

THE ROLE OF FOLK CUSTOMS AND TRADITIONS IN THE METHODOLOGY OF TEACHING THE KAZAKH LANGUAGE TO STUDENTS OF NON-LINGUISTIC SPECIALTIES

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Abstract. *The article examines the role of national-cultural components of the methodology of teaching the Kazakh language to students of non-linguistic specialties, aimed at the formation of socio-cultural competence and communicative competence, which includes a special set of exercises that consistently develops skills and abilities in mastering the Kazakh language based on knowledge of customs and traditions of the Kazakh national culture.*

Keywords: *socio-cultural competence, communicative competence, customs, traditions, national culture, spiritual modernization, state language.*

INTRODUCTION

Currently, the teaching of the Kazakh language to students of non-linguistic specialties of universities should be aimed at creating a new format of language learning that would contribute to the formation of their socio-humanitarian worldview within the framework of the national idea of spiritual modernization.

The modern scientific paradigm of linguistic knowledge, within which most of the research takes place today, is characterized by the switching of researchers' interests from the study of the language itself, its system-structural organization to the description of its "periphery" – the connection of language with the culture of the people, folk traditions and customs, which requires focusing research attention on the interface of linguistics with other scientific fields, for example, cultural studies, ethnography, pedagogy, psychology, etc.

Currently, the dialogue in the field of humanitarian knowledge, culture in general, pushes the boundaries of communication between peoples. This contributes to the fact that the need for a better knowledge of one's own national culture increases, contributes to the role of the language through which the dialogue is carried out.

Practice shows that for centuries traditions and customs have been and remain one of the effective means of introducing new generations to the life of society, the formation of personality.

Every person, living in a society, is always in the sphere of its customs and traditions. The fulfillment of their requirements and prescriptions has a significant and permanent impact on the formation of a personality, on its relationship to the world around it.

As the President of the Republic of Kazakhstan Kassym-Jomart Tokayev notes: "The main goals of the fourth decade are a strong state and a competitive nation. To do this, we need to

continue political and economic reforms and the process of modernization of public consciousness, to form a qualitatively new national identity adapted to the challenges of the time” [1, p. 3].

The XXI century brings to the fore the issues of morality and spirituality of citizens, the development of secular spirituality and intelligence, which are important for modern man.

An advanced society needs a competitive culture rooted deep in history and national traditions. Therefore, the idea of modernization of public consciousness corresponds to the spirit of the times.

“Our goal is to leave to the next generation a strong state with a powerful economy and strong spiritual and moral foundations. In order for Kazakhstan to continue moving forward, we must educate it in the spirit of patriotism and devotion to national interests, “writes President of the Republic of Kazakhstan Kassym-Jomart Tokayev in his article “Independence above all” [1, p. 11].

Understanding the cultural values of one's people, knowledge of the history of one's native country and respect for the traditions of other ethnic groups will serve Kazakhstan as a reliable protection from the influence of alien ideologies.

Preservation of one's own unique culture, openness to everything new and respect for the values of other peoples form the foundations of the cultural code of the Kazakh nation. In turn, a solid framework of national identity, balanced by openness and acceptance of progressive ideas, becomes a reliable support for a society living in an era of global transformations.

Modernization cannot take place without preserving the national culture. The people of Kazakhstan should show a new look of the nation, keeping pace with progress, knowing its historical origins, cultural traditions.

In the conditions of the dynamic development of social life, there is a need to change the universal forms of language teaching. The modern practice of implementing the proposed research calls for a combination of traditional and innovative technologies in teaching the state language.

A special place in the study of the Kazakh language is occupied by folk traditions and folklore, which are the wealth developed by generations and transmitting historical experience and culture through the expressive means of the language in an emotional and figurative form.

MATERIALS AND METHODS

For many years, the issues of improving language teaching have been reflected in the studies of such scientists as A.Baitursynov [2], S.Amanzholov [3], I.Mamanov [4], G.Kaliev [5], G.A. Kitaygorodskaya [6], I.A. Zimnaya [7], N.Oralbayeva, G.Madina, A.Abilkaev [8] and others.

In the research of foreign scientists, the concept of “communicative competence” was developed. Such linguists as D. Hymes, Lyle Bachman, Sandra Savington [9]. a huge contribution has been made to the development of the genesis of the concept of “communicative competence”.

