

Тажитова Гульжахан Зарубаевна – к.ф.н., и.о. доцента кафедры иностранных языков, Евразийский национальный университет им. Л.Н. Гумилева, Республика Казахстан, 010000 г. Астана, ул. Рыскулбекова, 16, тел.: +77078547296, e-mail: gulzhahan@mail.ru.

Курманаева Дина Касымбековна* – к.ф.н., доцент кафедры иностранных языков, Евразийский национальный университет им. Л.Н. Гумилева, Республика Казахстан, 010000 г. Астана, ул. Мунайтпасова, 11, тел.: +7015116827, e-mail: dinakurmanaeva@yahoo.com.

Тусупова Гульден Кабдрашевна – кандидат педагогических наук, доцент кафедры иностранных языков Евразийский национальный университет им. Л.Н. Гумилева, Республика Казахстан, 010000 г. Астана, ул. Мунайтпасова, 11, тел.: +77016131121, e-mail: tusgul@mail.ru.

Ибрагимов Карлыгаш Ералыевна – старший преподаватель кафедры теории и практики иностранных языков, Евразийский национальный университет им. Л.Н. Гумилева, Республика Казахстан, 010000 г. Астана, ул. Мунайтпасова, 11, тел.: +77021206254, e-mail: karla_ibragimova@mail.ru.

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COMMUNICATIVE AND ETHNOPEDAGOGICAL TRAINING OF STUDENTS AS A MEANS OF ENHANCING THEIR PROFESSIONAL COMPETENCE

Temirgalinova A.K.* – PhD, Lecturer (assistant), Department of personal development and education, Toraighyrov University, Pavlodar, Republic of Kazakhstan.

Aubakirova R.Zh. – Doctor of Pedagogical Sciences, Professor of the Humanitarian School, Narxoz University, Almaty, Republic of Kazakhstan.

The growing interest observed in recent decades places new demands on the education system to prepare the younger generation for life in a multinational and multicultural environment. This preparation includes a deeper study of the cultural heritage of peoples, encompassing diverse traditions and customs, norms of interpersonal relationships, and specific methods for shaping national identity.

Foundational documents of the United Nations and UNESCO designate the cultivation of students in a spirit of peace and respect for other nations as a primary goal. Additionally, the strategy of polycultural and ethnocultural orientation is identified as a priority in education reform, demonstrating the extent to which its objectives, tasks, content, and teaching methodologies are directed towards the development and socialization of the individual as both an ethnic subject and a citizen of a multinational state capable of self-determination within the context of a diverse global civilization. The state's ethno-political strategy in education paves the way for the targeted use of elements of ethnoculture in pedagogical processes. However, the development of contemporary models of ethnocultural education, which takes into account the ethnopedagogical and ethnopsychological characteristics of personality formation and the specifics of intercultural interaction, remains insufficiently developed. Existing programs for the training and retraining of future educators have yet to fully reflect the rich body of ethnocultural knowledge. This knowledge enables a deeper understanding of the values, meaning, and significance of the heritage of the past in shaping individuals, society, and humanity as a whole.

Key words: education, heritage of the past, folk culture, personality formation, pedagogical potential, concept, competence.

КОММУНИКАТИВТІК-ЭТНОПЕДАГОГИКАЛЫҚ ДАЙЫНДЫҚ СТУДЕНТТЕРДІҢ КӘСІБИ ҚҰЗЫРЕТТІЛІГІН АРТТЫРУ ҚҰРАЛЫ РЕТІНДЕ

Темиргалинова А.К.* – PhD, «Тұлғалық даму және білім беру» кафедрасының оқытушысы (ассистент), Торайғыров университеті, Павлодар қ., Қазақстан Республикасы.

Әубәкірова Р.Ж. – педагогика ғылымдарының докторы, гуманитарлық мектептің профессоры, Нархоз университеті, Алматы қ., Қазақстан Республикасы.

Соңғы онжылдықтарда тарихи өткенге деген қызығушылықтың артуы – өскелең ұрпақты көпұлтты және полимәдениетті ортада өмір сүруге дайындау бөлігінде білім беру жүйесіне жаңа талаптар қояды. Бұл дайындық әртүрлі дәстүрлер мен әдет-ғұрыптарды, тұлғааралық қатынастар нормаларын, сондай-ақ ұлттық бірегейлікті қалыптастырудың нақты әдістерін қамтитын халықтардың мәдени мұрасын терең зерттеуді қамтиды. БҰҰ мен ЮНЕСКО-ның негізгі құжаттарында оқушыларды беібітшілік рухында тәрбиелеу және басқа халықтарға құрмет көрсету басым мақсат ретінде айқындалған. Сонымен қатар, полимәдениетті және этномәдени бағыттағы стратегия білім беруді реформалаудың басымдығы ретінде танылады, бұл оның мақсаттары,

міндеттері, мазмұны мен оқыту әдістемесі әр түрлі жаһандық өркениет жағдайында өзін-өзі анықтауға қабілетті этнос субъектісі және көпұлтты мемлекеттің азаматы ретінде тұлғаны дамытуға және әлеуметтендіруге бағытталғанын көрсетеді. Білім беру саласындағы мемлекеттік этносаяси стратегия педагогикалық процестерде этномәдени элементтерді мақсатты пайдалануға жол ашады. Дегенмен, жеке тұлғаны қалыптастырудың этнопедагогикалық және этнопсихологиялық ерекшеліктерін және мәдениетаралық өзара іс-қимылдың ерекшелігін ескеретін этномәдени білім берудің қазіргі заманғы модельдерін өзірлеу әлі де бастапқы сатыда. Болашақ педагогтарды даярлау мен қайта даярлаудың қолданыстағы бағдарламалары этномәдени білімнің бай бөлігі әлі толық көлемде көрсетілмеген. Бұл білім өткен мұраның жеке тұлғаны, қоғамды және жалпы адамзатты қалыптастырудағы құндылығын, мәні мен маңыздылығын тереңірек түсінуге мүмкіндік береді.

