The Effect of Traditional and Online Learning Approaches on the Survival and Transmission of the Oral Culture, Students' Attitude and National Values

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Article Info	Abstract
	This study examines the effects of providing students with the literature-related foundations of knowledge revealed in the works of the famous Zhyrau who lived in the in the city of Aktau, Mangistau region of Kazakhstan, through online and traditional teaching. For this purpose, pretest-posttest model with study control group was applied. The study was conducted on the subject of "The Zhyrau and Their Place in Kazakh Language Literature" at the Department of Kazakh Philology in the 2022 academic year and lasted 6 weeks. According to the research findings, it has been seen that online supported blended teaching has a positive effect on the success of the course and the retention of what has been learned in the subject of "The Zhyrau and Their Place in Kazakh Language Literature" compared to traditional teaching. In another finding of the study, there was no significant difference in the attitudes and perceptions of national values of the participant student groups on the subject of "The Zhyrau and Their Place in Kazakh Language Literature". In both groups, students in the experimental group with online supported blended teaching and the control group students in the traditional teaching achieved very high posttest course attitude and national value perception scores. Online, blended and traditional activities on "The Zhyrau and Their Place in Kazakh Language Literature" have positively and highly affected students' attitudes and perceptions of national values.

Introduction

Since each society consists of different elements, all cultural products, material and spiritual, represent the identity of the community in which they live. Changing attitudes, behaviors and cultural life in society affect values the most. When individuals are born, they are shaped according to the values created by the society they belong to in the historical process, and they complete their mission by developing these values and conveying them to future generations. The concept of oral culture and value, which is one of the sub-elements of culture and the most

important ties that hold the society together, gains a special importance. Social values are formed in the historical process. While the values have been transferred to future generations in the historical process, some values have been transferred to the present without any change. Oral traditions and values are effective in providing and maintaining social order. It is possible to find features of oral culture in all cultural elements. Oral culture is the transmission of various historical events, myths, epics, fairy tales and similar literary and artistic works through fairy tales and narratives (Collie & Slater, 2002; Kinnally, 2022; Tang, 2016).

Oral expressions contain the basic elements of literature and folklore. In addition, oral culture plays a significant role in cultural learning from an early age. In oral culture, cultural values and experiences, which are the common property of the society, are consolidated by being embedded in the memory of the society (Ong, 2003; Sugiyartati et al., 2020). Oral culture is formed by shaping ready-made patterns, which are the common property of the society, in a way to reinforce the experiences. Because it lacks a written text, it develops in the memory of the society for centuries and continues its existence by placing it in the consciousness of the people. As verbal thought develops over time, the use of ready-made phrases acquires a finer mastery. This accumulation that occurs in memory and the forms of expression used in the transfer of this accumulation to new generations develop over time. There is no linear understanding of time in oral culture. Ozan first explains the situation, then returns and explains the development of the situation in detail. In the east, unlike the west, there is a cyclical understanding of time, not linear. In oral cultures, everything is stored in the minds of the elders, so the person who was interviewed the longest and lived the longest lives on as the main source of knowledge. From this point of view, oral culture products take place in the memory of the society through verbal communication and are transferred between generations. The formation of communication patterns in which people can express themselves should be included in the scope of verbal culture, and practices based on nonverbal representation. Because our experiences of the present are largely based on what we know about the past, and often our images of the past serve to legitimize the existing social order (Conerton 1999). It is very important in terms of values education to teach the elements of the culture of the society so that there is no conflict between the values education given to the students at school and the values they acquire in their social environment. Verbal culture and values have an important place in transferring the characteristics of the society to the younger generations (Railton, 2015; Yanpar, 2011). In the development and transfer of Kazakh Language and Literature, which is focused in this article, there are prominent facts about verbal culture and values.

Kazakh literature is one of the most prominent events in the long process of the emergence, cohesion and preservation of the integrity of the Kazakh people (Dave, 2007). In written sources, there is important information about the Kazakh Khanate oral literature, which played a key role in this great state, in other words, in the system of Turkic peoples states, in the Central Asian region in the last periods of the Middle Ages. It continued to exist as a truly unitary political system, showing more or less stability until the 19th century. The Zhyrau give us some clues about the political and cultural structure of the Kazakh Khanate (Arıkan, 2014; Boraş, 2012).

The tradition of epic singing occupies a special place in Kazakh culture. The epic output of the 15th–19th centuries is a bridge between the oral and written tradition. The singers known from this period are distinguished by their oratorical, improvisatory, vocal and memorizing abilities as well as philosophical competence that have brought

into being a special national culture (Kietzman, 2013). The tradition of singing the Zhyrau in Kazakh literature and history encompasses the 15th to 18th centuries. The roots of the tradition of singing the Zhyrau, which is a spiritual and cultural phenomenon unique to both Kazakh culture and all Turkish peoples, dates back to ancient times. The image of the rulers in the poems of The Zhyrau has a special importance in the worldview of the Kazakh people (Âbişeva, 2007). This image represents the symbol of state unity, the basis of the national worldview. In the poems of the Zhyrau, the personal behavior of the rulers, their psychology, the authority to make decisions in difficult times, the provision of justice, the personal clothing samples that are a quality of the power of the khan, as well as the weapons, belts and the khan throne are discussed extensively. Studies on literature research in the Kazakh Khanate period started in the 19th century (Şanbayev, 1996). The Zhyrau have their own genre characteristics separate from poets and performers. Zhyrau criticizes the era, makes predictions about the future time and era, and talks about the meaning and value of historical events. Some Zhyrau also acted as judges from time to time" (Mağavin, 2006; Moldahanov, 1997; Çetin, 2003).