In modern didactics of Western Europe and the USA, communicative competence is understood as the ability of a student to adequately communicate in specific communicative situations and his ability to organize speech communication taking into account socio-cultural norms of behavior and communicative expediency of utterance.

According to the Russian scientist-encyclopedist G. D. Tomakhin, the use of the national-cultural component leads to the formation of socio-cultural competence, as well as the motivation and interest of students in this area appears [10, p. 23]. Also, these aspects foster tolerance, patience and respect for someone else's culture.

The theoretical and methodological foundations of moral culture are considered in the studies of domestic scientists K.K. Zhampeisova, K.B. Zharikbaev, S. K. Kaliev, B.I. Mukanova, G.K. Nurgalieva, S.A. Uzakbayeva.

The return to the origins of folk culture, the revival of customs and traditions is a fertile breeding ground for the younger generation, who will know their history, respect and honor it.

Methods of teaching the Kazakh language are analyzed in the works of Kazakh scientists K.I. Akbayeva, A.S. Asadullin, M.Z. Akhiyarova, L.Z. Shakirova, M.Z. Zakieva, L.G. Sayakhova, K.Z. Zakiryanov, R.G. Davletbaeva, M.M. Zhanpeisova, R.R. Zamaletdinov, M.H. Kurbangaliev, M.A. Fazlullin, F.F. Kharisov, Ch.M. Kharisova, Sodnomov S.Ts, M.N. Khasanova and others.

G.G. Ermekbayeva has developed an interactive modular technology in teaching Russian-speaking schoolchildren Kazakh as the state language (based on the material of grades 6-11) [11].

In the dissertation research of N.T. Tulenberganova, it is noted that training according to the traditional methodology does not ensure the achievement of the level of the state standard of secondary vocational education. She has developed a methodology for teaching the Kazakh language based on technological maps, which contributes to improving the quality of knowledge while simultaneously mastering professional skills and abilities [12].

M.M. Zhanpeisova presented the technology of modular interactive learning as a means of student development and improving the quality of knowledge. A feature of this technology is the use of interactive learning in conjunction with modular technology. Interactive learning is, first of all, interactive learning, during which new knowledge is replenished as a result of the interaction of teacher and student, students with each other [13].

The analysis of scientific literature has shown that the development of a new methodology for the formation of the communicative competence of the Kazakh language has not been carried out by any of the scientists before.

The practice of teaching the Kazakh language has shown that many students of non-indigenous nationality want to learn the Kazakh language, but experience great difficulties due to the lack, unfortunately, of perfect methods of teaching it.

The use of new methods and the availability of socio-cultural tools contribute to a deeper study of the language and its culture.

Sociocultural competence is defined by us as a set of knowledge about the country of the language being studied, the national and cultural characteristics of their speech behavior and the ability to use this knowledge in the process of cultural dialogue. However, being an important element in the theory of intercultural communication, socio-cultural development also involves the ability to represent one's country, region and culture.

The object of the study is the level of proficiency of students of non-linguistic specialties of higher educational institutions studying the Kazakh language.

The subject of the research is a method of teaching students of non-linguistic specialties aimed at the formation of socio-cultural competence and communicative competence, including a special set of exercises that consistently develop skills and abilities in mastering the Kazakh language based on knowledge of customs and traditions of the Kazakh national culture.

The Law of the Republic of Kazakhstan "On Education" [14] requires the active formation of high moral qualities among young people: a sense of national pride, patriotism, humane attitude towards people, respect for their culture, the identity of the people, moral behavior, which

determines the formation of new paradigmatic approaches to the formation of the personality of a future specialist.

In this situation, more than ever, there is a need for a thorough, deeper acquaintance of the future specialist with the spiritual values of his people, with his national folk traditions, customs, in the potential of which the moral principle is objectively laid.

The future specialist should know his roots, his native land, in the future, by the power of this moral love and culture, and determines to develop the right target settings, value orientations and the foundations of moral worldview.

Our task is to introduce situational topics in a new way in their combination with the main topics of the curriculum, for example, “Kudalyk” when studying types of simple sentences, “Uylenu toyy”-when studying complex sentences.

“Kudalyk” (matchmaking) is the most important and obligatory ritual of the marriage ceremony. Matchmakers gather at kudalyk and agree on all the nuances of the wedding: date, venue, number of invited guests, etc. Matchmakers give each other valuable gifts – “kiit”.

Gifts vary in status and degree of kinship. The most expensive and valuable gifts are received by the parents of the bride and groom. During the kudalyk, parents, relatives or guardians of minors agree on the conditions of marriage in the future.

