

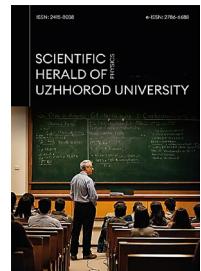
Scientific Herald of Uzhhorod University

Series "Physics"

Journal homepage: <https://physics.uz.ua/en>

Issue 55, 653-663

Received: 23.09.2023. Revised: 04.01.2024. Accepted: 08.03.2024



DOI: 10.54919/physics/55.2024.65do3

Integrating folk traditions in contemporary higher education in Kazakhstan and Kyrgyzstan

Gulmira Karabalayeva*

Kyrgyz National University

720033, 547 Frunze Str., Bishkek, Kyrgyz Republic

Gulnaz Kasbayeva

L.N. Gumilyov Eurasian National University

010008, 2 Satpayev Str., Astana, Republic of Kazakhstan

Dina Kurmanayeva

L.N. Gumilyov Eurasian National University

010008, 2 Satpayev Str., Astana, Republic of Kazakhstan

Gulmira Kurmanayeva

Astana University

010000, 13 Abai Ave., Astana, Republic of Kazakhstan

Gulizat Nurbekova

L.N. Gumilyov Eurasian National University

010008, 2 Satpayev Str., Astana, Republic of Kazakhstan

Abstract

Relevance. This article analyzes the use of traditions and customs in modern education at university level.

Purpose. An appeal to folk traditions and customs is one of the ways in which contemporary, highly-structured education can be enriched.

Methodology. The careful analysis of the social sciences and humanities disciplines in Kyrgyzstan/Kazakhstan shows the possibility of the improvement of teaching at university level by integrating a special course aimed at acquiring the knowledge of ethnography and folk pedagogy by students of pedagogical specialties.

Results. The results of the survey designed to identify the attitude of students toward folk traditions and customs have proved the validity of integrating this course into the curriculum.

Conclusions. The results of an experiment are analyzed to identify the desired pedagogical conditions for using folk traditions and customs in the education of university level students.

Keywords: folk traditions and customs; folk pedagogy; social sciences and humanities disciplines; psychological and pedagogical disciplines; extracurricular work; pedagogical conditions.

Introduction

The most important component of the educational process in contemporary higher education in both Kyrgyzstan and

Kazakhstan has been defined as the formation of patriotism and the culture of interethnic relations, which are essential for the social, civic and spiritual development of the

Suggested Citation:

Karabalayeva G, Kasbayeva G, Kurmanayeva D, Kurmanayeva G, Nurbekova G. Integrating folk traditions in contemporary higher education in Kazakhstan and Kyrgyzstan. *Sci Herald Uzhhorod Univ Ser Phys.* 2024;(55):653-663. DOI: 10.54919/physics/55.2024.65do3

*Corresponding author



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

student. Kyrgyzstan and Kazakhstan are multinational states: people of different nationalities live next to each other and students of different nationalities study together. Therefore, it is essential not to forget the culture of different nations, their traditions, customs and history. If a person does not know his origins and his national culture, he will be alien to the culture of another ethnic group, while without the knowledge of the basics of folk life and native folklore, it is impossible to foster interest and respect for the history and traditions of other peoples.

Customs and traditions accumulated over many centuries are among the most effective and sustainable means of education. This means that in the modern educational process, which reflects historical and cultural norms of social interaction, many traditions and customs retain their educational value, continue to maintain their regulatory function, and are passed down from generation to generation [1; 2].

Therefore, folk traditions and customs can play a crucial role in the education of young people. For many centuries, folk pedagogy has been the most important tool in the education of young people, embodying in effect a philosophy of education. Folk pedagogy deals with what the people had accumulated over the centuries in their upbringing, which is reflected in traditions, customs, fairy tales, proverbs and sayings. Much of folk pedagogy has stood the test of time and is successfully used today, indicating the great power of folk wisdom in pedagogy. Folk pedagogy, therefore, accords folk traditions and customs a leading place in education, and there is a continued reliance on them.

The social value and significance of traditions and customs is that they are focused on the upbringing of the younger generation. One of the features and educational functions of folk traditions and customs is that they are closely related to the life of the people, are present in the family, and directly affect a young person's consciousness, feelings, and behavior from childhood. The way in which a young person relates to society and the values they develop are shaped in part by the traditions and customs present in the socio-cultural environment in which they are brought up. For education to be successful, it is necessary to study the features of the socio-cultural environment of young people. As practice shows, education based on folk traditions can produce fruitful results [3-6]. Hence modern education should incorporate local traditions into curricula at each level.

Based on the aforementioned notion, we studied folk traditions and customs that could have a bearing on higher education. The first attempts were aimed at studying the historical and cultural heritage of Kyrgyz and Kazakh peoples. Simultaneously, we proceeded from the assumption that Kyrgyz and Kazakh people are inheritors of a large and authentic spiritual culture. Learning about cultural and moral values in a contemporary setting of one's society and its humanistic, moral, and ethical traditions forms the spiritual and moral values of the younger generation and, thus, develops a sense of being a citizen-patriot and a citizen-humanist [7-10].

However, over the decades, the problems of nations in the USSR gradually accumulated. Therefore, since reform (called in Russian "perestroika") in 1985, the country begins to voice demands for the salvation and revival of

the national language, culture, identity, history. At the beginning of 1990, national problems were an attempt to restore historical truth, but led to an aggravation of conflicts in the following directions: between the Russian "colonialists" and the indigenous population (the Baltic states, Kazakhstan) or between neighboring nationalities (Armenians and Azerbaijanis, Uzbeks and Tajiks, etc.). The weakening of the central union power, its loss of political authority and will, the intensification of the national – separatist forces in the republics, the aggravation of the struggle between moderate and radical reformist forces became the reasons for the collapse of the USSR.

The modern world is characterized by active globalization processes, the emergence of economic, political and educational space [11-12]. These are specifically manifested in a multinational and multicultural country. At present, when the moral values of the Kyrgyz and Kazakh cultures are being re-evaluated, the problem of reviving the spiritual values of the Kyrgyz and Kazakh peoples becomes exigent. Currently, among young people, there is a decline and change in moral guidelines; and in this situation, it is, therefore, necessary to turn to their national roots and the wisdom of their ancestors.

