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THE ETHNOPEDAGOGIC POTENTIAL OF FOLK TRADITIONS IN THE FORMATION OF A MULTILINGUAL PERSONALITY

Abstract

This article analyzes the ethnopedagogical potential of folk traditions of Kazakhstan, which acts as a resource of opportunities and means for a teacher in educating and training the younger generation, passing on universal values to them. The author highlights folk traditions of family education in learning the genealogy of a family as a unique mechanism of ethnocultural integrity of the nation and folk traditions of hospitality in showing trust, openness, security, a sense of respect for the individual in a multilingual environment, developing the need for intercultural communication and expanding one's horizons. The study emphasizes the importance of using ethnopedagogical potential in developing a multilingual personality and its role in preserving cultural identity in the context of globalization. Particular attention is paid to the methods of integrating folk traditions into the modern educational process, which contributes to the formation of students' multilingual competence. The article presents the results of a study conducted at the West Kazakhstan University named after Makhambet Utemisov.

Keywords: teacher, multilingualism, competence, folk tradition, potential.

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КӨПТІЛДІ ТҮЛҒАНЫ ҚАЛЫПТАСТЫРУДАҒЫ ХАЛЫҚТЫҚ ДӘСТҮРЛЕРДІҢ ЭТНОПЕДАГОГИКАЛЫҚ ӘЛЕУЕТІ

Аңдатпа

Бұл мақалада жас ұрпақты тәрбиелеу мен оқытуда, оларға жалпы адамзаттық құндылықтарды жеткізуде педагогтің мүмкіндіктері мен құралдарының ресурсы ретінде әрекет ететін Қазақстанның халықтық дәстүрлерінің этнопедagogикалық әлеуеті талданады. Автор ұлттың этномәдени тұтастығының бірегей тетігі ретінде текті шежірені тануда отбасылық тәрбиенің халықтық дәстүрлерін және халықтық қонақжайлылық дәстүрлерін сенім, ашықтық, қауіпсіздік, құрмет сезімін көрсетуде көрсетеді. көптілді ортадағы жеке тұлға, мәдениетаралық қарым-қатынас қажеттілігін дамыту және өзіндік ой-өрістерін кеңейту. Зерттеуде көптілді тұлғаны қалыптастыруда этнопедagogикалық әлеуетті пайдаланудың маңыздылығы және оның жаһандану жағдайында мәдени бірегейлікті сақтаудағы рөлі атап өтілген. Студенттердің көптілді құзыреттілігін қалыптастыруға ықпал ететін заманауи оқу үдерісіне халықтық дәстүрлерді кіріктіру әдістеріне ерекше назар

аударылады. Мақалада Махамбет Өтемісов атындағы Батыс Қазақстан университетінде жүргізілген зерттеу нәтижелері берілген.

Түйін сөздер: педагог, көптілділік, құзыреттілік, халықтық дәстүр, әлеует.

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ЭТНОПЕДАГОГИЧЕСКИЙ ПОТЕНЦИАЛ НАРОДНЫХ ТРАДИЦИЙ В ФОРМИРОВАНИИ ПОЛИЯЗЫЧНОЙ ЛИЧНОСТИ

Аннотация

В данной статье анализируется этнопедагогический потенциал народных традиций Казахстана, который выступает как ресурс возможностей и средств педагога в воспитании и обучении подрастающего поколения, передаче им общечеловеческих ценностей. Автор выделяет народные традиции семейного воспитания в познании генеалогии своего рода как уникального механизма этнокультурной целостности нации и народные традиции гостеприимства в проявлении доверия, открытости, безопасности, чувства уважения к личности в полиязычной среде, развитии потребности в межкультурной коммуникации и расширении собственного кругозора. Исследование подчеркивает важность использования этнопедагогического потенциала в формировании полиязычной личности и его роль в сохранении культурной идентичности в условиях глобализации. Особое внимание уделяется методам интеграции народных традиций в современный образовательный процесс, что способствует формированию полиязычной компетентности студентов. В статье представлены результаты исследования, проведенного на базе Западно-Казахстанского университета имени Махамбета Утемисова.

