

EDUCATIONAL POLICIES IN KAZAKHSTAN



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RESULTS OF THE RESEARCH ON THE INFLUENCE OF THE EXPERIMENTAL PROGRAM ON RHYTHMOPLASTY ON THE PHYSICAL QUALITIES OF STUDENTS

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Abstract. In the article the technique of research on the basics of learning motor actions in rhythmoplasty in higher educational institutions. Possibilities of pedagogical higher education institution in the formation of the motive culture of students by means rhythmoplasty are shown. The approbation of the content of the pilot program on the formation of students by means of motor culture rhythmoplasty. Systematized program material, defined goals, objectives for each year of training and the optimum ratio means the general physical and special training under physical and technical readiness of students.

Keywords: student, teacher, rhythmoplasty, culture, training, means, occupations, movements, health, way of life, working capacity, incidence, form, methods.

Relevance. The political, economic and ideological transformations taking place in the Republic of Kazakhstan cannot but reflected in the sphere of physical education and sports in the republic. In this regard, there was an urgent need to introduce changes in the system of physical education of students, ensuring their versatile education. The republic is actively searching for effective means, forms and methods of training that will significantly improve the quality of education and training of future highly qualified specialists for the national economy.

Thus, in the Concept of the transition of the Republic of Kazakhstan to sustainable development for 2007-2024, it is emphasized that "... the Kazakh nation needs a cardinal solution to the tasks of creating a healthy lifestyle that involves an increase in motor

activity and a healthy lifestyle", and in the Address of the President of the Republic Kazakhstan Nursultan Nazarbayev to the people of Kazakhstan "The New Decade - New Economic Growth - New Opportunities of Kazakhstan" issues related to the strengthening, preservation and development of health, as well as the formation of a healthy lifestyle for the whole population [1,2]. The solution of the tasks is connected with the content of education, where the improvement of the culture of movement is a factor that ensures the preservation and enhancement of health, the education of a healthy lifestyle for citizens. The formation of a motor culture, the foundations of a healthy lifestyle for students has a positive impact on health, mental and physical performance, on the results of training and education, on the quality of training future professionals, especially educators. The motor culture of students is essential in their professional and pedagogical training, and it is associated with their health, a healthy lifestyle [2, 11], [3, 9].

In the field of motor culture research, it is necessary to emphasize the work of specialists who defined the theoretical and practical justification for the importance of traditional (sports) and non-traditional gymnastics (rhythmic, aerobic, shaping, yoga, pilates, etc.) [4,185].

The increased attention of both theoreticians and practitioners to this problem is explained by the fact that the role of non-traditional types of gymnastics is increasing as an effective means of physical education for students and, on this basis, increasing the effectiveness of teaching and upbringing.

Research objective. Develop ways and experimentally verify the implementation of the formation motor culture of students in rhythmoplasty.

The aims of education are determined by the social order, the system of society's needs. In society, the goal of education in physical education is the transfer of knowledge about the ways, means, methods of physical improvement of a person; the formation of

vital motor skills, and on their basis - the skills and habits of managing your body for solving a variety of motor tasks in labor, defense, professional, domestic and sport activities [5, 12], [7,8,9] .

Results of the study and their discussion.

A female contingent of students took part in the training experiment. There were created 4 study groups of students (2 - experimental - 50 people, 2 control groups, also 50 people). The main task of the experimental work was to solve the tasks of this research and to establish the effectiveness of the developed program: pedagogical methods were developed and introduced into everyday practice, taking into account the individual characteristics of students engaged in rhythmoplasty. The tasks for each period of study were determined, taking into account the time limits for adapting students to the conditions of the higher education institution, the requirements of the program and the orientation to the sports orientation of the teaching and upbringing process.

The results of the studies are analyzed by methods of mathematical statistics. When analyzing the quantitative indicators, the mean values, the coefficient of variation were calculated, and the significance of the relative differences in the results by the Student's criterion was estimated.

Experimental work has shown pedagogical ways of solving the assigned research tasks for the entire period of students' training taking into account the content of the experimental program. In the course of the study, we detected the most frequent illnesses of students. It was found that acute colds are common. They occupy the main place during the training of students in higher educational institutions. And as a rule the greatest number occurs in the winter months. The students are characterized by a weak functional state of the cardiovascular system. Also the most frequent diseases are: chronic tonsillitis, cholecystitis, gastritis, neuroses. Unfortunately, recently, the leading position is a violation of vision.

At the Department of Physical Education and Sport of the Kazakh State Women's Pedagogical University, in collaboration with the student health center of Almaty conducted a medical examination on the state of student health. To this end, annual medical examinations of students and medico-pedagogical control to engage in physical education and sport, which prior to participating in the competition are subject to medical examination.

Studying the results of long-term medical examinations, we first of all proceeded from the fact that the state of health of students, as a rule, correlates with the quantitative composition of the basic, sports, special medical groups and the group of therapeutic physical culture, i.e. especially those from physical education. The main and preparatory groups are healthy students.

Students with chronic illnesses are enrolled in a special medical group. The same is found among students who are exempt from sport.

We found that a significant number of first-year students are practically healthy and after passing a medical examination they are distributed to the main and preparatory groups. The number of students with chronic diseases varies between 3.5-8.0%.

To our regret, in the higher educational institution the preparatory and special medical groups increase every year. Thus, special medical groups of first-year students in the 2014 enrollment made up 4.0%, and by the end of the third year it increased to 9.10%, from 4.64% in 2015 it increased by 4.54%. Accordingly, there is a decrease in the main group: from 83.2% in 2013 to 5.0%, from 75.0% in 2010 to 73.8%.