This study investigates the ways of integrating folk traditions and customs in the education of students of pedagogical specialties because they can use this knowledge in their future work with schoolchildren. The study attempts to identify pedagogical conditions necessary to educate students through folk pedagogy, evaluate the psychological and pedagogical block of disciplines, and recommends the introduction of a special course "The Folk Pedagogy of the Kyrgyz/the Kazakhs."

Literature Review

The studies of renowned local and foreign researchers reveal the essence of traditions as a complex, natural, social phenomenon and its influence on all aspects of society. The influence of traditions on the ratio of individual and social influences in a person has been studied in the works of authors such as Maslow [13], Freud [14], and Jung [15]. Each of them contributed to the theory and practice of using traditions from particular forms of folk art. As the analysis of studies conducted by Magauova [16] indicates, the concept of "tradition" is multifaceted. Magauova [16] identified three main approaches to the problem of clarifying the essence of traditions in philosophical literature. Representatives of the first approach [13] understand tradition in a broad sense, identifying it with socio-cultural continuity, social laws, and group stereotypes. Representatives of the second approach [17] limit the scope of the concept of "tradition" to the sphere of public consciousness. According to representatives of the third approach [18], tradition is a means of socialization and a creative factor in the practice of everyday life, an expression of the objective world of human relations and activities.

Thus, the analysis of these sources showed that the concept of "tradition" is wider than the concept of "customs." Scientists consider the concept of "tradition" in different meanings: 1) the means of socialization of an individual; 2) part of the socio-pedagogical environment; 3) a factor in the formation of personality; and 4) a form of transmission of existing relationships to new generations.

The direction of our study is informed by the second definition, which also reflects the nature of our study. In this regard, the position of Abdulkarim et al. [19] can be considered that claims that the traditions and cultures of people can be seen as the vital role that major religions have played. Major religions have contributed to the establishment of values, norms, traditions, and habits that flourish in society [19].

The field of ethno-pedagogics plays a significant role in the development and education of young people. The scholar Volkov [20] described folk pedagogy as follows: "Folk pedagogy assures that education takes responsibility for the preservation of communal memory and traditional practices". Studying the features of national traditions in education, he also noted that the concept of "Rites and traditions in the field of education is ambiguous since it could mean that education continues to rely on the same methods of teaching".

The works of researchers such as Alimbekov [1], Kaldybayeva [17], Kozhakhmetova [21], Pankova [22], and Uzakbayeva [23] reveals characteristic features of Kyrgyz and Kazakh folk pedagogy understood as what has been accumulated over the centuries in socialization, as reflected in traditions, customs and values. The science of ethno-pedagogy uses this approach through tradition in contemporary education.

At present, works in which authors try to understand certain features of this multifaceted phenomenon from different perspectives have played a significant role. The works of the following authors are of particular interest in this respect: Vlassova [24], Galiullin [25], and Kapchelya [26]. They undertook a great deal of effort to identify differences in the interpretation of the concepts of "tradition," "custom," "ritual," "rite," and "holiday." Successful attempts were made to trace natural interrelation of traditional human activity and its economic, social, and historical conditions, to study the social role of tradition and to identify the mechanism of its origin and development at various stages of the history of spiritual life of a society.

The importance of traditions and customs can be considered as one of the aspects that influences the character education in higher education. Hidayati et al. [27] impressively illustrates the character education in higher education. It is based upon the three pillars of organization culture, student's activity, and daily activity. Properly implemented, character education based on the folk traditions provides fruitful results in developing students' tolerance, cooperation, self-esteem, and other positive values [27].

The expert Izmailov [28] contributed to the study of ethno-pedagogics of the peoples of Central Asia and Kazakhstan through his work "Folk Pedagogy: Pedagogical Views of the Peoples of Central Asia and Kazakhstan" in which he examined the experiences of moral education of children among the peoples of Central Asia and Kazakhstan. He also studied the problems of formation of pedagogical thought and the importance of folk traditions in modern educational work.

According to Professor Uzakbayeva [23] from Kazakhstan, folk pedagogy is understood "as a natural historical process leading to the formation of customs and traditions, which in the form of folk art are passed down to

successive generations." Folk pedagogy encompasses what has been accumulated over the centuries in the style of upbringing, as reflected in traditions, customs, fairy tales, proverbs, and sayings. The science of ethnopedagogy uses this body of knowledge on folk pedagogy as the basis in modern education. Kazakh researchers Sarsenbayev [29], Uzakbayeva [23], and Kozhakhmetova [21] argue that traditions and customs reflect the national character of people, their media, customs, life, and culture and generally recognized methods, means, and practices that were and are used in the moral education of children and youth.

Special attention should be paid to the position of Willis [30], who confirms that universities need to adopt a delicate balance between respecting traditional values and concepts and encompassing more westernized beliefs and attitudes, which enable students to learn in an environment that enables them to express their creativity and individualism within a fundamentally conservative environment. This research fully supports this idea; therefore, it is necessary to keep a balance between the processes of globalization and the processes of preserving folk traditions, which is expressed in a certain transformation of the system of values and orientations.

Materials and Methods

Creating appropriate socio-pedagogical conditions not only contributes to the education standards, but helps shape the future of the nation. In both Kazakhstan and Kyrgyzstan folk traditions and customs are of primary significance in this process. Also, the socio-cultural environment in higher-education establishments needs to be shaped properly as students spend so much of their time there, not only acquiring knowledge and skills, but also changing personal qualities, gaining new perspectives, and developing new values, all of which affects their lifestyle, determines ways of social interaction and behavior, as well as motivates and directs their day-to-day life. Thus, it is not only the personal well-being of young people but also the future of society that largely depends on how they are educated and how their values are shaped. Even though personality and values system are most of all affected by primary socialization within the family and then secondary socialization at school, university education may still largely modify a person's social attitudes and behavior patterns.

In this regard, the importance of creating favorable socio-pedagogical conditions in higher education is very pressing. The solution to this issue involves the need to define and set out the content of the concept of "pedagogical conditions," which is the key to the education of students.

