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THE LINGUODIDACTIC VALUE OF FOLKLORIC ETHNOETHICAL UNIVERSALS

Words of folklore are a convenient material for use at different stages of language learning from Elementary to Advanced. Various genres of folklore provide a wide methodological range of application in the educational process (from commenting on proverbs and sayings in different languages to staging fairy-tale interludes). They are especially in demand in parallel teaching of typologically different languages, such as Kazakh, Russian and English. Pedagogical experience shows that the complexity of language tasks on proverbs and sayings is practically inexhaustible and depends on the level of preparation of students in the direction of specialization. The development of students' vocabulary occurs not only quantitatively, but also qualitatively. By clarifying the meanings of words, understanding their figurative meanings as a result of searching for the semantic accuracy of using synonyms, antonyms and polysemantic words, students can analyze the laconic, but bright figurative side of proverbs and sayings. Various forms of vocabulary work on the material of oral folklore works contribute to the expansion of vocabulary, the formation of stylistic flair, the development of the correct grammatical design of one's own statements about the analyzed text.

Keywords: folklore, proverbs, sayings, parallel language learning, ethnoethnical universals.

Introduction

In contemporary Kazakhstan, the foundations for a methodology supporting the parallel study of three languages, Kazakh, Russian, and English, are actively being developed. Folklore, with its rich linguodidactic and educational potential, offers a particularly effective means of achieving this goal. As a repository of ethnic identity, cultural values, and collective worldview, folklore embodies the distinctive mentality and traditions of different communities, making it a valuable resource for language instruction.

The diversity of oral folklore genres enables their integration into all levels of language education, from elementary to advanced, and allows for varied methodological applications. These range from linguistic commentary on proverbs and idiomatic expressions in multiple languages to dramatizations of folktales and legends. Vocabulary acquisition through folklore is not limited to expanding lexical range quantitatively; it also fosters qualitative growth by deepening students' understanding of figurative meanings, semantic precision, and stylistic nuances through the exploration of synonyms, antonyms, polysemous words, and the concise yet vivid imagery characteristic of proverbs and sayings.

The present study aims to develop methodological recommendations for the effective integration of folklore into multilingual education, thereby enriching the learning process and fostering intercultural awareness. The research focuses on both the folklore materials themselves and their pedagogical applications, examining their impact on language acquisition and cultural understanding.

However, there remains a lack of comparative research on the folklore traditions of Kazakh, Russian, and English, despite earlier attempts to juxtapose Russian with either Kazakh or English folklore separately. Furthermore, the methodological value of folklore in the simultaneous study of three languages has not been sufficiently explored. Such comparative work presents challenges, as the historical and geographic interconnectedness of Russian and Kazakh traditions contrasts sharply with the absence of direct contact between Kazakh and English-speaking cultures. A productive comparative approach, therefore, requires identifying both universal and culture-specific elements within the folklore and modern cultural practices of the three communities. Such an approach is essential for promoting intercultural communication and shaping linguistically and culturally competent individuals.

Materials and Methods

This study draws upon small folklore genres such as proverbs, sayings, and short moral tales for they uniquely reflect universal ethical concepts, including

notions of good and evil, courage, honesty, and moral integrity. These genres serve as a window into the ethical and cultural frameworks of different communities, offering valuable material for exploring both language learning and intercultural understanding.

The research methodology involves analyzing folklore texts from Kazakh, Russian, and English traditions to identify shared ethical and moral concepts, as well as culture-specific values. Folklore has historically functioned as a key medium for education and character formation within ethnic communities, shaping moral ideals that contribute to social cohesion, adaptability, and collective survival. As noted by scholars [1], the educational system embedded in folklore reflects centuries of cultural evolution and serves as a critical foundation for interethnic communication at both personal and societal levels.

To investigate these dimensions, the study employs a comparative approach. Folklore texts representing ethical, religious, and mythological ideas were selected from each language group for analysis. These materials provide insight into universal principles as well as ethnoregional differences, thereby enabling the development of methodological recommendations for integrating folklore into multilingual education.

