

# ПЕДАГОГИКА – PEDAGOGY

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

***Annotation.** This article examines the ethnopedagogical values of folk traditions based on high principles of morality and ethics, which contributes to the knowledge of the ethnocultural and spiritual and moral potential of one's ethnic group and the peoples of Kazakhstan. 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 author comes to the conclusion 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.*

***Keywords:** teacher, multilingualism; competence; folk tradition; potential; culture; value; education; Kazakhstan.*

### *Introduction*

The problem of personality formation based on spirituality, self-determination, self-affirmation in the socio-cultural space, and their positive socialization in society is relevant.

The issues of education of schoolchildren and youth, the spiritual development of society as a whole on the basis of national traditions of different peoples, folk pedagogy are reflected in the works of many scientists (S.F.Abdullaev, O.A.Apraksina, G.N.Volkov, K.Yeralin, B.T.Likhachev, V.S.Kuzin, T.Ya.Shpikalova, V.N.Shatskaya and others).

The works of scientists S.R.Razhabov, I.Kadyrov, A.E.Izmailov, N.D.Khmel, I.Obidov, S.Kadyrov, M.Kudaikulov, Yu.P.Sokolnikov, A.P.Seiteshev, K.D.Karakulov, K.A.Duisenbaev and others are devoted to the influence of the national culture of peoples on the formation of personality at the present stage.

Fundamental studies of ethnographers, historians, ethnologists, art historians, teachers H.A.Artyntbaev, M.H.Baltabaev, B.G.Erzakovin, A.V.Zataevich, K.J.Komakhmetova, A.Kunanbaev, A.H.Margulan and others are devoted to the peculiarities of the folk traditions of the Kazakh people.

Our analysis of the works showed that the researchers practically did not connect the content of the professional educational process, the folk traditions of the peoples of Kazakhstan and the process of forming multilingual competence among future teachers.

### *Materials and methods*

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 [1].

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. According to V.G.Didkovskaya, in the methodological training of a teacher of Russian language and literature, it is necessary to pay great attention to the issues of knowledge of the traditions of folk culture, mastering the technology of designing project activities in the educational process. The organization of project activities, according to V.G.Didkovskaya, actualizes the interest of future teachers in national culture and traditions, introduces them into the world of native culture and folk speech [2, p.62].

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 [3]. 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 [4]. 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 [5].

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 [6]. 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.

Kazakhstan was a place of exile for the Decembrists S.M. Semenov, A.O.Kornilovich, G.S.Karelin, the writer F.M.Dostoevsky, the poet T.G. Shevchenko. In 1830 and 1863, the Polish revolutionaries G.Zelinsky, S. Gross, A. Byalovsky and others were exiled to Kazakhstan after the national liberation uprisings. They were educated, advanced people of their time: poets, writers, artists, doctors who made a huge contribution to the development of education in Kazakhstan, began to teach European languages in schools, study ethnography and culture of Kazakhstanis, open public libraries and museums.

Russian and European culture In the second half of the 19th century, scientists, geographers, travelers, Orientalists actively contributed to the introduction of Kazakhstanis 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 [7].

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 [8]. 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 [8, C. 161].

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 [9].

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.

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.

The most important feature of the Kazakh national culture is the preservation of the historical memory of the names of their ancestors up to the seventh generation, the genetic code of their kind. Observance of the cult of ancestors is a characteristic feature of the national identity of the Kazakhs. In the Kazakh national family traditions, they did not deny interethnic marriages and welcomed relatives who spoke the native language of the bride and groom. The Kazakh family has always treated with respect and reverence a person who, in addition to his native Kazakh language, also knew other languages in human communication. The Kazakhs' life is based on the culture of communication, one of the important facets of world perception, worldview, and existence in the world.

In the interethnic family of the Kazakhs, special attention was paid to the patriotic education of the younger generation in a safe multilingual environment, and this had a multifaceted, multicultural character. From an early age, children were brought up to love the Fatherland, devotion to it, the desire to serve its interests, to show pride in the nation of their father and mother, to speak their mother's native language and their father's native language.

