



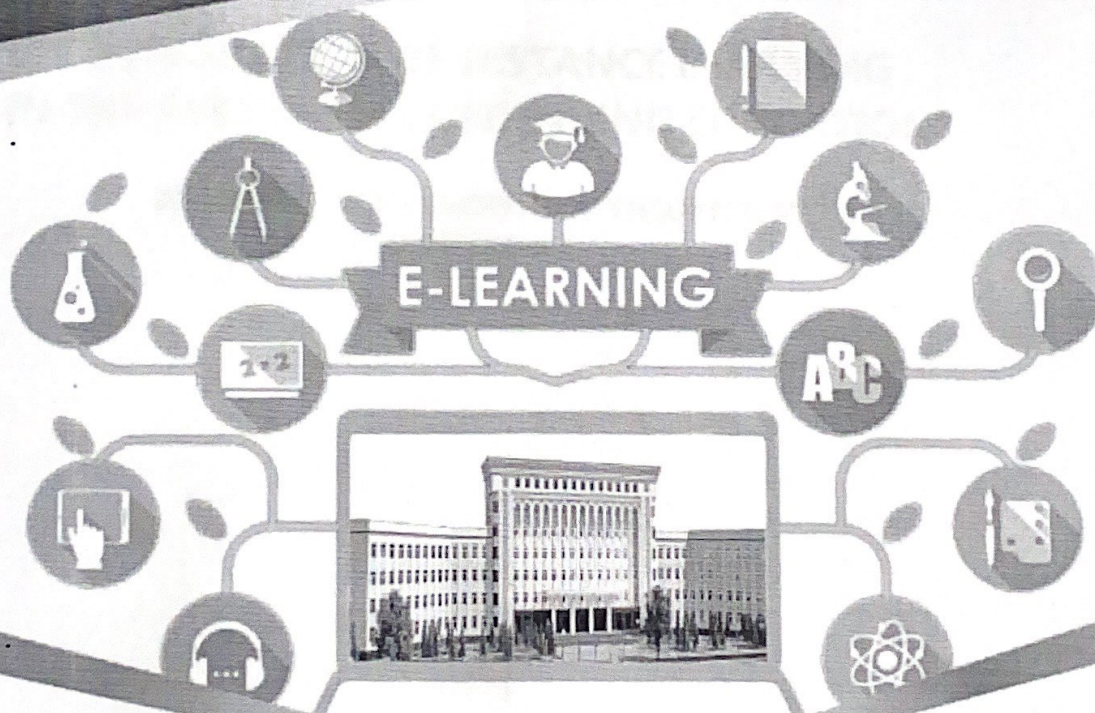
**NUKUS STATE PEDAGOGICAL
INSTITUTE NAMED AFTER AJINIYAZ**

**INTEGRATION OF DISTANCE LEARNING
IN THE SYSTEM OF CONTINUING EDUCATION**

III International Scientific-theoretical Conference

**ÚZLIKSIZ BILIMLENDIRIW SISTEMASÍDA
ARALÍQTAN OQÍTDÍŃ INTEGRACIYASÍ**

III Xalqaraliq ilimiy-teoriyalıq konferenciya



**NUKUS
"ILIMPAZ"
2023**

**ÓZBEKSTAN RESPUBLIKASÍ JOQARÍ BILIMLENDIRIW, PÁN HÁM
INNOVACIYALAR MINISTRILIGI**

**ÁJINIYAZ ATÍNDAGÍ NÓKIS MÁMLEKETLIK PEDAGOGIKALÍQ
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KAFEDRASÍ**

**“ÚZLIKSIZ BILIMLENDIRIW SISTEMASÍNDA
ARALÍQTAN OQÍTÍWDÍN INTEGRACIYASÍ”**

**ATAMASÍNDA ÓTKERILETUĞÍN III XALÍQ ARALÍQ
ILIMIY- TEORIYALÍQ KONFERENCIYA**

MATERIALLAR TOPLAMÍ

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NATIONAL CHARACTER IN LINGUISTIC CONSCIOUSNESS

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Is there a national character? While it is known that people are all different, how correct is it to generalize the typical characteristics on the scale of an entire nation? Is it possible to say that the entire nation is one type of people? Or do we call national character as a set of qualities that others attribute to one nation? On these issues, English scientists refer to the saying: "It takes all sorts to make a world" ("The world is made up of different people").

For many years, scientists have been arguing about these questions. It is no secret that even representatives of the modern intelligentsia have different views on the national character, including the Kazakh one. Therefore, we should consider the national character as a linguistic aspect that still needs to be studied.