Based on the aforementioned concepts, we set out the socio-pedagogical conditions necessary for the education of modern students by means of folk pedagogy. We put forward the need to use folk traditions and customs as the main method and means of influencing the emerging personality of the student. The project originated also in the realization that a large number of students have either faint or false ideas about their own folk traditions and customs.

Special methodology was developed to study students' awareness and needs with respect to traditions and

customs, in order to then come up with suggestions of the best pedagogical conditions to meet their needs. To achieve these objectives, we used a qualitative strategy that was put into practice among students of the Jusup Balasagyn Kyrgyz National University (KNU) (Kyrgyzstan) and the L.N. Gumilyov Eurasian National University (ENU) (Kazakhstan). The strategy included the following.

- 1) a survey to which 250 students responded;
- 2) an interview with a group of the respondents;
- 3) a pedagogical experiment conducted with focus groups of students (six focus groups comprising students from the aforementioned establishments);
- 4) an analysis of the policies and working documents directing the educational, scientific, and educational activities of the higher educational establishments of Kyrgyzstan and Kazakhstan;
- 5) mathematical methods used to process the data arising from the survey and the experiment.

The project identified the following goals:

- examining the influence of folk traditions on students;

Table 1. The results for the questionnaire aimed at identifying the recognition of folk traditions and customs by the students of KNU, Kyrgyzstan)

Questions	Answers		
	Positive	Negative	Neutral
What do you understand by the word “tradition?”	24%	51%	25%
Is bride-stealing a tradition?	57%	33%	10%
Does your family observe the tradition of “payment of <i>kalym</i> (dowry) for a bride”	67%	13%	20%
Do you currently observe traditions in your family?	60%	20%	20%
Are you proud of the traditions of your nation?	52%	18%	30%
Can the old, well-established traditions of your nation come into conflict with your modern views on life?	77%	8%	15%
Can new traditions appear?	67%	23%	10%
Do you agree that today’s appeal to traditions can have a positive influence on young people?	44%	40%	16%

Table 2. The results for the questionnaire aimed at identifying the recognition of folk traditions and customs by the students of ENU, Kazakhstan)

Questions	Answers		
	Positive	Negative	Neutral
What do you understand by the word “tradition?”	22%	50%	28%
Is bride-stealing a tradition?	55%	31%	14%
Does your family observe the tradition of “payment of <i>kalym</i> (dowry) for a bride?”	50%	24%	26%
Do you currently observe traditions in your family?	60%	25%	15%
Are you proud of the traditions of your nation?	50%	20%	30%
Can the old, well-established traditions of your nation come into conflict with your modern views on life?	80%	8%	12%
Can new traditions appear?	71%	21%	8%
Do you agree that today’s appeal to traditions can have a positive influence on young people?	45%	41%	14%

In response to the “What do you understand by the word ‘tradition?’” only 51% students from both universities knew what a tradition is. Of them, 24% knew about the traditions of their nation but only possessed some knowledge about it, while 25% did not know the traditions of their nation to a sufficient degree.

- analysing the possibilities of using folk traditions in teaching social sciences and humanities;
- enrichment of the content of the psychological and pedagogical disciplines with knowledge of folk traditions and customs;
- the use of folk traditions in extracurricular and educational activities.

Results

In implementing the summative experiment, we proceeded from the assumption that traditions and customs, in general the material of folk culture, has the property of activating the inner potential of the individual and awakens interest in creative participation in the educational process. The results indicated that 51% of 250 students were aware of folk traditions and customs and of their positive influence on upbringing and formation of personality.

The first stage of the research, the questionnaire, revealed the following results (Table 1; Table 2).

In detailed questions the students indicated the specific traditions of the Kyrgyz and Kazakh peoples, such as:

- *kyz usatuu* (farewell ceremony for a bride);
- *uilonuu toi* (wedding); *sunnot toi* or *uul toi* (celebration of a boy’s circumcision); *soiko saluu* (putting earrings on the bride or engagement); *aldynan oty* (obtaining approval); *tushoo kesuu* (strings-cutting);

balaga ysym beruu (naming a baby); kalyn beruu (payment of dowry); beshike boloo (putting a baby in the cradle); zhentek toi (the feast of a birth); kelin keluu (arrival of the bride to the groom's house); chachty oruu (hair-braiding); suiunchu (good news); korunduk (a gift for good news); bala koruu (showing newborn to people); kuda tushuu (match-making); kiyit (gifts to the matchmakers); ash beruu (funeral feast); kyrkyn chygaruu (40 days after the birth of a baby); bata, beruu (blessing); kelin alyp kachuu (bride-stealing); uul toi (son's wedding); and beshik toi (cradle feast).

All these traditions are associated with the family and the cycle of life, most of all weddings, the newlyweds and the birth of a child, as well as the funeral. 57% of the KNU students and 55% of the ENU students believe that a) bride-stealing is a national tradition; b) 33% believe that it is not; and c) 10% did not know about it. However, one of the acute social problems in Kyrgyzstan and Kazakhstan is the problem of bride-stealing. Bride-kidnapping or marriage by abduction, meaning the practice of bride-kidnapping and forced marriage is widespread in the Caucasus, Kyrgyzstan, Kazakhstan, Ethiopia, and other countries where similar phenomena persist. At present, in most countries of the world it is not a legal form of marriage and it is considered a crime. It seems, however, that a large part of the population in Kyrgyzstan and Kazakhstan, including students at universities, believe in the myth that the stealing of girl/woman for marriage is a national custom that is not punished in any way. Yet studies conducted by scholars (based on historical records) show that stealing, regardless of the woman's consent or refusal (resulting in fictitious kidnapping and actual stealing, respectively), was considered a violation of the customary law of adat, was regarded by as a crime and subjected to severe punishment [31]. Still some people consider it a recognized tradition, although it is not a tradition to be respected. Even at one time, a discussion on this issue unfolded vigorously, because it was never a respectful custom, but a theft of a person.