During the Soviet period, when the studies on Kazakh folk literature were concentrated, the importance of the tradition of saying the Zhyrau as a source, its historicity, the understanding of the state of the nomads, the type and service of the khans and rulers, the social-political life of the nomadic people and their role in society in general were not discussed as a research topic. The Zhyrau tradition of the 15th and 18th centuries is a valuable legacy of the rhetoric, which was formed on the basis of Kazakh folklore and old common inscriptions, generally Turkish, and Kazakh literary wealth in particular (Velihanov, 1961). It includes many aspects of important historical periods such as the establishment of the Kazakh Khanate (Koç & Korganbayev, 2007).

When we look at the social structure and activities of the Kazakh society, the "the Zhyrau" popular among the people can see the daily life of the nomadic society, its social structure, the relations between people and the rulers and the characteristics of the power structure. Historical continuities have been scientifically studied by comparing them with other historical "Zhyrau", epics, and research by local historians. Some features of the khanate power in the works of the "Zhyrau" have been proven by the data in the medieval written sources and the historical authenticity of the information in the "the Zhyrau" has been tried to be determined (Aça, 2002). The consistency of the information about the khan throne seen in the "Zhyrau" was compared with the researches of historians, and the shape of the throne in general and the accuracy of the artistic explanation in the poem were discussed. The fact that a type of weapon (sword) found in the works of the "Zhyrau" belongs to the rulers in the nomadic society, as another quality of power, was determined by comparing the historical data with the texts of the "Zhyrau" by comparing the researches made in Kazakh lands and the weapon as a symbol of power (Sydykov, 1974). According to the tradition of the Kazakh society, a wise, mentor, "The Zhyrau" who foretold the future were found next to the inn, who witnessed the childhood of the ruler and the events that happened to him. Regardless of the period, each "Zhyrau" had its own historical place, political and social importance during the reign of each khan. They were not only masters of art who sang the Zhyrau, but also heroes and commanders who rode horses against the enemy when the security of their country was in danger (Konyratbaev, 2001). The "Zhyrau", which have survived from ancient times to the present, have only been kept alive in the oral form of the people. This shows that over time, most of "the Zhyrau" were forgotten and very few of them are preserved today (Abılay, 1993; Berdibaev, 2015).

Historical Process of Storytelling and Singing Traditions

Syncretic character is a phenomenon peculiar to ancient cultures. As to syncretism theory, poetry and music were combined in early recordings. They are inseparable and unclassifiable. According to T. Konyratbaev, music should be wherever there are poetry scenes (Ouyang, 2020; Tanatarov, 2017). Because the rhythm peculiar to poetry, as a result of musical rhythm, measurement systems emerge. In the legends of Kazakh folklore, Korkyt is described as a baksi, shaman and kobyz player and is sometimes represented as a preacher of Islam. There are also historical facts about the personality of Korkyt (Budak, 2006). According to the book Korkut Ata, he was a great epic poet, sage and mentor of the Oghuz tribe. He read his poems while traveling in the country. There is also information about kobyzi (Tanatarov, 2017; Gülşen, 2005; Van Deusen, 2000). Although these names have changed over time, they have not lost their original value (Berdibaev, 2005).

The history of the Zhirau tradition, which started from ancient times, turned into a new branch in the Kazakh steppes in the 15th century. The Zhyrau tradition flourished and flourished under the Kazakh Khanate between the 15th and 18th centuries. One of the brightest periods in the history of Kazakh literature is between the 15th and 18th centuries. After getting rid of Mongol attacks in the 13th and 14th centuries and stepping into a new era and a new life, the new history of the Kazakh nation began. After the collapse of the Golden Horde, the Nogai and Kazakh tribes gained their independence and separated. After the Mongol invasion in the 15th century, Kazakh culture prospered and literature, music and science began to revive. Meanwhile, the formation of Kazakh literature, culture and literary language began (Valihanov, 1961). In the 15th and 18th centuries, professional readers called themselves the Zhyrau, not poets. However, they were professional songwriters, not epic. If epic artists handled the problem of that period through traditions, tales and poems, tolgau poets used the monologue (Rubinçik, 1970). When epic poets look for the tradition, fairy tale and poetry of the time, the poets immediately accept the problem of life, the present, with the element called "monologue" in that epic (Artıkbayev, 2017; Babatayulı, 2013).

Towards the end of the 18th century, the tradition of storytelling in Kazakh literature gradually shifted and led to the emergence of an individual poetry art. The narrative style of the story-poetry, the noble voice has taken a distinctive direction while telling the fate of the country and praising the heroism, and study daily life, human life, people's movements and behaviors, their place in society and through personal poetry. It was the beginning of a new era in the development of literature (Tursinov, 1976). Poets have tried to learn the facts of life and express their views by expanding the subject of their works. In this way, his personal poetry art was enriched and he began to search for his own artistic picture. In this way, while maintaining the traditions of oral literature, he also satisfied the professional poetry pattern. They are thematic and imaginary, and they have lyrical "essence" inherent in reality poetry (Zhumaliyeva, 2015).