Түйінді сөздер: білім, өткен шақтың мұрасы, халықтық мәдениет, жеке тұлғаны қалыптастыру, педагогикалық әлеует, тұжырымдама, құзыреттілік.

КОММУНИКАТИВНО-ЭТНОПЕДАГОГИЧЕСКАЯ ПОДГОТОВКА СТУДЕНТОВ, КАК СРЕДСТВО ПОВЫШЕНИЯ ИХ ПРОФЕССИОНАЛЬНОЙ КОМПЕТЕНТНОСТИ

Темирғалинова А.К.* – PhD, преподаватель (ассистент) кафедры личностного развития и образования, Торайгыров университет, г. Павлодар, Республика Казахстан.

Аубакирова Р.Ж. – доктор педагогических наук, профессор Гуманитарной Школы, Nazarbayev University, г. Алматы, Республика Казахстан.

Растущий в последние десятилетия интерес к историческому прошлому предъявляет новые требования к системе образования в части подготовки подрастающего поколения к жизни в многонациональной и поликультурной среде. Эта подготовка включает в себя углубленное изучение культурного наследия народов, охватывающее многообразие традиций и обычаев, норм межличностных отношений, а также специфические методы формирования национальной идентичности. В основополагающих документах ООН и ЮНЕСКО воспитание учащихся в духе мира и уважения к другим народам определено в качестве приоритетной цели. Кроме того, стратегия поликультурной и этнокультурной направленности признана приоритетом реформирования образования, что демонстрирует, в какой степени ее цели, задачи, содержание и методика преподавания ориентированы на развитие и социализацию личности как субъекта этноса и гражданина многонационального государства, способного к самоопределению в условиях многообразной глобальной цивилизации. Государственная этнополитическая стратегия в сфере образования открывает путь к целенаправленному использованию элементов этнокультуры в педагогических процессах. Тем не менее, разработка современных моделей этнокультурного образования, учитывающих этнопедагогические и этнопсихологические особенности формирования личности и специфику межкультурного взаимодействия, все еще находится на начальной стадии. Существующие программы подготовки и переподготовки будущих педагогов еще не в полной мере отражают богатый пласт этнокультурных знаний. Эти знания позволяют глубже понять ценность, смысл и значимость наследия прошлого в формировании личности, общества и человечества в целом.

Ключевые слова: образование, наследие прошлого, народная культура, формирование личности, педагогический потенциал, концепция, компетентность.

Introduction. The transformation of higher pedagogical education in the context of globalization and digitalization requires modernizing teacher-training models that emphasize intercultural communication and ethnopedagogical interaction. Contemporary educational policy in Kazakhstan prioritizes preserving national cultural identity while integrating international educational standards and innovative pedagogical technologies into university practice. Under these conditions, communicative and ethnopedagogical competence assumes strategic importance as an integrative characteristic of the future teacher's professional identity.

Scientific interest in the issue of ethnopedagogical education is associated with the need to ensure social cohesion, intercultural dialogue, and constructive interaction among representatives of different ethnic communities. Educational institutions increasingly function as multicultural environments where pedagogical communication should be grounded in tolerance, mutual respect, and recognition of cultural diversity. Consequently, the preparation of future teachers capable of implementing these principles becomes one of the most significant objectives of pedagogical science.

The scientific relevance of communicative and ethnocultural training is associated with the increasing role of multicultural education in modern higher education systems. Globalization processes, academic mobility, and intercultural interaction require universities to prepare future teachers capable of effective professional communication in polyethnic environments. In Kazakhstan, where the educational system is oriented toward intercultural dialogue and preservation of national traditions, ethnopedagogical competence becomes an important component of professional teacher training. The integration of ethnocultural values

into the educational process contributes to strengthening tolerance, civic responsibility, intercultural understanding, and professional adaptability among future specialists.

The necessity of this study is underscored by the growing demand for training future teachers capable of operating effectively within a diverse, multiethnic educational landscape. Modern Kazakhstan is characterized by active intercultural interaction, globalization, and the transformation of educational priorities. Under these conditions, communicative and ethnopedagogical competence emerges as an important component of professional expertise. The modernization of higher pedagogical education requires the integration of ethnocultural values, principles of tolerance, intercultural dialogue, and national pedagogical traditions into the training system of future teachers. The significance of the problem is also enhanced by the need to preserve national identity while simultaneously preparing students for successful socialization in the global educational space. The study of communicative and ethnopedagogical training contributes to the development of effective educational strategies aimed at strengthening interethnic harmony, civic responsibility, and cultural awareness among students.

Therefore, strategic issues of building a civil society in which the ethnocultural needs and interests of all ethnic groups of the Republic of Kazakhstan and, first of all, the titular nation would be taken into account and harmoniously developed, have not yet disappeared from the agenda [1, p. 3]. These complex problems are considered by scientists within the framework of various scientific approaches, among which the cultural approach is particularly relevant to this study; from this standpoint, the phenomena of ethnoculture are examined in the works of E. V. Bondarevskaya, V. D. Shadrikov, V. M. Mezhueva, and others [2, p. 5].

