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ANALYSIS OF KEYKAVUS “QABUS-NAME” FROM A PEDAGOGICAL PERSPECTIVE

Abstract

«Qabus-name» is a kind of travelogue book written in Persian Language which consists of forty four chapters and fifty six stories. It occupies lots of fundamental and beneficial instructions and advices that can be applied in any field. The aim of this study is to examine “Qabus-name” from a pedagogical perspective, in other words to analyze the book in terms of principles of teaching. Descriptive qualitative content analysis was used in the current study. The book was examined by determining teaching principles such as purposeful teaching, teaching by visualization, conscious teaching, teaching steadiness and teaching by integrating theory and practice.

Based on the findings, it can be said that the “Qabus-name” is extremely important for education and teaching, and teachers and educators can benefit from Keykavus’ instructions and advices as it is full of valuable principles of teaching and learning.

Keywords: Keykavus, “Qabus-name”, principles, education, teaching.

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АНАЛИЗ «КАБУС-НАМЕ» КЕЙКАВУСА С ПЕДАГОГИЧЕСКОЙ ТОЧКИ ЗРЕНИЯ

Аннотация

Кабус-наме – это книга-назидание, написанная на персидском языке, состоящая из сорока четырех глав и пятидесяти шести рассказов. Она содержит множество фундаментальных и полезных инструкций и советов, которые могут быть применены в любой области. Целью данного исследования является изучение «Кабус-наме» с педагогической точки зрения, другими словами, анализ книги с точки зрения принципов обучения. В данном исследовании был использован описательный качественный контент-анализ. Книга была изучена путем определения принципов преподавания, таких как целенаправленное преподавание, преподавание посредством визуализации, сознательное преподавание, устойчивое преподавание и преподавание посредством интеграции теории и практики.

На основании полученных результатов можно сказать, что «Кабус-наме» чрезвычайно важна для образования и преподавания, а учителя и воспитатели могут извлечь пользу из наставлений и советов Кейкавуса, поскольку она полна ценных принципов преподавания и обучения.

Ключевые слова: Кейкавус, «Кабус-наме», образование, обучение, принципы обучения.

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КАЙҚАУЫСТЫҢ «ҚАБУСНАМАСЫН» ПЕДАГОГИКАЛЫҚ ТҮРҒЫДАН ТАЛДАУ

Аңдатпа

«Қабус-наме» – парсы тілінде жазылған, 44 тарау, 56 әңгімеден тұратын прозалық-тәрбиелік жазбалардың бір түрі. Ол кез-келген салада қолдануға болатын көптеген іргелі және пайдалы насихаттар мен кеңестерді қамтиды. Бұл зерттеудің мақсаты – «Қабус-наманы» педагогикалық тұрғыдан қарастыру, басқаша айтқанда,

кітапты оқыту принциптері тұрғысынан талдау. Ағымдағы зерттеуде сипаттамалық сапалы мазмұнды талдау қолданылды. Кітап мақсатты оқыту, көрнекілік арқылы оқыту, оқытудың саналылығы, оқытудың тұрақтылығы және теория мен практиканы ұштастыру арқылы оқыту сияқты оқыту принциптерін анықтау арқылы сарапталды.

Қорытындыларға сүйене отырып, Қабус-наменің білім мен тәлім-тәрбие үшін өте маңызды екенін және оқыту мен оқудың құнды қағидаларына толы болғандықтан, ұстаздар мен тәрбиешілер Кайқауыстың нұсқаулары мен кеңестерінен пайда көре алады деп айтуға болады.

Түйін сөздер: Кайқауыс, «Қабус-наме», тәрбие, оқыту, оқыту принципі.

Basic provisions. The problem of activating cognitive activity at the present stage, due to its importance, is becoming an urgent subject of research for representatives of various fields of science: philosophy, sociology, pedagogy, psychology, and private methods. However, full coverage of this problem is possible only if one refers to the epistemological views of the encyclopedic scientists of the Middle Ages. The issues of the history of writing the work of influence on literature, broad knowledge in various fields of science, life observations, deep knowledge of everyday life and the language of the people are touched upon. By analyzing the lexical and grammatical features of Kabus-name, the article identifies the characteristic features of the language, an eloquent and accessible language, including proverbs, instructions, aphorisms, stories about various life situations, professions, norms of behavior and morality. From this point of view, Qabus-nameh can fairly be called a "Book of Edification."..