The Zhyrau are known to be the masters who gave rise to poetry, and the origins of sensible tolgaus, votives, recitative and epic poems associated with folklore. Poets are the true heirs of the narrative poetry (Gülşen, 2015; Berdibaev, 2005). One of the branches of such an indestructible traditional art was the works of poet-storytellers, who were able to renew and revive the tradition of tale-telling with the deep-rooted tolgaus, dedications and heroic

epic poems left by priest storytellers (Reece, 2019). The Zhyrau are the ancient authors of the art of speech, the masters who paved the way for poetry, the source of rooted tolgaus, dedications and epic poems. The real heirs of narrative poetry are the improvised poets. They fully learned the expressive speech patterns, poetic language types, representation and description techniques (Baybalulı, 1991; Süyinşaliyev, 2016). According to the art of storytelling, poetry and singing, one of them is the beginning and the other is the continuation. Thus, storytelling poetry, which developed until the 18th century, grew into the art of singing" (Ospanov, 2004).

It is commonly accepted that there are two factors that are the basis for the development of the Zhyrau verse by being stereotyped. The first is the nomadic lifestyle, the second is the religion of Islam, especially the Sufi worldview. When these two are combined, a special example of culture emerges from their synthesis. The most magnificent of these is the Zhyrau verse. After these periods, the life and works of some The Zhyrau, who were famous among the people, cannot be examined in the history of literature due to the lack of historical documents (Magauin, 2006; Suyinshaliyev, 1989). Legends and narrations about the life and duties of these Zhyrau and the information given in the epic epics and their types match the social functions of The Zhyrau and their creative characteristics (Boraş, 2012). However, it is impossible for the time being to accept "Sıra The Zhyrau" as a real person alive, since the tradition of evaluating the heroes there as a real art man based on a single folklore work is not in science (Gdaşev, 2019; Shokhan, 2010).

The artists who revealed and spread the oral epic tradition in Kazakh literature are called The Zhyrau. The Zhyrau tradition is a syncretic art of the nomadic Turks, preserved in the ancient Greeks, Arabian and most Turkic peoples, and in Central Asia, Albania, Yugoslavia, Bulgaria and Macedonia until the 40s and 50s of the 20th century. The works of The Zhyrau contain philosophical and theological information about the nature and structure of the world, the relationship between man and the universe. The Zhyrau represents the master and continues the tradition (Ergun, 2002). The mastery-apprenticeship tradition among the Zhyrau bears similarities with the Anatolian Minstrel tradition (Abılay, 1993; Mağavin, & Baydildayev, 1995).

One of the most characteristic features of epic singing is its oral performance and transference. Epic singers perform their poetry orally for the audience creating oeuvres from various historical and contemporary stories perceived through their emotions. Their narratives spread among the people and live in the memory forever. Epic singers once acted as advisers to the khans and aristocracy as well as mediators between the khans and ordinary people, transmitting khans' decrees and orders to the people and giving the feedback to the sovereigns. They participated in public and political life and joined military campaigns. They transformed the words of the sovereigns into oratorical speeches.

The special position of epic singers required eloquence and oratorical ability from them, promptness in thinking, ability to building narrative poetry and performing it by singing (Reichl, 2000; Nurdauletova, 2018: 82). The transition from oral epic to oral poetry has its historical reasons. In the 18th century, there were important changes in the Kazakh reality. The Khanate declined and was replaced by a new social and political structure. Along with this change, the mission fulfilled by epic singers at khans' courts also dwarfed and started disappearing (Chadwick, Zhirmunsky & Zhirmunskiĭ, 2010; Nurdäwletova, 2018; Dubuisson, 2009).

Literature Education and Online Technologies

It is generally stated by some language and literature educators that the main object of literature and language and expression education is literary texts. In this respect, Kazakh Literature and the texts used in the language and expression course are tools to achieve the goals. Therefore, regardless of its purpose, in every course, teachers focus on the genre characteristics of vehicle texts, so that the type of text is tried to be understood by the target audience. These literary texts not only increase students' interest in the course, but also are very effective in providing purposes such as gaining reading habits, establishing relationships between subjects and enlivening what has been learned (Kraemer, 2008; Lee, 2016; Budiyanto, Widiastuti & Wihidayat, 2017; Shelley, Chiang, & Ozturk, 2021).

The Zhyrau gave enlightening information about the history of Kazakh society. In addition, teaching the works of the Zhyrau as a literary genre; consciousness of being a nation, resistance to difficulties and determination to succeed, responsibilities of being an individual, justification for using ordinary and extraordinary things together, our cultural richness, resources of material and spiritual cultural elements; contain very important information about the languages, livelihoods, war strategies, geography, cultural, technological, political, social and religious lives of the nations they belong to; revealing the sense, thinking, belief and imagination of the spiritual life of the period, fine arts, understanding of love, family, homeland and the state; It is of great importance in terms of enabling the examination with (Abraham & Williams, 2009; Magauin, 2006).