Modern pedagogical theory increasingly focuses on the development of multicultural educational environments capable of ensuring the effective socialization of future teachers. Ethnocultural education contributes to the preservation of national identity while simultaneously forming openness toward intercultural dialogue and cooperation. The integration of communicative technologies, interactive educational methods, and reflective practices allows students to develop professional mobility, analytical thinking, and adaptive communication skills necessary for pedagogical activity in contemporary society.

Research purpose. The purpose of this study is to substantiate, theoretically and experimentally, the effectiveness of communicative and ethnopedagogical training for future teachers as a means of enhancing their professional competence in a multiethnic university environment.

To achieve this objective, the following research tasks were formulated:

1. To analyze theoretical and methodological approaches to communicative and ethnopedagogical training;
2. To determine the structure and components of ethnocultural and communicative competence of future teachers;
3. To identify the pedagogical conditions for the effective formation of ethnopedagogical competence;
4. To conduct an experimental study aimed at diagnosing the level of communicative and ethnopedagogical competence;
5. To evaluate the effectiveness of the developed educational and methodological support;
6. To formulate practical recommendations for improving teacher training in higher education institutions.

Theoretical framework and pedagogical model. The theoretical material is presented before the empirical sections to separate conceptual propositions from the evidence generated by the experiment. The framework combines cultural, competence-based, systemic, axiological, personality-oriented, synergetic, and ethnopedagogical approaches.

The cultural approach is an essential framework for the analysis of professional activity. Culture is important for personal and social development, as well as for the stability of society. V. S. Bibler, a well-known representative of the cultural scientific school, proposed interesting ideas in his concept "School of Dialogue of Cultures", in which he sets the goal of creating a dialogic space for the interaction of cultural heritages of different peoples. According to the scientist, it is important to develop such thinking and behavior that would allow finding common ground and resolving conflicts through dialogue. Spiritual improvement and development of society as a whole originate and are realized only in communication and dialogue. Geopolitical cataclysms, as well as social progress, lead a person to an understanding of the importance of dialogue, to an understanding that only relationships built on a solid foundation of dialogue and polylogue lead to development [3, p. 11].

A review of scientific and pedagogical literature shows that despite the presence of various studies in the field of ethnocultural and ethnopedagogical education, there is a fragmentation of theoretical ideas. These ideas are associated with the purposeful, complex ethnopedagogization of the educational process at a university, during which the ethnocultural, communicative, and ethnopedagogical competence of future teachers is formed. There are contradictions between the need to form such competencies in future teachers and the inertia and spontaneity with which the conditions for their formation emerge. A further contradiction lies in insufficient functionality of the means and methods of work to solve this problem. Objectively, the conditions for the formation of ethnocultural, communicative, and ethnopedagogical competencies of future teachers of Kazakhstani universities are changing. This requires new research in this direction. This work is an attempt to present our conceptual position on the issue of ethnocultural, communicative, and ethnopedagogical competencies of future teachers in the polyethnic environment of Kazakhstani universities.

The pedagogical aspect of this problem was touched upon in one way or another in the works of domestic and foreign scientists, M. Kh. Baltabaev, G. N. Volkov, K. Zh. Kozhakhmetova, K. B. Zharikbaev, S. K. Kaliyev, Zh. Zh. Nauryzbay, Sh. T. Taubaeva, Sh. I. Dzhanzakova, G. K. Tleuzhanova, and others. The ideas of nationality of education, or nationally oriented education, were expressed by progressive educators and thinkers of past centuries: I. Altynsarin, Zh. Aimauytov, A. Baitursynov, M. Zhumabaev, A. Kunanbaev, K. D. Ushinsky, and others (K. T. Dzhumagulov, A. S. Sitdykov, K. B. Zharikbaev, N. V. Konduktorova). The theoretical foundations of multicultural education are revealed in the works of L. N. Berezhnova, A. N. Dzhurinsky, G. D. Dmitriev, Zh. Zh. Nauryzbay and others. Furthermore, studies on interethnic socialization of the individual have contributed to the field (Z. B. Kabylbekova, Zh. Kh. Kendirbekova, and others).

From the point of view of E. V. Bondarevskaya, the cultural approach to the study of the educational process is the understanding of education as a cultural process in which all components are filled with the meaning of self-development and self-realization of a person [4, p. 15]. In the context of our study, the formation of ethnocultural, communicative, and ethnopedagogical competencies in future teachers is their introduction into the cultural environment and assistance in understanding the meaning and purpose of the teaching profession.

In line with the cultural approach to the problem of our research, we can formulate the following interconnected and interdependent principles that should form the basis for the organization and implementation of the educational process:

- the principle of cultural conformity;
- the principle of the value meaning of culture;
- the principle of orientation towards value relations;
- the principle of social orientation;
- the dialectical principle of continuous development.

Complementing each other, these principles help ensure the unity and harmony of the educational process [4, p. 20].

In the last quarter of the 20th century, the concept of multicultural education began to take shape in interdisciplinary social and humanitarian studies in Western Europe, the USA, and Canada. It received active support from several authoritative public organizations, such as UNESCO. In Kazakhstan, this concept has also been developed, as it is highly relevant: Kazakhstani society is multinational and multiethnic [5, p. 25].

According to V. Linen and G. Grosh, intercultural education is a process aimed at achieving intercultural competence. The scholars identify five stages of intercultural education:

- understanding the cultural interdependence of human behavior and willingness to take this into account;
- accepting other people's cultural models simply as others, without their positive or negative evaluation;
- cultivating an understanding and respectful attitude toward the traditions of another ethnic culture;
- expanding one's own cultural views: selective perception of cultural standards, flexible application of cultural rules, choice of cultural positions in accordance with the situation;
- building constructive and mutually satisfying relationships with bearers of other cultural models of behavior and the ability to effectively resolve intercultural conflicts in practice [6, p. 30].