Results and Discussion

The dictionary *English Proverbs and Sayings and Their Equivalents in Russian and Kazakh Languages*, compiled by T. Baimakhanova, A. Baitelieva, N. Utysheva, and N. Baituleuova [2], proved particularly useful for classroom instruction. This lexicographic resource contains a comprehensive selection of widely used English proverbs and sayings, reflecting the social, ethical, and aesthetic values of the people, along with their equivalents in Russian and Kazakh. Additional sources included V. Dahl's seminal collection *Proverbs of the Russian People* [3], G. L. Permyakov's paremiological anthology [4], A. V. Kunin's English-Russian phraseological dictionary [5], as well as a range of digital resources on proverbs and sayings. For theoretical insights into the rhythm, metrics, and rhyme of folklore genres, the study relied on S. G. Lazutin's *Poetics of Russian Folklore* [6].

While the dictionary *English Proverbs and Sayings and Their Equivalents in Russian and Kazakh Languages* [2] was initially designed for English language teaching, its comparative structure makes it readily adaptable for teaching Russian and Kazakh. The compilers aimed not only to convey the semantic nuances of English proverbs but also to identify Russian and Kazakh equivalents with similar or related meanings. Notably, Russian-Kazakh parallels were established for all English proverb units included in the collection, offering a rich resource for multilingual education. Such a comparison is a necessary prerequisite for parallel study of three languages. This is also facilitated by the fact that the material is

arranged according to the thematic principle. We used vocabulary material on the topic: Human being and human nature. Человек и его природа. Адам және онын қасиеті. The chosen topic is diverse and demonstrates the established mentality of three nations to the same life phenomena and situations. First of all, the semantic side of proverbs and sayings is considered. After careful reading, students distribute the material by subtopics: courage and cowardice, honesty and deceit, intelligence and stupidity, hypocrisy and sanctimony, etc. For example, for the subtopic «courage and cowardice» the students selected the following proverbs and sayings:

Cowards are cruel.

Трусам свойственна жестокость.
Қорқақ – мейірімсіз,
Жаман – қайырымсыз.

Cowards die many times before their deaths.

Трусы умирают много раз.
Қорқақ күнде өледі.

Despair gives courage to a coward.

С отчаяния и трус может расхрабриться.
Қорқақты қуа берсең, батыр болады.

Faint heart never won fair lady.

Робость мешает успеху.
Қорқақ жасынан айрылады.

Hares may pull dead lions by the beard.

И заяц может дергать мертвого льва за гриву.
Құлан құдыққа құласа,
Құлағында құрбақа ойнайды.

None but the brave deserves the fair; fortune favours the bold (or the brave).

Смелость города берет.
Қаһарлы қамал бұзады.

Подтема «ум и глупость»

Fools never know when they are well.

Дураку все мало.
Ақылды жок адамға қанша айтсаң да қонбайды.

A fool and his money are soon parted.

У глупого деньги долго не держатся.

Ақылды жоқта ақша тұрмайды.

A fool may ask more questions in an hour than a wise man can answer in seven years.

Дурак в воду камень закинет, десятеро умных не вытащат; глупый завяжет, и умный не развязет; умный семь лет не ответит на вопросы, которые дурак задаст за один час; и глупый умного одурачит.

Ақымақ түйген түйінді ақылды шеше алмайды.

A fool may give a wise man counsel.

Иной дурак может умному посоветовать.

Кейде ақымақтан да ақылды сөз шығады.

A fool may sometimes speak to the purpose; a fool's bolt may sometimes hit the mark.

Иной раз и дурак правду скажет; со временем и дурак правду скажет; и глупый иной раз молвит слово в лад.

Ақымаққа да ақылдың оралатын кезі болады.

The fool does think he is wise, but the wise, but the wise man knows himself to be a fool.

Глупый про себя согрешил, а умный многих соблазнит; дурак считает себя умным, а умный признает себя глупцом.

Ақылды көндім десе,

Ақымақ жендім дейді и др.