In the planned pedagogical experiment, the experimental work was carried out exclusively with students on the basis of the Kazakh State Women's Pedagogical University, in the experiment the students of the main medical group took part in 1-3 courses, we proceeded from the experience of the traditional physical education of the previously developed methods

of developing the physical and psychomotor qualities of those involved.

Also, the necessary ratio of hours allocated for rhythmoplasty, we clarified in the preliminary study of the state of the issue. At the present time in higher educational institutions of the Republic of Kazakhstan, educational and upbringing classes in physical education organized according to the principle of selected sports specializations. The principle of sporting specialization at this stage of development and establishment of higher educational institutions in the republic is more effective, it contributes to: significant improvement in physical development, physical preparedness based on the standards of the "presidential test", development of physical, psychophysical qualities necessary for the future teacher, sports achievements in the elected non-traditional kind of gymnastics.

Thus far, students of higher educational institutions have a sufficiently high educational (mental) load, systematically feel the lack of time for employment

in sports sections.

The training session on rhythmoplasty should be used not only as a training load, but also as an effective means of rest, restoring physical and mental strength after considerable intellectual work in general and profiling academic and scientific disciplines, and also in the successful preparation for the upcoming training sessions.

A scientifically organized and planned activity, with a focus on the impact of training loads on the successful assimilation of other academic disciplines, stimulates the effective physical development of students and helps them optimally build time in the daily routine of the day, optimize it.

To solve the tasks set in the pedagogical experiment the study took in four stages:

First stage. The scientific-methodical literature and program documents of higher educational institutions were analyzed. The teachers of higher educational institutions on physical education were

asked to study and generalize the work experience and critically evaluate the contents of the program on the discipline "Physical Education".

Second stage. Studies were carried out by questioning students of the first and third courses, which allowed us to determine the attitude of students to the discipline of "Physical Education". 520 students took part in the survey. The pedagogical possibility of conducting rhythmoplasty lessons has been established. An experimental program of physical education with the use of rhythmoplasty was developed, where the main task of this stage was the establishment of the necessary number of study hours allocated for mastering the techniques of rhythmoplasty movements.

Third stage. A pedagogical experiment was conducted to study the effectiveness of the content of the physical education program in rhythmoplasty, Physical development and physical preparation of students, accepted for 1 course in the dynamics of training, were established. According to the tasks of the

work, a pedagogical assessment was made of the physical development, physical readiness, performance of students, and the state of their health. Studied indicators of students 1-3 courses according to the work plan, were filmed at the beginning and at the end of the relevant school years. In the training experiment, 75 students (3 study groups) participated, training in each group was conducted based on 120 academic hours.

To conduct classes throughout the pedagogical experiment, the conditions were the same for both experimental and control groups. The peculiarity of the proposed program was the use of students of the experimental group for the formation and improvement of physical and psychophysical qualities.

At the first organizational sessions, according to the definition of physical status and identification of students' interests. Students with a desire to engage in rhythmoplasty were identified. Thus, 25 students were selected in turn, before entering the higher educational institution engaged in non-traditional types of

gymnastics, including rhythmoplasty, which consisted of two training groups.

Since, great importance for the training process has a role of the development students their motor skills and skills in rhythmoplasty, we were taken into consideration heterochronism.

The physical status of the training groups was determined by the results of a medical examination at the beginning of the academic year, with an analysis of their physical development and physical preparation.

Based on the results of the first survey, students were assigned to medical groups, i.e. they had to be engaged in the curriculum of the main department.

Table 1 shows the dynamics of the physical development of the students EG-1 and EG-2 for the period of experimental work.

Table 1.- Comparative characteristics of the dynamics of physical development of EG-1 and EG-2

Indicators	Groups	1 course	2 course	R ₁	3course	R ₂
		$\bar{X} \pm m$	$\bar{X} \pm m$		$\bar{X} \pm m$	
Height(cm)	EG-1	155,2±0,76	156,6±0,82	0,05	157,1±0,8	0,05
	EG-2	155,0±0,75	156,6±0,68	0,05	157,5±0,8	0,05
Weight(kg)	EG-1	51,5±1,06	53,4±0,99	0,05	54,4±1,01	0,05
	EG-2	51,6±0,89	52,0±1,03	0,05	51,9±1,12	0,05
OGK (cm)	EG-1	76,1±1,08	76,8±1,08	0,05	76,9±1,06	0,05
	EG-2	76,8±1,13	76,0±1,17	0,05	76,1±0,10	0,05
EGK(cm)	EG-1	10,9±0,49	11,9±0,05	0,05	14,0±0,16	0,05
	EG-2	10,9±0,45	11,2±0,32	0,05	14,0±0,18	0,05
ZHEL(cm ³)	EG-1	3126±88,6	3360,0±88,2	0,05	3754,0±0,77	0,05
	EG-2	2746±101,0	3271,0±93,3	0,05	3838,0±0,61	0,05
SPK (kg)	EG-1	32,5±0,50	38,4±0,63	0,05	39,2±0,49	0,05
	EG-2	26,5±0,49	33,1±0,69	0,05	33,2±0,77	0,05
SLK (KG)	EG-1	28,4±1,01	27,7±0,55	0,05	31,3±0,44	0,05
	EG-2	23,3±0,86	23,3±0,39	0,05	32,2±0,55	0,05
$\Sigma =$	EG-1	3480,6±93,5	3724,8±92,23		4126,9±4,73	
	EG-2	3090,1±105,6	3623,2±97,6		4202,9±4,13	
$\bar{X} =$	EG-1	497,2±13,4	532,1±13,2		589,5±0,67	
	EG-2	441,1±15,08	517,6±13,9		600,4±0,59	

R1 - significant significance between the initial and final indicators; R2 - significant significance of the final indicators between the groups.