The mental development of any nation, regardless of nationality is based on its real life. The formation of the national identity of the Kazakh people was based on the vast steppe, the nomadic life of the people and the life that arose from it. Due to the centuries-old nomadic life of the Kazakh nation, its national psychology and character traits form their own psychological requirements for educating of the next generation, which correspond to the socio-economic conditions, culture and history, nature in which they lived.

One of the requirements of our nation to the younger generation is to raise "a multi-talented person" who is well-developed, multilingual, able to work according to the modern trends, brave, hardworking, able to protect his country from external enemies, can endure difficulties, can respect his ancestors and traditions. At the same time, one of the Alash representatives Alikhan Bokeikhanov said that "Nation is served by not with knowledge, but with character", no matter how many times it has passed, but the deep meaning does not lose its relevance and its value is still increasing. Service to the nation should begin with respect for the language, traditions and national values of the people at all. Honesty and justice of every citizen who serves the people, responsibility for his work, trust in society and citizens – is a civic duty to love every nation, to work tirelessly for the future of our country.

The scientist and researcher Elikbayev N. has mentioned in his work "National Psychology" that the national character is recognized as a structural element of national psychology. The national character is not a biological mental phenomenon that continues from generation to generation, but it is a product of the geographical environment and cannot be included in the product of the National substance directly related to the racial trait.

It is necessary to consider the basic reality in the context of the life of the nation, in the natural diversity that surrounds it. We believe that the national character is a detailed reflection of the material and spiritual life created by people themselves. The historical situation and geographical environment are not eternal, and the character of nation is a reflection of the result of their historical development. Then, the national character is a combination of skills formed on a historical basis through the social and industrial experience of the nation, as well as the unity of common (common to all people) and special qualities. We believe it is for this reason that we can observe the character, culture and lifestyle, customs and traditions of other nationalities in our country [96:1992]. Some pedagogue-scientists, revealing national consciousness, national character, and national feeling are the main components of the mental structure, give the following definition of national feeling: "National feeling is the love of people for their place of birth, country, traditions and national values".

National consciousness is collective, that is capable of thinking about the interests, destiny, and future of its country beyond the individual life of each person of this nation, which has risen to a single national level and acquired a national characteristic of society as a whole. National consciousness is based on a national worldview and expresses its essence through traditions. The definition given to the national consciousness stated in the encyclopedic dictionary: "community perceives the reality in its own way, expresses it through traditions, language and art" [33:2011].

“Man without character is a fruitless tree” folk wisdom says. Well, what is character then? What should a person be in order to be fruitful and to serve the nation? Regarding such topics, the national intellectuals like Zh.Aymautov and M.Auezov wrote in their articles called "Different characters of Kazakh people" that Kazakhs were organized, warriors, excellent dancers, ambitious, big, friendly, strong and healthy people. In particular, “Kazakh is nationality who knows how to be friends with friends, fight with enemies, and knows how to grieve and be happy”[16:1917].

National character is a quality that is reflected in people's behavior, actions, words and even style. Basically, the reality should be sought in the life of the nation, in the natural features around it. National feelings include the expression of love for the place of birth, homeland, mother language, traditions and customs of each people. This is a manifestation of one's feelings of joy, delight, satisfaction, dissatisfaction, contentment or not. Such national feeling is conveyed to others through language. For example, a man's love for his native language is a special national feeling. Mother language is a great gift of nature to a person. It is the food of your soul, the food of your nation. You can only hear people of different languages and cultures. Mother tongue is a wonderful mirror of the soul of certain people. Also, this special respect for the mother tongue, care for its present and future is the basis for the formation of any vocabulary in the language.

However, in such national feelings, we see manifestations of national character and it can be said to be one of the factors to form national character. B.Karibozuly who studied the national character of Kazakh poetry in his scientific work, shows that the national character in Abay's poems is expressed through national feelings, also by describing with concrete arguments makes the following conclusion “basically, the beginning of national character is national feeling” [50:1997]

The historical situation and geographical environment that formed the basis for the formation of national psychology are certain changes of the national character. It is true that the national character of any nation in the world is subject to change, because no major event in history remains unnoticed in the minds of the people. As a proof of this, one of the largest events in the life of the Kazakh people during XVII-XVIII centuries is the dzungarian invasion. This could not, but affect the character and feelings of our nation.

It is nation, who would preserve and carry the national character. As well as it is difficult to recognize national identity, character outside of nation. When does a man learn another language, religion, character? One could learn to accept the tradition, language and religion of another nation only when he completely breaks his ties with his native nation and country.