Подтема «честность и обман»

A bargain is a bargain.

Уговор дороже денег.

Үәде – жанның азығы. / Мақал – сөздің атасы,

Үәде – ердің опасы.

Appearances are deceptive – never judge from appearances; the devil lurks behind the cross; the still sow eats up all the draft; dumb dogs are dangerous.

Наружность обманчива.

Адам аласы ішінде, мал аласы сыртында;

Сырты жалтырауықтың іші қалтырауык.

A clean hand wants no washing.

Честному человеку не нужно оправдываться.

Ары тазанын – жаны таза.

Exchange is no robbery.

Мена не грабеж (шутливое оправдание невыгодного обмена).

Айырбас – тонай емес.

The face may hide a foul heart; a fair face may hide a foul heart.

За красивой внешностью может скрываться низкая душа; снаружи – глянец, внутри – мерзавец; снаружи поп, а внутри – черт.

Қісінің шырайна қарама, райына қара.

The friar preached against stealing and had a goose (or pudding) in his sleeve.

Вор по воре каблук кроет, а все следу не заметет.

Молданың істегенін істеме,

Айтқанын істе.

A good face is a letter of recommendation.

Честная репутация – лучшая рекомендация.

Тусі иғіден тұнілме.

Жүрек ұнатқанды көз де ұнатады. И др.

Подтема «ханжество и лицемерие»

All are not saints that go to church.

Не всякий праведник, кто ходит в церковь.

Мазарға барғанның бәрі ишан емес.

All are not hunters that blow the horn.

Не все то золото, что блестит.

Жылтыраганың бәрі алтын емес.

Не все люди одного склада;

All bread is not baked on one oven.

Не следует всех стричь под одну гребенку

Бес саусақ бірдей емес.

The devil is good when he is pleased.

И черт бывает добр, когда он доволен.

Сайтан көнілденсе, көніліңнен шығады.

Подтема «патриотизм»

An Englishman's home (or house) is his castle.

Дом англичанина – его крепость.

Өз елім өлең тесегім.

Тұған үйдің тұтіні жылы.

Each of these proverbs requires extensive commentary with the use of background knowledge. For example, the English proverb *Every dog is a lion at home; every dog is valiant this own door* has the following equivalents in Russian and Kazakh languages: *Всяк кулик в своем болоте велик.*

Ауыл итінің құйрығы қайқы, which reflect the ideas of each of these peoples and are directly related to their way of life and the natural environment. The English version literally translates as «every dog at home is a lion or every dog at his door is brave». The Kazakh equivalent «ауыл итінің құйрығы қайқы» is closer to the English version than the proposed equivalent “every snipe is great in its own swamp”. Usually, students are confused by the new images of the proverb: snipe, swamp. The Kazakh version shows empirical observations of the people on the behavior of the animal when it performs a protective function. While the Russian version differs in the linguistic expression of the main meaning and requires mandatory explanation in the Kazakh-speaking audience. These thematic groups of trilingual proverbs and sayings can be used in language classes in the time sequence suggested by the syllabus and the teacher's teaching and methodological complex, depending on the student's creative work (essay, discussion, project, presentation, etc.)

Even the initial comparative analysis of proverbs and sayings in three languages clearly shows the lexical and grammatical features of expressing approximately the same meaning of popular sayings used in interpreting typical situations and topics. Experience shows that the range of language assignments on proverbs and sayings is inexhaustible and largely depends on the level of students' preparation. The development of the students' vocabulary occurs not only quantitatively, but also qualitatively, through the clarification of the meanings of words, understanding of figurative meanings of words, as a result of searching for semantic accuracy of the use of synonyms, antonyms, polysemantic words, in the process of analyzing the figurative side of the genres of oral folklore. It is necessary to conduct various forms of vocabulary work, which contributes to the expansion of vocabulary, the formation of stylistic intuition and the development of correct grammatical design of one's own statements regarding the analyzed text.