In traditional Kyrgyz and Kazakh society, the institution of match-making held a major role in arranging marriages, thus fictitious or actual bride-kidnapping was disregarded for the will of the parents and the whole procedure of match-making by the brides and grooms, and therefore, such cases occurred quite rarely. Moreover, if bride-kidnapping occurred, it happened by prior arrangement of the brides (without informing their parents), and very rarely, for selfish motives of men from feudal villages, who kidnapped girls from less wealthy families, sometimes with their consent due to economic circumstances of the family. Students should be given true historical information about bride-kidnapping tradition, especially since as young people they would consider marriage one of the priorities in their lives.

The question "Does your family observe the tradition of 'payment of kalym for a bride'?" received following answers: a) yes, if possible - 20%, b) want to make some changes - 67%, and no - 3%. These answers confirm the traditionalism of the Kyrgyz and Kazakh families. Regarding the "payment of kalym", there is also kiyit kiygizu / giving clothes for close relatives of the bride, and now they negate without this, they refuse to pay the kalym and "sep" / dowry to the girl, so the youth thinks that all

this is not needed, it is better for them to spend this money on newlyweds (honeymoon, wedding or apartment purchase). The economy of marriage undergoes modernization.

The next question was "Do you currently observe the traditions in your family?" to which the students responded as follows: a) yes - 60%, b) no - 20%, and c) I do not know - 20%. Students' answers confirm our assumption that modern Kyrgyz and Kazakh societies observe folk traditions and rituals that affect their upbringing. Further, we asked the following question "Are you proud of the traditions of your nation?" and obtained the following answers: a) yes, very proud - 52%, b) no - 18%, and c) I do not know - 30%. The answers of modern students to the question "In your opinion, can the old, well-established traditions of your nation come into conflict with your modern views on life?" were a) yes - 67%, b) no - 10%, and c) I do not know - 23%. The answers to the next question "Can new traditions appear?" 77% of the KNU students and 80% of the ENU students think that new traditions can emerge in response to changed circumstances.

In all, 67% of KNU and 71% of ENU students appeared tolerant, and this aspect was determined by analyzing their answers to the question "What is your relation to the customs of the neighboring nations?". And finally, less than the half of both universities' students (KNU - 44%, ENU - 45%) believe that adherence to traditions could have a positive impact on young people. In general, the survey conducted with students has confirmed that a little more than half of the questioned students and their families adhere to traditions and customs, express a positive attitude, and want to preserve many traditions but also make some changes to the existing customs.

Students noted the following subjects to the question "Through the content of which disciplines do you gain knowledge about traditions?": a) history of Kyrgyzstan, History of Kazakhstan - 18.6 %, b) the Kyrgyz language, the Kazakh language - 30%, c) Manas Studies (this subject is compulsory for higher education students in Kyrgyzstan) - 34.6%, d) Cultural Studies - 11.3%, and e) other subjects - 5.3%.

The research indicates that folk traditions and customs have a positive influence on young people and provide historical information about their roots and culture, which is necessary for them in modern conditions and which helps them develop spiritual and moral values and respect the culture of their nation. However, the problem of the influence of folk traditions and customs is now quite controversial and requires further study, because among students there are false ideas about some folk traditions and customs that cause indifference. In the course of their upbringing young Kazakhs and Kyrgyz learn about customs and traditions in the way which is not always historically accurate and may be misleading in modern society. The survey hence indicates that they should study their folk traditions in a more formal manner to understand them better so that they inspire their personal development, strengthen their sense of ethnic Self, but at the same time do not cause behavior patterns that are at odds with the modern world, or even with the law.

In the process of the formative experiment to consolidate the knowledge gained in the classes of

psychological and pedagogical disciplines, we also purposefully conducted seminars, conversations, and debates with students of KNU and ENU. Extracurricular activities also play an important role in the education of university students, in addition to the aforementioned disciplines. Extracurricular educational activities are an integral part of education, and such activities should be conducted with students regularly. During the university years that a harmonious personality develops, hence the main task of higher education is to provide the necessary ambience and create conditions for professional education in the training of future specialists and teachers. To achieve this, it is necessary to develop passion towards the future profession through educational activities focusing on topics dedicated to their future profession and traditions, with the aim to build an understanding of the social significance of the profession. With students of pedagogical faculties, we conducted educational events dedicated to folk traditions and customs, in particular, "Kyz usatuu" (the farewell ceremony for a bride), debating the question "Is bride-stealing a tradition or a crime?" and customs associated with the birth of a child and others. In the course of this event, students were educated in the significance of these traditions and customs and, if necessary, had to observe them and, thus, learn to appreciate the cultural and material values of their people.

Thus, analyzing the education of university students shows that the implementation of such activities with

students is more effective under the following pedagogical conditions: a) the awareness of the socio-psychological characteristics of modern students; b) the identification of educational and formative opportunities of psychological and pedagogical disciplines and their relationship with folk traditions and customs; c) widespread use of folk traditions and customs in extracurricular educational activities with students. The study of the value systems of young people has shown that educating young people through the application and use of folk traditions and customs in everyday life can have a positive influence on the behavior of modern students.

The effective transfer of pedagogical experience of folk traditions and customs requires theoretical background. Therefore, there is a need to develop the theoretical basis of mastering folk pedagogy. Hence, we have developed a 36-hours special course "The Folk Pedagogy of the Kyrgyz/the Kazakhs" with 18 hours of lectures and 18 hours of practical training. In lectures, students acquire the knowledge of ethnography, folk history, ethno-pedagogy, traditional culture of the people, and pedagogical culture of the family. Practical classes are aimed at consolidating and updating the knowledge of students. The special course focuses on students' acquisition of the theoretical and practical skills of applying folk traditions and customs in the pedagogical process and modern life (Figure 1).