The data of Table 1. can be presented more clearly by means of a histogram

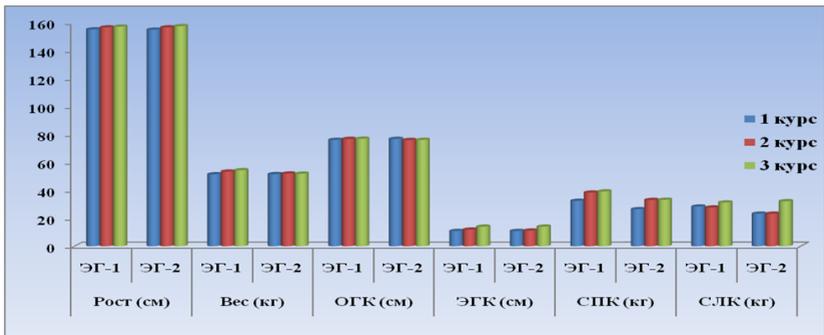


Fig. 1 - Comparative characteristics of the dynamics of physical development of EG-1 and EG-2

Note : *OGK -the circumference of the chest; EGK- Excursion of the chest; ZHEL- vital capacity of the lungs; SPK- the power of the right hand; SLK- The power of the left hand*

The results of the analysis show the changes that occurred in both experimental groups. In anthropometric data, it is significantly less than in physiometric data. Thus, the vital capacity of the lungs

by the end of the first course in EG-1 increased by 238 cm³, and in EG-2 by 258 cm³, and by the end of the third course in EG-1, the increase was 394 cm³, in EG-2 - 567 cm³. The power of the right hand of the students of EG-1 by the end of the third year increased by 5.7 kg, and in EG-2 by 6.7 kg, the left-hand force in EG-1 by 5.8, and in EG-2 - by 5.9 kg.

Dynamics in the indicators of physical development made it possible to conclude that the dynamics of the results in most numbers is higher in EG-2 than in EG-1.

Comparing the dynamics of the physical development of the students of the experimental group with the control group, it should be emphasized that positive shifts were found in the experimental tests in both experimental groups. At the same time, the increase, especially in physiometric indicators, is much higher in the experimental group: the vital capacity of the lungs for three years of training in the experimental group increased by 660 cm³, and in the CG by 217 cm³,

the increase in the strength of the right hand in the EG is 6, 8 kg, and KG - 5.8 kg, in the force of the left hand in the EG - 6.9, and KG - 5.6 kg.

Conclusion. The results of the conducted study convince us of the expediency and scientific consistency and use of rhythmoplasty in the formation of the motor culture of students.

Increasing the effectiveness of physical education in a pedagogical university should be carried out by a set of methods and means, including improving the material base, increasing the number of compulsory classes, providing a free choice of the type of motor activity, etc.

Free choice by students of the sport (in our case - rhythmoplasty) significantly increases the mental and physical activity of students in physical education classes, contributes to the increase in attendance, achievement and interest in physical education and healthy lifestyle.

Practical use of this pedagogical influence on students predetermined the receipt of uninteresting

results. training focused on the fulfillment of the main tasks of research: the creation of a pedagogical basis for physical development and physical fitness in accordance with the tasks assigned; improving the knowledge, skills and skills in rhythmoplasty by developing physical qualities, increasing the overall mental and physical performance and surrendering regulatory requirements, improving technical actions in rhythmoplasty with the development of the necessary physical qualities and achieving high results in the chosen form of gymnastics.

Thus, we came to the conviction that the use of rhythmoplasty in high school practice proves the need for it in raising the physical, mental, psychomotor and other qualities, in the solution of the harmonization of students.

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MULTICULTURAL EDUCATION OF CHILDREN OF PRESCHOOL AGE

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Annotation: The article examines the historical source of multicultural education and discusses the importance of multicultural upbringing of the children of preschool age. The research investigates the purpose of multicultural education and contains observations of psychologists and pedagogues about multicultural personality of preschoolers. The article discusses the history of the problem of multicultural education. Multicultural education is relevant today due to globalization. The article reveals concepts such as multiculturalism, multicultural education, multicultural upbringing and multicultural personality of a preschooler. The article analyzes the psychological and

pedagogical foundations of multiculturalism. The article deals with the goals and objectives of multicultural education of children of preschool age. The article makes reference to the question researchers are risen multicultural education. Learning a foreign language considered to be a tool of multicultural education.

Keywords: multicultural education, multicultural personality, culture, multicultural personality of a preschooler

According to the President Nursultan Nazarbayev "Kazakhstan is unique by its strong multiethnicity. According to the land it formed a unique multicultural space, which are the two-leading flow. One reflects the revival of the Kazakh culture and its constituent elements, language. There is an objective process of restoration of the lost. Another thread – Russian language culture, based on a native tradition of the Russian people and all that they have absorbed during centuries of development. Recognition of self-existing cultural flows are in their complementarity and mutual

enrichment that does not mean assimilation. Multiculturalism Kazakhstan - is a progressive factor in the development of society. Eurasian roots of the peoples of Kazakhstan allow to connect the Eastern, Asian, Western, European flows and create a unique multicultural Kazakhstan scenario "[1].

Ideas of multicultural education originated in America in the mid-1960s and were called "multi-ethnic education." However, a decade later, some researchers began to use in their work the term "multicultural education", which has become firmly established in the scientific revolution.

The first definition of the term "multicultural education" was given in the "International Dictionary of Pedagogy" in 1977 as "education, including the organization and content of the educational process, which represents two or more cultures characterized by linguistic, ethnic, national or racial patterns" [3].