Ключевые слова: педагог, полиязычие, компетентность, народная традиция, потенциал.

Introduction. In many countries, modern society is becoming international, which increases the importance of the process of learning languages in a multicultural educational environment. The need for a teacher who plays a special role in the internationalization of education in a multilingual educational environment is growing.

The analysis of the studies showed that the following related topics were considered in the context of developing the multilingual competence of future teachers: psychological features of language teaching (I.A.Zimnyaya); applied aspects of psycholinguistics in teaching foreign languages (A.A.Leontiev); theory and methodology of multilingual education at universities and schools (B.A.Zhetpisbaeva, M.R.Kondubaeva); development of bilingual education in the context of international experience (M.N.Pevzner, A.G.Shirin); development of students' foreign language communicative readiness in language training (I.I.Galimzyanova); training a foreign language teacher to work in a technical university (K.M.Inozemtseva); focus on the socio-cultural component of education as a motivating factor in language training of specialists in a multiethnic region (E.V.Voevoda); ethnopedagogical ideas about the revival, preservation, and development of ethnocultural traditions and values of peoples in teacher training (G.N.Volkov). ideas of ethnic, multicultural and spiritual-moral education in the ethnopedagogy of the Kazakhs (K.Zh.Kozhakhmetova) and others.

At present, the scientific task that requires consideration of the process of developing the multilingual competence of future teachers based on the folk traditions of Kazakhstan in a university has not found its solution in pedagogical research.

Basic provisions. This research examines the ethnopedagogical values inherent in folk traditions, which are rooted in moral and ethical principles, and their role in understanding the ethnocultural and spiritual-moral potential of the peoples of Kazakhstan. These traditions, being life-affirming and based on fundamental life values, actualize the value-semantic context of culture while expanding individuals' communication needs and aiding in their search for life's meaning. The study emphasizes that as education becomes increasingly internationalized, there is a growing impetus to integrate ethnopedagogical values into the educational process, which has a profound personal

impact on students in multilingual university environments. The research underscores the significance of harnessing ethnopedagogical potential in developing multilingual personalities and preserving cultural identity in our globalized world, with a particular focus on methods for incorporating folk traditions into modern educational practices to enhance students' intercultural competence and language skills.

Materials and methods. The socio-economic changes taking place in modern society form the requirements for improving the quality of professional training of teachers at the university. The quality of the educational process at the university is largely influenced by the life position, the activity of the student's personality, his desire to be aware of all changes, to be able to broadcast information in a foreign language, knowledge and proficiency in a foreign language as a basic component in vocational education.

In Kazakhstan, the leading task is to teach a person languages that are able to easily adapt to a multilingual environment, apply knowledge of three languages in intercultural communication and expand their awareness of the personality in the world around them [1].

In the context of our research, we understand the ethnopedagogical potential of the folk traditions of Kazakhstan as an established model of ethnic behavior in an intercultural plurilingual environment, which has hidden opportunities and which has a certain enough power to form the multilingual competence of an individual.

In the modern educational process, taking into account the national characteristics of the student's personality is a necessary condition for fostering a sense of patriotism, love for his native land, Homeland, and the formation of a culture of interethnic relations. Consequently, the inclusion in the process of professional training of future teachers at the university of the study of ethnopedagogic values of folk traditions based on high principles of morality and ethics, rich historical values, contributes to the knowledge of the ethno-cultural and spiritual and moral potential of their ethnic group and the peoples of Kazakhstan.

The great Russian teacher K.D.Ushinsky believed that it was necessary to study national culture deeply, to strengthen the role of the native language, national literature, the history of his country and his people in school education [2].

Researcher V.G.Didkovskaya pays special attention to the role of the university in the professional training of teachers of the Russian language and literature in the global educational space. V.G.Didkovskaya notes that in the methodology of teaching the Russian language, one of the important places is occupied by the technology of project activities, which is focused on the knowledge of the traditions of folk culture, the history of the native language. She believes that in the process of professional training, future teachers actively develop a cultural memory of the word as one of the mechanisms for cultivating a sense of patriotism, national identity, attachment to native places and love for the native land [3].