Literature, which appears before us as a living and sustaining art branch, continues its existence without any gaps in all areas of life (Bassnett & Grundy, 1993). For this reason, literature has been carried with various tools and materials since its existence and has been transferred to the present day in oral and written form for centuries. As the form of transmission of literature changes, literature has been affected by this change and has managed to preserve and maintain its existence, albeit in different ways (Ige, 2000; Rami, 2018; Stevanović, 2021). In the 21st century, as technology has become an important educational tool in our lives, literature teaching has also taken its place on the internet and started to be delivered to us through specially designed sites and online environments (Adams, Rodriguez & Zimmer, 2017; Gayol & Schied, 1997; Latifi et al., 2021; Noroozi & Mulder, 2017; Noroozi et al., 2012; Syamsuri, Chaeruman & Ishaq, 2020; Zwart et al., 2017). Literature education is very important with its features such as developing artistic taste, expressing cultural values in a concrete way, and expressing experiences with a different attention. However, the main purpose of literature education is to raise individuals who can understand what they read and express what they understand. Literature contributes to individuals' mental, spiritual and moral maturity through education. In short, literature teaching is a field of education that prepares people for life and provides education for the soul, idea, behavior and pleasure aimed at the life and experiences of others (Aarseth, 1997; Akbari et al., 2022; Compton, 2009; Gourvennec et al., 2020; Jackowicz & Ozturk, 2021; Van Pinxteren, Pluymaekers & Lemmink, 2020).

In the 21st century education model, universities should benefit from information and communication technologies as much as possible in the course process (Apriliaswati & Fitrianingrum, 2022; Hartono & Ozturk, 2022; Kehrwald, 2008; Lee et al., 2006; Wiesenberg & Stacey, 2005; Zwirn, 2005). The use of online learning

tools for literature teaching, which are among the products of these technologies, will enrich the literature learning environment and applications, while also supporting the learning of students (An & Reigeluth, 2011; Kraemer, 2008; Lee, 2016; Budiyanto, Widiastuti & Wihidayat, 2017). When the targeted teaching in the 21st century is compared with the traditional teaching methods, the knowledge-oriented structure of traditional methods has been replaced; It is seen that the experiences gained by thinking, researching, questioning, experimenting and versatile technologies are acquired. In many subject areas, some studies have been carried out comparing online assisted teaching with traditional methods (Achieng, 2021; Akdeniz et al., 2016; Sünbül, Gündüz & Yılmaz, 2022). Research has been conducted to determine the effect of technology-assisted teaching in different fields on attitude, success and retention. However, very few of them aim to determine the mutual influence of online and traditional teaching practices in Kazakh language and literature teaching (Abras & Sunshine, 2008; Felix, 2001; Hampel & Stickler, 2015; Ramachandran, 2004). The presence of technology and online teaching materials in the teaching environment is essential for a more effective teaching, but it is not sufficient. Increasing success, retention and attitudes of online assisted teaching in the subject area of Kazakh Language and Literature; course gains will be possible with the use of materials suitable for teaching method, teaching environment, instructor and student characteristics in the teaching process. Kazakh language and literature courses, due to their structure, are among the courses in which the language is used the most. Supporting teaching with online tools is important in order to achieve course gains. A remarkable online teaching application to be used will increase students' interest and provide the necessary environment for effective learning. Motivated students will become active in teaching for longer. In addition, students' cultural and emotional awareness, course success and retention of knowledge will increase (ACTFL, 2017; Arnold & Ducate, 2006; Harrison & Thomas, 2009; Plumtree, 2021).

This paper examines the issues of teaching and explaining the foundations of cosmological, cultural and literary knowledge to students in the works of famous the Zhyrau who lived in the Mangistau region of Kazakhstan in the 19th century. The Zhyrau are unique artists who created and spread the oral epic tradition. With this study, we aimed to draw the attention of the scientific community to the informative and educational value of the oral epic tradition. The main feature of The Zhyrau tradition is that it contains different and rich literary works on the basis of oral transmission from generation to generation and the production of the song orally rather than being written down. In this context, in this study, the cultural, affective and cognitive effects of online and traditional course activities on literature students are discussed, based on verbal literature works such as exemplary voice, poetry, bickering, and mania belonging to the Zhyrau. In this context, in this study, the effects of online and traditional education applications in teaching the subject of "The Zhyrau and literature" in Kazakh Language and Literature courses were examined on the students' course achievements, attitudes and the retention of what has been learned. Based on this aim, answers to the following sub-problems were sought:

- In Kazakh Language and Literature courses, is there a significant difference between the posttest academic achievements of the experimental and control groups, in which online and traditional education applications were carried out in the teaching of the subject of "The Zhyrau and literature"?
- In Kazakh Language and Literature courses, is there a significant difference between the pretest-posttest academic achievements of the students in the experimental group in which the online and blended teaching application was carried out together in the teaching of the subject of "The Zhyrau and literature"?

- In Kazakh Language and Literature courses, is there a significant difference between the pretest-posttest academic achievements of the students in the control group, who were taught traditionally in teaching the subject of "The Zhyrau and literature"?
- Is there a significant difference between the posttest attitudes and perceptions of national values of the experimental and control groups, in which online and traditional education applications are carried out in teaching the subject of "The Zhyrau and literature" in Kazakh Language and Literature courses?
- Is there a significant difference between the pretest-posttest attitudes and perceptions of national values of the students in the experimental group, in which online and blended teaching were applied together in teaching the subject of "The Zhyrau and literature" in Kazakh Language and Literature courses?
- In Kazakh Language and Literature courses, is there a significant difference between the pretest-posttest attitudes and national values perceptions of the students in the control group, who were taught traditionally in teaching the subject of "The Zhyrau and literature"?
- In Kazakh Language and Literature courses, is there a significant difference between the retention test scores of the experimental and control groups, in which online and traditional education applications are carried out in teaching the subject of "The Zhyrau and literature"?