The following lexical and grammatical exercises are conducted using the texts of proverbs and sayings:

1 Read the proverbs and sayings, explain their meaning.

1 *All are not saints that go to church.*

Не всяк праведник, кто ходит в церковь.

Мазарға барғанның бәрі ишан емес.

2 *All are not hunters that blow the horn.*

Не все то золото, что блестит.

Жылтырағанның бәрі алтын емес.

3 *The devil is good when he is pleased.*

И черт бывает добр, когда он доволен.

Сайтан көнілденсе көнілінен шығады.

The figurative language inherent in proverbs and sayings, the rhythmic sound design of the texts lead to the fact that they are easy to remember and can serve as illustrative material for setting and improving the pronunciation of monophthongs, diphthongs of the English language, nasal and velar consonants of the Kazakh language: the belly has no ears; great boast, small roast, every country has its customs; adversity is a good discipline; grasp all lose all; great barkers are no biters; as you make your bed, so you must lie on it, as well as specific sounds that are characteristic only of English and Kazakh languages:

[θ] – like author, like book;

[ə:] – a burnt child dreads the fire;

[ɔ:] – the beggar may sing before; caution is the parent of the thief;

[ʌ] – well begun is half done;

[u:] – true blue will never stain;

[h] – half a loaf is better than no bread;

[tʃ] – a burden of one's choice is not felt;

[k] – құлан құдыққа құласа,

[χ] – құлагында құрбақа ойнайды;

[h] – қаһарлы қамал бұзады.

The following exercises are aimed at improving grammar knowledge and the ability to apply it, for example:

1 Translate these proverbs. Underline b in the 2nd person singular verbs. Which of the proverbs did you particularly like and why?

Не всегда говори то, что знаешь, но всегда знай то, что говоришь. (русская.)

Плыview по реке – следуй ее изгибам, входишь в дом - следуй его обычаям. (вьетнамская.)

Любишь жизнь – дорожи временем. (эстонская.)

Изучая старое – узнаешь новое. (японская)

2 Copy the proverbs, inserting the necessary verbs from brackets in the 2nd person singular form instead of the dots.

Воду, что рядом течет, не ... (ценить). (узбекская.)

Когда ... (спешить), всегда на пути холмов много. (монгольская.)

Если... (любить) меня, люби и мою собаку. (английская.)

3 Write out examples of coordination, control and adjoining from these sentences. Analyze these sentences.

A bargain is a bargain.

Уговор дороже денег. Уәде – жанның азығы. Мақал – сөздін атасы, Уәде – ердің опасы.

Appearances are deceptive – never judge from appearances; the devil lurks behind the cross; the still sow eats up all the draf; dumb dogs are dangerous.

Наружность обманчива.

Адам аласы ішінде, мал аласы сыртында.

Сырты жалтырауықтың іші қалтырауық.

A clean hand wants no washing.

Честному человеку не нужно оправдываться.

Ары тазаның – жаны таза.

4 Make a proverb from the following parts:

the first blow, half the battle; never, do things, by halves; friend, in need, indeed.

5 For a proverb or saying in a given language, select a suitable proverb or saying in your native language:

a clean hand wants no washing;

handsome is handsome does;

if you run after two hares, you will catch neither;

make hay while the sun shines.

6 Select equivalents of proverbs from different nations and give a detailed explanation of your choice (in the language of study):

Укушенный змеей боится пестрой ленты (афганская)

В неначатом деле змея сидит (монгольская)

Правда, как солнце: ее ладонью не прикроишь (африканская)

Determine the differences and similarities of proverbs of different nations [7].

Folklore works of the small genre show the richness of the language: an abundance of figurative words and turns of speech, the presence of artistic devices (metaphors, comparisons, personifications, etc.). This exercise is aimed at characterizing the figurative side of proverbs and sayings. It is very useful for students of translation.

Cowards are cruel.

Трусым свойственна жестокость.

Көрқақ – мейірімсіз.(эпитет)

Жаман – қайырымсыз.(эпитет)

Cowards diem any times before their deaths.