Students analyze various types of simple sentences when studying this topic and are given the opportunity to independently use the ritual expressions of this rite in a simple form in speech, which contributes to some extent to mastering the Kazakh language.

“Uylenu toyy” (main wedding), a wedding on the groom's side. At this stage, all the actors can be proud of a job well done, because the culminating event is ahead - the wedding. At the wedding, the ceremony of “Betashar” (opening the bride's face) takes place.

An improviser (zhyrshy) performs betashar fats, simultaneously introducing the bride to her husband's parents and relatives. The bride greets each of them with a bow, and they, in turn, put money in a special dish for the show (korimdik). Zhyrshy is also gifted with money. When studying this topic, students analyze complex sentences.

“Zhar-zhar” is a traditional Kazakh wedding song performed by young people at the bride's send-off during the wedding. It is performed in the form of aitys between horsemen and girls. The main content of the song is instructions to a girl who is leaving for foreign lands. They wish her to be a friendly hostess in a new house, to have children, to live a happy life.

Zhar-zhar is traditionally performed after the completion of all the entertainment related to the girl's wires, just before her departure. However, now zhar-zhar is sung not only on the bride's wires, but is also directly used at weddings in the form of a theatrical performance.

Students participate in a theatrical performance. The lyrical genre of the song “Zhar-Zhar” helps students in mastering certain expressions in the Kazakh language, creates an emotional mood and a positive desire in mastering the language of the Kazakh people.

When studying the syntax section, students take a direct part in dramatizations of customs and traditions, such as, for example, “Yerulik” (a treat in honor of neighbors or relatives who have migrated), Bastangy (a treat arranged by young people on the occasion of the departure of one of the elders in order for the trip to be successful).

Dissolution – this is a tradition that includes the approval of the state, state and transparency of the Kazakh people. “More than a distant brother, more than a nearby neighbor”, the Kazakh post says. “In the transition it will become known ""about a thousand years ago, some years ago”.

In the harsh nomadic conditions, it was unrealistic to cope with difficulties alone, so the steppe people from ancient times cherished and appreciated those who were nearby. If new settlers appeared in the village, the old-timers necessarily invited them to Yerulik - this is a generously covered dastarkhan, behind which acquaintance and rapprochement of neighbors took place.

“Bastangy” is one of the traditional entertainments of Kazakh youth. The feast of Bastangy was usually arranged by a girl “on marriage” (“boy zhetken kyz”) for her peers, young women, on the occasion of the departure of one of the older family members (for example, parents). The treat was accompanied by various games and entertainment. The party participants sang songs, read poems, solved riddles, etc. This rite was widely used in Bayanaul, Irtysh, May districts of Pavlodar region.

The study of customs and traditions makes it possible to create a complex of situational dialogues to test the achievements of socio-cultural and communicative competence of students within the framework of the proposed situation in the ability to use the necessary expressions and phrases of the Kazakh language in speech.

In accordance with the nature of the questions posed, a set of methods adequate to the object and subject of the study, mutually verifying and complementing each other, was determined.

We applied theoretical and linguistic methods, analysis of comparative, scientific-methodological and psychological-pedagogical literature according to the research topic, analysis of the problems of the development of socio-cultural and communicative competence.

RESULTS

The support of traditional values, the formation and development of moral guidelines that contribute to the modernization of public consciousness, spiritual renewal and strengthening of the cultural code of the nation will be carried out through the development of the state language, which is a priority direction of the cultural policy of the Republic of Kazakhstan [15, p. 21]. The Kazakh language is one of the determining factors of statehood, symbolizes the sovereignty of the country, its constitutional and legal status.

Today, knowledge of the state language is the most important parameter of a citizen's competitiveness. Patriotism, respect for the spiritual heritage, culture, traditions of the people are formed thanks to the knowledge of the Kazakh language.

“Our national traditions and customs, language and music, literature and wedding ceremonies - in a word, the national spirit, must remain with us forever. The wisdom of Abai, the pen of Auezov, the heartfelt lines of Dzhambul, the magical sounds of Kurmangazy, the eternal call of aruakh are only part of our spiritual culture” [16].