An analysis of scientific literature on the problems of ethnocultural education made it possible to formulate the key concepts of this study: "ethnocultural, communicative, and ethnopedagogical competence" and "formation of ethnocultural, communicative, and ethnopedagogical competence of future teachers" and to determine their conceptual content [7, p. 5].

Ethnocultural, communicative, and ethnopedagogical competence is an integrative professional and personal quality of a future teacher. It is expressed in the teacher's ability to ensure the effectiveness of interethnic communication and in his readiness and ability to carry out the functions of teaching, upbringing, and development of students in a multiethnic educational environment.

The formation of ethnocultural, communicative, and ethnopedagogical competencies of future teachers is an educational and developmental process aimed at mastering future teachers' ethnopedagogical communicative competence, which contributes to successful interaction with students representing various ethnic communities and solving professional pedagogical tasks in the process of teaching and upbringing [8, p. 8].

The main conceptual and methodological foundations, on which the process of forming ethnocultural, communicative, and ethnopedagogical competencies of future university teachers is based, are:

- the ethnocultural approach to education,
- the competency approach;
- the synergetic approach;
- the ethnopedagogical approach;
- the axiological approach;
- the humanistic approach [9, p. 40].

The key provisions in the process of forming the ethnocultural, communicative, and ethnopedagogical competencies of future teachers should be:

- the principle of a positive attitude towards cultural diversity, according to which the goal of pedagogical activity is to form a tolerant attitude towards other cultures;
- the principle of cultural conformity, which requires taking into account the sociocultural conditions in which a person lives throughout the educational process;
- the principle of nationality, which assumes reliance on the ethnocultural specificity and values of peoples;
- the principle of continuity and consistency in the study of cultures, which implies that students must first become acquainted with the culture of their own people, then with the culture of ethnic groups sharing their locality or region, and only then learn to navigate the diversity of cultures of the global world [10, p. 32].

The demand for modern, highly educated graduates of the country's universities requires the formation of creative competence in them. The competence must integrate not only subject matter, but also pronounced communicative, organizational, and analytical skills, along with the individual and personal qualities necessary for their own creative improvement and for improving the results of educational activities. Graduates of a pedagogical university who have deep knowledge in their subject area are often insufficiently prepared in the communicative and educational aspects of their work. This is a consequence of limited organizational skills, a lack of reflection, and an inability to transmit, receive, and store information when cooperating with children, adults, and people of another culture. Hence, there is a need to organize purposeful work on the formation of both communicative and educational competencies [11, p. 55].

Modern research does not yet sufficiently reveal the specifics of training a specialist with communicative competence combined with educational competence. Some studies focus exclusively on studying the specifics of the formation of communicative competence in future teachers, while others focus on the ability of future teachers to organize an integrated educational process in an educational institution of the Republic of Kazakhstan [12, p. 20].

Currently, in pedagogical science, the concept of "communicative and ethnopedagogic competence" is considered as: a set of knowledge and skills that determine the effectiveness of work; the scope of skills for completing a task; a combination of personal qualities and properties; a set of knowledge and professionally significant personal qualities; a vector of professionalization; unity of theoretical and practical readiness for work; the ability to carry out complex cultural actions, etc. (V. N. Vvedensky, L. B. Vedernikova, A. A. Dorofeev, E. F. Zeer, I. A. Zimnaya, N. V. Kuzmina, V. V. Latyushin, L. M. Mitina, O. M. Mutovkina, A. F. Pri-syazhnaya, V. A. Yakunin, etc.). The variety of approaches to determining the essence of the professional competence of a future teacher is due to the presence of objective and subjective aspects in the consideration of this problem. The objective aspect is that pedagogical competence is based on the level of organization of the educational process and success in solving various pedagogical tasks (P. F. Kapterev, V. A. Krutetsky, A. I. Shcherbakov, etc.). The subjective aspect is that the personal qualities of the teacher are taken as the basis (E. F. Zeer, I. A. Zyazyun, N. V. Kuzmina, V. V. Latyunshen, L. M. Mitina, V. A. Slastenin, G. S. Trofimova, and others) [13, p. 25].

Pedagogical objectives and conditions of communicative and ethnopedagogical training.

We propose the following definition of communicative and ethnopedagogic competence: "the communicative and ethnopedagogic competence of a future teacher is an integrative quality of a personality that influences its professional self-determination and self-improvement, compliance with the requirements of the specialty, qualification standards, and ensures sustainable positive results in the training, upbringing, and development of trainees" [14, p. 18]. The formation of the communicative and ethnopedagogical competence of a student-future teacher presupposes the acquisition of systemic psychological and pedagogical knowledge and experience, as well as the consistent development of properties and personal qualities that allow effective pedagogical activity. The professional development of future teachers is possible due to the implementation of a system of functional tasks for practical training of students: 1) the development of a stable positive attitude towards the future profession; 2) the development of the desire to master professional activity and professional self-improvement; 3) the formation of psychological readiness for independent pedagogical activity [15, p. 16].

Solving these important tasks is impossible without special ethnopedagogical training of the future teacher. Through their knowledge, skills, and creativity, the teacher is called upon to educate the younger generation in the spirit of respect for universal human values inherent in all peoples of the world, as well as in the spirit of love and respect for their cultural roots. Without this grounding, a respectful and benevolent attitude towards people of other nationalities – regardless of skin color or religious affiliation – is unthinkable.

Modern scholars and teachers agree that the restoration of ethnic traditions is impossible without special ethnopedagogical training of future teachers and the creative use of folk pedagogy in educational work.

