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**FORMATION OF ETHNOCULTUROLOGICAL READINESS OF
STUDENTS THROUGH NATIONAL VALUES AND ETHNICAL
TRADITIONS**

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Abstract

In article the focus is on the culturological aspect of the modernization of environmental consciousness of young people, as Kazakhstan is currently implementing a program of spiritual revival of society. The aim is revealing the role of national values and ethnic traditions in the formation of ecological awareness. The approach to the study is culturological, focusing on the systematic selection of eco-ethnic material for the formation of eco-culturological readiness of students. On contrast to the sociological and psychological approaches, the main focus is on Green Education. Culturological approach is correlated with the ecological culture. This approach is understood as the consideration of national values and ethnic traditions in the relationship between man and nature. The paper analyses the key theoretical provisions, the necessity of studying and implementing national values and ethnic traditions in the process of Green Education. The formulation of spiritual and ecological consciousness was made through the samples from Kazakh folklore and literature. The concept of eco-culturological readiness is introduced in terms of its cognitive-content, emotional-creative, experimental-activity, spiritual-moral, reflective components of the educational process. Within each component, parameters and criteria for monitoring results at all stages of the learning process on a three-level scale are developed. The content and results of the experiment on the implementation of the idea of formation of eco-culturological readiness in the University are described. The materials of the article are of practical value for teachers-researchers, developers of educational programs.

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1. Introduction

In accordance with the Program article of the President of Kazakhstan (Nazarbayev, 2017), a new direction in Kazakhstani pedagogy should be considered environmental education through spiritual awareness of the need for respect for the Earth as a whole, nature and man.

Along with this, German scientists note that the green direction is narrow, since the subjective human factor is not taken into account. Meanwhile, awareness of the environmental responsibility of each person is possible with an appeal to cultural sources, with "cultural turn" (germ. «kulturelle Wende»). (Lopes, Pete, Nicola, & Fátima, 2014; Gough, 2017; Kim, Anila, & Steven, 2017; Shu-Shing, David, & Woon, 2016; Richardson, Marisa, James, & Blair, 2016; Lowan-Trudeau, 2017; Albert & Elin, 2013).

Also today it is necessary to strengthen the interaction, the relationship between cultural, social, political and economic disciplines on the basis of the anthropological and natural spheres (de Haan et al., 1997).

2. Problem Statement

In this article, national values and ethnic traditions are considered to be favorable ground for understanding ecologically significant aspects of life. Systematization of typological environmental component in five areas of professions has become a guide for the greening of education in all specialties (Dlimbetova, Bulatbayeva, Abenova, Fahrutdinova, & Khuziakhmetov, 2018).

3. Research Questions

Key ideas of sustainable development in the educational process are reflected in the monographs of Russian scientists (Zakhlebniy & Dzyatkovskaya, 2017).

Many scientific studies on the formation of ecological consciousness, ecological culture, and ecological competence can be combined into three approaches: sociological, psychological, and culturological one.

Sociological approach. In the dissertation research of Pheoktistova (2005) "Ecological consciousness as a phenomenon of the spiritual life of society", the researcher for the first time raises the question of the formation of environmental awareness and environmentally valuable landmarks at the regional level. At the same time, the author chooses a society as a subject of environmental activity (a social unit, not an individual one), which is capable of influencing individuals.

The ethno-ecological approach within the framework of social ecology was advanced by the scientist Namzalov (2013) in a number of his scientific works, among which the most significant for our research topics are "Ethnobotany, ethnic ecology and traditional environmental management (methodology, history and prospects and "Ethno-ecology and traditional environmental management at the turn of the century: history and perspectives of research" (Namzalov, 2007).

Psychological approach. Ryzhov (2008) in his work "On the Reformation of Consciousness: Moral-Ecological Thinking - A New Paradigm of Consciousness" from the new psychological and spiritual-moral position reveals ecology as mental, spiritual and the moral phenomenon manifested in the individual.

