

The features of the formation of ethno-value consciousness in the modern Kazakh Pedagogical University

Las características de la formación de la conciencia del valor etno en la universidad Pedagógica Moderna de Kazaj

Aipova Ainash

pgu@tou.edu.kz

<https://orcid.org/0000-0002-8428-8018>

Doctoral Candidate in the specialty "Pedagogy and Psychology», Senior lecturer, S. Toraihyrov Pavlodar State University, Kazakhstan.

Apaeva Sofiya

kkf_knu@mail.ru

<https://orcid.org/0000-0002-8145-8579>

Candidate of Philological Sciences, Associate Professor, Decan of Kyrgyz National University named after J. Balasagyn. Kyrgyz-Chinese faculty.

Temirgalinova Assel

kkf_knu@mail.ru

<https://orcid.org/0000-0001-9202-1885>

Doctoral Student in the specialty 6D010300 «Pedagogy and Psychology», S. Toraihyrov Pavlodar State University, Pavlodar, Kazakhstan.

Shabambaeva Anara

shabambaeva.anar@mail.ru

<https://orcid.org/0000-0003-3663-1368>

PhD student in 6D020300-History, L.N. Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan.

Karabulatova Irina

Radogost2000@mai.ru

<https://orcid.org/0000-0002-4228-3235>

Doctor of Philology, Professor, Department of Foreign Languages, Faculty of Philology, Peoples' Friendship University of Russia (RUDN-university), Moscow, Russian Federation.

Recibido: 18/05/21
Aceptado: 02/07/21

Abstract

The specifics of the conditions for the formation of the ethno-value consciousness of future teachers based on a comprehensive approach to mastering their ethnic knowledge

and skills in the process of competence and activity approaches is the goal of study. The authors used a synergistic approach based on competence-based and activity-based approaches. These approaches include the following methods: interiorization of internal cognitive activity with cross-cultural, cross-competent, cross-linguistic analyses, the method of emotional experience; frame modeling method, competence approach, psycholinguistic and pedagogical experiments. The results the essence of the ethno-value consciousness of the individual is determined; the types of values reflected in the ethno-value consciousness of the individual in the mental form are described, its specificity is revealed; the definition of the ethno-value competence is given and its components are clarified; it is proved that the main methods of forming the ethno-value consciousness of the individual is the event-activity method of reproducing the cultural scenario in order to actualize the cultural space. The results of the study can make a certain contribution to the theory and practice of ethnopedagogical education of students.

Keywords: consciousness, competence, modeling, interiorization, ritual.

Resumen

El objetivo del estudio es la especificidad de las condiciones para la formación de la conciencia de valores etnológicos de los futuros maestros, basada en un enfoque integral para dominar sus conocimientos y habilidades étnicas en el proceso de enfoques de competencia y actividad. Los autores utilizaron un enfoque sinérgico basado en enfoques basados en competencias y actividades. Estos enfoques incluyen los siguientes métodos: interiorización de la actividad cognitiva interna con análisis transculturales, transcompetentes y translingüísticos, el método de la experiencia emocional; método de modelado de marcos, enfoque de competencias, experimentos psicolingüísticos y pedagógicos. En los resultados se determina la esencia de la conciencia etnovalorial del individuo; se describen los tipos de valores reflejados en la conciencia etnovalorial del individuo en la forma mental, se revela su especificidad; se da la definición de la competencia de etnovalor y se aclaran sus componentes; Está comprobado que el principal método de formación de la conciencia etnovalorial del individuo es el método evento-actividad de reproducir el escenario cultural para actualizar el espacio cultural. Los resultados del estudio pueden hacer una cierta contribución a la teoría y la práctica de la educación etnopedagógica de los estudiantes.

Palabras clave: conciencia, competencia, modelado, interiorización, ritual.

1. Introduction

The urgency of the problem is due to the need to resolve the increasingly acute contradictions that are observed in all spheres of public life and, first of all, in the field of culture and education, in which there are processes of dehumanization, spiritual crisis. The entry of the post-Soviet educational system into the European education system and the formation of a global educational space can, according to Ya. A. Banks, "change the understanding of people, themselves and the world, it helps them to transform themselves

and the world in the most harmonious, authentic and coordinated way. This will naturally manifest itself in the transformation of the values and identity of students and students" (Banks, 2013).

On the one hand, the transformation of values in the context of globalization will help to expand the value consciousness of students by including in its framework the values that spread in the process of cultural expansion of American culture, which expands the space of its positive and destructive values and behaviors. It is no coincidence that globalization is also considered by scientists as a process of universalization of the world due to increased contacts.

Thus, R. Robertson notes that globalization is "a historical process of increasing contacts between different parts of the world, which leads to a growing similarity and uniformity in the lives of the peoples of the planet" (Robertson & White, 2003). Today, due to the intensification of cultural expansion, the American standard of values is invading all countries of the world, while globalization is transforming the traditional values of ethnic cultures under the slogan of humanistic progress of humanity, and the main step towards this is the simplification and worldwide standardization of human values (Karabulatova, Vildanov, Zinchenko, Vasilishina, Vassilenko, 2017).