Method

In this study, pre-test post-test, quasi-experimental design with control group was used in order to examine the effects of online and traditional education applications in Kazakh Language and Literature teaching on students' course achievements, attitudes and retention of what has been learned. Experimental designs are defined as research designs used to explore cause-effect relationships between variables. Semi-experimental designs, on the other hand, are defined as the designs used in the selection of the participants in the experimental application in case the lottery method cannot be applied (Ratelle, Sawatsky & Beckman, 2019).

The research was conducted using the pretest-posttest model with non-equivalent control groups. The experimental research process with one experimental group and one control group is given in Table 1.

Table 1. Experimental Model used in the Study

Group	Pre-test		Experimental Processes	Post-test		Retention Test
	The Zhyrau and the Subject of Kazakh Literature		6 Weeks	The Zhyrau and the Subject of Kazakh Literature		1 Month After Posttest
Experimental	T1.1	T2.1	Online and Blended Education	T1.2	T2.2	T3
Control	T1.1	T2.1	Traditional Teaching	T1.2	T2.2	T3

T1.1: "The Zhyrau and Kazakh Literature" Academic Achievement Test Pretest Measurement

T2.1. "Attitude Towards Kazakh Language and Literature Course and Pretest Measurement of Perception of Value Perception Scale"

T1.2: "The Zhyrau and Kazakh Literature" Academic Achievement Test Posttest Measurement

T2.2. "Attitude Towards Kazakh Language and Literature Course and Posttest Measurement of Perception of Parental Value Scale

T3: "The Zhyrau and Kazakh Literature" Academic Achievement Retention Test Measurement

The study was applied on the subject of "The Zhyrau and Their Place in Kazakh Language Literature" in the 2022 academic year and lasted for 6 weeks. At the beginning of the process, "Kazakh Language and Literature Course Achievement Test" and "Attitude and National Value Perception Scale towards Kazakh Language and Literature Course" were applied to both experimental and control group students as a pre-test and at the end of the study as a post-test to both groups. The 'Achievement-Achievement Test' was applied to both groups as a retention test 1 month after the post-test.

Study Group

The study group of the research consists of a total of 60 students studying in two different classes in the department of Kazakh Language and Literature in the philology faculty of a university in Almaty, Kazakhstan, in the 2022 academic year. In determining the branches that make up the study groups, the situation of choosing the groups that the researcher can reach due to the fact that he is also a lecturer was taken into consideration. Throughout the process, the school administration's support of the research process, the working conditions of the teachers with whom the research will be carried out, and their willingness to work were taken as basis.

The experimental group consisted of 18 female and 12 male students and the control group consisted of 19 female and 11 male students. Experimental group and control group consisted of 60 students in total, and when examined in terms of gender variable, it can be said that the groups exhibit an equal distribution. In order to determine the equivalence in the experimental and control groups, the pre-test scores obtained from the scales used in the research were used. Before the application, it was determined with the t test for independent groups whether there was a significant difference between the experimental group and the control group in terms of learning outcomes and attitudes towards the course.

The comparisons between the Kazakh Literature Course achievement and attitude pretest scores of the experimental group and control group students before the application are shown in Table 2.

Table 2. t-Test Results Regarding the Difference Between Pretest Academic Achievement and Attitude Scores of the Students in the Experimental and Control Groups

Group	Group	N	Mean	Std. Deviation	t	P
Pre-Test Success	Experimental	30	8.23	2.18	-0.06	0.95
	Control	30	8.27	2.08		
Pre-Test-Attitude	Experimental	30	2.97	0.60	-0.49	0.63
	Control	30	3.04	0.45		

According to Independent Samples t-Test analysis, no significant difference was found between the groups in pretest course success (t= 0.49; p>0.95) and attitude towards the course pretest scores (t= 0.06; p>0.05). In the research, it is seen that the attitudes and achievements of both groups, which received online and traditional teaching practices, are equivalent to each other before the experimental procedures.

Experimental Procedures

In this section, within the scope of the research, how the online education tools are integrated into the course in the teaching of the subject of "The Zhyrau and literature" in the Kazakh Language and Literature course, and the applications of the traditional method in the process of the related unit and the processes in the process are included. In the study, there is an experimental group in which the experimental process is carried out using course materials prepared with online and classical education tools, and there is a control group in the process, which is applied with traditional teaching. The teaching process of the control group was carried out with the same instructor. According to the results obtained, it was decided that the teaching process of both groups would be carried out by the researcher.

Expert opinions were taken about the course plans prepared by the researcher and to be used in the courses of the experimental group, and activities were organized within the suggestions. The researcher informed the participants in detail about what the tools are and how they will be applied about the techniques to be applied in the process. After meeting the students in the experimental and control groups, information was given about the purpose of the research, the objectives of the course and the teaching methods. It has been stated that their participation is on a voluntary basis and they have the right not to continue at any stage they want.

First of all, in the introductory courses of the experimental group, the subjects of "The Zhyrau and Their Place in Kazakh Language Literature" and how to realize online education supported coeducation were explained. Information about the application principles of online education within the scope of blended education is given. After discussing how the online education approach can be used in the education of "The Zhyrau and Its Place in Kazakh Language Literature", a sample practical course activity was carried out. Afterwards, online education tools were introduced respectively.