A completely new approach can be considered the idea of “capital cleansing of a person’s inner world from psychological pollution” (Ryzhov, 2013, p.12). The novelty of the concept (the concept of eco-integral personality) of a scientist is that he writes about the existence of the so-called psycho-informational ecological crisis, psychological contamination of the person himself.

The main condition for “purification”, in his opinion, should be filling it with spiritual, moral and value-semantic content.

The connection between the spiritual-moral qualities of the individual and the environmental consciousness in the framework of the above-mentioned concept of eco-integral personality is considered by Grishin and Ryzhov (2009). In his opinion, the formation of a new “ecologically oriented” world view can only occur through the spiritual world of man, i.e. the irrational principle.

Stepanov (2011) offers an integrated approach to the formation of an ecology-oriented personality. He considers specially organized environmental education in the interests of sustainable development to be an important condition. This is a process that is based on the integration of natural science, socio-humanitarian, environmental and culturological knowledge, the development of an environmental-oriented world outlook based on the principles of eco-centrism and nature-centrism, and an activity-based approach to solving problems of sustainable development are included. This approach is important in the expanded understanding of the university's environmental passport (Dlimbetova et al., 2018).

We fully agree with the opinion that the national mentality primarily affects not so much the substantive content of ecological consciousness, but rather the significance of the connections that determine the direction of this consciousness, its priorities, and the style of thinking. The mentality as it compels us to ascribe ourselves to nature, that is, to see in it what we want to see not only abstractly, but also specifically (Artykbayev, 2001; Taizhanova, 1995).

The value-semantic and moral-spiritual component is especially significant for the solution of the tasks set by us, since the value aspect in the human mind controls the intentions and actions of the person.

Sociological and psychological approaches to the formation of moral-ecological consciousness and eco-psychological readiness complement the culturological approach, which cannot be considered as autonomous, but represents only one facet of a holistic approach to the problem under consideration.

Professor Jung (2008) compiled a schema of interdisciplinary environmental education at the University of Sustainable Development in Eberswalde, where the following disciplines are represented: ecology, pedagogy, sociology, ecopsychology and socio-ecological ethics (including mythology, ethnology), psychology and psychobiology. Also, he emphasizes the role of folk wisdom, recommendations and life forms of ancient cultures in eco-education (Jung, 2008).

Jung, Molitor, and Schilling (2015) believe that along with other factors of value formation, the family is connected with nature and represents a set of examples, role models, moral and social norms, traditions, ethics, place of residence. In another work of the researcher, the importance of interaction between environmental protection and ecological formation is discussed, the content, forms, materials for systematization of ecological formation are proposed.

Such characteristic features of traditional worldview as the unity of human and nature, harmonious relationships between human and the world, there is the relationship of a human race, a human team in

which a particular person, a particular personality plays the role of a part, an element of this community (Abaidildin, 2001).

In this aspect, famous kazakh philosopher Asan Kaigy (XIV - XV century) 7 centuries ago he was looking for an answer to the question of increasing the life expectancy of a person and associated it with natural conditions: he was looking for a favorable area for human habitation "Zheruyik", "where a person feels freedom, where he can extend his life up to 100 years and where cattle brings double offspring" (Alimula, 2012). The image of Asan Kaigy explains the name of the student movement "Zheruyik", which is proposed by the youth and symbolizes its desire to preserve the fertile land for descendants.

To confirm the continuity of the idea of Kazakh people about the prudent use of natural resources, it would be appropriate to bring the thoughts of Shakarim Kudaiberdiuly (XIX century):

Nature has enough wealth for everyone. But people turn this earthy paradise into hell themselves. If people became good brothers and sisters for each other, if they used their mind for creative labor and used the gifts of nature reasonably, then no one would have thought to argue that the world is paradise! (Sarybekov, 2002, p.17)

4. Purpose of the Study

The formation of eco-culturological competence through the development of students' spiritual and environmental consciousness based on national values and ethnic traditions. Eco-culturological competence involves the selection of a key unit of measurement - eco-culturological readiness, which is determined by the relevant parameters and criteria.