Along with globalization, there is also a process of disintegration of cultures and languages of peoples who seek to preserve their identity, preferring to localize the development of language and culture within the living environment. At the same time, the interest of researchers in the study of ethnic cultures, the empirical experience of the people used by them in the education of the younger generation increases. The pedagogical culture of the people and the socio-cultural experience accumulated by them were the basis for a new branch of knowledge – ethnopedagogy.

In the works of the founders of ethnopedagogy (K. Zh. Kozhakhmetova (1998), K. B. Zharikbaev and S. K. Kaliev (1992), G. M. Khrapchenkov & Khrapchenkov (1998), etc.), the methodological foundations of this science are developed, the content of education within the framework of ethnopedagogy is considered, which includes the system of knowledge about the ethnic picture of the world in its historical development, recorded in such types of knowledge as ethnophilosophical knowledge, scientific knowledge, ideological knowledge (principles, worldview), ethical knowledge (the system of moral and ethical norms and rules), aesthetic knowledge, etc.

Experts define ethnopedagogy as the science of the experience of the masses in educating the younger generation (Kozhakhmetova, 1998). Scientists attach particular importance to the ethno-pedagogical training of future teachers by introducing students to national values, forming the foundations of ethno-pedagogical culture (K. Zh. Zharikbaev and S. K. Kaliev (1992), L. K. Grebenkina & Kopylova (2008), N. M. Khadikova, V. K. Kochisov, O. U. Gogitsaeva (2016) et another). This culture is presented by them as "a complex system-personal education, consisting primarily of

moral and spiritual values, general pedagogical professional education, ethno-cultural knowledge, developed individual-ethnic self-consciousness, aspiration and readiness for ethno-pedagogical activity" (Khadikova, Kochisov, Gogiczaeva, 2016: 197).

2. Literature Review

We used a variety of literature, grouped by the following topics: 1) contradictions in the educational system in the era of globalization and dehumanization of students' consciousness, changes in their value orientations (Ya. A. Banks, 2013, Zharikbaev & Kaliev, 1992), the formation of spiritual beliefs and value orientations of young people by introducing them to ethnic values, the role of ethnopedagogy in the formation of value views of young people (Abisheva, 2013; Abisheva et al., 2021; Zharikbaev, & Kaliev, 1992; Khrapchenkov & Khrapchenkov, 1998); 2) the essence of value consciousness (Nakisbayev et al, 2017), language consciousness (Karabulatova, Shaimerdenova, Avakova, Niyazova, 2009); conditionality of ethnic consciousness by the culture of the people (Leontiev, 2001; Koctyleva et al, 2020; Privalova, 2006); 3) ethno-pedagogical competence (Kharitonova, 2010); 4) characteristics of the languages of consciousness (Barabash et al, 2019; P. Ekman, 2011); 5) ethno-pedagogical and ethno-value competence (Kharitonova, 2010) 6) ways to increase the ethno-value competence and the formation of value consciousness; interiorization as a method of actualization of internal cognitive activity and a way of assigning ethnic values to a person by developing personal values in the process of experiencing and their emotional perception (Bakhtin, 1986; Fernandez-Martinet and P. Faber, 2019; Kelly, 2007; Bandura, 2007; Rime et al, 2010); 7) complex (method of event actualization + activity approach + the activity component of the ethno-value competence). This complex method is based on the principle of eventfulness (Yakushkina et al, 2019; Nijjati et al, 2020); 8) experimental methods, psycholinguistic and pedagogical experiments (Minaeva, et al, 2007; Sidenko & Khmeleva, 2008; Glukhov, 2005; Rakisheva et al, 2017), etc.

3. Materials and Methods

Currently, ethnopedagogy has accumulated a huge experience of moral education of future teachers and identified the main components of the system of university training of future teachers (content), but still poorly studied are the orientation-target and activity components. Therefore, we consider the formation of the ethno-value consciousness of future teachers on the basis of mastering their ethnic knowledge and skills in the process of the activity approach. This goal is achieved by the following tasks: 1) identification of the essence of the ethno-value consciousness; 2) definition of ethnocentric competence and clarification of its components; 3) development of methods for updating the internal cognitive activity of the individual-interiorization; 4) improvement of the method of creating pedagogical and event conditions for the implementation of cultural space.

We used a pedagogical formative experiment; 2) a formative pedagogical experiment.

The experiment serves to test the hypothesis, to clarify certain conclusions of the theory (empirically verifiable consequences), to establish and clarify the facts (Minaeva et al, 2007: 127). The second type of experiment was aimed at testing the pedagogical innovation and assessing its impact on the studied example – the ethno-value consciousness of future teachers.

The place of the experiments is S. Toraighyrov Pavlodar State University (2019-2020). Experiment timing: 3 stages. The first stage: analytical screening and preparation of the experiment program. The program content includes information about the purpose, objectives, and hypothesis of the experiment. The aim of the experiments was to attribute the effectiveness of the use of competence and activity approaches in the formation of the ethno-value consciousness of future teachers. The main tasks solved during the experiments were two, namely: 1) analytical monitoring of the problem of forming the ethno-value consciousness of future teachers; 2) determining the effectiveness of competence and activity methods in the formation of ethno-value consciousness.