Kazakhs considered hospitality as a phenomenon of communication, where relationships are an ongoing interest in each other. Kazakh hospitality was regarded as a sacred duty in the national culture. Researchers A.B.Aitzhanova, K.T.Dzhumagulov, G.G.Yerkibayeva, J.K.Kobzhasarova, K.J.Kozhakhmetova and others note that for Kazakhs, knowledge of genealogy of a kind was a significant ethnic value in the life of a nomad, a unique mechanism of ethnobiological and ethnocultural integrity of the ethnos. It helped him establish communication with strangers, communicate with travelers in the steppe, receive shelter from strangers, and easily adapt to an unfamiliar environment. In communication, knowledge of a kind allowed the Kazakh nomad to establish kinship, to be his relative on the basis of knowledge of his genealogy. It should be noted that the Kazakhs in the steppe were not afraid of strangers with good intentions, were not afraid and met them friendly, showed hospitality [1; 5; 6]. In the folk traditions of hospitality, the Kazakhs had an important principle of the need to see each other as support, mutual support, a manifestation of trust, openness and the ability to see a person as a person. Hospitality was based on the phenomenon of communication culture.

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" [5, 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, Kazakhs have always given instructions to their kind that if you meet a person in the steppe, you need to show him hospitality, invite him to your home, treat him to tea and make a sincere conversation with him.

It should be noted that the need for communication in the folk traditions of hospitality among the Kazakhs was the main incentive for mastering the native language of the guest as a



second language for communicative interaction and understanding. Learning the native language by the guest was an end in itself for the successful socialization of a person to the conditions of a new environment. The process of assimilation of another culture on the basis of mastering the language of the guest contributed to the convergence of the system of cultural components of one ethnic group to the culture of another ethnic group. The formation of linguistic behavior in communication helped the guest to overcome communication difficulties positively, feeling more confident with representatives of another culture. Kazakhs' openness to two linguistic cultures was a cognitive advantage in the development of multilingualism in the Kazakh folk traditions.

So, we came to the conclusion that the specificity of the ethnopedagogic foundations of the folk traditions of Kazakhstan is also due to a person's ability to aesthetically perceive the world around them, and in this they receive their certainty in education. 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.

Today, in the context of globalization and internationalization in the academic community of the higher education system, the problem of the formation of multilingual competence among future teachers in the process of professional training at the university is being most actively solved, taking into account the history and culture of the ethnic group, traditions of hospitality and the language of teaching in the cultural and educational space of the region, the country.

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.

#### *Research results and discussion*

The pilot study was conducted on the basis of the M.Utemisov West Kazakhstan University. Students of the pedagogical faculty of the educational programs "Pedagogy and methods of primary education", "Preschool education and upbringing" participated in the pedagogical experiment.

The organization of the study included three stages (preparatory, basic, integration). The work was conducted on the basis of the following principles: personal participation, subjectivity of the student's experience, interaction, individual approach and the cognitive component of the pedagogical experiment.

During the pedagogical experiment, we used the following methods of psychological and pedagogical diagnostics: observation, questioning, analysis of the results of students' educational activities, a survey, methods of quantitative and qualitative analysis of the results of each stage.

We have identified the following levels of formation of multilingual competence among future teachers:



The low level is characterized by low motivation, which is aimed at mastering the profession creatively and forming multilingual competence for educational activities at the university.

The average level reflects the intermediate state in the formation of multilingual competence, which includes knowledge of the folk traditions of the ethnic group of Kazakhstan and the desire to interact with them on the basis of trust and respect.

A high level is determined by the coincidence of such conditions of formation, when a specially organized environment stimulates the activity of a personality and affects at the intrapersonal level the further improvement of multilingual competence; the desire to conduct a multilingual dialogue, recognize the value of the folk traditions of the ethnic group of Kazakhstan and establish positive interactions in a multicultural educational space.

The research carried out to determine the formation of multilingual competence has shown that the insufficient level of formation of multilingual competence in future teachers is significantly influenced by the monosubjective type of relationships, negative life experience, inability to defend their opinions and became the basis for a formative pedagogical experiment, which.

