

Нурмолдаев Дарын Муратович – магистр педагогических наук, Международный инженерно-технологический университет, Алматы, Казахстан, ORCID: <https://orcid.org/0000-0002-3002-7357>, e-mail: darynmyn@gmail.com

Байболов Алибек Уалиханович – магистр, преподаватель кафедры русского языка и литературы, Казахский национальный педагогический университет имени Абая Алматы, Казахстан, ORCID: <https://orcid.org/0000-0003-0901-1200>, e-mail: Alibek.17@inbox.ru

Бекенова Динара Усербаевна – кандидат педагогических наук, ассистент-профессор кафедры государственного и иностранных языков Алматинского технологического университета, Алматы, Казахстан, ORCID: <https://orcid.org/0000-0002-4810-4891>, e-mail: dinara.bekenova20@gmail.com

Серикбаева Гульшат Жапарғалиевна – кандидат педагогических наук, ассистент-профессор Алматинского технологического университета, Алматы, Казахстан, ORCID: <https://orcid.org/0000-0003-0277-7991>, e-mail: gulshat.serikbaeva88@gmail.com

Аухадиева Зауреш Жумабаевна – кандидат филологических наук, ассоциированный профессор Алматинского технологического университета, Алматы, Казахстан, ORCID: <https://orcid.org/0000-0003-2543-3753>, e-mail: zauresh.59@mail.ru

Капасова Дарига Армановна – кандидат филологических наук, ассоц. профессор, Египетский университет исламской культуры Нур-Мубарак, Казахстан, Алматы, ORCID: <https://orcid.org/0000-0002-7552-4728>, e-mail: assyl99_kz@mail.ru

Чекина Елена Брониславовна – старший преподаватель кафедры, Казахский национальный университет имени аль-Фараби, Казахстан, Алматы, ORCID: <https://orcid.org/0000-0002-7538-4852>, e-mail: elena.chekina@bk.ru

Джаксыбаева Венера Анваровна. – кандидат педагогических наук, Египетский университет исламской культуры Нур-Мубарак, Казахстан, Алматы, ORCID: <https://orcid.org/0009-0008-3401-5282>, e-mail: veneradzh@mail.ru

Онгар Умит – магистрант, Казахский национальный университет имени Аль-Фараби, Алматы, Казахстан; ORCID: <https://orcid.org/0009-0007-0035-8140>, e-mail: umitongar0@gmail.com

Сариева Толкын Куанышевна – магистр наук, старший преподаватель кафедры «Журналистика и казахский язык» филологического факультета, Южно-Казахстанский

исследовательский университет имени М. Ауэзова, Шымкент, Казахстан, ORCID: <https://orcid.org/0009-0000-5811-2548>, e-mail: sariyeva.tolkyn@mail.ru

Балкибекова Каракоз Амангельдиевна – старший преподаватель кафедры «Журналистика и казахский язык» филологического факультета, Южно-Казахстанский исследовательский университет имени М. Ауэзова, Шымкент, Казахстан, ORCID: <https://orcid.org/0009-0008-3861-4725>, e-mail: karakoz.balkibekova@mail.ru

Ашимова Толкын Советкалиевна – старший преподаватель кафедры «Иностранный язык для технических специальностей», Высшая школа «Информационных технологий и энергетики», Южно-Казахстанский исследовательский университет имени М. Ауэзова, Шымкент, Казахстан, ORCID: <https://orcid.org/0009-0008-5351-8838>, e-mail: tolkyn_ashimova@mail.ru

Саурбаев Ришат Журкенович – кандидат филологических наук, профессор кафедры Иностранная филология Торайгыров университета, Павлодар, Казахстан, ORCID: <https://orcid.org/0000-0003-1419-7361>, e-mail: rishat_1062@mail.ru

Текжанов Қайрат Мухамедхафизович – кандидат филологических наук, профессор, Высшая школа педагогики, Павлодарский педагогический университет им. Әлкей Марғұлан, Павлодар, Казахстан, ORCID: [0009-0000-5133-105](https://orcid.org/0009-0000-5133-105), e-mail: tekzhanov.kairat@mail.ru

Ереханова Фатима Турехановна – кандидат филологических наук, и.о. ассоц. профессора кафедры «Языки и литература», Центрально-Азиатский Инновационный университет, Шымкент, Казахстан, ORCID: <https://orcid.org/0000-0003-3344-3839>, e-mail: siliconoasis702@gmail.com

OUR AUTHORS

Abdiyeva Gulnara Muratbayevna – Doctoral student of the Department of Russian Language and Literature, Abai Kazakh National Pedagogical University, Almaty, Kazakhstan, ORCID: <https://orcid.org/0000-0001-6929-0980>, e-mail: abdiyeva_gulnara@mail.ru

Lysenko Nina Konstantinovna – Senior Lecturer, Master of Education, Makhambet Utemisov West Kazakhstan University, ORCID: <https://orcid.org/0009-0006-2797-0893>, e-mail: lissenkon2010@yandex.kz

Doukariyeva Uldai Kabakhanovna – Candidate of Philological Sciences, Associate Professor, West Kazakhstan Innovative and Technological University, ORCID: <https://orcid.org/0009-0004-3642-1576>, e-mail: uldevr@mail.ru