5. Research Methods

Theoretical analysis, collection of factual material, synthesis, systemic approach to the problem, pedagogical monitoring, ascertaining and formative experiments; private empirical methods (observation, questioning, conversation), diagnostics and monitoring on the basis of control sections, allowing to determine the progression of the object.

6. Findings

Within the framework of the project, moral values and ethnic traditions should be developed in the direction of the formation and development of eco-culturological readiness. For this purpose, we rely on the same five components of readiness, which were specified taking into account the ecologization of vocational education. We focus on the culturological aspect of the modernization of the environmental consciousness of young people, since Kazakhstan is currently implementing a program for the spiritual revival of society.

The problem of assessing the readiness of students of environmental specialties for professional activity is raised in the work "Assessment of the readiness of students of environmental specialties for professional activity" of Popova (2011). The researcher proposes criteria for evaluating the readiness of future environmental specialists.

In connection with the promotion of the new concept of “eco-culturological readiness”, it is important to determine the expected results.

Parameters and criteria for readiness were developed to implement the cognitive-informative component. The parameters of this component are as follows: interest in nature through the prism of national cultural values, the accumulation of environmental education, the systematic promotion of its, compliance with environmental standards, finding ways to solve unresolved problems related to the future profession, the development of environmental technologies.

Ecological and culturological readiness for the emotional and creative component: interaction with nature, readiness to protect beauty, creative activity concerning nature, love for the world, expression of positive emotions towards an individual, family, society, nature, self-development of students, improvement from the environmental aspect, along with the assumption of environmental responsibility.

Eco-culturological readiness for the experimental and activity component: demonstration of maintaining a healthy lifestyle and behavior, no harm to environment or nature, independent positive actions without external control.

Spiritual and moral component involves the solution of environmental problems of the student, focused on ethics and humanism, based on universal principles, knowledge of the principles of the ecological way of life of the people; the ability to solve modern environmental problems from the point of view of ethnic society; the manifestation of altruism in relations with people, caring for others.

According to the reflective component, eco-cultural readiness is determined by the following parameters: to be ready to solve environmental problems, to vaccinate surrounding people, work hard in preserving the land, the beauty of nature, the fertility of the earth and pass it on to the future generation.

At the stage of diagnostics, we selected the key parameters of the five components of eco-culturological readiness for which interview questions were compiled. The experiment involved 90 students of 3rd and 4th year and 28 graduate students majoring in "Foreign philology", "Foreign language: two foreign languages." If the ascertaining experiment covered all 118 students, the training experiment assumed the inclusion of different content in the different groups of the environmental component depending on the content of the discipline or event. For example, the course "Basics of linguodidactics" (4th year, bachelor, specialty "Foreign Philology") suggested the development of set of thematic classes in the environmental field, in which ethnic traditions and spiritual values of Kazakh and English people were considered (proverbs and sayings, adapted texts about the nature of Kazakh and English writers). Graduate students' pedagogical practice included development and conduct of eco-lessons for volunteers, where environmentally-oriented fragments from artistic texts were considered.

Additional events were held with the students in the form of seminars, student debates, topics of scientific articles, oral presentations to peers, round table discussions, types of real activities during teaching practice, eco-lessons in a foreign language on the author's technology were proposed. Foreign language eco-lessons are necessary for volunteers to enter international space (Marouli, 2002; Cohen & Reilly, 2013).

On the reflective component we received the first positive results, as a quarter of students and graduates began to be active in environmental campaigns, began to produce environmental goods (eco-bags), develop environmental booklets and distribute at the University and beyond, publish their scientific

articles on the issue, lead classes in English on environmental issues during teaching practice and continue this work after practice for eco volunteers.

7. Conclusion

Thus, the process of eco-integral personality formation, in particular the formation of eco-culturological readiness in integration with ecopsychological readiness, must be manageable, also focus on the modernized experience of previous generations, include all stages of the formation of moral-ecological consciousness (from knowledge to practical reflective activity).

In general, the involvement of young people in the environmental movement gives positive results not only in the environment, this process contributes to the moral and spiritual growth of entire student groups, socialization of each student in the group.

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