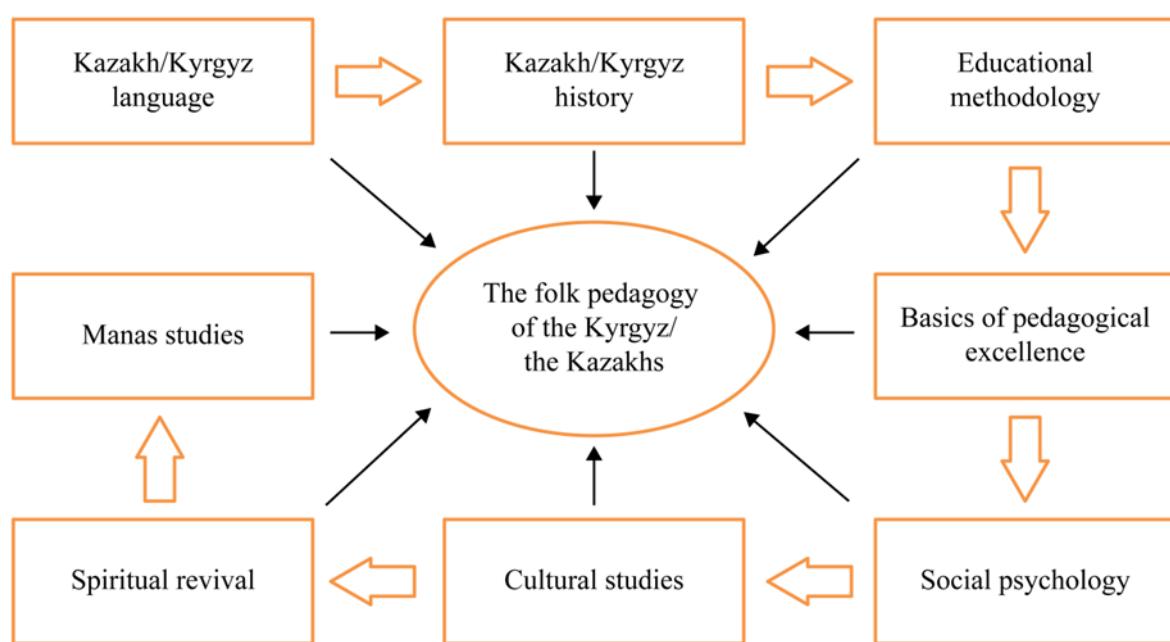


Figure 1. The course that needs to be introduced

According to the survey, some students believe that the negative phenomenon "ala-kachuu" (bride-stealing) that has spread among young people is perceived as a tradition by them. The main task of educators is to identify and prevent this erroneous thinking. It is necessary to conduct explanatory informational work for students of higher education to explain their historical roots, folk traditions, and customs that affect their understanding of the world. It is necessary to use the opportunities of disciplines such as Spiritual Revival (Kazakhstan), Manas Studies (Kyrgyzstan), The Kyrgyz/Kazakh language, History of Kyrgyzstan/Kazakhstan, Cultural Studies and other

humanities, psychological, and pedagogical disciplines, as well as to use extracurricular educational activities (curatorial hours) to introduce the special course "The Folk Pedagogy of the Kyrgyz/Kazakhs". It is important to conduct thematic sessions on folk traditions and customs to preserve and develop the historical and cultural values of people without breaking the continuity of generations.

Discussion

Researchers from Kyrgyzstan and Kazakhstan consider folk traditions and customs as one of the social values of society and an effective means of educating and bringing

up younger generations, schoolchildren in particular. Simultaneously, many questions that relate to research into the methods of using folk traditions and customs in the education of students remain unclear. Consequently, this problem requires special study to identify the traditions and customs that can be used in teaching activities with students whose social development continues at higher education level. It cannot be denied that in the USSR, in the union republics, the development of education was encouraged (their own writing was created), culture in its professional forms (music, theater, literature), the creation of prestigious attributes of national statehood (academies of sciences, publishing, cinematography, professional creative unions). However, in reality, the stay of peoples in the USSR is often associated with the suppression of national life. Due to the dominant ideology, the process of internationalization and the erasing of national differences was stimulated. Soviet nationality policy was extremely contradictory: from the creation of national statehood, ensuring the economic and cultural growth of nations and nationalities, the rise of national self-awareness to a clear underestimation of the national factor, the desire to brush it off in the name of falsely understood internationalism [32-34].

Of course, it is inappropriate to consider the Soviet republics to be the same colonies as British or French. But the Russian Federation was clearly not a metropolis either. The supra-ethnic Center, which, while creating the illusion of federalism, in fact pursued a policy of unitarianism in the form of Soviet ideology, can be called a conventional metropolis. Initially, disciplines within the fields of social sciences and humanities taught at tertiary level were reviewed and analyzed. They included subjects such as philosophy, History of Kyrgyzstan/Kazakhstan, cultural studies, politics, the Kyrgyz/Kazakh language, "Rukhani zhangyru" ("spiritual revival"), Manas studies, psychology, and pedagogy.

These subjects perform important functions within the educational process; therefore, they are included in the curriculum. The analysis of the social sciences and humanities disciplines showed that they comprise subject areas wherein questions on history, culture, and folk traditions and customs are considered. Students learn that each culture has its own specific features that are manifested in folk traditions, customs of everyday life, and in important ideas about family relationships and relationships with other people. Simultaneously, students gather a lot of experience of moral, mental, and labor education. This accumulation of knowledge about national peculiarities and the specifics of their own culture and values brings about a spiritual affinity and respect for their own folk traditions and customs [35-37].

An analysis of the curricula of social sciences and humanities helped in revealing their opportunities. The selection of special programs for these disciplines is based on the fact that they have a great influence on the education of students of pedagogical specialties.

The History of Kyrgyzstan/Kazakhstan. The History of Kyrgyzstan/Kazakhstan covers historical events and processes in the life of the Kyrgyz/Kazakh people; history of relations between them and other nations and states; the development of national statehood, culture, and activities of historical personalities. The material of the course forms

students' national self-identity, patriotism, and love for their homeland, culture, traditions and customs.

Cultural Studies plays a special role in the formation of students' universal ability to comprehend socio-cultural reality, discover their view of life, and develop an ability to navigate the complexities of a modern, multicultural world [38; 39].