According to G.B.Kydyrbaeva, multilingualism is not only an opportunity to speak and think in several languages, but also a special form of open communication and familiarization with the cultural values of several civilizations [4].

The preservation and enhancement of ethnocultural and spiritual and moral potential based on the familiarization of future teachers with cultural values and traditions of other peoples is an integral part development and updating of the process and content of vocational training at the university for the implementation of multilingual education in schools in Kazakhstan.

Folk traditions have developed over many cultural periods and are a source of innovation of universal values as common and special in multilingual education [5]. For example, all nations traditionally celebrate various holidays dedicated to a particular event (calendar holidays, events dedicated to the birth of a child, weddings, etc.). During the holidays, a picture of the world around us, its interpretation, preservation and salvation takes place. It is determined by the mythological basis of the holiday, its functional orientation and purpose.

Folk traditions actualize the value-semantic context of culture and are life-affirming in nature, since they are based on the values of life. It helps to expand the communication needs of the individual and is aimed at finding the meaning of life.

The preservation of folk traditions is determined by the need of a person to expand his "sphere of influence" on reality, since they contain a desire to preserve the experience of harmony with nature achieved by a person and express a kind of triumph in connection with the ability to build his own world based on the principles of universal harmony.

In this regard, the aesthetic phenomenon of folk traditions consists in finding harmony with the surrounding world through cultural or educational activities and preserving this emotional experience in the tradition, transferring the experience to future generations [6]. The possibility of these aesthetic experiences determines a person's ability to aesthetic reflection as an attitude of consciousness towards an axiological assessment of the emotional and sensory experience of the subject, which allows us to determine the significance and integrity of objects.

Folk traditions exist in society as a form of emotional and symbolic expression and modeling of a person's aesthetic attitude to the experience of finding harmony with the world.

Folk traditions create patterns, models of an ideal world, giving special importance to simple objects and phenomena of life. The aesthetic reflection of folk traditions is objectified in a symbolic and ritual form, "dramatizes" the algorithm of finding human harmony with the world and is able to express the experience of emotional and axiological experience of this path [7].

Educational creativity in the context of folk traditions is considered by us as an ethnocultural spiritual and moral enrichment of the personality of a future teacher, which is an instrument of his self-realization and aesthetic perception of himself in the surrounding educational space. The motivator of folk traditions is the need to actualize any value, and the ultimate goal is to present value as an ideal, as the embodiment of the essence of human existence.

Familiarization with the national traditions of the Kazakhs is aimed at fixing the socio-cultural experience of the future teacher, thereby affirming it in the world according to the principle of harmony.

It should be noted that the culture of nomadism of the tribes of the Great Steppe influenced the process of active ethnocultural interaction and interaction of peoples. On the territory of Kazakhstan, the process of ethnogenesis is characterized by a special diversity, multilingualism, historical and cultural realities. First of all, the Republic of Kazakhstan was distinguished from other regions by the peculiarity of its geographical location – it was the center of Eurasia, which was inhabited by different peoples, trade routes passed through it [8]. Historically, Kazakhstan was a crossroads of various cultures and civilizations, migrations of various peoples and mixing of languages and cultures took place on its territory, various empires such as Persia, the Mongol Empire of the Golden Horde, the Khanate of Khiva and the Roman Empire dominated, which influenced the development of multilingualism in the folk traditions of the Kazakhs.

Russian and European culture In the second half of the 19th century, scientists, geographers, travelers, Orientalists actively contributed to the introduction of Kazakhstan to advanced Russian and European culture, and the education of children in Russian-Kazakh schools. Their long-term cohabitation and cooperation with Kazakhstanis contributed to the manifestation of interest in learning Kazakh, Polish, Russian and other languages, mutual trust in each other, the formation of objective social prerequisites for the creation of interethnic marriages in a multicultural society [9].