The research is based on the hypothesis about the nature of the formation of the ethno-value consciousness of future teachers. We proceeded from two points: 1) if various methods are actively used that contribute to the development of the students' ethno-value consciousness; 2) if the methods of the cultural approach are used to form such consciousness.

In the second stage – the executive stage – the place and time of the experiment and its scope were determined. The experiment involved 160 students who were involved in an experimental situation where a relationship was found between the dependent ("Response", the variable measured in the experiment) and the independent (experimental impact) variables.

During the experiment, the assessment of the state of the participants of the pedagogical impact on their consciousness was carried out, the criteria for the effectiveness of the application of the methods of interiorization, the method of forming ethnocentric competence, the modeling method, the method of event organization of the educational field, the cultural scenario, and the recording of data during the experiment were formulated.

During the experiment, the subjects were influenced by modeling the situation of interiorization of values by the individual, creating conditions for their emotional experience by the individual, for example, the values of "home". The respondents were involved in the cultural and event processes of implementing cultural scenarios of national traditions and rituals (kymyz, muryndyk). In this case, the individual is involved in the group empathy of emotions, participates in the event itself, or joins it by sharing social emotions with the group. At the final stage, attention was focused on the description of the results (the level of ethnocentric consciousness of the trainees), descriptions of the conditions of the subjects of experimental influence).

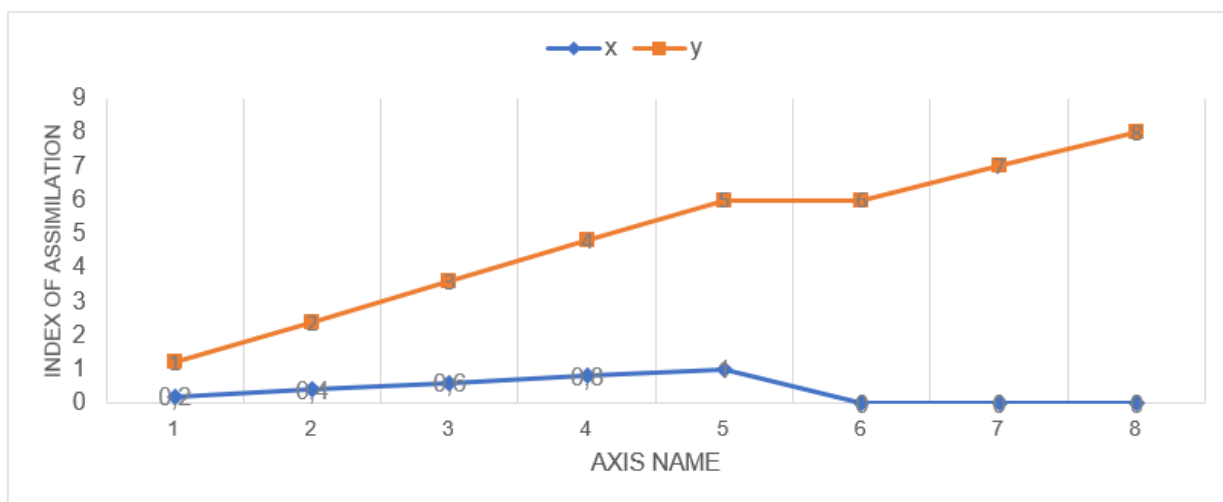


Figure 1. The dynamics of the formation of the ethno-value consciousness of future teachers is shown in the following diagram.

Table 1. Ethnocentric consciousness of future teachers

Methods	Interiorization	Competence-based	shaming	Event-based	Synergistic	Personal constructs	Cross-cultural	Empathy
Assimilation of values	1 Personal values	2 Knowledge about values	3 Model stereotypes Values	4 Group emotions experiences	5 Confluence of Medieval and archaic meanings of value Development of personal meanings: good - evil	6	7 National values	8 Feeling

■ - Experimental group.

■ - Control group.

1,2, 3,4,5,6,7,8 – numbers of learned values that form the basis of the future teacher's ethno-value consciousness.

Simultaneously with the pedagogical experiment, a questionnaire was conducted (repeated), during which information was revealed about the state of change in the ethnic consciousness of the respondents by evaluating their reactions to the words-stimuli, answers to the questions asked. The questionnaires contained three blocks: a) demographic, in which the subjects answered questions about their nationality, level of education; b) a content block with instructions and tasks; c) an analytical block with data on processing the results of the experiment.

4. Results

In pedagogy, "value consciousness" is understood as one of the categories of personality education, which includes three interrelated components: "the image of the world", "the

way of thinking", "the image of the Self", in connection with which these categories most accurately characterize the individual as a subject of consciousness, "consciousness creates activity, and, therefore, the person himself" (Rakisheva et al, 2017; Nakisbayev et al, 2017; Baiburin, 1993). D. V. Nakisbayev connects value consciousness with the picture of the world, with values significant for the individual, and with value relations, emphasizing the importance of using ethnopsycholinguistic methods in teaching language, literature, and culture (Nakisbayev et al, 2017).