"Rukhani Zhangyru" ("Spiritual Revival"). Rukhani zhangyru forms the basis for a qualitative transformation of Kazakhstan. At present, Kazakhstani are witnessing the birth of a new stage in the history of Kazakhstan. This discipline is taught to all higher-education students in Kazakhstan, and its uniqueness lies in the fact that the modernization process announced by President Nazarbayev is implemented simultaneously in three directions: modernization of the economy, constitutional reform laying the foundations for large-scale political modernization, and modernization of public consciousness.

Manas Studies. The epic poem "Manas" is of particular significance for the Kyrgyz people, and hence the discipline of Manas Studies plays a special role. At the time when the Kyrgyz people are returning to their roots, the epic of "Manas" is gaining renewed relevance. In this regard, the discipline of "Manasovedovanie" is taught to all higher-education students in Kyrgyzstan to form among the younger generation the concepts of humanism, tolerance, generosity, patriotism, cohesion, and the unity of the Kyrgyz people.

The above subject areas consider folk traditions and customs in an interdisciplinary fashion. These subjects not only consider folk traditions and customs but expand the knowledge of young people and make them understand their roots. Studying their heritage students get acquainted with the culture, tradition, and customs of the people as passed down from generation to generation. Additionally, folk traditions and customs help to form students' spiritual and moral values.

Through the contents of these subjects, students reevaluate and perceive life in a novel, deep, and qualitative manner. It should, therefore, be concluded that it is these disciplines that prepare and play a key role in education and the formation of personality. Therefore, social and humanistic preparedness of students is a necessary condition for achieving professionalism, as well as personal success in general but only so far as this preparedness reaches a certain standard.

Moreover, it should be noted that in higher educational establishments, students receive thorough psychological and pedagogical training that is necessary for their learning. Thus, we have considered how psychological and pedagogical disciplines at university level may prepare students to employ the knowledge of traditions and customs in their future professional situations. Without psychological, pedagogical, and social knowledge, the professional self-improvement of a future teacher is also impossible; therefore, it is an integral component of training [40; 41].

In this regard, such subjects as educational methodology, basics of pedagogical excellence, and social psychology were analyzed, all of which are taught in education faculties. The purpose of these subjects may be expanded by ensuring that tradition permeates their

content. Thus, considering the possibilities of the psychological and pedagogical subjects, we would like to detail and consider the possibilities of the aforementioned subjects.

Educational methodology is a subject area referring to general issues of education and the formation of personality. When studying this discipline, students are given in-depth knowledge of the relationship between an individual and a team, they are aided to develop necessary skills and abilities to analyze educational situations, solve pedagogical conflicts, and organize educational activities within a school setting. Examining the course content for this subject shows that it has all the potential to demonstrate how folk traditions can be used as an effective tool in the education of young people. It may show students those folk traditions and customs play an important role in the pedagogical interaction between the teacher and the pupil and increase the effectiveness of their cooperation.

In the process of teaching this course, the content has been enriched with topics and issues that reveal folk traditions and customs. These include: a) pedagogical influence on the behavior of pupils with the help of folk pedagogy; b) the means and methods of education in folk pedagogy (oral folk art, traditions, and customs); c) the education system as a subject of pedagogical science and object of pedagogical practice; d) the pedagogical interaction of the teacher and the pupil for the purpose of forming cultural and moral orientation of young people; e) the use of traditions and customs to influence and improve the effectiveness of pedagogical interaction; f) historical aspects of the development of family relations; g) influence of family traditions and customs on the process and result of personal education; h) the role and importance of family traditions and customs in the formation of the cultural, spiritual, and moral qualities of the younger generation.

Basics of Pedagogical Excellence. The next subject focuses on the problems of the formation of pedagogical culture and the improvement of pedagogical activity of the teacher. The course content shows the possibility of studying folk traditions and customs and how they can be applied by teachers in professional activities. Students studying this course obtain knowledge about the technology of education and the positive pedagogical influence of teachers on the behavior of pupils. This course helps students by using special tools and techniques of folk pedagogy to develop qualities such as morality, patriotism, and tolerance. It examines the moral meaning of traditions and customs in education and their manifestations in the actions of students. This discipline has been enriched with the following topics: pedagogical excellence as the art of education and training; application of methods of folk upbringing in the educational process; influence of traditions and customs on the formation of students' high morality, patriotism, hard work, and personal culture of behavior; pedagogical communication as professional communication of the teacher with their students; application of folk traditions and customs in creative and educational activity as a style of interaction between the teacher and their students; moral meaning of traditions and customs in education and their manifestations in the actions of students; culture of communication of the teacher as a way to influence positive behavior of students; use of traditions and customs in the pedagogical process to

form respect for elders; mutual understanding between teachers and students; and techniques of persuasion and suggestion using elements of folk traditions and customs.

Social Psychology. This subject aims at addressing important issues related to traditions and customs. The following topics are of particular interest to us: general patterns of communication, psychology of groups and teams, socio-psychological characteristics of personality, and personality within the group.

The basis of this course comprises interaction and interpersonal relations in a group and the role and importance of psychology of large social groups. All of the aforementioned topics within social psychology confirm their relationship with traditions and customs. We have enriched this subject with the following topics: communication as interaction and the relationship of people in a multinational environment according to national traditions, customs, and culture; ability to build dialogue with representatives of different ethnic cultures; knowledge of one's own culture, national traditions and customs, national character, and national consciousness in the organization of joint activities; study of large social groups' psychology with representatives of different ethnic groups (nations); morals, customs, and traditions as specific regulators of social behavior in large groups associated with the way of life of people, their interests, needs, and values.

When the disciplines of psychology and pedagogy in the university curricula are enriched by folk traditions and customs, they not only serve as the source of information about them, but also help to develop students' personalities and form their moral values, positive qualities, and tolerance. By studying these subjects, students can enrich their inner world and develop respect and love for their traditions and customs.

Conclusions

Thus, the introduction of the ethnocultural component in the educational process allows teachers to reveal the origins of the formation and development of the socio-cultural space of their homeland, to lay the foundations of the emotional and moral attitude of students to the history and culture of their ethnic group, the significance of the meaning of life for self-development and self-realization of a person. Thanks to such features as variability, inertia and continuity, it is possible to transfer the basic values in education from one generation to another, taking into account the changed socio-political, socio-economic conditions, a positive perception of one's historical past, finding the deep meanings of social life through understanding one's own national roots, and the revival of the best folk traditions. This approach presupposes the creation of an educational environment in which students learn their native culture and language, and at the same time, this content of education brings a person into the global cultural space. Education serves as the main means of transferring experience of the social, historical, cultural, spiritual, moral, and ethical traditions accumulated by the society, the nation, and humanity in general to the younger generation.