Education that does not take into account the existing ethnic identity cannot be modern; moreover, such education is not fully professional, as it is constructed in isolation from the pedagogical culture of the people.

In a multiethnic country such as the Republic of Kazakhstan, academic disciplines in secondary and higher pedagogical educational institutions (particularly disciplines of the psychological and pedagogical cycle) cannot function without taking this into account. The revival of interest in the pedagogical culture of the people and the intensified efforts to restore the cultural and historical heritage of Kazakhstan's ethnic communities necessitate an ethnopedagogical approach in the training of teaching staff, who are capable and ready to work effectively in their profession.

Contemporary pedagogical theory includes a significant number of scientific studies devoted to the theory and practice of training: the general patterns of personality formation of a future teacher in the higher education system (O. A. Abdullina, A. I. Piskunov, Z. I. Ravkin, V. A. Slastenin, N. F. Talyzina, R. I. Khmeliyuk, etc.), as well as the development of theories of teacher education in modern conditions (S. I. Arkhangelsky, B. M. Bim-Bad, G. N. Volkov, B. S. Gershunsky, F. N. Gonoboln, V. V. Davydov, G. B. Kornetov, V. M. Korotov, N. V. Kuzmina, B. T. Likhachev, N. D. Ushkandrov, etc.). [16].

The general theory of education includes general methodological and theoretical studies by Yu. K. Babansky, V. P. Zinchenko, V. I. Zagvyazinsky, I. A. Zimnaya, A. N. Orlov, and V. A. Slastenin. The works of N. V. Kuzmina, O. A. Abdullina, V. E. Anisimov, A. A. Bodalev, and others are devoted to the personality of the future teacher in the process of professional education. The personal-activity approach to improving the educational process is highlighted in the works of E. V. Bondarevskaya, I. B. Kotova, E. N. Shiyanov, and others. Pedagogical technologies in the educational process are examined by V. Y. Pityukov, S. Ya. Romashina, I. K. Shalaev, N. E. Shchurkova, and others.

As the analysis of scientific and pedagogical literature shows, the works of scientists, educators, and psychologists address issues of significant interest to our research. These include the scientific and theoretical foundations of pedagogical activity and the psychology of work of a future teacher (N. V. Kuzmina, A. I. Shcherbakov, V. A. Slastenin, G. I. Khozyainov and others); the general pedagogical training of a future teacher in the higher education system (O. A. Abdullina, L. F. Spirin, A. I. Shcherbakov and others.); and the development of the content, forms and methods of pedagogical skills formation in certain areas of the future teacher's work (Z. F. Leonova, D. M. Mallaev and others).

In the pedagogical literature, great importance is attached to criteria for assessing the level of knowledge and skills, including in the field of education (Y. K. Bazansky, L. Ya. Zorina, E. N. Kabanova-Miller, I. Ya. Lerner, N. A. Menchinskaya, M. N. Skatkin, I. T. Ogorodnikov, P. I. Pidkasisty, and others). A significant number of works are devoted to pedagogical practice and its role in the formation of pedagogical skills. At the same time, in the theory and practice of modern professional pedagogical education, the system of training future teachers, in particular social educators, to conduct educational and socio-pedagogical activities using the ideas and traditions of ethnopedagogy, has not yet been sufficiently developed. [17].

The issue under investigation is particularly significant in the context of a multinational republic, as the national experience of upbringing, traditions and customs, and traditional forms of life reflect the moral, labor, and aesthetic foundations of the people.

The ethnopedagogic training of a future teacher covers the entire block of pedagogical and psychological disciplines. This includes not only relevant knowledge, skills, and abilities, but also a sufficiently formed self-determination of the individual as a bearer of a certain ethnic culture, as well as students' creative understanding of the possibilities for using ethnopedagogic ideas and traditions in teaching. The purpose of the ethnopedagogical training of future teachers is to introduce students to the ethnocultural and pedagogical heritage of the people and to form a willingness to apply it in professional activities. [18].

The tasks of ethnopedagogical training are:

- development of students' interest in the problem of ethnic education;
- acquisition of ethnopedagogical knowledge in the field of family, social, and labor education of children and youth;
- formation of skills and abilities necessary for a future teacher in their professional activity within a socio-cultural environment;
- development of the ability to creatively use ethnopedagogic knowledge and skills in independent activities;
- formation of a stable motivation to improve their professional competence.

The modernization of the modern education system in relation to vocational education presupposes that the future teacher needs to possess the basic competencies of a modern person, including ethnocultural competence, which is understood as a personality trait expressed in the possession of a set of objective ideas and knowledge about a particular culture, realized through skills, competencies, and behaviors that promote effective interethnic understanding and interaction. [19].

For more effective ethnopedagogic training and the development of creativity, students perform various types of creative tasks during ethnopedagogical lessons and practical work. Based on the analyses of scientific and methodological literature, alongside the professional and personal experiences of future teachers, the following conditions have been identified as essential for improving the ethnopedagogical competence of future teachers:

- inclusion of ethno-cultural disciplines in the content of the professional component of the educational process;

- value-semantic self-determination of future specialists in relation to ethnocultural activities;
- the use of ethnopedagogical ideas in the topics of term papers and theses, as well as in the content of various types of practice;
- a high level of psychological and pedagogical competence of the teaching staff, which allows students to be creative in interacting with them in the educational process;
- the use of active and interactive design-research and simulation-game forms and teaching methods;
- active involvement of future specialists in pedagogically significant extracurricular work, which is aimed at developing valuable pedagogical skills.

Taking into account the polyethnicity of the society in which the younger generation of the Republic of Kazakhstan is socialized today, it becomes evident that it is necessary to develop new educational strategies and approaches in the formation of ethnocultural competence among future teachers. [20].