At the same time, T. Kattsina and I. Karabulatova emphasize the need for social control in the educational process of students in the context of the formation of various types of identities (2020).

One of the types of value consciousness is the ethno-value consciousness, which we define as the image of the world of ethnic culture mediated by the national language. Russian-Kazakh ethnolinguists, considering language consciousness as a conglomerate of perceptual, conceptual knowledge of the world, linked to their processuality, argue that the basis of any ethno-linguistic consciousness is knowledge (empirical, conceptual, and procedural), objectified by language (Karabulatova et al, 2009).

A. A. Leontyev considers the invariants of language consciousness, to which he refers "the invariant image of the world, correlated with the peculiarities of national culture and national psychology" (Leontyev, 2001). Researchers, emphasizing the external cultural conditionality of consciousness, speak about the national conditionality of consciousness, since each nation develops its own scenario approach to the transmission of the foundations of the worldview, which is in good agreement with the principles of ethnopedagogy and ethnolinguistics, ethno-oriented social stereotypes and is included in the ethno-cultural scheme of the worldview and worldview of each ethnic group (Koctyleva et al, 2020). In Privalova considers ethno-linguistic consciousness as an invariant of the image of the world, arguing that "ethno-linguistic consciousness is an ensemble of cognitive-emotive and axiological structures, the national marking of which ensures their variability from one culture to another" (Privalova, 2006).

Ethno-value consciousness is an invariant of ethno-linguistic consciousness. It is understood by us as a mental reflection in the consciousness of the people of their socio-cultural experience, developed over many generations in the course of understanding the significance for the ethnos of prescriptions, norms, stereotypes that regulate behavior, the accumulation of knowledge, judgments about the value of cultural artifacts of traditional behavior programs (customs, rituals, traditions) that are important for the existence of the collective, knowledge about ideas, worldview attitudes, value relations.

Recently, researchers from different countries are increasingly talking about significant changes in the ethno-cultural and educational preferences of modern youth (Entina, et al., 2021).

To form the ethno-value consciousness of future teachers, it seems appropriate to form their ethno-value competence, i.e., knowledge about universal and ethnic values, skills, and abilities of their use in the process of learning and entering into certain ethnic relations (value orientations and postulates of communication), regulation of behavior and socialization in the ethnic community with the help of norms and stereotypes of behavior using a scenario approach (Karabulatova et al, 2009).

The concept of "ethno-value competence" is a significant part of the ethno-pedagogical competence aimed at the assimilation of ethno-pedagogical knowledge, skills and abilities, activities aimed at the assimilation of the pedagogical heritage of the ethnos, ethno-pedagogical training of future teachers. Researchers interpret ethno-pedagogical competence as an important, professionally determined attribute of the teacher's personality. Such a teacher has deep ethnopedagogical knowledge, skills, and relevant experience of ethnopedagogical activity (Karabulatova et al, 2009; Leontyev, 1993; Kharitonova, 2010).

Ethno-pedagogical training of future teachers should be carried out in different directions, focusing on such main components of university training of students as: 1) orientation-target-instilling "awareness of eternal" spiritual attitudes as primary basic values; 2) content-based (selection, systematization, methodological refraction of educational ethnopedagogical materials); 3) activity-based (assimilation of traditional values in the course of the educational process, the formation of practical skills and abilities); 4) performance-evaluation (questionnaires, testing, organization of cultural events) (Khadikova et al, 2016; Rakisheva et al, 2017; Nakisbayev et al, 2017).

Ethno-value competence as a part of ethno-pedagogical competence is considered by us as a key competence, which includes the following components:: 1) "knowledge" (knowledge about the highest values of an ethnic group, universal values, general cultural knowledge of an ethnic group); 2) "functional literacy", aimed at the formation of knowledge, skills and skills of using value-knowledge, identifying their ethnic and ethno-didactic functions in the course of organizing ethno-pedagogical conditions for the actualization of knowledge; 3) "external and internal activity", which involves the formation of the ethno-value competence of the individual in the course of its active internal and external cognitive activity for the development of values, familiarization with the socio-cultural experience of the people in the course of familiarization with cultural scenarios of rituals, traditions, participation in carnivals, holidays and obtaining information by verbal-nonverbal (copying) way "do as I do", when mental images of consciousness are objectified using verbal and nonverbal means.

V. V. Barabash refers to them the language of the body and brain, the language of movements, the language of gestures, the language of facial expressions, the language of images, sign languages, symbolic languages (Barabash et al, 2019). P. Ekman believes that the languages of consciousness are the language of movements, gestures, manipulations, emotions (Ekman, 2011). A group of Russian-Kazakh ethnolinguists

considers the language of motor movements (for example, ethnooriented gestures, folk dances, etc.) as an invariant of the language of consciousness (Karabulatova et al, 2009).

Internal activity of the individual-interiorization is characterized as a mental activity that contributes to the development of the individual, when the individual translates into internal activity external factors (values of the ethnic group, norms) that manifest themselves in the process of implementing external actions of people (communication, performing actions, etc.).