The survey and interviews we conducted, the introduction of the special course "The Folk Pedagogy of the Kyrgyz/Kazakhs", and the purposeful extracurricular

work on the use of folk traditions and customs, all gave positive results. These results have been obtained most of all thanks to the special 36-hour course "The Folk Pedagogy of the Kyrgyz/the Kazakhs". Students were able to acquire the knowledge of ethnography, folk history, ethno-pedagogy, traditional culture of the people, and pedagogical culture of the family. This special course is aimed at theoretical and practical skills of applying folk traditions and customs in the pedagogical process and modern life.

At the control stage of the experiment, we found that our work had positive results; 98-100% of students correctly understood the concept of "tradition", they knew the traditions of their nation to a sufficient degree, expressed pride in the traditions of their nation, and they agreed that the appeal to the traditions today can have a positive influence on young people. They also came to understand that the practice of bride-kidnapping and forced marriage is not part of the respected traditions of the nation.

Thus, based on the above, we have identified the following pedagogical conditions, the observance of which has a bearing on the education and formation of the full personality of modern students:

- to strengthen the use of folk traditions in university education;

References

- [1] Alimbekov A. *Theory and Practice of Ethnopedagogical Training of Teachers in the System of Higher Pedagogical Education*. Bishkek: Kyrgyz-Turkish University "Manas"; 2009.
- [2] Karthik GM, Mary Joshitta S, Rajesh R, Manjulatha B, Chung J-K, Gagnani LP. Design of Covid19 Detection Based on Relative Eccentric Feature Selection Using Deep Vectored Regressive Neural Network for Corona Virus. In: *International Interdisciplinary Humanitarian Conference for Sustainability, IIHC 2022 - Proceedings* (pp. 1027-1033). Bengaluru: Institute of Electrical and Electronics Engineers; 2022. DOI: 10.1109/IIHC55949.2022.10060368
- [3] Karabalyayeva GT. The Role of Psychological and Pedagogical Disciplines in the Formation of Students' Ethno-Cultural Competence. *Bull KSU*. 2017;12:18-26.
- [4] Spytska L. Features of political psychology in a digital society: Managing and defining disinformation. *Soc Leg Stud*. 2023;6(3):187-197.
- [5] Iasechko S, Haliantych MK, Skomorovskyi VB, Zadorozhnyi V, Obryvkina O, Pohrebnik O. Contractual relations in the information sphere. *Syst Rev Pharm*. 2020;11(8):301-303.
- [6] Korzhik V, Illiashenko E, Khaskin V, Peleshenko S, Perepychay A. Forecasting the results of hybrid laser-plasma cutting of carbon steel. *East-Eur J Enter Tech*. 2020;2(1-104):6-15.
- [7] Gryglewski P, Ivashko Y, Chernyshev D, Chang P, Dmytrenko A. Art as a message realized through various means of artistic expression. *Art Inq*. 2020;22:57-88.
- [8] Spytska L. Conceptual basis for creating a program to overcome the current fears of modern youth. *Youth Voice J*. 2023;13.
- [9] Saliu HA. The specificis and complexit of eu public diplomacy. *Soc Sci Forum*. 2021;37(96-97):189-207.
- [10] Babak V, Zaporozhets A, Kuts Y, Scherbak L, Eremenko V. Application of material measure in measurements: Theoretical aspects. *Stud Syst Decis Contr*. 2021;346:261-269.
- [11] Sin LG, Leong JW, Lee SJ, Lee WK, Lee ZQ. Factors Affecting Customer Satisfaction at J&T Express in Malaysia. *Int J Tourism Hospit Asia Pac*. 2022;5(3):38-49.
- [12] Bondarenko IN, Bliznyuk IYu, Gorbenko EA. Microwave irregular resonant structures. *Telecommun Radio Eng (Engl Transl)*. 2019;78(5):385-392.
- [13] Maslow A. *Motivation and Personality*. St. Petersburg: Eurasia; 1999.
- [14] Freud Z. *Basic Psychological Theory in Psychoanalysis*. Moscow: AST; 2006.
- [15] Jung KG. *Man and His Symbols*. Moscow: Silver Threads; 2005.
- [16] Magauova AS. The Progressive Traditions of Folk Pedagogy and Their Role in the Development of the Personality. *Bull Semey Uni*. 1999;1:13-17.
- [17] Kaldybaeva AT. *Scientific and Pedagogical Basics for the Use of Ethno-Pedagogical Ideas of Kazakh Akyns in the Education of Youth*. Bishkek: Kyrgyz State University; 2007.
- [18] Bueva LP. *Socio-Cultural Experience and Mechanisms of Its Development by a Person. Cultural Progress: Philosophical problems*. Moscow: Nauka; 1984.

- to enrich the content of psychological and pedagogical disciplines with the elements of folk traditions;
- to introduce the special course "The Folk Pedagogy of the Kyrgyz/Kazakhs" in the curriculum;
- to use folk traditions in extracurricular activities with students;
- to use a variety of forms and methods of educational work.

It is also necessary to keep a balance between the processes of globalization and the processes of preserving national heritage, which is expressed in a certain transformation of the system of values and orientations. Reliance on the aforementioned pedagogical conditions will help to form a positive attitude in students to the world around them. We, therefore, believe that an important role in the implementation of this process belongs to education.

Acknowledgements

None.

Conflict of Interest

None.

[19] Abdulkarim A, Komalasari K, Saripudin D, Ratmaningsih N, Anggraini DN. Development of a Unity in Diversity-Based Pancasila Education Text Book for Indonesian Universities. *Int J Instr.* 2020;13(1):371-386.

[20] Volkov GN. *Ethnopedagogy*. Cheboksary: Chuvash Publishing Company; 1974.