Materials and methods. Study design and setting. The empirical component used a quasi-experimental pretest-posttest design with an experimental group and a control group at Toraighyrov University. The analytical sample comprised 164 future teachers: 82 in the experimental group and 82 in the control group. The formative intervention combined ethnocultural educational modules, project-based tasks, reflective assignments, multicultural communication exercises, and work with the monograph "The development of multi-ethnic pedagogical communication and ethno-pedagogical education in the field of education"; the control group followed the standard curriculum.

Participants. The absolute frequencies reported in Tables 1 and 2 sum to 82 in each group at both measurement points; therefore, all 164 participants were included in the aggregate analysis with no attrition indicated in the reported tables.

Group formation and duration. Intact academic groups were used; accordingly, allocation was non-random and the design was quasi-experimental. The groups were intended to be comparable in specialty, year of study, baseline academic achievement, and pretest competence. Equal group sizes and the non-significant baseline distribution test support initial comparability.

Diagnostic instruments. The primary outcome was the activity-practical criterion "Possession of ethnopedagogical and ethnoeducational knowledge and skills." It was assessed using an author-developed multimethod battery comprising pedagogical observation, a questionnaire survey, a knowledge test, a structured interview, a comparison of academic performance, and rubric-based analysis of practical, independent, and reflective work. The battery was administered at pretest and posttest in both groups.

Content and administration of the battery. The knowledge test addressed ethnopedagogical concepts, ethnoeducational traditions, culturally responsive lesson planning, and solutions to intercultural pedagogical situations. Observation focused on respectful communication, culturally appropriate interaction, conflict prevention, and reflective behavior. The questionnaire and structured interview elicited students' understanding of ethnocultural values and their readiness to apply them in professional situations. Practical and reflective products were evaluated for accuracy, independence, contextual appropriateness, and depth of reflection.

Scoring and competence levels. The integrated assessment classified participants into low, medium, and high competence levels. A low level denoted fragmentary knowledge and difficulty in applying ethnopedagogical principles independently; a medium level denoted generally stable knowledge with situational or inconsistent application; and a high level denoted systematic knowledge, independent and culturally responsive application, and reflective justification of pedagogical decisions. The same qualitative criteria were used at both measurement points and in both groups.

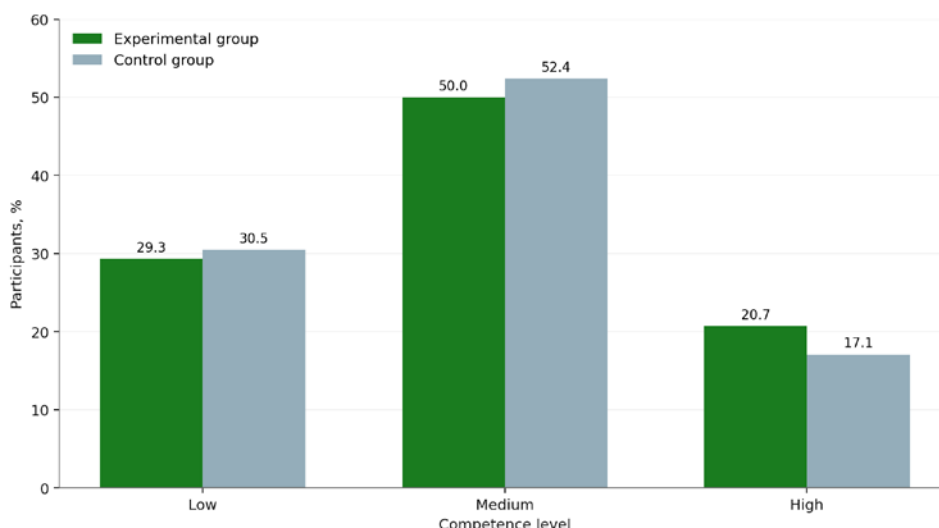
Statistical analysis. Analyses used the absolute frequencies reported in the tables rather than the rounded percentages. The distributions of the experimental and control groups across low, medium, and high levels were compared separately at baseline and posttest using Pearson's chi-square test for a 2×3 contingency table. All expected counts exceeded 5, so an exact test was not required. Effect size was expressed as Cramér's V. Tests were two-sided with $\alpha = .05$.

Results. The results are presented in the order of measurement: baseline comparability first, followed by post-intervention outcomes. Theoretical definitions and pedagogical conditions have been addressed in the theoretical framework above.

Table 1 – Quantitative indicators of communicative and ethnopedagogical competence development among future teachers: Pre-experiment stage (n = 82 per group)

Criterion	Level	Experimental group		Control group	
		Number of experiment participants	%	Number of experiment participantsn	%
Possession of ethnopedagogical and ethnoeducational knowledge and skills	low	24	29.3	25	30.5
	medium	41	50.0	43	52.4
	high	17	20.7	14	17.1

Figure 1 – Pre-experiment distribution of competence levels in the experimental and control groups