In the second stage, the works on "The Zhyrau and Their Place in Kazakh Language Literature" were read and the students applied their online tools individually. At the last stage, the effect of this method on the achievements of the course was discussed by applying online education with the researcher. In the experimental group, the text, stories, poems and other literary texts in the sample works containing the subject of "The Zhyrau and Their Place in Kazakh Literature" were watched online in the course of the course. After watching the online videos, the students participated in the question-answer activities in accordance with the principles of co-education, and made discussion and group activities about the sample person and content. At the end of the course, they made reflective statements and kept diaries about how online and classical teaching practices effected them on the basis of the subject of "The Zhyrau and Their Place in Kazakh Language Literature".

Data Collection Tools

In this section, information about Kazakh Language and Literature Achievement Test, Attitude towards Kazakh Language and Literature Course and National Value Perception Scale, which are data collection tools, are given.

Kazakh Language and Literature Achievement Test

Scales used in social science research consist of items prepared for a specific purpose. A test was developed by the researcher to determine the success and retention of the research topic. This scale, which is called Kazakh Language Literature Acquisition-Academic Achievement Test, was applied as a pre-test at the beginning of the teaching process to the experimental group with online supported blended teaching and the control group taught with traditional methods. Five weeks after the same test was applied as a pre-test, it was applied once again as a post-test without any changes. The items in the Academic Achievement Test were prepared in accordance with the achievements of the subject of "The Zhyrau and Their Place in Kazakh Language Literature" in the Kazakh Language Literature Curriculum. Before the Academic Achievement Test was developed, a pool of questions was created considering the content validity. There were 10 fill-in-the-blank, 8 true-false, and 12 multiple-choice questions in this pool. The prepared scale items were submitted to expert opinion; considering opinions, criticisms and suggestions, an Academic Achievement Test consisting of 5 filling-in-the-blanks, 5 true-false and 10 multiple-choice items was developed.

The relationship between the scores obtained by applying a test twice indicates the stability and reliability of the scale. As the relationship between the scores obtained from the two applications approaches 1, the reliability of the scale increases, and as it approaches 0, the reliability decreases (Hartling et al., 2012). In order to determine the stability and reliability of the Academic Achievement Test, measurements were made on a group that was excluded from the sample. The Academic Achievement Test was administered to students in a different sample for the pilot application. The scale was reapplied to the same group three weeks later without making any changes. A correlation coefficient of 0.03 was calculated between the data obtained from these measurements. KR formulas (Kuder-Richardson) were used to determine the internal consistency reliability of the scale. The obtained (.90 and .91) KR-20 and KR-21 reliability values showed that the items in the scale measure the same proficiency and that the data obtained from the scale were free from random errors. In addition, as a result of the item difficulty and discrimination tests of the scale, it was found that the items had moderate difficulty and high discrimination.

Attitudes towards Kazakh Language and Literature Course and National Value Perception Scale

It is a scale developed by the researcher to measure students' attitudes towards Kazakh Language and Literature course and their perceptions of National Values. The scale, which consists of 15 items, has a single factor structure. The measurement tool has a 5-point Likert-type rating in the range of "Always and Never". According to the exploratory differential analysis, the scale has a one-dimensional structure. One dimension contains approximately 63.5% of the measured variance. The factor loads of the items in a single factor vary between 0.52 and 0.78. The Cronbach Alpha internal consistency coefficient of the scale items in the plot application was found to be 0.92. The Cronbach Alpha coefficient found in the analysis made at the end of the application of this research is 0.89. These values show that the items in the test are consistent with each other and therefore the reliability in terms of internal consistency is high. In line with these values, it can be said that the scale of attitude towards Kazakh Language and Literature and perception of national value is a valid and reliable measurement tool.

Data Analysis

The data obtained after the application were analyzed with the SPSS 25.0 statistical package program. The number of groups, whether the scores show a normal distribution and whether the group variances are homogeneous or not were taken into account in determining which parametric or non-parametric statistical techniques will be used in testing the sub-problems of the research. It was decided whether the score distributions were normal or not by looking at the Kolmogrov-Smirnov test and the skewness (Skewness) and kurtosis (Kurtosis) coefficients. When the Kolmogrov-Smirnov test results regarding the scores obtained from the measurement tools used in the study are examined, it is seen that the score distributions show a normal distribution in all measurements ($p > 0.05$). Again, when the skewness and kurtosis coefficients in all measurement tools are examined, it is seen that the distributions exhibit normal distribution. Although there are different opinions in the literature regarding the ranges of the skewness and kurtosis coefficients in the literature, when the skewness and kurtosis coefficients are between -1.00 and +1.00, the distribution is normal, and when it is between -1.5 and 1.5, it is considered a normal distribution. There are also literature sources showing that it can be accepted as normal (Tabachnick & Fidell, 2013) and normal distribution when it is between -2.00 and +2.00 (George & Mallery, 2010; Küçüktığlı, 2022). From this point of view, since all score distributions exhibit normal distribution, it was decided to use parametric statistics in testing the research sub-problems. In the study, t-test for independent groups and t-test for dependent groups were used to compare the means between groups. The significance level of 0.05 was used for the significance of the difference between the groups.

Findings

The first sub-problem of the study was "Is there a significant difference between the post-test scores of the experimental group and control group students in terms of Kazakh Language Literature course success after the application?" Data for this sub-problem were analyzed with the Independent Samples t-test. In this context, the results of the t-test are given in Table 3. According to Table 3, a significant difference was found between the academic success of the experimental and control group students after the application ($t = -3.26$, $p < 0.05$). Accordingly, the scores of the students in the experimental group ($\bar{X}=15.30$) were compared to those in the control group ($\bar{X}$). =13.53), it is understood that it has a higher mean.