[21] Kozhakhmetova KZ. *Kazakh Ethnopedagogics: Methodology, Theory, Practice*. Almaty: Gylym; 1998.

[22] Pankova TV. *Scientific and Pedagogical Basics of Comparative Pedagogics*. Bishkek: Kyrgyz State University; 2006.

[23] Uzakbayeva SA. *The Use of Materials of The Kazakh Ethnopedagogics in the Study of Pedagogical Disciplines: Additions to the Content of the Standard Program of the Course “Pedagogy and Methods of Educational Work with Guidelines”*. Almaty: Kazakh National Women Pedagogical University; 2007.

[24] Vlassova VB. Tradition as a Socio-Philosophical Category. *Philos Sci.* 1980;4:30-35.

[25] Galiullin IT. *National Traditions in the Formation and Development of Ethnic Identity on the Example of the Republic of Tatarstan*. Kazan: Kazan National University; 1999.

[26] Kapchelya VM. *National traditions: Essence, genesis: Prospect of development*. Kishinev: Shtiintsa; 1991.

[27] Hidayati NA, Waluyo HJ, Winarni R, Suyitno S. Exploring the Implementation of Local Wisdom-Based Character Education Among Indonesian Higher Education Students. *Int J Instr.* 2020;13/2:179-198.

[28] Izmailov AE. *Folk Pedagogics: Pedagogical Views of the Peoples of Central Asia and Kazakhstan*. Moscow: Pedagogika; 1991.

[29] Sarsenbayev NS. *Customs and Traditions*. Almaty: Kazakh National Technical University; 2005.

[30] Willis M. Looking East–Looking West: Exploring the Views of Hong Kong University Students about Traditional Chinese Cultural Values in Terms of the Delivery of Foreign Programs. *J Market High Educ.* 2003;13:1-2.

[31] Abdyraimova, R.A. (1997). *The Kyrgyz Ethnic Pedagogy and Upbringing of Children*. Kyiv: Dovira.

[32] Horoshko O-I, Horoshko A, Bilyuga S, Horoshko V. Theoretical and Methodological Bases of the Study of the Impact of Digital Economy on World Policy in 21 Century. *Tech Forecast Soc Change.* 2021;166:120640.

[33] Bilan Y, Zos-Kior M, Nitsenko V, Sinelnikau U, Ilin V. Social component in sustainable management of land resources. *J Sec Sustainability Issues.* 2017;7(2):107-120.

[34] Bezvesilna O, Khylchenko T, Tkachuk A, Nechai S. Simulation of influence of perturbation parameters on the new dual-channel capacitive mems gravimeter performance. *East-Eur J Enter Tech.* 2016;6(7-84):50-57.

[35] Lavrentieva OO, Rybalko LM, Tsys OO, Uchitel AD. Theoretical and methodical aspects of the organization of students' independent study activities together with the use of ICT and tools. *CEUR Workshop Proceed.* 2019;2433:102-125.

[36] Gashi R, Ahmeti HG. Impact of social media on the development of new products, marketing and customer relationship management in Kosovo. *Emerging Sci J.* 2021;5(2):125-138.

[37] Fialko NM, Prokopov VG, Meranova NO, Borisov YuS, Korzhik VN, Sherenkovskaya GP. Thermal physics of gasothermal coatings formation processes. State of investigations. *Fiz Khim Obrabot Mater.* 1993;(4):83-93.

[38] Saliu H. The Evolution of the Concept of Public Diplomacy from the Perspective of Communication Stakeholders. *Medijska Istraziv.* 2020;26(1):69-86.

[39] Hishan SS, Jaiprakash H, Ramakrishnan S, Mohanraj J, Shanker J, Keong LB. Prevalence and socio-demographic association of depression, anxiety and stress among university students. *Int J Eng Tech(UAE).* 2018;7(29):688-691.

[40] Bocheliuk VY, Spytska LV, Shaposhnykova IV, Turubarova AV, Panov MS. Five stages of professional personality development: Comparative analysis. *Pol Psych Bull.* 2022;53(2):88-93.

[41] Ziberi BF, Rexha D, Ibraimi X, Avdaj B. Empirical Analysis of the Impact of Education on Economic Growth. *Econ.* 2022;10(4):89.

Інтеграція народних традицій у сучасну вищу освіту в Казахстані та Киргизстані

Гульміра Карабаласова

Киргизький національний університет
720033, вул. Фрунзе, 547, м. Бішкек, Киргизька Республіка

Гульназ Касбасєва

Євразійський національний університет імені Л.Н. Гумільова
010008, вул. Сатпаєва, 2, м. Астана, Республіка Казахстан

Діна Курманаєва

Євразійський національний університет імені Л.Н. Гумільова
010008, вул. Сатпаєва, 2, м. Астана, Республіка Казахстан

Гульміра Курманаєва

Астанинський університет
010000, проспект Абая, 13, м. Астана, Республіка Казахстан

Гулізат Нурбекова

Євразійський національний університет імені Л.Н. Гумільова
010008, вул. Сатпаєва, 2, м. Астана, Республіка Казахстан

Анотація

Актуальність. У статті проаналізовано використання традицій і звичаїв у сучасній освіті на університетському рівні.

Мета. Звернення до народних традицій і звичаїв є одним із шляхів збагачення сучасної високоструктурованої освіти.

Методологія. Ретельний аналіз соціально-гуманітарних дисциплін у Киргизстані/Казахстані показує можливість вдосконалення викладання на університетському рівні шляхом інтеграції спецкурсу, спрямованого на набуття знань з етнографії та народної педагогіки студентами педагогічних спеціальностей.

Результати. Результати опитування, спрямованого на виявлення ставлення студентів до народних традицій і звичаїв, довели доцільність інтеграції цього курсу в навчальну програму.

Висновки. Проаналізовано результати експерименту з метою виявлення бажаних педагогічних умов використання народних традицій і звичаїв у вихованні студентів університетського рівня.

Ключові слова: народні традиції та звичаї; народна педагогіка; соціально-гуманітарні дисципліни; психолого-педагогічні дисципліни; позааудиторна робота; педагогічні умови.