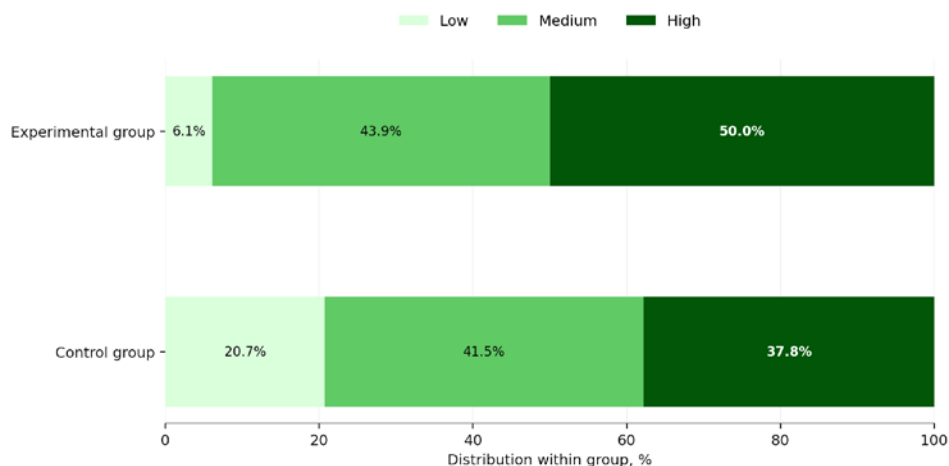
At baseline, the experimental and control groups showed similar distributions: low level, 29.3% versus 30.5%; medium level, 50.0% versus 52.4%; and high level, 20.7% versus 17.1%, respectively. The between-group difference was not statistically significant, $\chi^2(2, N = 164) = 0.36$, $p = .836$, Cramér's $V = .047$, indicating a negligible observed association. The available aggregate data thus support baseline comparability.

Following the formative program, the experimental group showed a 23.2-percentage-point reduction in the low category (29.3% to 6.1%), a 6.1-point reduction in the medium category (50.0% to 43.9%), and a 29.3-point increase in the high category (20.7% to 50.0%). The corresponding changes in the control group were -9.8, -10.9, and +20.7 percentage points. Descriptively, the change favored the experimental group by 13.4 percentage points in the reduction of the low category and by 8.6 points in the increase of the high category; the statistical significance of these longitudinal contrasts cannot be tested without individual transition data.

Table 2 – Quantitative indicators of communicative and ethnopedagogical competence development among future teachers: Post-experiment stage (n = 82 per group)

Criterion	Level	Experimental group		Control group	
		Number of experiment participants	%	Number of experiment participants	%
Possession of ethnopedagogical and ethnoeducational knowledge and skills	low	5	6.1	17	20.7
	medium	36	43.9	34	41.5
	high	41	50.0	31	37.8

Figure 2 – Post-experiment composition of competence levels within the experimental and control groups



At posttest, the competence-level distribution differed significantly between the groups, $\chi^2(2, N = 164) = 7.99$, $p = .018$, Cramér's $V = .221$. The smallest expected count was 11.0. The association was small-to-moderate and was driven primarily by fewer low-level participants in the experimental group (6.1%) than in the control group (20.7%).

Accordingly, the available evidence shows two convergent findings: no detectable between-group difference at baseline and a statistically significant, small-to-moderate between-group difference at posttest in the direction expected by the intervention. This supports the effectiveness of the proposed approach at the level of aggregate between-group outcomes. A definitive causal effect cannot be established, however, because allocation was non-random and the individual-level group $\times$ time interaction could not be estimated.

Discussion. The observed pattern is consistent with the proposition that the systematic inclusion of ethnocultural content, communicative practice, project work, and reflection can support the development of future teachers' activity-practical competence. The significant posttest association, together with baseline comparability, strengthens the empirical argument. Improvement was also observed in the control group; therefore, maturation, concurrent coursework, repeated testing, and other contextual influences remain plausible contributors.

The findings should be interpreted within the competence-based and cultural framework outlined above. The intervention addresses not only knowledge of ethnopedagogical traditions but also the practical use of culturally responsive communication and reflection in pedagogical situations. The between-group effect at posttest is statistically supported, but the strength of the conclusion is limited by incomplete documentation of the diagnostic protocol and the absence of verified psychometric and individual-level longitudinal data.

The main limitations concern the level of detail available on participant characteristics, allocation procedures, and duration; the absence of the original scoring protocol and psychometric coefficients; reliance on aggregated category frequencies; and the inability to test the group $\times$ time interaction. These limitations affect reproducibility and the strength of causal inference. Future studies should preregister the primary outcome, retain de-identified longitudinal data, report confidence intervals and effect sizes, and, where feasible, use randomized or carefully matched groups and blinded assessment.

Conclusion. Communicative and ethnopedagogical training is theoretically relevant to the professional preparation of future teachers in a multiethnic educational environment. In the experimental group, the proportion at the high level increased from 20.7% to 50.0%, while the low level decreased from 29.3% to 6.1%. The control group also improved, with the high level rising from 17.1% to 37.8% and the low level falling from 30.5% to 20.7%.

The evidence supports a cautiously positive conclusion. The groups did not differ significantly at baseline, $\chi^2(2, N = 164) = 0.36$, $p = .836$, whereas their posttest distributions differed significantly, $\chi^2(2, N = 164) = 7.99$, $p = .018$, with Cramér's $V = .221$. These results support the proposed approach at the aggregate outcome level, but a definitive causal-effectiveness claim requires a verified group $\times$ time analysis, complete sample and intervention documentation, and psychometric evidence for the diagnostic battery.

The practical relevance of the approach lies in its potential use in university teacher education, professional-development programs, and the design of teaching materials for multicultural settings. Further research should examine digital formats of ethnopedagogical training, compare implementation across institutions, and test long-term transfer to pedagogical practice.

Conflict of interest: The authors declare no conflict of interest.

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Information about the authors:

Temirgalinova Assel Kairgeldinovna* – PhD (Pedagogy and Psychology), Lecturer (assistant), Department of personal development and education, Toraighyrov University, Republic of Kazakhstan, 140008, Pavlodar, 64 Lomov Str., tel.: 87715322878, e-mail: Assolalieparusa@mail.ru.