At the second stage of the experimental work, we used problem-search situations that involved performing creative tasks, analyzing the traditions of the ethnic groups of Kazakhstan and their modernity in the formation of harmonious interethnic relations. At this stage, the general cultural training of future teachers allowed them to assess and realize the importance of learning the values of the traditions of ethnic groups in Kazakhstan in the formation of multilingual competence. To do this, highlight and analyze the peculiarities between cultures, develop the ability to identify these differences and use them for effective cooperation in a multilingual environment.

The implementation of such problem-searching situations contributed to the training of future teachers, the improvement of their knowledge about the folk traditions of the ethnic group of Kazakhstan, a positive attitude to the formation of multilingual competence, motivated the needs for ethno-cultural spiritual and moral formation. At the same time, stable positive multilingual interactions between all participants developed in the groups.

In the process of preparing teachers for future independent professional activity, we had the opportunity to feel like a multilingual person, a leader who is able to manage a multinational group of people, giving us the opportunity to independently carry out research and prepare projects.

Through the knowledge of the folk traditions of the ethnic group of Kazakhstan, future teachers had the opportunity to comprehend the image of a multinational and multi-confessional modern world, to understand that unfriendly interethnic relations lead to influence and gain power over another ethnic group, which gradually contributes to the creation of interethnic conflicts in the future.

An analysis of the results of experimental work showed that by the end of the experiment, the level of multilingual competence among future teachers had significantly increased from 23% to 37%; the average level - from 29% to 40%, and the low level significantly decreased from 47% to 23%. The results of the study are shown in 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	23	40	37
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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### **ЭТНОПЕДАГОГИЧЕСКИЙ ПОТЕНЦИАЛ НАРОДНЫХ ТРАДИЦИЙ В ФОРМИРОВАНИИ ПОЛИЯЗЫЧНОЙ ЛИЧНОСТИ**

*Аннотация.* В статье рассматриваются этнопедагогические ценности народных традиций, основанные на принципах морали и этики, что способствует познанию этнокультурного и духовно-нравственного потенциала своего этноса и народов Казахстана. Народные традиции актуализируют ценностно-смысловой контекст культуры и носят жизнеутверждающий характер, поскольку основаны на ценностях жизни. Он способствует расширению коммуникационной потребности личности и направлен на поиск смысла жизни. Автор приходит к выводу, что активизация процесса интернационализации образования усиливает стремление совершенствовать опыт трансляции ценностей этнопедагогике в образовательный процесс и имеет глубоко личностный характер для обучающихся в полиязычной образовательной среде вуза.

**Ключевые слова:** педагог; полиязычие; компетентность; народная традиция; потенциал; культура; ценность; воспитание; Казахстан.

*Абугалиева Г. С., Ергалиева Г. А.*

### **КӨПТІЛДІ ТҰЛҒАНЫ ҚАЛЫПТАСТЫРУДАҒЫ ХАЛЫҚТЫҚ ДӘСТҮРЛЕРДІҢ ЭТНОПЕДАГОГИКАЛЫҚ ӘЛЕУЕТІ**

*Аңдатпа.* Мақалада адамгершілік пен этика қағидаттарына негізделген халықтық дәстүрлердің этнопедагогикалық құндылықтары қарастырылады, бұл өз этносының және Қазақстан халықтарының этномәдени және рухани-адамгершілік әлеуетін білуге ықпал етеді. Халықтық дәстүрлер мәдениеттің құндылық-семантикалық контекстін жаңартады және өмірді растайтын сипатқа ие, өйткені олар өмір құндылықтарына негізделген. Бұл жеке тұлғаның қарым-қатынас қажеттілігін кеңейтуге ықпал етеді және өмірдің мәнін табуға бағытталған. Автор білім беруді интернационалдандыру процесін жандандыру этнопедагогика құндылықтарын білім беру процесіне аудару тәжірибесін жетілдіруге деген ұмтылысты күшейтеді және университеттің көптілді білім беру ортасында білім алушылар үшін терең тұлғалық сипатқа ие деген қорытындыға келеді.

**Кілт сөздер:** педагог; көптілділік; құзыреттілік; халықтық дәстүр; әлеует; мәдениет; құндылық; тәрбие; Қазақстан.