Introduction. "Qabus-name" which is one of the basic pieces of Persian Literature was translated into different languages. In 1787, it was translated into Uyghur language, in 1860 into Uzbek language, in 1881 into German and Tatar, and in 1886 it was translated into French and Russian languages [1]. It was translated into Turkish Language six times in Old Anatolian Turkish Epoch that embraces from 13th century to 15th century by different translators. There is nothing known about the first translator. Second translation was done by Seyhogly Sadruddin's and Akkadiolu's translation was the third one. Fourth was Bedr-I Dilsad's translation, written in verse: Muradname. Fifth was Mercumek Ahmed's in 1434 and the last translator is also unknown [2]. In the current study, the researcher used Mercumek Ahmed's translation of this book and at the same time Kazakh version, translated by Ainabekav in 1992.

"Qabus-name", one of the great works of Persian literature, was written by Emir Unsuru'l-Ma'âlî Keykâvus bin Iskander bin Kâbûs bin Veşmgîr for his son Gîlân Shah in H. 475/1082 AD. Keykâvus bin Iskander, the author of this work written in the form of religious sermonpolitical treatise, was a member of Ziyârî dynasty which reigned in Teberistan and Gurgan provinces of Persia. Also known as Enderzname, Pendname, Nasîhatname and Kitâbu'n-Nasîhat, the work gained wide currency with the name "Qabus-name" [2]. Browne [1] described "Qabus-name" as an excellent example of simple, straightforward Persian prose, being less rugged and unpolished than the Siyaset-nama, but much less ornate than books like Gulistan.

Orhan Şaik Gökyay [3] tries to find an explanation to the name of the work. He asserted that the name of the book would not be "Qabus-name", because the author wrote it on behalf of his son Giylân Shah; but Kabus was the name of his grandfather. Gökyay [3] also assumed that the name could be changed from Kâvusname, which came from the name of the author "Kâvus".

Although the book is about the beneficial instructions and advices that can be applied in any field such as meals, council and drinking, playing chess, larking, bathing, hunting, playing ball, having a concubine and a slave, understanding horse breeds, medicine, astrology, geometry, etc, it is full of valuable ideas about science, education and teaching, as well. The methods Keykavus proposed for achieving success in person's education consist of persuasion, praise and punishment, and various conversations based on instructive and aesthetic values. He also proposed ideas about the ways of the teaching, and the role of assessment and evaluation of the performed work and acquired knowledge.

Among the above mentioned issues Keykavus also shared ideas about general and personal professions; integration of theory and practice; the level of social development; competences of the professionals; knowledge gained in life practice and using it. He insisted that people shouldn't act without knowledge; especially those who manage the government [4].

Forming fully developed personality is one of the actual problems of modern society. In order to deal with this problem, it is needed to improve the content of education, in other words to use the outstanding pedagogical ideas of the past skillfully and creatively. There are enormous fund of public opinions, moral laws and cultural traditions and the main task of educating developed younger generation is to select the most useful ones. The comprehensive education program of the Republic of Kazakhstan for 2013-2015 mentions that “the main tasks are to form legal awareness, political activity and legal culture of a personality; to form moral values of children and students toward other people; to be respectful to the culture and traditions of Kazakh people as well as to other ethnicities and ethnic groups which live in the Republic of Kazakhstan on national heritage; to form tolerant behaviour and skill of living in peace and harmony ...; [5] (The comprehensive education program of the Republic of Kazakhstan for 2013-2015, 2013).

Qabus-name is undoubtedly a comprehensive work which is full of valuable ideas and instructions. Therefore, it is impossible to examine all the values it embodies within the scope of a study. Thus, this study only discusses the ideas which can be beneficial for education and teaching.

Purpose of the study:The main purpose of the current study is to analyse “Qabus-name” in terms of Keykavus’ ideas about education and teaching. The study discusses the themes determined by the author about principles of teaching such as a purposeful teaching, teaching by visualization, conscious teaching, teaching steadiness and teaching by integrating theory and practice. Keykavus’ ideas are scattered throughout the book and the aim of this study is to systematize them in a scientific way.

Materials and Methods. This study was designed as descriptive qualitative content analysis. Content analysis is often defined as the objective, systematic, and quantitative description of manifest content [6]. Kirana [7] in his turn states that descriptive research is designed to obtain information concerning the current status of phenomena. While quantitative content analysis uses physical linguistic units such as words, sentences, or paragraphs as units for analysis, qualitative content analysis uses individual themes that can be expressed in a single word, phrase, sentence, paragraph, or entire document [8]. As such, the unit of analysis in this study can be a text of any size that indicates any attribute relevant to purposeful teaching, teaching by visualization, conscious teaching, teaching steadiness and teaching by integrating theory and practice. Consequently, this research was designed to evaluate the book in terms of teaching principles and describe the result of the evaluation.