In the internal value-cognitive activity, a person who has a need for awareness and understanding of the values of society and the development of personal values, identifies the cognitive features of the interiorized value and on their basis models a personal fragment of experience, based on the socio-cultural experience contained in the interiorized external object, traditionally understood as "being in the world" (Bakhtin, 1986).

Values that are reflected in the ethnic consciousness of the people as mental entities are objectified with the help of linguistic units, so they can be considered as "being in the world", which contributes to the formation of "being in the idea", when values external to a person fall into the sphere of anthropocentric energy and begin to be experienced by the individual (Fayzullina et al, 2016).

The perception of social values in the process of their interiorization is impossible at the level of consciousness since emotions as experiences play an active role in this process. It is the experiences that express the inner attitude of the individual to the person, to values, to any moment of reality, so the process of development of the individual is associated with the mastery of experiences. Emotions and experiences observed in the internal activity of the individual are characterized as cognitive internal emotions of the individual. Such emotions are defined by us as internal, according to the criteria of Bally, who proves that the emotive layer is analyzed within the framework of a specific episode, unfolding in the internal picture of the world due to social, cognitive, psychophysiological, and other characteristics (Belli et al, 2010).

In the process of interiorization, the individual also uses the cross-cultural method, when comparing the values of different ethnic communities, identifying similar and different things in them, and applies cross-linguistic analysis, characterized by N. O. Fernandez-Martinez and P. Faber as a method of comparing linguistic ways of objectifying values in different languages and cultures (Fernandez-Martinez & Faber, 2019). During interiorization, the individual also uses the method of cross-cultural competence, aimed at forming knowledge about ethnic values, ways of their objectification in the process of mastering various types of competencies (Abisheva, 2019; Rakisheva et al, 2017; Nakisbayev et al, 2017; Baiburin, 1993).

The process of interiorization is considered by us as a complex internal cognitive activity that contributes to the appropriation of the values of society in the course of a number of operations such as: the translation of external factors into internal activity; their emotional perception; understanding them in the process of "experiencing their experiences and expressing emotions" (Fayzullina et al, 2016), using the method of empathy, the method of cross-cultural comparison of assimilated values, conducting cross-linguistic analysis to identify similarities and differences in the means of objectifying the values of different ethnic communities, as well as identifying the value significance and cultural meaning of value-knowledge about an artifact or its name.

For example, a comparative analysis of the words *dom* and *kiiz uy* in different ethnic communities helps to identify their cultural meanings related to the mentality of the peoples, their associations. Thus, the concept of home in Russian ethnoculture means "shelter", "safe space", "native home". The concept of home is associated with a positive experience. In the Kazakh ethnic culture, *kiiz uy* is also associated with positive experiences. The house for Kazakhs is a cosmic model of the world. The *shanyrak* of the yurt (home of the nomades) is the *Kok* (sky) where the *God (Tengri)* resides, it is associated with the sun, it is the Upper World. The *uyks* that connect the walls of the yurt with the dome are the rays of the sun associated with the Middle World, where people live. *Tuurluki*-the lower *koshmas* (koshma, felt is a traditional piece of furniture, specially made wool felt) of the yurt are interfaced with the Lower World, where the *Aruakhi* (the world of the dead) lives. Cross-linguistic analysis helps to identify similarities and differences in the names of these concepts that are significant for members of ethnic communities.

The development of personal meanings of personal values is carried out during a conceptual fusion of meanings: 1) the meanings of archaic eternal values passed down from generation to generation; 2) the personal meanings of the individual that arise while entering the values of society into the sphere of anthropocentric energy, where the individual experiences and expresses emotions. In the process of internal linguistic and cultural activity, the individual experiences them and defines in personal values his attitude to the world, his vision and experience, and this is expressed in the personal sense associated with the personal values generated by the individual in his activity since the assignment of values (Yakushkina et al, 2019; Sidenko, Khmeleva, 2008; Parkinson, 2011).

Modeling the process of assigning the highest values of society to a person during interiorization allows us to build a frame model of an individual's internal cognitive activity. The frame model consists of a terminal that provides basic information and slots that provide additional information.

Table 2. Frame-model of an individual's development of personal values

Terminal				
Personal appropriation of the values of society in the course of interiorization of internal cognitive activity				
Slot 1	Slot 2	Slot 3	Slot 4	
External factor of the value of society	The needs of the individual in the appropriation of the values of society by developing personal values on their basis	Social perception of the values of society	Interiorization	
Slot 5	Slot 6	Slot 7	Slot 8	Slot 9
The method of empathy "experiencing your experiences" + emotions	Cross-cultural method	Method of linguistic cross-cultural analysis	Spreading the values of society	Objectification of personal meaning in personal values by an individual

Developing their own worldview, value orientations, personality, according to J. Kelli (2000), uses conceptual systems, "personal constructs", through which he comprehends values in the terminals of similarity and contrast, for example, such as "good-evil", "good-bad", regulates his behavior using the ability to self-regulate.

According to A. Bandura, human behavior is influenced by the environment, it is partly a product of the activity of a person who regulates his behavior due to the personal norms developed by him (Bandura, 2007).