The problems of multicultural education has been accessed by A.Toynbee, E.Meyer, N. Danilevsky. Y.Yakovets. This issue was considered in the foreign concepts of multicultural education (D. Banks, et al.), intercultural education (A.P. Batelaan, G. Auernhaymer V. Nike, etc.), and global education (R. Henvi).

Today, multiculturalism and multicultural education is determined by the state of the national education policy and language. Its principles are reflected in the Constitution of the Republic of Kazakhstan, the Law "On languages in the Republic of Kazakhstan" and "On Education", the "State program of functioning and development of languages for 2005 - 2010 years."

Section №6 «Law on Languages" states: "Every citizen of the Republic of Kazakhstan has the right to freely choose the language of education and training."

№8 article of the Law "On Education" emphasized the importance of "civic education and patriotism, love for their homeland - the Republic of

Kazakhstan, respect for state symbols, veneration of folk traditions ...; introduction to the achievements of world and domestic culture, the study of the history of customs and traditions of Kazakh and other peoples of the republic ". [2]

The issue is vital according to the message of the president in the strategy «Kazakhstan-2050» what says that it is important to create trilingual citizens by 2025, and in integration through education and there was emphasized the importance of English language. That is why the advantages were given to the creation of trilingual citizens. Therefore, the multicultural upbringing of the preschool children at the process of trilingual education and teaching English gains its momentum nowadays in Kazakhstan.

Based on cultural-historical theory of behavior and mentality L.S. Vygotsky can draw important conclusions for the study of multicultural education, according to which the sources and determinants of mental development lie in historically evolving culture.

According to scientist, every function in the child's cultural development appears in two ways, first in the social, and then in the psychological. First between people as inter-psychic category, and then within the child as an intra-psychic category. Transition from the outside into the development process of the psyche changes its structure and function. Behind all higher functions and their relationships, there are real people's attitudes of society [4; 5].

As the issue of multicultural education for the first time declared itself after the World War II when the newly created UNESCO and the United Nations announced a new cultural and educational policy based on the idea of human dignity based on universal human values, most clearly reflected in the Declaration of Human Rights. In the 60s of the last century, representatives of this trend believed that only needed to establish a system of education and training to improve the conditions of life of the community, to achieve the overthrow of totalitarianism - and then

comes the triumph of universal human values. In the 70s and 80s of the XX century the emphasis of cultural policy shifted from the general to the particular, and the main task of the theory of cultural pluralism is becoming the maintenance of cultural diversity and the promotion of cultural minorities. Now to talk about the deployment of cultural multiplicity of symbolic worlds, multiple images of the world and self-image, cultural differences. In connection with this, the modern version of multiculturalism refuses to recognize the validity of any single cultural model, value system [6].

The study of the theory and practice of multicultural, civic, patriotic, national and ethnic education of children showed that this issue was relevant throughout the history of pedagogy. However, it was solved in different ways, depending on the socio-political demands of society. The meaning of "patriotic", "national", "nationalist" concepts depends on the determined attitude to the masses of the people of the state, to the people of other nationalities and races

recognized a need for a friendly, tolerant coexistence or incitement to hatred and physical destruction of dissenter people of other faiths and peoples of skin color. In the modern understanding of an international (inter-ethnic) education, it is treated as an extension of national awareness to their community with many nations. National education is seen as a necessary element of international, as a problem factor of authentication.

A.N. Dzhurinskiy regards multicultural education as an alternative to international socialist education, the formation of personality out of national culture under the condition of ideological unity and social integration. At the same gender and cultural education focuses on the relationship between culture, one of which is dominant [7].

M.A. Bogomolova comes from the fact that the multicultural education in its essence is close to inter-ethnic education and involves interpersonal interaction, is opposed to nationalism and racism. It is aimed at the

development of cultural and educational values, on the interaction of different cultures in a pluralistic situation of cultural adaptation to different cultural values [8].

V.V. Makaev, Z.L. Malkova, L.L. Suprunova identify multicultural education to the formation of human personality, capable of active and effective life in the multiethnic and multicultural environment, which has developed a sense of understanding and respect for other cultures and the ability to live in peace and harmony with people of different nationalities, races, religions [9].

Ethnolinguistic approach limits the multicultural education's scope by familiarizing the younger generation to the universal values forming in children and adolescents abilities to interact with representatives of neighboring cultures and in world space [10].

Several authors (N.D. Galskova, L.L. Paramonova., V. Safonova, E. Sokolova) associated willingness to accept another culture, another way of life and manifestations of tolerance, mutual tolerance because

only people of different nationalities can confront hatred [11, 12, 13, 14].

All existing definition of multicultural education claim to be complete disclosure of its essence. We understand **multicultural education** as a purposeful process of mastering humanistic culture of educational values, providing for the development of skills of interpersonal interaction in a situation of cultural pluralistic environment, adapting to other cultural values.

Different sciences as philosophy, psychology, science, culture are studying the problem of personality, each in accordance with its objectives give its own interpretation of this concept. We can say that "personality" - the general scientific notion. In our opinion, the treatment of the individual that most closely corresponds to the topic of our study is of G.K. Selevko: "Personality is a mental, spiritual essence of man, serving in a variety of generalized quality system: a set of socially significant properties of the person; the

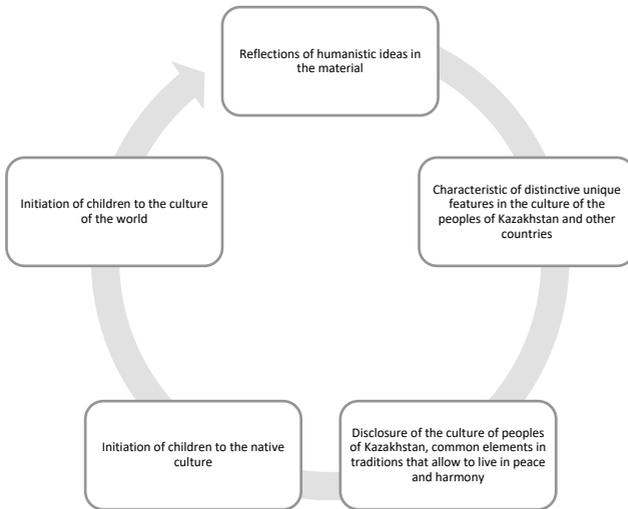
system of relationship to the world and with the world, to self and with self, and to exercise social roles, a set of behavioral acts, understanding the world and ourselves in it, and the system requirements, a set of skills, creative abilities, etc." [15, 6-7].