Results and Discussion. The main source of data in this study is the content of Keykavus’ “Qabus-name”, a famous book of moral advice composed in Persian in western Iran in the late eleventh century [9]. The work consists of introduction and forty four chapters. According to Plessner [10] the most important parts were devoted to morality, home and family management and the analysis of lots of important tradesman professions. Politics also has captured a few parts. Yıldırım [11] claims that in addition to its historical and literary value, Qabus-name is among the resources to benefit from in terms of education and teaching.

The procedure of data gathering consisted of four steps as follows: (1) the book being evaluated, Qabus-name was made available in two versions Turkish and Kazakh; (2) the researcher overviewed the content of the book to see the general idea of the book; (3) the data were collected by identifying each instances of references from the book based on the themes determined by the author.

Based on the analysis of principles of teaching discussed in Qabus-name, the findings were categorized in terms of purposefulness, systematicness and sequence, visualization, consciousness,

steadiness and integrating theory and practice. Table 1 below presents the frequencies and percentages of the principles of teaching mentioned in the book.

Table 1. Results of the analysis based on findings

Pedagogical principles	Frequency	Percentage
Purposeful teaching	182	26,41
Teaching by systematicness and sequences	55	7,98
Teaching by visualization	156	22,64
Proverbs	100	14,51
Stories	56	8,12
Conscious teaching	80	11,61
Teaching steadiness	79	11,46
Teaching by integrating theory and practice	137	19,88
Total	689	100

As we see on table 1, the results of this study revealed that purposeful teaching principle is predominant in Qabus-name. It occurs in the book about 182 times, which composes almost 27% of the findings based on education and teaching. Next, teaching by visualization composes 22,65%, teaching by integrating theory and practice constitutes about 20% of the results, conscious teaching and teaching steadiness showed similar results, about 12%. Less occurred ideas about teaching is teaching by systematicness and sequence, which constitutes only 8% of the findings.

According to Keykavus, a purposefulness and desire for knowledge is one of the main principles of education process. He asserts that people should learn to “set a goal in everything started. For example, in a dispute, he says ‘try to set clear objectives and speak gracefully’. “The purpose of life is to understand the things surrounding us”, claims Keykavus. Knowledge in Persian means to learn, and to know something means to transfer into knowledge what you have learned. He believes that wisdom is also based on knowledge, it is the ability to distinguish between good and bad, the ability to distinguish between the near and the distant in terms of closeness and remoteness [12].” He says that people could be free from ignorance and poverty with the help of science, knowledge and hard working. Consequently, acquiring knowledge is an unremitting effort demanding a lot of strength, time and patience. He believes that knowledge make a person respectable, kind and intelligent. There is nothing “but purity of knowledge” he claims. He writes that a high level does not depend on the parentage of people, but on their knowledge. Thus, in order to be educated, knowing moral norms is not enough, and it is more important to use knowledge in experience. He believes that achieving perfection is possible only with the help of process of implementation of intellectual and moral norms, which in its turn, are developed due to the science. Keykavus’s concept also has found its continuation in the works of Edgar Dale. He asserts that direct purposeful experiences represent reality or the closet things to real, everyday life [13].

In Qabus-Name systematicness and sequence are also mentioned as an important concepts of education and teaching. Keykavus asserts “God created nothing for which there is no reason, and created the reasons as the basis for what is existed and what is not. If there is no reason, then there is no order, and if there is no order, then there is no sequence. In order to act, it is needed a sequence. There are regular patterns and sequences of alternations as clouds for rain, sun for light, and night for darkness. If this systematic nature is violated, then there will be no sequence in the world [12]”. Similarly, as he claims “Righteousness is from wisdom, and wisdom is from kindness, kindness is from the portion what you deserve, and the portion you deserve is from the prophets showing you the right way. And nothing can be neglected from this sequence [14]”. That is, every case requires systematicness and sequence.

As one of the ways of successful education, Keykavus proposes teaching with the help of visualization. In modern pedagogy, Comenius’ concept of visualization is a strong educational principle. The principle of visualization is not only supposed to have material value in teaching, but

also experiential, esthetical, working and spiritual aspect of teaching, where a student would, not only by sight, but by all other senses, experience the world he/she lives in. “What the eye can see, the heart believes, ... to see and hear in the right way is the first step to wisdom [15]”.