The second method used by us to introduce future teachers to values is the method of event organization, based on the combination of the event method and the competence approach (using the activity component of the ethno-value competence).

With such an organization of the educational field, the way of education becomes a series of events that follow each other. Delving into the events that have occurred in life, visually getting acquainted with them, the person seems to take part in them, fills the event space mentally and joins the people who perform the action in this space.

A. Nijjati draws attention to the effectiveness of the event, arguing that people perceive the word as an event, which allows them to actively use the language game in modeling reality (Nijjati et al, 2020).

M. S. Yakushkina, Z. S. Zhirkova, N. A. Amburtseva consider it necessary to organize an educational space based on the event principle, when in the process of forming an event network, its participants create special conditions for the development of a multi-age community, provide the support necessary for the effective interaction of the subjects of

their event meeting, the principle of eventfulness in a joint event and joint activities of equal individuals, achieve positive results in the joint design of individual socio-cultural meetings, events, that is, events based on the creative ideas of the participants in the interaction (Yakushkina et al, 2019: 532).

Since the event principle, it is possible to develop a method of complex analysis based on the combination of the event method and the competence approach (the use of the activity component of the ethno-value competence). Using this method, a variable event semantic network is modeled, in which various events are embedded, and contributes to the reproduction and construction of cultural scenarios of traditions and customs. Analytical immersion in ethno-cultural traditions, rites, and rituals is of great importance for the education of students, since they, acting as social programs of behavior, are mechanisms for the accumulation and spatial-temporal transmission of the social experience of generations. These cultural scenarios, which conditionally reflect the phenomena and processes of social life, carry moral ideas and patterns of behavior. Such a cultural scenario, as a model of the world, contributes to the regulation of human behavior (Koctyleva et al, 2020; Glukhov, 2005), and the very reproduction of the cultural scenario, tradition, ritual contributes to the introduction of the individual to the assimilation of the ideas laid down in the framework of this social program of behavior, when the participants of the educational space take part in the preparation of the scenario, delve into the meaning of each episode, obtaining for themselves cultural and moral knowledge and information about patterns of behavior. The scenario pattern of the ritual acts as a tool for inducing ethnic consciousness, representing a dynamic structure consisting of a chain of episodes following each other, as well as sets of participants performing certain roles.

Ritual is a symbolic form of custom. Its symbolism consists in the execution of procedures:

1) metaphorical analogy (a way of likening a symbol to an object); 2) personification (symbolic representation of an object); 3) reification (reification of an object); 4) metonymic identification (Fayzullina et al, 2016; Baiburin, 1993). Let us consider how, based on the creation of an ethnopedagogical condition – the involvement of the students in the actions reproduced in the cultural scenario of the ritual, they are introduced to the traditions of the people, the emotional perception of information transmitted by verbal and non-verbal ways.

Thus, the cultural scenario of the *kymyz muryndyk* food ritual includes the following episodes:

1) Preparation for the reception of guests. Sociocultural situation: the family as a kind of institution. Location: the owner's house. Social roles of participants: host, hostess, guests taking part in the ritual, host's assistants, stirring kumis in a special dish – *saba*, preparing the main *dish-beshbarmak* from horse meat; nationality-Kazakhs; language-Kazakh;
2) Treat the guests. Guests are served beshbarmak dish, spread kumis. Updating knowledge about the etiquette of receiving guests: a) people's knowledge that according

to the Kazakh tradition, a guest brings good. The invited guests, according to the ritual, perform two procedures: a) the symbolic representation of the mythical elder *Kydyr-ata*, who brings *kut* to the house (literally: happiness, abundance (personification)); b) the reification of the object-the representation of the mythical hero (reification); c) knowledge about the ritual of treating guests (the presentation of beshbarmak from horse meat: the horse carcass is prepared entirely and all its parts are distributed to guests), as an act of a joint meal of the hosts and guests for the regulation and approval of social relations, the resumption of friendly ties.

The joint meal provided protection and assistance to the host, during the meal there is an invisible connection of all the participants of the treat in an unstable integrity that needs constant repetition. A. K. Baiburin noted the important role of joint ritual food in strengthening social relations (1993). The distribution of meat parts to the guests symbolized an anthropomorphic model of society – 24 horse ribs symbolized society, and 12 right and 12 left ribs distributed to the guests seemed to contribute to the new creation of society. Treating guests to the first *kumys* during the meal embodies the unity of society. This ritual, transmitting information in a nonverbal form, encourages the participants of the scenario to follow the example of do as I. V. Parkinson justified the concept of social assessment as an attribution of the specifics of the emotional state of another with the definition of the impact on the emotions and cognitions of the subject of assessment, which makes it possible to experience group emotions (Parkinson, 2011). Transmitting patterns of behavior of the hosts and guests, the ritual regulates the psychological mood of the participants, expresses positive group emotions.

B. Rime, F. Martinets express an opinion on the social division of emotions. According to the theory, emotions are social in nature, and a person almost always shares his experiences with others (2010). The ritual not only translates patterns of behavior, but also promotes the return of the forgotten, regulates the psychological mood of the participants of the event space, promotes the manifestation of a sense of emotional experience of situations.