Taking into account the social experience, interests and physiological features of early childhood development **"multicultural personality of a preschooler"** can be called a child of preschool age who has a basic understanding of the native land, its nature, the material and spiritual culture, art, literature and traditions of their people and the people nearest and other national environment; know the standards of behavior at home and in society, able to comply with them; able to reproduce the knowledge and perform in the real life activity. In other words, the purpose of multicultural education in pre-school pedagogy can be considered the formation of just such a multicultural identity.

From this purpose derive specific objectives of multicultural education of preschool children: the formation of children ideas about multiculturalism in the world and Kazakhstan, bring about positive attitudes to cultural differences; the development of skills of productive interaction with different cultures; raising children in the spirit of peace, tolerance, human interethnic dialogue.

Education for tolerance should begin with the first years of life, and the leading role should belong to the teachers. That they need to implement programs related to the education of children of preschool age in the spirit of tolerance in the process of familiarizing them with the culture of the peoples living in their native land and peoples remote environment means of folklore, folk and decorative art, literature. In the process of acculturation of various nations in children, form a view of themselves and others as a person, and the originality of the national underlines the importance of universal.

In order to implement these tasks, the content of multicultural education must meet the following requirements [7]:



These tasks are important to construct the curricula in the preschool organization to give children multicultural education.

Based on collected scientific descriptions of multicultural education we made a following concept model of multicultural education of children of preschool age.

The purpose –
multicultural education of children
of preschool age

Regularities
The efficiency of multicultural
education is high if there are following
conditions



<p>When there are better conditions for learning other cultures to educate tolerant relations between people belonging to different ethnic groups, religions, races, ethnic and cultural factors taken into account in education V.V. Makaev, Z.L. Malkova, L.L. Suprunova.</p>	<p>The more fully taken into account the possibility of the development of cultural and educational values of the interaction of different cultures in a pluralistic situation of cultural adaptation to other cultural values M.A. Bogomolova</p>	<p>When the principle of tolerance in the cultural educational practices are effectively implemented D.B. Sazhin</p>
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In the conclusion, it is appropriate to state the use of multicultural education from early childhood. Multicultural education is a background of further mental and spiritual development.

Multicultural education of preschoolers complies with the need of society and the strategy of our country and helps to raise a future spiritual developed nation. It has a great perspective in further scientific investigations.

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**ETHNOEDUCATIONAL BASE OF “KAZAKH ARU”
SPECIAL COURSE TEACHING IN THE KAZAKH STATE
WOMEN’S TEACHER TRAINING UNIVERSITY**

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Summary

In the article author takes stand for necessity of promulgating the historical individuals – aru displays and morals and also socialization possibilities of it during the special course education “Kazakh aru” in the Kazakh state women’s teacher training university in Kazakhstan.

The article discusses the rationale and definitions of the concepts concerning women's education, the basic components that make up the content of a special course, covering it issues.

The program «Great kazakh steppe historical individual women» (Uly Kazak dalasynda otken tarihi dara tulga-arular) daughters of the great history of the Kazakh steppe: think about the future generation of

women leaders and patriotic heroes headed by mothers and grandmothers genius, love, feeling proud of precious lives and properties of the individual who are learning, promoting, based on imitating life. In this program will be consider the educational-knowledge attains of kazakh women which are listed below.

Educational attains: will get acquainted with life of individual historical figure of kazakh steppe; will absorb the knowledge of everyone's peculiarities and features; will know how to make the model of human honorable peculiarities.

Knowledge attains: acquired glorifying of image of individual historical figures; adopted the honorable peculiarities of mothers and women; command, govern a country, activity, power which cheer up heroism and aura of patriotism are appreciated; women's good qualities and human peculiarities would know to appraise.

"Traditional family education" (Dasturli otbasy tarbiesy) through this program family education in the

context of the present and future pedagogical knowledge and experience in order to deduce that the family is the main source of education for girls-students of the relevant factors and explain the role of the daughter of Kazakh, and national education will focus on topical issues. During the study of the special program educational and knowledge attains will build up.

Educational attains: get knowledge in the context of theoretical-scientific in family pedagogy, pedagogy of the mother, pedagogy of the father; study the laws related to family and marriage, national peculiarities of history essence, and aspects for future generation's education; from kazakh standard level to social level's education types: education of daughter-in-law, abdominal education, girl's education, boy's education, generation's education etc. teaching; as a future teacher find out ways and methods to work with parents, ethno-social roles in family, and know legal capability.

Knowledge attains: to research the meaning of social-pedagogical in kazakh ethno-pedagogic traditions,

to implement into life attains; to be ready for family issues: incline to social role, acquire the norms of good behavior, to save a community, respect to family members, fidelity to carry out duty; appreciate the value things in social life of marriage and through family behaviors and traditions as parents, mother-in-law.