Keykavus asserts that knowledge should be acquired by means of giving examples and stories. He considers that visualization would make education more understandable and interesting, and develop observation and intellect. In “Qabus-name”, almost all chapters include stories, proverbs and experiences, and there are more than hundred examples of proverbs and more than fifty stories based on real life cases, which shows the importance and necessity of visualization in education. One day a genius was asked “who did you learn ethics?” and the answer was “from ignorant [12]”. There are a lot of proverbs which can be useful in all life situations. There are many examples of friendship in Qabus-name as one of the gentle and sincere feelings and asserted that happiness is not possible without it. “A wise enemy is better than a foolish friend”; “A wise enemy is not capable of what a stupid friend can do”, “A good friend is like a State”. He says “... man has to have a friend in life. It'd rather to have no relative than a friend. A good friend is a great wealth [12]”. Consequently, Keykavus believes education has to be constructed in a scientific way and education process should be based on visualization as well as on systematicness and sequence.

The comparative analysis and logical thinking are of great importance in his instructions, because conscious learning is the basis of education. According to Keykavus, learners must not only acquire knowledge but also try to study on their own and to put it into practice. “If you have a mind, learn art, because the unconscious mind is like a body without clothing [12]”. He bids to learn wisdom from fools, and cautious against over-modesty, “for” says “many man fail of their objects through bashfulness [16]”. Pedagogical views of Keykavus about conscious learning are founded on correlation of good and bad, he says that human’s reasonable action is a logic chain of truthfulness, honesty and fairness, which means good thought, good words and good actions. Although he devotes his advices to his son, he calls all people to be good and to avoid bad things. He says: “... remember, always do good, do good for everybody, avoid bad, do not say bad things, do not even think of a bad things. Do not sell barley as wheat. Be honest. Honest man needs neither power nor money [12]”. Although Keykavus was one of the representatives of ruling class, he preferred honesty, humaneness, clemency and reasonableness to glory and riches. He suggested to be honest and to be respectful to everyone. He suggests not abusing someone’s labour, to pay a decent price. “Be good first of all for relations. Treat with big respect to aged people. Be ashamed of lies and insatiability, but not of straightforwardness, good intention and initiative. Shame is a result of faith; poverty is a result of modesty. Having shame is a source of good, having no shame is a source of evil [12]”.

In Qabus-name, in his ideas about education and teaching, Keykavus put a great importance to the integration of theory and practice. Nowadays, there is a significant body of literature that discusses the role that theory plays in educational theory and practice in education. He says that education must be constructed strictly according to basic foundation. Information which is given in the chapters of “Qabus-name”, shows scientific strictness and accuracy. He warns to be careful with doubtful data, not to confuse questionable and unquestionable, exact and inexact facts. Keykavus’ opinions concerning importance of theory and practice relation appears in his ideas about medical science. He says development of medical science depends not only on theory, but also on putting them into practice. He claims that doctors deserve more of our respect for their contribution to improve human health. It is said that ‘theory and practice are the same as body and soul, which together form a cohesive whole’, moreover, “Soul without body and body without soul are impossible [12]”. According to Keykavus, integration of theory and practice is the basis of success in any occupation.

Moreover, Keykavus emphasizes the importance of steadiness in education. According to Keykavus, by preparing young generation for labour a contribution is also made to their personal development. Although Keykavus considers labour as the main factor of forming material values,

he also believes that education through labour is a foundation of life, and life and happiness are not possible without labour. And he considers preparation of youth for labour as a primary importance in teaching. According to Keykavus, persistence is the main thing in achieving goals and acquiring knowledge, and he claimed that to be able to work is a pleasure of life. “A pleasure today is a result of your work tomorrow”, or “education process is not always interesting for everybody but it is possible to overcome difficulties with the help of persistence [12]”. Keykavus considers generosity as one of the main features of educated person. He says: “There are three human features. They are mind, straightforwardness and generosity [12]”.

He tries to explain the cause of generosity. He believes that mind is the main cause of generosity, wisdom, perfection, clemency and greatness. He says: “Body is alive because of soul, soul – because of breath and breath – because of mind. Every man has a soul, a man with a soul has breath, a man with breath has mind [12]”.