In the XX century, Kazakhstan became a place of deportation of repressed peoples, during the Great Patriotic War of 1941-1945, this region became a place of evacuation of industrial enterprises, Soviet citizens from the occupied territories of the USSR, personnel workers and engineering and technical workers, evacuation of civilians, scientists, this contributed to the preservation of scientific personnel of the USSR and mobilization of their creative potential for defense needs countries. The deportation of peoples and the evacuation of the population during the Great

Patriotic War contributed to the mutual enrichment of the cultures of the peoples of Kazakhstan. Researcher A.N. Tabuldenov notes that the diversity of peoples and nationalities, their active interaction were the result of the creation of interethnic marriages between full-fledged people of both one and another nationality, and between special settlers who, despite any prohibitions, created families, raised children [10].

The creation of interethnic marriages began to have a significant positive impact on the maintenance and development of Kazakh folk traditions in fostering respect and knowledge of the mother and father's native language in family education, tolerance and mutual understanding between peoples, and the development of linguistic diversity in a multilingual society.

Let's consider the content of the ethnopedagogical foundations of the formation of multilingualism in the folk traditions of the Kazakhs: education of the culture of cognition of genealogy of a kind as a unique mechanism of ethnocultural integrity of the ethnic group; value attitude to the native language, historical and cultural heritage of their people, representatives of other cultures as a factor of the identity of the ethnic group; awareness of the value of the culture of multilingual communication as one of the mechanisms for the development of world perception, worldview, community and human cooperation in the world; the manifestation of hospitality as a moral and aesthetic principle in the manifestation of trust, openness, security, a sense of respect for the individual in a multilingual environment; the development of the need for communication as one of the incentives for mastering multilingualism in intercultural interaction and successful socialization of the individual to the conditions of a new linguistic environment [11].

The national culture of the Kazakhs has historically developed at the junction of European and Eastern civilizations. Today, Kazakhstan is a multiethnic country, where more than a hundred nationalities live on the same territory. The basis of the national culture of the Kazakhs is the people, their culture, traditions and religion, which creates a unique national code of any nation. The native language plays an important role in the formation and development of national identity. From birth, in the national culture of the Kazakhs, children were brought up to respect the historical and cultural heritage of their people and representatives of other ethnic groups, their native language as a factor of ethnic identity.

In the folk traditions of Kazakhstan, the ethnopedagogical potential as a resource for education and training allowed not only to pass on customs and rituals from generation to generation, but also to make positive changes in their development. Thus, they began to support interethnic marriages and family relations, mastering the native language of the groom and the bride. In the folk traditions of Kazakhstan, people who spoke different languages were respected. This was considered an important part of the culture of communication and the basis of worldview. The creation of interethnic marriages had a positive effect on the preservation and development of the ethnopedagogical potential of folk traditions in a multilingual society [12].

Sociocultural changes in society have activated such opportunities of the ethnopedagogical potential of folk traditions in Kazakhstan as studying the genealogy of one's family, understanding the value of multilingual communication as a tool for developing the perception of the world and interaction of people. These sociocultural changes have also introduced new elements into folk traditions of showing hospitality and trust in a multilingual environment. Hospitality in folk traditions has contributed to intercultural interaction, communication, openness and the ability to successfully adapt to new language conditions.

Researchers J.K.Kobzhasarova, T.Suleimenov note that "the need for communication is an existential need, the satisfaction of which is an indispensable condition for human mental health" [7, p.15]. The long nomadic lifestyle was such that a person had to be alone with himself and with nature for a long time. The need for communication was urgent among Kazakhs in a nomadic lifestyle. Kazakhs roamed in small scattered groups in the vast steppe space. In these conditions, the

need for communication increased many times, the Kazakh nomad was always glad to meet people, and there were no language barriers for him.