Table 3. t-Test Results of the Difference between the Post-test Academic Achievement Scores of the Students in the Experimental and Control Groups

	Group	N	Mean	Std. Deviation	t	P
Post-Test	Experimental	30	15.30	2.15	3.26	0.00
	Control	30	13.53	2.05		

The second sub-problem of the study is "Is there a significant difference between the pretest-posttest scores of the experimental group students in terms of Kazakh Language Literature course success before and after the application?" Data related to this sub-problem were analyzed with Paired t-test. In this context, the results of the t-test are given in Table 4. According to Table 4, a significant difference was found between the academic course

success of the experimental group students before and after the application (t = -15.99, p< 0.05). Accordingly, it is understood that the post-test scores (X̄=15.30) of the students in the experimental group have a higher average than the pretest scores (X̄=8.23). Online trainings in the experimental group led to a significant increase in the academic success of Kazakh Language Literature.

Table 4. t-Test Results Regarding the Difference Between Pretest and Posttest Academic Achievement Scores of the Students in the Experimental Group

Group		Mean	N	Std. Deviation	t	P
Experimental	Pre-Test	8.23	30	2.18	-15.99	0.00
	Post-Test	15.30	30	2.15		

The third sub-problem of the study was "Is there a significant difference between the pretest-posttest scores of the control group students in terms of Kazakh Language Literature course success before and after the application?" Data related to this sub-problem were analyzed with Paired t-test. In this context, the results of the t-test are given in Table 5. According to Table 5, a significant difference was found between the academic course success of the control group students before and after the application (t = -10.93, p< 0.05). Accordingly, it is understood that the post-test scores (X̄=13.53) of the students in the control group have a higher average than the pretest scores (X̄=8.27). Traditional teaching practices in the control group led to a significant increase in Kazakh Language Literature academic achievement.

Table 5. t-Test Results Regarding the Difference between Pretest and Posttest Academic Achievement Scores of the Students in the Control Group

		Mean	N	Std. Deviation	t	P
Control	Pre-Test	8.27	30	2.08	-10.93	0.00
	Post-Test	13.53	30	2.05		

The fourth sub-problem of the study is "Is there a significant difference between the retention test scores of the experimental group and control group students in terms of Kazakh Language Literature course success?" In this context, the results of the t-test are given in Table 6. According to Table 6, a significant difference was found between the academic success of the students in the experimental and control groups in the retention test (t =-3.02, p< 0.05). Accordingly, the retention scores of the students in the experimental group (X̄=13.23) were compared to those in the control group (X̄=12.00) has a higher mean. It was observed that the students in the experimental group, whose online education application was performed after the experimental procedures, achieved higher learning retention compared to the traditional education.

Table 6. t-Test Results of the Difference Between the Retention Test Scores of the Students in the Experimental and Control Groups

	Group	N	Mean	Std. Deviation	t	p
Retention	Experimental	30	13.23	1.79	3.02	0.00
	Control	30	12.00	1.34		

The fifth sub-problem of the study is "Is there a significant difference between the experimental group and control group students' attitude scores towards Kazakh Language Literature after the application?". Data for this experiment were analyzed with the Independent Samples t-test. In this context, the results of the t-test are given in Table 7. According to Table 7, no significant difference was found between the attitudes of the experimental and control group students towards the course after the application (t = -1.55, p< 0.05). Accordingly, online education and traditional teaching practices had the same effect on the attitudes towards Kazakh Language and Literature course.

Table 7. t-Test Results Regarding the Difference Between the Posttest Attitude Scores of the Students in the Experimental and Control Groups

	Group	N	Mean	Std. Deviation	t	p
Post-test Attitude	Experimental	30	4.08	0.26	1.55	0.13
	Control	30	3.97	0.32		

The sixth sub-problem of the study is "Is there a significant difference between the pretest-posttest scores of the experimental group students in terms of their attitudes towards Kazakh Language Literature and their perceptions of national values before and after the application?" Data related to this sub-problem were analyzed with Paired t-test. In this context, the results of the t-test are given in Table 8. According to Table 8, a significant difference was found between the experimental group students' attitudes towards the course and their perceptions of national values before and after the application (t =-9.98, p< 0.05). According to this, it is understood that the posttest attitude-national value perception scores of the students in the experimental group ($\bar{X}$=4.08) have a higher average than the pretest attitude-national value perception mean scores ($\bar{X}$=2.97). Online trainings in the experimental group led to a significant increase in students' attitudes towards Kazakh Language and Literature and their perceptions of national values.

Table 8. t-Test Results of the Difference Between the Pretest and Posttest Attitude Scores of the Students in the Experimental Group

		Mean	N	Std. Deviation	t	P
Experimental	Pre-test Attitude	2.97	30	0.60	-9.98	0.00
	Post-test Attitude	4.08	30	0.26		

The seventh sub-problem of the study is "Is there a significant difference between the pretest-posttest scores of the control group students in terms of their attitudes towards the Kazakh Language Literature course before and after the application?". In this context, the results of the t-test are given in Table 9. According to Table 9, a significant difference was found between the control group students' attitudes towards the course before and after the application (t =-8.28, p< 0.05). Accordingly, it is understood that the posttest attitude scores of the students in the control group ($\bar{X}$=3.97) have a higher average than the pretest attitude point averages ($\bar{X}$=3.04). Traditional teaching practices carried out in the control group led to a significant increase in students' attitudes towards Kazakh Language and Literature and their awareness of national values.