Aubakirova Rakhila Zhumatayevna – Doctor of Pedagogical Sciences, Professor of the "Psychological Counseling" educational program, Humanitarian School, Narxoz University, Republic of Kazakhstan, 050000, Almaty, 55 Zhandossov Str., tel.: +77777641068, e-mail: kama_0168@mail.ru.

Темиргалинова Асель Каиргельдиновна* – «Педагогика және психология» мамандығы бойынша философия докторы (PhD), «Тұлғалық даму және білім беру» кафедрасының оқытушысы (ассистент), Торайғыров университеті, Қазақстан Республикасы, 140008, Павлодар қ., Ломов көш. 64, тел.: 87715322878, e-mail: Assolalieparusa@mail.ru.

Әубәкірова Рахила Жұматайқызы – педагогика ғылымдарының докторы, гуманитарлық мектептің «Психологиялық кеңес беру» білім беру бағдарламасының профессоры, Нархоз университеті, Қазақстан Республикасы, 050000, Алматы қ., Жандосов көш. 55, тел.: +77777641068, e-mail: kama_0168@mail.ru.

Темиргалинова Асель Каиргельдиновна* – доктор философии (PhD) по специальности «Педагогика и психология», преподаватель (ассистент) кафедры личностного развития и образования, Торайғыров университет, Республика Казахстан, 140008, г. Павлодар, ул. Ломова 64, тел.: 87715322878, e-mail: Assolalieparusa@mail.ru.

Аубакирова Рахила Жуматаевна – доктор педагогических наук, профессор образовательной программы «Психологическое консультирование», Гуманитарная Школа, Narxoz University, Республика Казахстан, 050000, г. Алматы, ул. Жандосова 55, тел.: +7777641068, e-mail: kama_0168@mail.ru.

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NAURYZ AS A MEANS OF SPIRITUAL AND MORAL EDUCATION AND THE FORMATION OF NATIONAL IDENTITY

Tuleubayev Zh.Z. – Master of History, L.N. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan.

Dukombaiyev A.T.* – PhD student, L.N. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan.

Maslov Kh.B. – PhD, Associate Professor, L.N. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan.

The article interprets Nauryz in a philosophical dimension as a phenomenon that reveals the deep foundations of cultural existence and the mechanisms of national identity formation in the context of modern socio-cultural transformation. The Nauryz is interpreted not only as a historically established tradition, but as a special form of symbolic thinking, which embodies the archetypal renaissance, the cyclical nature of time and the harmonization of human existence with the cosmic order. Special attention is paid to the educational potential of Nauryz, which contributes to the development of civic consciousness, patriotism, respect for cultural diversity, the preservation of historical memory, and the strengthening of national identity. In this context, Nauryz emerges as a form of representation of collective consciousness, capable of actualizing the value foundations of society and ensuring the continuity of spiritual experience. Its symbolic structure is revealed as a space for dialogue between past and present, tradition and modernity, and individual and collective principles. Particular attention is given to how the meaning of the holiday has changed in the context of modernization where historical heritage is reconsidered beyond ideological interpretations. Nauryz is seen as an important cultural and spiritual symbol that helps preserve national identity in the fragmented modern world. In this sense, it connects personal self-awareness with collective historical memory. Methodologically, the research is based on an interdisciplinary synthesis integrating the approaches of cultural anthropology, hermeneutics, philosophy of culture and theory of identity. In conclusion, the need for philosophical reflection and institutional support for Nauryz as a symbol of cultural sovereignty, a form of spiritual self-representation and the basis for constructing an integral national consciousness in the face of global challenges is emphasized.

Keywords: Nauryz, national identity, cultural memory, spiritual and moral education, ideology, traditions, symbolism, modernization of consciousness, ethnopedagogy, cultural heritage.

НАУРЫЗ РУХАНИ-АДАМГЕРШІЛІК ТӘРБИЕ МЕН ҰЛТТЫҚ БІРЕГЕЙЛІКТІ ҚАЛЫПТАСТЫРУ ҚҰРАЛЫ РЕТІНДЕ

Төлеубаев Ж.З. – тарих магистрі, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана қ., Қазақстан Республикасы.

Дукумбайев А.Т.* – PhD докторант, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана қ., Қазақстан Республикасы.

Маслов Х.Б. – PhD, қауымдастырылған профессор, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана қ., Қазақстан Республикасы.

Мақалада Наурыз мерекесі мәдени өмірдің терең негіздерін және қазіргі заманғы әлеуметтік-мәдени трансформация контекстінде ұлттық бірегейліктің қалыптасу механизмдерін ашатын құбылыс ретінде философиялық тұрғыдан қарастырылады. Мереке тек тарихи қалыптасқан дәстүр ретінде ғана емес, сонымен қатар қайта жаңғыруын, уақыттың циклдік сипатын және адам өмірінің ғарыштық тәртіппен үйлесімділігін бейнелейтін символикалық ойлаудың ерекше түрі ретінде түсіндіріледі. Азаматтықты, патриотизмді дамытуға, мәдени әртүрлілікті құрметтеуге, тарихи жадыны сақтауға және ұлттық сананы нығайтуға ықпал ететін наурыздың тәрбиелік әлеуетіне ерекше назар аударылады. Осы тұрғыда Наурыз қоғамның құндылық негіздерін жүзеге асыруға және рухани тәжірибенің сабақтастығын қамтамасыз етуге қабілетті ұжымдық сананың көрінісі ретінде пайда болады. Оның символдық құрылымы өткен мен қазіргі, дәстүр мен модернизм, жеке және ұжымдық принцип арасындағы диалог кеңістігі ретінде ашылады. Қазіргі жаңғыру