In folk traditions of hospitality, great importance is attached to the principle of relying on each other, mutual support, trust and openness. Hospitality is based on the culture of communication and understanding the value of each person. The nomadic way of life limited people in communication, and they had to be alone with nature for a long time. Ancient Kazakhs lived in small scattered groups in the endless steppes. Meeting a stranger in the steppe removed language barriers, they practically did not exist for communication. In Kazakhstan, they have always shown hospitality to guests, regardless of their social status or origin. This was considered a sacred duty and was an integral part of Kazakh culture. In folk traditions, hospitality in the family education of Kazakhstanis is a moral and aesthetic norm. Ancient Kazakhs considered it a great shame for the family and the whole clan to refuse a traveler admission.

Kazakh folk traditions are an aesthetic reflection of a person in the process of finding harmony, which allows us to use their meaningful capabilities and potential in the process of forming multilingual competence among future teachers at the university.

Based on the works (A.F.Losev, M.Lotman, Yu.B.Borev, E.A.Naiman, etc.), we have determined that symbols in folk traditions are expressed through expressive means: the main symbol, number, meal, sacrifices, gifts, gesture, sound, singing, dance, laughter, games, fun, etc.

Folk traditions cannot function without the participation of interested people. The basis of the folk tradition is an idea, its structure is represented by a ritual, which is a symbol of the expression of its meaning, which confirms their semantic and system-forming role in the ethno-cultural spiritual and moral formation of a person.

In our opinion, the process of forming multilingual competence among students is the most effective through the knowledge of the ethnopedagogical foundations of the folk traditions of the ethnic group living in the country. It should be noted that the intensification of the process of internationalization of education strengthens the desire to improve the experience of translating the values of ethnopedagogy into the educational process and has a deeply personal character for students in the multilingual educational environment of the university.

The expansion and deepening of historically established intercultural relations between the peoples of the Russian Federation and the Republic of Kazakhstan contributes to strengthening the position of universities in the global educational space and confirms its relevance and importance for modern educational practice [13].

Results and discussion. The study was conducted at the Pedagogical Faculty of the West Kazakhstan University named after M.Utemisov. Students of the educational programs "Pedagogy and Methodology of Primary Education", "Preschool Education and Upbringing" took part in the experiment.

The work was carried out based on the following principles: multilingualism, practice-oriented focus, complementarity, continuity, nationality.

The tools for conducting the study were: questionnaires, pedagogical observation, the methodology "Integrative Questionnaire of Intercultural Competence" by O.E.Khukhlaev, a survey, analysis of the products of activity, mathematical and statistical data processing.

We have identified the criterion and indicators for assessing the development of multilingual competence in future teachers. The motivational and value indicator forms the readiness of future teachers for pedagogical activity and understanding the importance of their mission in a multilingual environment. This indicator helps future teachers realize that they play an important role in the upbringing and education of children who speak several languages. The perceptual and affective indicator develops the ability to consciously manage the results of pedagogical activity and show readiness to learn folk traditions. The activity indicator assesses the practical readiness of future teachers to interact and solve problems in non-standard situations in a multilingual

educational environment. The results obtained at the ascertaining stage of the experimental study showed that future teachers' multilingual competence is insufficiently developed.

This made it possible to determine the levels of assessment of the development of multilingual competence of future teachers in the educational environment: low, average and high.

At the formative stage of the experimental work, we actively used the following methods and forms of training: case analysis of multilingual situations, modeling business and role-playing games, discussions, project development, meetings with representatives of different nationalities and cultures, discussions, situational games, creative tasks for the development of a multicultural educational environment, preparation of presentations. Future teachers of the experimental group mastered the ability to transmit knowledge in educational work with children, mastered the ability to quickly switch from one language to another in intercultural plurilingual communication, resolve non-standard multilingual situations, confidently communicate with other people, speak publicly in a multilingual environment.

In their pedagogical activities, future teachers of the experimental group in a multilingual environment demonstrated knowledge of the folk traditions of hospitality of Kazakhstan as a moral and aesthetic norm in pedagogical activity based on the principle of mutual support, trust and openness, respect for the guest, regardless of their social status, religion, and communicated with guests in their native language. The willingness of future teachers to learn the language of another people has had a positive impact on the development of multilingualism and respect for the traditions of various cultures in Kazakhstan.