Table 9. t-Test Results Regarding the Difference between the Pretest and Posttest Attitude Scores of the Students in the Control Group

		Mean	N	Std. Deviation	t	P
Control	Pre-test Attitude	3.04	30	0.45	-8.28	0.00
	Post-test Attitude	3.97	30	0.32		

Discussion and Conclusion

In this study, the effect of online supported blended teaching on the subject of Kazakh Language and Literature course of the Faculty of Philology, "The Zhyrau and Their Place in Kazakh Language Literature" on academic achievement, retention of what has been learned, attitude towards the course and perception of national value. Significant differences were found in the posttest and retention academic achievement point averages of the experimental group taught with online and traditional materials, and the control group taught with traditional methods, taking into account the achievements, teaching environments, and student characteristics. As a result, it has been seen that online supported blended teaching has a positive effect on the success of the course in "The Zhyrau Zhyrau and Their Place in Kazakh Language Literature" compared to traditional teaching. These findings include Aminatun and Oktaviani (2019); Csavdari et al (2021), Dewaele et al (2022), Dinara, Akzhigitova & Zabrodskaja (2022), Guncaga et al (2022), Lee, Yeung & Osburn (2022), Medina & Carlos (2017), and Robin (It is similar to the results of the studies carried out by 2006).

It was observed that the students followed the course with interest in the experimental groups in which online supported blended teaching was applied. The teaching environment, on the other hand, was enriched with online materials used in accordance with the learning outcomes and student characteristics, and individual differences were taken into account. With this multi-learning environment, individual differences such as learning style, learning speed and readiness level were minimized and an effective teaching was carried out. It was observed that both students and teachers enjoyed the process. With online assisted teaching, the instructor of the course used the time more economically. In the experimental groups, where there was no problem in teaching time, more intensive communication was established with the students on the subjects of "The Zhyrau, Bards, Their Place in Kazakh Culture, Their Effects on Kazakh Culture, Textual Analysis of Verbal Literary Products" and more students were activated with online materials. Thus, the practices of the students contributed to their reading, writing and oral communication skills on The Zhyrau and their Place in Kazakh Language Literature.

"It was seen that the students in the control groups, who were taught with traditional methods, often broke away from the teaching process in the treatment of "The Zhyrau and Their Place in Kazakh Language Literature". The use of very long explanations and texts in the textbook, which is the only material used in teaching, reduced the students' attention to the course. It was attempted to attract the attention and interest of the students to the course by using question-answer and discussion methods. This is one of the important reasons why the experimental group, in which different teaching techniques and materials were employed, achieved higher academic success and learning permanence.

Another finding of the study is about the effects of the activities carried out in the experimental and control groups on the subject of "The Zhyrau and Their Place in Kazakh Language Literature" on the students' attitudes towards the course and their national values. In general, no significant difference was found in the posttest participant student groups' perceptions of attitudes and national values. A similar posttest average was obtained in the experimental and control groups. However, in the pretest-posttest comparisons performed separately in both groups, significant differences were found in terms of attitude towards the course and perception of national value. The students in the experimental group with online-supported blended education and the control group students in the traditional education achieved very high posttest course attitude and national value perception scores. In this respect, both online, blended and traditional activities on "The Zhyrau and Their Place in Kazakh Language Literature" have positively and highly affected students' attitudes and perceptions of national values. These findings are Albekov, Alpysbayeva & Auyesbayeva (2017), Alpysbaeva (2022), Atash (2013), Emirbolat (2018), Konyratbay (2002), MacIntyre & Gregersen (2012), Pavelescu & Petrić (2018), Piniel & Albert (2018), Swain (2013) and Temirbolat & Aisultanova (2016) are similar to the results of the studies.

In both the experimental and control groups, it was aimed to teach and explain the basics of cosmological knowledge to the students in the works of the famous Zhyrau, who lived in the Mangistau region of Kazakhstan in the 19th century. In this context, oral epics, poems, narratives and other literary works belonging to the Zhyrau in the experimental and control group were examined in a versatile way. In both groups, the place and importance of the oral epic tradition of the Zhyrau in the cultural heritage of the nomadic Kazakhs was mentioned. In addition, in the exemplary works of the Zhyrau, philosophical and theological information about the relationship between man and the universe was provided to be discussed on a literary platform. In this respect, planned and systematic activities carried out in both experimental and control groups contributed to the development of positive attitudes and national values in students regarding the informative and educational value of the oral epic tradition.

Based on the findings of this study, studies with a longer sample and application period can be conducted. In Kazakh language and literature courses, the effect of online assisted teaching in different units and subjects on success and permanence can be measured. Survey, qualitative and blended model studies can be carried out to investigate the opinions, perceptions and attitudes of university students studying in fields other than the Kazakh language and literature department on The Zhyrau and Their Place in Kazakh Culture. In order to increase students' interest in Kazakh language and literature and "The Zhyrau and Their Works", attractive online materials can be prepared. The most basic material of teaching is textbooks and these books should act as a guide in the planning of the teaching process. In this context, Kazakh language and literature textbooks can be prepared in a way that will guide teachers and students to use auxiliary materials in the unit "The Zhyrau and Their Place in Kazakh Language Literature".

Acknowledgements

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