Key words: girl, beauty, girl education, course "Kazakh aruy", traditional family education, national education standards

The issues as preparing, adapting and bringing up girls to the family life which were worded in the nomad culture gives a problematic idea from the social point of view of that period. If to analyze our consequence concerning to the girls upbringing by making a sense of our history and ethno culture we will get an opportunity to give ground from the methodological point of view. It is not so hard to prove that naming of the special course as "Kazakh Aru" which is educated in the Kazakh State

women's teacher training university is connected with the destination and inner meaning.

About the etymology of the word “KYZ” (girl) in the historical work “Fact about Kazakh in the Chinese historiography” was given the meaning as “Kyz (gia) – is used instead of word princess. In ancient times, daughters of khan and tsar, man of quality was called “kyz” and daughters of ordinary folks were called “kyrkyn” [1, 42]. Nowadays, all the weak half of humanity is called “kyz”, because the nation wants their offsprings to be as daughters of aristocrats, to be respected and well-regarded.

We met great many the concept “aru” relative to kyz (girl) in the Chinese historic records and in the poetries of poets. This epithet runs on XV, XVIII centuries. We use this word until today. We give consideration the synonym only for the word kyz (girl). In the defining dictionary the definition of word kyz as following: “very beautiful, miraculous, graceful, lovely, posh, nymph” [2, 46]. We often hear this saying that

“Kazakh – equate daughter to honour, son to generosity”. However, if to take on the base the proverb “I learned from my hero ancestor to defend homeland, I learned from my aru (pure) mother to protect honour” («Batyr bolgan babamnan el korgaudy uyrensem, aru bolgan anamnan ar korgaudy uyrensem») it is not difficult to understand that to be “aru” is equal to protect your homeland and to be hero. The “honour” that “aru” saves is humaneness virtuous quality. It give the meaning with the numerous concepts: ar-namys (honour), ar-uyat (conscience), ar-uzhdan (breast), ar-abyroi (kind reputation). Therefore, if we pay attention to honour, conscience, breast, reputation in the bringing up process of our daughters, we will increase up our daughters level to the “aru”.

There are many examples in historical works for that «Aru» is proper appellation for girls and it has the high level of upbringing. We can concretize our first thought through this examples.

Maybe because of saying «Forty bounds for girls» we understand the opinions about girls upbringing and on theme about girls as carefulness to nation accomplishment. We can understand that “aru” is purity and innocence after these sayings: «Oh beauties of the modern world! You have to understand that men aspire to marry girls who saved her honor in every period! Oh beauties of the modern world! Remember, that at the tradition “ak neke tuni (wedding night) girl honor will be tested!» [3]. Also one example is that when the man is dead and buried we can hear about “cover him with white, make him pure”. These mean that the “pureness” is part of Sharia. Thus, ARU is heavenly-minded and conscientious, pure and innocent, ambitious person and honorable person:

- *Can save her honor.*
- *Resist desire.*
- *Innocent from bad offence.*
- *Can get on track with people.*
- *Behavior and character are praiseworthy.*

- *Par excellence in the homeland.*
- *Authoritative around the relatives. By these characteristics, the meaning of "Aru" became larger and better.*

The conception «Aru» is asset which is needed for preparing Kazakh youth to the family life. Our girls must be worthy who we will prepare for the wives life in the future family.

In the matter of upbringing generation based on national qualities, the meaning of the word "Noble birth" has roots in Chinese writings. the word "birth" is the root of the word "Noble birth". We know that Olzhas Suleimenov has investigated the word "birth" according to the Orkhon-Enisei writings of the eighth century. In Turkic: tek-birth (in Kazakh language), tik-birth (in Tatar language) etc. Derivative: tegi, tegin - descendant, prince (in ancient Turkic language). The earliest values were separated from Greek: tek – 1), "child", 2) "birth" [4, 145]. In the dictionary, the meaning of the word "birth" is passed as "noble ancestors, peculiar origins of noble

people. Man of a noble family never to disgrace their ancestors, and has protected the authority of its ancestral roots," and concerning to a noble-birth, with the pedagogical-psychological point of view, will fully designate, that "individual should be like its noble-birth, to be reasonable and solid [5, 213]. Man of a noble family respects the dignity of their ancestors".

In matters of identification of the person and when choosing a wife/husband, in the culture of nomadic Kazakhs related to individual qualities of noble-birth had a deep meaning than the word "elite". In her entitled article "Traditional Kazakh culture," [6, 54] G. Omarov pointed that "In Medieval Europe, the word elite was adopted as the group of sectionalism, and in our nation as the link between generations". Earlier we had marked the poetry of narrators on the theme of noble-birth and the indiscretion. Noble birth rebuffing bad qualities and different kind of testing. To improve the quality of noble-birth, our ancestors did not allow

marriage to the seventh generation of ancestors, it contributes to the understanding of human nature

A distinguishing features of noble-birth: parents, legal marriage, well-mannered, no bad relation parents' and the dynasty, having a conscience and honor, a sense of dignity. These words of the speaker of Nakysbek "don't take a ill-mannered people as a friend, they are not men, just ordinary people", and these words of Bauyrzhan Momyshuly "Muck is better than ill-mannered, animal is better than shameless", this kind of sayings have become canons, that our people were estranged from the bad qualities. The lack of quality education, in the concept of nation equals to bad manners. And also, sometimes, the meaning of the word "celibacy is equals to the ill-mannered. The reason for this statement is given in the dictionary as "uncertain origin". They are sometimes called "born on the road", "illegitimate child" and "vile". For Kazakhs: the child is wealth. Therefore, among the peoples you can meet receivers of such children, saying "Olzhatay" they brings

them up. For born out of wedlock children, famous ethnographer S. Kenzheakhmetuly gave such kind of naming as: "unexpectedly born", "born on the road", "rootless", "vile" [7, 83].