In implementing the pedagogical potential of the folk traditions of Kazakhstan, future teachers mastered the ability to transmit knowledge in educational work with children, mastered the ability to quickly switch from one language to another in intercultural plurilingual communication, resolve multilingual situations, communicate confidently, and speak publicly in a multilingual environment. Analysis of the results of the experimental work showed that by the end of the experiment, the level of multilingual competence among future teachers increased significantly from 23% to 67%; the average level - from 29% to 21%, and the low level significantly decreased from 47% to 12%. The results of the study are reflected in Table 1.

Table 1. Comparative results of primary and secondary diagnostics of the level of multilingual competence of future teachers

Group	Primary diagnostic (%)			Secondary diagnostic (%)		
	Low level	Average level	Tall level	Low level	Average level	Tall level
Experimental	47	29	23	12	21	67
Control	48	28	26	40	33	27

We note the following positive points recorded in the course of the study: understanding the need for multilingual competence for a teacher working in a multicultural educational environment; an open-minded position in relations with representatives of other cultures; understanding the ethno-cultural spiritual and moral potential of the national traditions of Kazakhstan.

Conclusion. Thus, the position on the need for a teacher to understand the dialectics of the correlation of universal and national values of Kazakh folk traditions in the formation of multilingual competence in multilingual education at a university is of fundamental importance for our study. The ethnopedagogic foundations of the national traditions of Kazakhstan are the education of a culture of cognition of genealogy of a kind as a unique mechanism of ethnocultural integrity of an ethnic group; value attitude to the native language, historical and cultural heritage of one's people, representatives of other cultures as a factor of ethnic identity; awareness of the value of the culture of multilingual communication as one of the mechanisms for the development of

world perception, worldview, community and human cooperation in the world; the manifestation of hospitality as a moral and aesthetic principle in the manifestation of trust, openness, security, a sense of respect for the individual in a multilingual environment; the development of the need for communication as one of the incentives for mastering multilingualism in intercultural interaction and successful socialization of the individual to the conditions of a new linguistic environment.

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ТЕОРЕТИЧЕСКИЕ АСПЕКТЫ ВЛИЯНИЯ ЭМОЦИОНАЛЬНОГО ИНТЕЛЛЕКТА НА ПРАВСТВЕННОЕ ВОСПИТАНИЕ СТУДЕНТОВ ВЫСШИХ УЧЕБНЫХ ЗАВЕДЕНИЙ

Аннотация

В настоящее время на фоне быстрого развития информационных и технологических процессов, нравственное воспитание студентов вузов становится особенно актуальной темой для обсуждения. Многочисленные работы анализируют различные аспекты этой проблематики, включая концепции эмоционального интеллекта, методы его измерения, влияние на академическую успеваемость и социальную адаптацию студентов, а также его связь с моральным и этическим развитием. В современном образовательном процессе все больше признается, что развитие эмоционального интеллекта студентов не только способствует их личностному росту, но также имеет значимое влияние на формирование их моральных ценностей и этических норм. В работе рассматриваются основные концепции эмоционального интеллекта и его связь с моральным развитием. Анализируются методы и приемы, которые могут быть использованы педагогами для развития эмоционального интеллекта студентов в контексте нравственного воспитания. Цель данной статьи заключается в исследовании теоретической значимости эмоционального интеллекта для нравственного воспитания студентов вузов. Для достижения этой цели был проведен обзор литературы по теме, было совершено анкетирование и анализ результатов исследования. Полученные данные помогут понять влияние эмоционального интеллекта на нравственное воспитание студентов и их способность к этическому поведению. Результаты исследования подчеркивают важность внедрения программ, направленных на развитие эмоционального интеллекта, в учебный процесс вузов с целью формирования нравственно-этических качеств у будущих специалистов.

Ключевые слова: нравственность, информация, студенты, педагоги, эмоции, интеллект.