«Qabus-name» is a type of Nasihatname. Nasihatnames’ are didactic works written with the aim to give advices. Nasihatname works such as Yusuf Has Hacıp’s Kutadgu Bilig, Nizam al-Mulk’s Siyasetname, Koçi Bey Risalesi, Defterdar Sarı Mehmet Paça’s Advices to Statement (Devlet Adamlarına Öğütler) were examined in terms of advices for statesmen about the state government, basics of governmental administration, moral and religious principles [17].

Aydın (2016) [18] who examined Nabi’s Hayriyye and Vehbi’s Lutfiyye in terms of advices and the address forms to children claimed that Nabi and Vehbi developed methods of children education that we cannot see in teaching methods used nowadays. According to their methods it is necessary to emphasize strong and outstanding qualities of children instead of weaknesses and encourage them to use values they have for good purposes.

Conclusion. In Qabus-name, Keykavus also tries to give advices to young generation based on all aspects of life, to show them the way so that they grow up the right and the wrong. Since the youth hold the important part of the society’s future, Keykavus supports the idea that young generation need to be educated, guided, encouraged, advised, taught and shown the way in order to solve social, psychological, emotional and various problems they encounter in life.

Pedagogical ideas of Keykavus are scattered about all the chapters of the book and it presents some difficulties to systematize them. Educational views of Keykavus are founded mainly on personal values such as faith, reasonableness, fairness and honesty as well as human features such as good and bad, friendship and generosity, compassion; also on persistence and mind, aspiration for knowledge and science, patience and diligence. Thereby, the ideas of Keykavus concerning education and teaching content are undoubtedly of great importance nowadays. Most of these ideas are the basis of modern didactics. Consequently, it is believed that Keykavus’ “Qabus-name” can be recommended as a tutorial in teaching some disciplines such as Pedagogics, Ethnopedagogics, Psychology, History, Literature and Law.

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НАОКО ТАГУЧИДІҢ ПРАГМАТИКАЛЫҚ ТӘСІЛІН ҚАЗАҚСТАНДЫҚ ПЕДАГОГИКАҒА ИНТЕГРАЦИЯЛАУ: СЫНИ ТАЛДАУ ЖӘНЕ ПРАКТИКАЛЫҚ ҚОЛДАНУ

Аңдатпа

Бұл мақалада Наоко Тагучидің прагматикалық құзыреттілік туралы зерттеулері мен педогогикалық методологиядағы тиімді қарым-қатынастың маңызды аспектілері қарастырылды. Зерттеудің мақсаты Тагучидің тұжырымдарын бейімдеу арқылы қазақ тілінде оқитын оқушылардың прагматикалық құзіретін арттыруға мүмкіндік беретін педогогикалық методиканы жетілдіру. Осы мақсатқа жету үшін авторлар Тагучидің 2000 жылдардан бастап осы кезге дейінгі жариялаған ғылыми еңбектеріне сыни талдау жасалып, прагматикалық оқытуға және қазақ тілін үйренушілер арасында прагматикалық құзыреттілікті арттыру стратегияларына назар аударады.

Негізгі нәтижелер Тагучи зерттеулерінің хронологиялық эволюциясын жүйелеп көрсетті. Шолуда прагматикалық құзіреттілікке қатысты 2000 жылдардың алғашқы кезеңдеріндегі зерттеулерінен бастап, прагматикалық оқыту технологиясының жетілдірілген саласындағы соңғы әзірлемелерге дейін қамтылады. Тагучидің жұмысынан алынған негізгі идеялар контексттелген және интерактивті оқыту ортасының маңыздылығын және технологияның, әсіресе цифрлық ойындардың тілдің прагматикалық аспектілерін оқытудағы тиімділігін қамтиды.

Мақалада осы идеяларды қазақ тілін оқытушы педогогтардың сабақ беру тәсілдері ретінде тәжірибеде сынауды және қолдануды ұсынылады. Бұл интерактивті және контекстке бағытталған оқыту үшін цифрлық құралдарды пайдалануды және оқыту әдістерін Қазақстанның бірегей мәдени және тілдік контекстіне бейімдеуді көздейді. Бұл стратегиялар қазақ тіліндегі оқушылардың жан-жақты прагматикалық құзыреттілігін дамытуға, оларды әртүрлі контексте тиімді қарым-қатынас жасауға дайындауға бағытталған.

Түйін сөздер: прагматикалық құзыреттілік, оқушы, оқыту әдістемесі, коммуникативтілік.