So, after having analyzed the above data, the formation of the national character can be traced in the following factor manifestations:

From the actions, behavior of representatives of the nation; from the material situation of the nation; from the natural conditions of the life of the nation; from the historical situation in the life of the nation; from the social situation of the nation; education of the nation; traditions of the nation; knowledge of the nation; lifestyle of the nation; national values; skills and habits of the nation; geographical environment of the nation; features of thinking and speech of the nation;

The life of every nation and people is being passed from generation to generation with its traditions and customs. As their standard of living changes, so do their customs and national knowledge. There is no nation without culture and civilization. As many states as there are on earth, the culture and traditions of each of them are developed and formed through the nation. No one should doubt that the most important phenomenon in culture is language. “National character is the behavior of a character in a literary work, characterized by a national character, psychological and mental features of speech activity, indicating that one is a representative of certain people”. After all, national character is the twin of national Honor. Customs and traditions that determine the linguistic nature of each people are distinguished by national character, national style, national feature and cognitive concept [83:2015].

In conclusion, we have determined that the national character is recognized by the integrity of the life and social status of the people, which are historically formed associations and large groups of people. It is a historical fact and an objective factor that each people and nation have their own ethnic characteristic. Based on the above, the national character can be defined from the linguistic and cultural

point of view as follows: “national character is a set of qualities that have accumulated in a particular nation, undergoing various changes during the historical development of society, and are reflected in the linguistic consciousness of that nation”.

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ҚАРАҚАЛПАҚ ХӘМ ТҮРК ЛИРИКАСЫНДА ПОСТМЕДРНИСТЛИК ТАЛҚЫН

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Соңғы дәуірде жәхән әдебиәттәнәу илиминде көркем тексттиң структуралық талкынында текстке жаңаша жандасыулар жүзеге келмекте. Әсиресе, қосықтың мазмунын талқылауда хәр түрлі ағымлардың, көзқараслардың, концепциялардың тәсири айкын көзге тасланбақта. Усы қатарда постмодернше талкын да қосықтың мазмунлық қурылысын, яғнай, текстти, ол арқалы текст астарындағы пикирди, автордың көзқарасы хәм көркем нийетин лирикалық қахарман образынан ажыратып алып, және оларды бирлестирип, қосықтың улыұмалық мазмунын жарытыу мақсетинде әдебиәттәнәу илиминде поэзиялық шығармалардың изертлениуинде қолланыла баслады.

Постмодерн әдебиәтәнің жүзеге келиуиниң тийкарында халық арасында кең таралған уақыялардың техникалық прагматизм менен биригиуи нәтийжесинде халықта барлық нәрсеге исенимсизлиқ, иронияға уқсас куунақлық пенен сүүретлениуи жатады. Бул белги постмодернистлик шығармалардың ғалабаласыуына тийкар болады. Көркем шығарманың ғалабаласыуы – бул постмодернистлик әдебиәттиң ең тийкаргы белгиси болып табылады. Сондай-ақ, постмодернизмнің және бир өзгешелиги – ол постструктурализмнің тийкаргы принциплериниң бири – барлықты белгили бир текстте аңланған ямаса аңланбаған жағдайда түсиниү ҳаққындағы концепция - “интертекст” (фр. intertextualité) идеясының жаратылыуы менен байланыслы. Бул идея ең дәслеп Ю.Кристеваның “Бахтин, сөз, диалог хәм роман” (Bakhtine, le mot, le dialogue et le roman, 1967) атамасындағы илимий изертлеуинде сәуелениуин тапты. Оның пикиринше, “интертекстлилик” көркем тексттиң ишиндеги текст астарының тийкаргы текстке қатнаслы интеракциясы болып табылады.

Постмодернизм шығармалары хәр бир халық әдебиәты тарийхында хәр түрлі жылларда пайда болды. Түрк әдебиәтында ХХ әсирдиң 80-жылларында түрк постмодерн поэзиясының дәслепки үлгилери пайда болды. Түрк әдебиәтында постмодерн қосықларының пайда болыуында илимпазлар бир неше объектив хәм субъектив өлшемлерди атап көрсетеди: “өткен әсирдиң басларына келип, әззилеген Османлы мәмлекети орнына мәмлекетте республика жәрияланғанына қарамастан, Туркия 60-жылларда ғана көп партиялылық системасына өте алды хәм бул жағдай жәмийеттиң түрлі қатламлары бойлап демократияның кең ен жайыуына алып келди. Әне, усындай пайытта түрлі партиялар ишинде кимдур “алатурка” – түрк миллилигин жақлаушылар, кимдур “алафранга” – Батыс мәдениәтәнің тәрәпдарлары, және кимдур диний яки болмаса коммунистлик партияны қоллаушылар қатарынан орын алды. Усындай айырмашылық себепли түрк әдебиәтында да белгили бир партияға байланыслы хәр түрлі әдебий ағымлар жүзеге келгенлигин көриу мүмкин. Усы көзқарастан алып карағанда, 80-жыллар түрк постмодерн поэзиясы өзинен алдынғы дәретиушилерден парықлы түрде хешқандай Батыс әдебий ағымларына