Anyway, from the origin of good people, friendly, honestly acting, whose married with good intentions and not because of the lust of man, will expect good descendants.

Ill-mannered is typical for impolite people, cruel people, people who are under the passion and human weaknesses. In addition, the people have such a measure of education as "not having a noble-birth ancestors" and "ill-mannered". "Not knowing their ancestry to the seventh generation children are stupid", from such words are born of thoughts as, the unreasonableness from children, lack of manners from parents, from the Not having a noble-birth ancestors from ancestors. Such measurements as "a descendant of the noble", "children of the civilized people", "smart generation" in the upbringing of children will remain

valuable things for the nation. [8].

Anarchy is the corresponding name for those who have bad manners and slave of their lust. Also there is the understanding as “unshaven”, “unmannered”. Thoughts from concept “Unshaven who do not know his seven ancestors”: “Ignorance from child, unmannered from parents, anarchy from ancestors”.

This is one of the national values "attractiveness", meaning of the word from the ethno pedagogical and ethno psychological point of view was not defined and revealed. Then what kind of girls offered us Balasaguni, Caycaus, Bukhar and Aktamberdy? In the dictionary, the meaning of the word "attractive" is passed as "fascination of the character, pleasantness, attractiveness" [2, 435]. The representative of the Kazakh psychology S. Balaubaev, translated the word "behavior" as a "misbehavior" [9, 130]. On the one hand, the word "behavior" means dealing and action. If "behavior" is translated as "order", then "attractiveness" is translated as "discipline".

Attractiveness - is peculiar to the girls attractiveness, seductiveness and richness of character. Actions and behavior must not go beyond ethics and should influence in a spectacular way. If the girl has precious qualities, but does not know how to convey with an attractive way, does not show through fascinating appeal, then they are unacceptable. Besides, in which cases attractiveness is manifested, and to become attractive? In our opinion, girl's behaviors are in:

- *relationship;*
- *deportment;*
- *understanding of jokes;*
- *admitting the truth;*
- *avoid the quarrels;*
- *showing the feelings;*
- *heart-to-heart talking;*
- *speaking before the people;*
- *doing the favorite things;*

- *being tested during the emotional issues,* making richer the Kazakh girl's manners. Thus, attractiveness is the *fullness of character*.

In our days, girls who had patience, innocence, discipline, due to the lack of completeness of the character can't show properly. That is, not enough appeal. Therefore, for girls who are adapting to family life, attractiveness is a very necessary thing and qualification. In this case, the grandfather who bringing up Nurila (recognized as Domalak Ana) which had imbibed by Islamic education, descendant of Kozha Ahmet Yassau, the Imam Agzam said "I'll give you to the first man who touched your forearm" these words are formulated requirements for the girls, which has been generated from the Shariah.

In our nation we have the phrasal verb as "not unsolved in their twelve" for girls. Concerning to the describing of narrators, we want to show the following:

- *No one has touched (in the Domalak ana legend);*

- *No one has seen her hair (Dospambet);*
- *“The sun” has not seen her forehead (Dospambet);*
- *Has not look straight to anyone (Shal akyn: «two eyes is around if the people nomadize»);*
- *No one touched her cloth (Dospambet);*
- *Has not see the men’s face (Dospambet)*
- *No one has touched her waist (Dospambet);*
- *Saved her beauty (Aktamberdi)*
- *Attracted with laugh (Bukhar)*
- *Made to fall in love with character (Bukhar)*
- *Fragrant (Bukhar);*
- *Has honour (Kopesh).*

But, it seems like nowadays the understanding as “not unsolved in their twelve” is have been destroyed. The writer of folk pedagogy Z. Akhmetova in her entitled article "the Sources of the examples of the Kazakh people" said that the Kazakh girl, for not to spend tickling, didn't give the opportunity to hold her hand, "if she begins to give the opportunity to everyone, then she

will be shameless", such kind of saying clarified above-mentioned measurements.

But these days, there is no possibility to perform all above-mentioned measurements. Because, since kindergarten they are sitting together, playing together, swimming together, such kind of contrary activities. In our society in the early grades may not be visible, but over time the girls begin develop freedom rather than the tenderness and delicacy. Due to the fact that their bodies grow at an early age than boys, they begin to feel grown-up. They begin to dictate as a senior's on the boys. Boys have late terms of physiological development, due to the advantages of girls they subsidize. Even in high school, in the classroom, limits the activity in public works. Not for no secret that, without observing these requirements in the education of girls, not only girls but also boys, we'll have a lot of weaknesses and backwardness.

However, the measurement is "not unsolved in their twelve" generally means "chastity". At all times, for

girls, to protect with the conditions of the "chastity" does not lose its value. In ethno-pedagogical works it was not considered as a concept and national measurement. Ethnographer S. Kenzheahmetov pointed out that these words "unexposed flowers" are expressive words, and accordingly gave the following definition as a "young, chaste, and clear" [7, 82]. Thus, clarifying with the ethnographic point of view, from a pedagogical point of view, we consider that the chastity - is compliance with noble qualities, sensible and having good figure girl.

So, by studying our ethno-cultural heritage, we from ethno pedagogical point of view, made sure that our people determine the value of the nurture of girls according to traditional values while preparing for the marriage relationships, it plays a significant role and contributes to the science, with the purpose of the relationship between generation helps plunged into the depth of a traditional nurture. Based on these ethno pedagogical principles (basis), during the planning of a

special course of the University "Kazakh Aru" comprehended guided by questions from the point of view of methodology of ethno pedagogical, offering students a special item, we have provided the possibility of adapting to life.