5. Conclusion

Thus, the following scientific results were obtained in the process of studying the features of the ethno-value consciousness of future teachers:

- The essence of ethno-value consciousness is defined as one of the invariants of value consciousness, considered as a set of cultural values reflected in the mental form of a nation, which include values as the most important life guidelines that guide the formation of value representations that are significant for ethnic groups, have an existential cultural meaning and are aimed at accumulating knowledge about the world, socio-cultural experience, worldview attitudes, the creation of social behavior programs (traditions, rituals, stereotypes), serving to regulate the behavior of

members of an ethnic group., meeting their needs in communication and knowledge of the world, socialization in the ethnic community;

- the specificity of the ethno-value consciousness of ethnic groups is revealed. To this end, we carried out a psycholinguistic experiment according to the method of V. P. Glukhov (2005), while considering the rules of the experiment, given in the works of Russian and Kazakh psycholinguists (Karabulatova et al, 2009; Rakisheva et al, 2017; Abisheva, 2013 - 2021). During the experiment, the subjects (200 people), studying in different groups and selected by nationality (Kazakhs, Russians, English), were offered tasks aimed at identifying the specificity of national consciousness.

The role of ethno-value competence in the development of the ethno-value consciousness of the individual is shown; it is proved that for its formation, efforts should be directed to improving the competence in ethnic knowledge, skills, and abilities.

As a result of the experiment, it was revealed that the level of ethno-value competence is high in the control group and is 80%.

During the actualization of such activities, the individual performs various cognitive-evaluative operations. It is established that the personality develops its personal values in the course of the process of the external values of the ethnos in the sphere of the anthropocentric energy of the personality experiencing the values of society in the process of "experiencing their experiences" and their emotional perception in the internal activity, the expression of empathy towards these values, the use of cross-cultural comparison of the values of different peoples and the identification of similarities and differences between them, as well as the use of the method of cross-linguistic analysis aimed at identifying similarities and differences in the ways of objectification of the values of different ethnic groups.

Thanks

This publication was supported by the RUDN University Strategic Academic Leadership Program

Reference

- Abisheva, K.M. (2013). Questions of cognitive linguistics: Publishing house: All-Russian public organization "Russian Association of Linguists-Cognitologists" (Tambov), 2 (35), 21-30, ISSN: 1812-3228. (in Russian)
- Abisheva, K. et al. (2019). Cross-Cultural Competence of Communicators as a Way to Create a Positive Ecoinformational Environment. *Space and Culture India*, 7:2, <https://doi.org/10.20896/saci.v7i2.460>
- Abisheva, K. M. et al. (2021). INTEGRATIVE METHOD OF MULTILINGUAL SEMANTICS OF PHRASEOLOGY. *Norwegian Journal of Development of the International Science*, No. 54-4. URL: <https://cyberleninka.ru/article/n/integrativnyy-metod-poliyazychnoy-semantizatsii-frazeologii> (accessed: 12.07.2021).

- Bandura, A. (2007). Social-cognitive theory of personality. Theory of personality. St. Petersburg: Piter, 473-410 (in Russian)
- Baiburin, A.K. (1993). Ritual in traditional culture. SPb.: Nauka, 1993, 240 (in Russian).
- Banks, J. A. (2013). Introduction to Multicultural Education, An (2-downloads) (New 2013 Curriculum & Instruction Titles), 5th Edition. Kindle Edition, ISBN-13: 978-0132696333
- Bakhtin, M.M. (1986). The aesthetics of creativity. M.: Nauka, 1986. 400 (in Russian)
- Barabash, V.V. et al. (2019). The confrontation between the Eastern and Western worldviews in the conceptual space of the information war against Russia: the genesis and evolution of the terminological apparatus. Amazonia investiga, 8(19), 246 – 254. <https://amazoniainvestiga.info/index.php/amazonia/article/view/226>
- Belli, S., Harré, R., Ñíguez, L. (2010). What is love? Discourse about emotions in social sciences. Human Affairs, 20 (3), 249-270.
- Entina, T., et al. (2021). Tourism Industry Management in the Global Transformation: Meeting the Needs of Generation Z. Polish Journal of Management Studies, 23(2), 130-148. DOI: 10.17512/pjms.2021.23.2.08
- Glukhov, V. P. (2005). Fundamentals of psycholinguistics: a textbook. Moscow: AST: Astrel, (in Russian).
- Grebenkina, L.K., & Kopylova N.A. (2008). Pedagogika sotrudnichestva: vchera, segodnya, zavtra (teoriya, opy`t). Ryazan`, 101-105. (in Russian)
- Ekman, P. (2011). Psychology of life. Deceive me if you can. St. Petersburg: Peter, 3044 (in Russian).
- Fayzullina, G.Ch., et al. (2016). The Anthropomorphous Dolls-Patrimonial Idols of Attanay and Their Place in the Language Picture World of the Siberian Tatars. The Social Science, 11, 4448-4456.
- Fernandez-Martinez, N.J., & Faber, P. (2019). Who stole what from whom? A corpus-based, cross-linguistic study of English and Spanish verbs of stealing. In: Languages in Contrast. Available online [5, Sept, 2019]: DOI: <https://doi.org/10.1075/lic.19002.fer>.
- Karabulatova, I.S., Shaymerdenova, N. Zh., Avakova, R.A., & Niyazova, G.M. (2009). Ethnolinguistic of Eurasian continuum: The Theory & Practice. Textbook. Moscow: RUDN, 2009. – 368 p. (in Russian)
- Karabulatova, I., Vildanov Kh., Zinchenko A., Vasilishina E., & Vassilenko A. (2017). Problems of transformation matrices modern multicultural identity of the person in the variability of the discourse of identity Electronic Information Society. Pertanika Journal of Social Science & Humanities, 25(S), 1-16. https://www.cclbsebes.ro/wp-content/uploads/2021/03/Terra-Sebus-12-13_T_Kattsina_I_Karabulatova.pdf, <https://www.cclbsebes.ro/terra-sebus-12-2020/>
- Kattsina, T., & Karabulatova, I. (2020). Social control of offenses minors: perception and interpretation in Soviet Russia at an early stage (1917-1921). Terra Sebus, №12, pp. 243-262. https://www.cclbsebes.ro/wp-content/uploads/2021/03/Terra-Sebus-12-13_T_Kattsina_I_Karabulatova.pdf, <https://www.cclbsebes.ro/terra-sebus-12-2020/>
- Khadikova, N.M., Kochisov, V.K., & Gogiczaeva, O.U. (2016). Formation of ethno-pedagogical readiness of future teachers in the educational and educational space of the university, Baltic Humanitarian Journal, 5, 2 (5), 196-198
- Kharitonova, F.P. (2010). Content and structure of the teacher's ethnopedagogical competence. Pedagogical education and science, 12, 80-84. (in Russian)