The development of a methodology for the formation of socio-cultural and communicative competence in the future will contribute not only to the implementation of the Strategy of the Language Policy of the Republic of Kazakhstan 2020-2025, but also to the promotion of the State Program proposed by the President in the Address to the People of Kazakhstan dated March 16, 2022 to increase the competitiveness of future specialists and solve problems aimed at improving the welfare of citizens of the country.

The theoretical significance of the development of a methodology for the formation of socio-cultural and communicative competence consists in identifying the specifics of the processes in the educational process, as well as the basic principles of its implementation.

The developed methodology for the development of socio-cultural and communicative competence and testing the level of its formation among students will be used in the educational process, which will contribute to improving the efficiency of mastering the state language.

The results obtained can be used in the organization of independent work of students, as well as in the process of professional development of university teachers.

DISCUSSION

For Kazakhstan, the fundamental factor is the solution of the main issue – the choice of the optimal model of multilingual education, promising from the point of view of modern international standards, and at the same time expedient from the standpoint of preserving, developing and strengthening languages, first of all, the Kazakh language as a symbol of state identity. A secondary analysis of the materials of sociological information “Language priorities of students of Kazakh universities” [17] showed the presence of a stable opinion about the importance and necessity of knowledge of the state language, which indicates the process of increasing demand for the Kazakh language in society, awareness of its functional significance. All respondents believe that mastering the Kazakh language will help them in their professional activities.

The survey data allowed us to establish a hierarchy of the main motivating reasons for learning the state language, determining the motivation for its assimilation: “I consider it my civic duty” (97.8% of respondents are Kazakh-speaking, 95% of respondents are Russian-speaking students); “I associate my future with Kazakhstan” (98.4% and 91%, respectively); “necessary for an official career” (57.8% and 50%).

It should be noted that when determining the importance of languages for the further development of Kazakhstan as a competitive partner in the world community, preference is given to Kazakh (58.3%) and English (34.1%) compared to Russian (7.6%).

The majority of respondents are confident that, despite the rapid spread of the English language, the Kazakh language will occupy an appropriate position as the state language of the Republic of Kazakhstan in the sociolinguistic space of the country.

The issues of the introduction of multilingual education have become particularly relevant in multicultural countries. Obviously, each country has its own history that affects the language situation as a whole.

Of course, each of the multicultural countries faces many problems when implementing multilingual programs. Some countries have already done a lot in the implementation of this program, while Kazakhstan is just beginning its journey. The data obtained indicate the effectiveness of the policy of expanding the use of the state language, as well as the promotion of the English language within the framework of the Trinity of Languages project.

Description and analysis of data on students' language priorities contributes to understanding the real language situation among Kazakh youth and, as a result, purposeful implementation of language policy in the educational sphere.

Folk traditions, customs, social and ethical norms are the leading factors of the educational process, exerting a huge influence on the formation of a person's moral culture.

Folk traditions, customs, ethno-etiquette are a complex of components of folk wisdom, folk education system, they objectively contain both the nationally special and the universal, in the interaction, the interrelation of which the traditional forms of existence of the Kazakh people are formed: aitys, tartys, holidays, rituals, dances, rituals, rituals, etc., which is the core moral education of young people.

CONCLUSIONS

Thus, the general conclusion is that the use of national-cultural components in the teaching methodology of the Kazakh language for students of non-linguistic specialties contributes to the formation of socio-cultural competence and communicative competence.

The proposed methodology is based on the process of communication, the basis of which is communication. When transmitting information through communication, a person establishes a connection with another person, an audience.

This technique allows you to interest an interlocutor in communication with a message, who has a desire to maintain a conversation and continue the process of language communication. An important role in the success of communication is played by natural means of information transmission such as: speech, facial expressions, gestures, actions and trusting relationships.

The methodology of teaching the Kazakh language to students of non-linguistic specialties on the basis of knowledge of folk traditions and customs, is aimed at mastering, at first, simple, and later on performing complex tasks.

The educational methodology of socio-cultural and communicative competence will find wide application in the practice of teaching the Kazakh language in order to further use knowledge in professional activities.

"In the era of rapid globalization, it is increasingly difficult to recognize its negative impact. In other words, many people find themselves in captivity of dangerous illusions, losing their core. Therefore, while remaining a part of the world community, we must be sensitive to our roots. It is impossible to break away from our original culture and unique traditions that make up our national identity. Only by protecting and strengthening it, we will be able to preserve ourselves in the civilizational chaos, "writes President of the Republic of Kazakhstan Kassym-Jomart Tokayev in his article "Independence above all" [1, p.3].

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