In our university's girls will be influential teacher in the future of children education, bring a life and be good mother, it can only lead to the generation of educational preparation of their life, taking into account the national outlook and values, with the main instrument for the valuable qualities of the future are taken by the teachers' pedagogical culture. Taken directly at the university's ethno-pedagogic educational work "Kazakh Aru" (Miss Kazakh) special course concept, made within 7 module training programs. This special course was offered as elective subject in credit educational system to 2nd year students. Because, they will study "Genders" as compulsory subject in 1st year. After gaining knowledge of gender, it had decided

studying special course of university. This is logical settlement by pedagogical point of view too.

Special course has 2 modules: made up myself, and I want to tell about peculiarities of syllabus which were involved into studying process since 2007-2008. The university has historical figure's gallery and it is called "The great women of great steppe" (Uly dalanyn kyzdary) This program had done by conclusion that the students of university should know about these figures.

The program «GREAT KAZAKH STEPPE HISTORICAL INDIVIDUAL WOMEN» (Uly Kazak dalasynda otken tarihi dara tulga-arular) daughters of the great history of the Kazakh steppe: think about the future generation of women leaders and patriotic heroes headed by mothers and grandmothers genius, love, feeling proud of precious lives and properties of the individual who are learning, promoting, based on imitating life. In this program will be consider the educational-knowledge attains of kazakh women which are listed below.

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Knowledge attains: acquired glorifying of image of individual historical figures; adopted the honorable peculiarities of mothers and women; command, govern a country, activity, power which cheer up heroism and aura of patriotism are appreciated; women's good qualities and human peculiarities would know to appraise.

Concrete directions under consideration of syllabus: image of holy mother (Umai ana, Domalak ana); commander women (Tomiris, Zarina); haughty women (Aysha bibi, Bayan sulu, Kyz Zhibek); women who govern a country (Suimbike, Aiganym, Ulpan); well-wisher grandmothers (Aiganym, Zere); strong mothers (Nurbike hanym, Borte hanym, Tauke khan's mother, Zhagan Begim, Alzhan grandmother and etc.); good

wives (Borte hanym, Karashash, Domalak ana, Aiganym, Gauhar, Ulpan); patriotic brave women (Gauhar, Nazym, Bopai, Manshuk, Aliya, Hiyaz); public figures (Alma Orazbayeva, Nazipa Kulzhanova); celebrities (Sara Tastanbekkyzy, Dina Nurpeyisova, Maira Ualikyzy, Kulyash Baiseyitova, Shara Zhienkulova); scientist women (Nazipa Kulzhanova, Fatima Gabitova, Naila Bazanova); suffered Alash women (because of left-handed policy daughters and wives of the Kazakh intellectuals were called as "enemy of the nation" and their's true human image (Saken's wife Gulbahram, Beyimbet's wife Gulzhamal, Iliyas's wife Fatima, Asfendiyarkyzy Magmura, Mirzhakypkyzy Gulnar Dulatova, Mukhtarkyzy Mugamila Auezova, etc.); nowadays honorable mothers (daughter-in-law of Tasmgambet Dilda Mataikyzy wrote several books about upbringing, scientist Nemat Kelimbetov's wife Kuanysh Tazabekkyzy who has difficult destiny and proved her true woman nature, writer A.Nurshaiykov's wife Halima Kaliakbarkyzy, etc.).

"TRADITIONAL FAMILY EDUCATION" (Dasturli otbasy tarbiesy) through this program family education in the context of the present and future pedagogical knowledge and experience in order to deduce that the family is the main source of education for girls-students of the relevant factors and explain the role of the daughter of Kazakh, and national education will focus on topical issues. During the study of the special program educational and knowledge attains will build up.

Educational attains: get knowledge in the context of theoretical-scientific in family pedagogy, pedagogy of the mother, pedagogy of the father; study the laws related to family and marriage, national peculiarities of history essence, and aspects for future generation's education; from kazakh standard level to social level's education types: education of daughter-in-law, abdominal education, girl's education, boy's education, generation's education etc. teaching; as a future teacher find out ways and methods to work with parents, ethno-social roles in family, and know legal capability.

Knowledge attains: to research the meaning of social-pedagogical in kazakh ethno-pedagogic traditions, to implement into life attains; to be ready for family issues: incline to social role, acquire the norms of good behavior, to save a community, respect to family members, fidelity to carry out duty; appreciate the value things in social life of marriage and through family behaviors and traditions as parents, mother-in-law.

Since the 2007-2008 academic year, according to the credit system "Қазақ аруы" (Miss Kazakh) special course of study offered the choice of students as an elective subject.

This subject several times in order to introduce a wide range of extra-curricular educational activities have been implemented to the university. The heads of the educational work of the university in the country, as well as the organization of the head of the education system and teaching staff of the national Institute for professional development (ББЖ КБАРИ) classes with teachers from all over the country was held several

times, evidenced by the results and expressed his gratitude to the teachers' comments. At the same time, from parents of students were call attention and spoke gratitude often. Taking into account the students' future education system is the subject, and the opinion polls on the subject. As well as the teaching of this discipline, organization and methods, about the experience of undergraduate and graduate students research work is ongoing.

Adults, although there are often complaints from the education of youth, through surveys of our students: to become a specialist in high-quality education, civilization, scientific and technical capabilities to work for the good of the country, to be a good citizen of our country is good you can do good to others to learn about their ancestors have become a favorite with affection, to become a bride, become intimate and sympathetic sister-in-law, brother-sister become the mother of a child to be respected educator, to be wise grandmother, etc. many companies as the necessary specialist

knowledge in the future as a happy family and social roles, and ethno-social roles have learned that there is a demand for spiritual fulfillment. Where has genuine desire, interest and intention, there is no place for failure. Prospects for strengthening students' knowledge and as an individual who is leading a happy life, and want to maintain the level "KAZAKH ARU" (Miss Kazakh).

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