Трусы умирают много раз. (гипербола)

None but the brave deserves the fair; fortune favours the bold (or the brave).

Смелость города берет. (олицетворение)

Қаңарлық амал бұзады.

7 Identify the artistic and expressive means used in the proverbs. Are there any coincidences?

Қорқақ күнде өледі.

Despair gives courage to a coward.

С отчаяния и трус может расхрабриться.

Қорқақтықуа берсөң батыр болады.

Faint heart never won fair lady.

Робость мешает успеху.

Қорқақ олжасынан айрылады.

Hares may pull dead lions by the beard.

И заяц может дергать мертвого льва за гриву.

Құлан құдыққа құласа,

Құлагында құрбақа ойнайды.

8 What is the attitude of the great Kazakh poet Abai Kunanbayev to Kazakh proverbs and sayings? Translate into English: «Біздің қазақтың мақалдарының көбінің іске татырылғы да бар, іске татымақ түгіл, не құдайшылыққа, не адамшылыққа жарамайтүғыны да бар.

Әуелі «Жарлы болсан, арлы болма» дейді. Ардан кеткен соң, тірі болып жүрген құрысын. Егер онысы жалға жүргенінде жаңынды қинап еңбекпенен мал тап деген сөз болса, ол – ар кететүғын іс емес. Тыныш жатып, көзін сатып, біреуден тіленбей, жаңын қарманып, адал еңбекпен мал ізdemек - ол арлы адамның ісі.

«Қалауын тапса, қар жанады», «Сұрауын тапса, адам баласының бермейтіні жок» деген – ен барып тұрған құдай ұрған сөз осы. Сұрауын табамын, қалауын табамын деп жүріп қорлықпенен өмір өткізгенше, малды не жерден сұрау керек, не аққан терден сұрау керек қой.

«Атың шықпаса, жер өрте» дейді. Жер өртеп шығарған атыңның несі мұрат? «Жұз күн атан болғанша, бір күн бура бол» дейді. Тәңірге жазып, мінбей-түспей арып, шөмендеп диуаналықпен бір күн болған буралық неге жарайды? [8].

Assess the translation of word 29 made by V. Shklovsky [9]. Students of translation are recommended to study the translations of proverbs and sayings made by the famous master of words N. I. Grebnev [10]. They receive the following task: Rate the translations of Kazakh proverbs and sayings. Provide your own version of the translation.

In tasks for translating proverbs and sayings into other languages, the task is set to convey the content expressed in one language by means of another language as accurately as possible. The similarity or difference in the shades of meaning

contained in proverbial sayings in two or three languages is determined by the substantive side of the language.

The ways in which images and symbols of oral folklore influence the emotional and sensory sphere of a person [11] make folklore a rather rational means of effective language teaching. In general, language teaching is characterized by the use of educational texts on topics defined by the framework of the curriculum, which most often lack figurative and artistic content, which makes these texts excessively artificial and of little interest to students. In order to develop a methodology for the parallel teaching of typologically different languages, such as Kazakh, Russian and English, it is necessary to take into account the peculiarities of the language environment in Kazakhstan. The prevalence of the Kazakh and Russian or Russian and Kazakh language environment has led to the fact that teaching aids for these languages have a scientific nature and are aimed primarily at teaching written forms of speech. While teaching English, due to the lack of a sufficient language environment, is of an activity-situational nature.

At one time, traditional ideas about the size of the teaching aid, coloring and design of the design were broken, which are not much inferior to publications intended for young children. It is necessary to take into account the experience of teaching English when compiling domestic aids, since the authors and designers of foreign publications managed to indirectly, through the colorful design and abundant use of color photographs with smiling characters, create an attractive image of an enticing prospect that arouses the desire to study English. This marketing move turned out to be extremely successful and, obviously, seems necessary for widespread use in the methodology of parallel teaching of several languages. In addition, it should be noted that traditionally, the methodology of teaching English mainly uses multi-genre texts, among which a significant place is occupied by adapted and authentic texts depending on the level of training and the degree of complexity of the text.