Mustoyapova Ainash – Candidate of Philological Sciences, Associate Professor of the Department of Russian Language and Literature, Karaganda University named after E.A. Buketov, Karaganda, Kazakhstan, ORCID: <https://orcid.org/0000-0001-5658-9844>, e-mail: mustoypova2017@gmail.com

Tsyrenzhapova Galina Gomboevna – Associate Professor, Department of Social Sciences, Humanities, and World Languages, International Engineering and Technology University, Almaty, Kazakhstan, ORCID: <https://orcid.org/0009-0005-0218-8945>, e-mail: gtsyren7@gmail.com

Nurmoldayev Daryn Muratovich – Master of Pedagogical Sciences, International Engineering and Technology University, Almaty, Kazakhstan, ORCID: <https://orcid.org/0000-0002-3002-7357>, e-mail: darynmyn@gmail.com

Baibolov Alibek Ualikhanovich – master, lecturer of Russian language and literature department, Abai Kazakh National Pedagogical University, ORCID: <https://orcid.org/0000-0003-0901-1200>, e-mail: Alibek.17@inbox.ru

Bekenova Dinara Userbayevna – Candidate of Pedagogical Sciences, Assistant Professor of the Department of State and Foreign Languages, Almaty Technological University, Almaty, Kazakhstan. ORCID: <https://orcid.org/0000-0002-4810-4891>, e-mail: dinara.bekenova20@gmail.com

Serikbayeva Gulshat Zhapargaliyevna – Candidate of Pedagogical Sciences, Assistant Professor of the Department of State and Foreign Languages, Almaty Technological University, Almaty, Kazakhstan. ORCID: <https://orcid.org/0000-0003-0277-7991>, e-mail: gulshat.serikbaeva88@gmail.com

Aukhadiyeva Zauresh Zhumabaevna – Candidate of Philological Sciences, Associated Professor of the Department of State and Foreign Languages, Almaty Technological University, Almaty, Kazakhstan. ORCID: <https://orcid.org/0000-0003-2543-3753>, e-mail: zauresh.59@mail.ru

Kapasova Dariga Armanovna – Candidate of Philological Sciences, Associate Professor, Nur-Mubarak Egyptian University of Islamic Culture, Almaty, Kazakhstan, ORCID: <https://orcid.org/0000-0002-7552-4728>, e-mail: assyl99_kz@mail.ru

Chekina Elena Bronislavovna – Senior Lecturer, Al-Farabi Kazakh National University, Almaty, Kazakhstan, ORCID: <https://orcid.org/0000-0002-7538-4852>, e-mail: elena.chekina@bk.ru

Dzhaksybayeva Venera Anvarovna – Candidate of Pedagogical Sciences, Nur-Mubarak Egyptian University of Islamic Culture, Almaty, Kazakhstan, ORCID: <https://orcid.org/0009-0008-3401-5282>, e-mail: veneradzh@mail.ru

Ongar Umit – master's student, Al-Farabi Kazakh National University, Almaty, Kazakhstan; ORCID: <https://orcid.org/0009-0007-0035-8140>, e-mail: umitongar0@gmail.com

Sarieva Tolkyn Kuanyshevna – Master of Science, Senior Lecturer at the Department of Journalism and the Kazakh Language, Faculty of Philology, M. Auezov South Kazakhstan Research University, Shymkent, Kazakhstan, ORCID: <https://orcid.org/0009-0000-5811-2548>, e-mail: sariyeva.tolkyn@mail.ru

Balkibekova Karakoz Amangeldievna – Senior Lecturer at the Department of Journalism and the Kazakh Language, Faculty of Philology, M. Auezov South Kazakhstan Research University, Shymkent, Kazakhstan, ORCID: <https://orcid.org/0009-0008-3861-4725>, e-mail: karakoz.balkibekova@mail.ru

Ashimova Tolkyn Sovetkalievna – Senior Lecturer at the Department of "Foreign Language for Technical Specialties", Higher School of Information Technology and Energy, M. Auezov South Kazakhstan Research University, Shymkent, Kazakhstan, ORCID: <https://orcid.org/0009-0008-5351-8838>, e-mail: tolkyn_ashimova@mail.ru

Saurbayev Rishat Zhurkenovich – Candidate of Philological Sciences, Professor, Department of Foreign Philology, Toraighyrov University, Pavlodar, Kazakhstan. ORCID: <https://orcid.org/0000-0003-1419-736>, e-mail: rishat_1062@mail.ru

Tekzhanov Kairat Mukhamedhafizovich – Candidate of Philology, Professor, Higher School of Pedagogy, Pavlodar Pedagogical University named after Alkey Marghulan, Pavlodar, Kazakhstan, ORCID: 0009-0000-5133-1051, e-mail: tekzhanov.kairat@mail.ru,

Yerekhanova Fatima Turekhanovna – Candidate of Philological Sciences, Acting Associate Professor, Department of Languages and Literature, Central Asian Innovation University, Shymkent, Kazakhstan. ORCID: <https://orcid.org/0000-0003-3344-3839>, e-mail: siliconoasis702@gmail.com