- Khrapchenkov, G.M., & Khrapchenkov, V.G. (1998). Istoriya shkoly` i pedagogicheskoy my`сли Kazakhstana. Universitet «Kajnar», (in Russian) <https://docplayer.ru/44093892-Istoriya-shkoly-i-pedagogicheskoy-mysli-kazahstana.html>
- Kelli, Dzh. (2000). Cognitive theory of personality. Theory of personality. St. Petersburg: Rech, 248 (in Russian) ISBN 5-9268-0007-2
- Koctyleva, T.A., Karabulatova, I.S., & Danilova, A. D. (2020). Scenario approach in modern education. The world of science, culture and education, 5 (84), 130-132. (in Russian).
- Kozhakhmetova, K.Zh. (1998). Kazakh ethnopedagogy. Methodology, theory, practice. Almaty: Fylym, 304 p (in Russian)
- Leontiev, A. A. (2001). An active mind (Activity, Sign, Personality). Moscow: Sense, 380 p.; ISBN 5-89357-106-1 (in Russian)
- Minaeva, N.S., Pivovarov, D.V., & Bodnar, E.L. (2007). Methods of social psychology. M.: Akademicheskij proekt, 2007. (in Russian)
- Nakisbayev, D., Dubinina, N., Karabulatova, I., Levshits, A., & Krivoslykova, L. (2017). Actual ethnopsycholinguistic methods of foreign languages teaching in higher education. Man in India, 2017, (23), 389-396.
- Nijjati, A., Karabulatova, I., Yuan, Lin and Sautieva, F. (2020). Problems of cognitive distortions in cross-cultural communication when using automatic translation in the Russian Chinese dialogue. SHS Web of Conferences, Vol 88, DOI <https://doi.org/10.1051/shsconf/20208803004>
- Parkinson, B. (2011). How social is the social psychology of emotion? British Journal of Social Psychology, 50 (3), 405-413.
- Privalova, I.V. (2006). Linguistic consciousness: ethno-cultural marking. Moscow, 50 p. (in Russian)
- Rakisheva, G., Karabulatova, I., & Abibulaeva, A. (2017). Ethno-Sociocultural deviations in the educational environment of the modern Eurasian Higher education institution as a reflection of transcultural globalization factors. Man in India, 97 (23), 115-131.
- Rime, B., Páez, D., Basabe, N., & Martínez, F. (2010). Social sharing of emotion, post-traumatic growth, and emotional climate: Follow-up of Spanish citizen's response to the collective trauma of March 11th terrorist attacks in Madrid. European Journal of Social Psychology, 40 (6), 1029–1045
- Robertson, R., & White, K. E. (2003). Globalization: Specialized applications and resistance to globalization. Taylor & Francis, 497.
- Sidenko A.S., V. S. Khmeleva (2008). Pedagogical experiment: the concept and stages of activity. Experiment and innovation in school, 2, 21–25.
- Zharikbaev, K., & Kaliev, S. (1992). From the history of Kazakh folk pedagogy. Almaty: Kitap. (in Russian).
- Yakushkina, M.S., Zhirkova, Z.S., & Amburczeva, N.I. (2019). The use of ethno-cultural traditions in the modeling of social networks in the structure of the educational space of the region. Prospects of science and education, 5(41), 529-548 (in Russian).