Among these texts, folklore texts occupy a worthy place. We can distinguish four most common genres of folk art used in teaching English: fairy tales, proverbs, sayings and songs. Indeed, these genres are the most effective due to their brevity of expression and content capacity. Folk proverbs and sayings, which are a kind of ethical and aesthetic prescriptions expressed in artistic and poetic form, illuminate various aspects of human life. The laconic expression and the features of the lexical and grammatical structure of these genres of folk art are an excellent basis for parallel and comparative study of languages.

Conclusion

The use of proverbs and sayings in language courses facilitates the unobtrusive acquisition of grammatical structures, stimulates students' cognitive development, fosters appreciation for their native language, enriches speech culture, and conveys

traditional folk wisdom. Across generations, proverbs have served as vehicles for transmitting life principles, ethical norms, and practical advice from parents to children and grandparents to grandchildren. They address a wide range of human experiences, offering guidance on matters such as relationships with nature, homeland, labor, family, morality, intellect and ignorance, as well as concepts of good and evil.

As pedagogical tools for language education, proverbs can be incorporated into curricula at all proficiency levels, from introductory courses to advanced studies, supporting both the presentation of new topics and the development of creative language activities. Their enduring popularity, persuasive power, and cultural significance surpass those of many other forms of oral and literary creativity. This resilience stems not only from the wisdom they embody but also from their ethnoethical dimensions, often overlooked in modern teaching methods. Their brevity, semantic richness, and philosophical depth provide a practical and culturally meaningful foundation for language courses, while simultaneously reflecting the linguistic creativity of the people who produced them.

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ФОЛЬКЛОРЛЫҚ ЭТНОЭТИКАЛЫҚ ӘМБЕБАПТЫҚТАРДЫҢ ЛИНГВОДИАКТИКАЛЫҚ ҚҰНДЫЛЫҒЫ

Халық ауыз әдебиетіндегі шыгармалар тіл үйренудің бастауыштан жоғары деңгейге дейінгі әртүрлі кезеңдерінде қолдануға ыңғайлы материал болып табылады. Фольклордың сан алуан жсанрлары оқу-тәрбие процесінде (әр тілдегі мақал-мәтеделдерге түсініктеме беруден бастап, ертегі интермедиаларын қоюға дейін) кең әдістемелік аясын қамтамасыз етеді. Олар, осіреке, қазақ, орыс және ағылшын тілдері сияқты типологиялық әртүрлі тілдердің қатар

оқытуда сұранысқа ие. Педагогикалық тәжірибе көрсеткендей, мақал-мәтедлер бойынша тілдік тапсырмалар кешені іс жүзінде сарқылмайтын және студенттердің мамандық багыты бойынша дайындық деңгейіне байланысты. Оқушылардың сөздік қорын дамыту синоним, антоним, көп магыналы сөздердің қолданудың магыналық дәлдігін іздестіру, талдау барысында сөздердің магыналарын нақтылау, олардың астарлы магыналарын түсіну арқылы сандық жағынан гана емес, сапалық жағынан және мақал-мәтедлердің қысқа, бірақ жарқын бейнелі жағынан да жүзеге асады. Олар халық ауызы әдебиеті шығармашылығының шағын жсанрлары. Халық ауызы әдебиеті материалы бойынша сөздік жұмысының алудан түрлөрі сөздік қорын молайтуға, стильдік шеберлікте қалыптастыруға, талданған мәтін туралы озіндік пікірін дұрыс грамматикалық ресімдеуге ықпал етеді.

Кілтті сөздер: фольклор, мақал-мәтедлер, нақыл сөздер, параллельді тіл үйрену, этноэтикалық әмбебап

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ЛИНГВОДИДАКТИЧЕСКАЯ ЦЕННОСТЬ ФОЛЬКЛОРНЫХ ЭТНОЭТИЧЕСКИХ УНИВЕРСАЛИЙ

Произведения устного народного творчества являются удобным материалом для использования на разных этапах обучения языкам от Elementary до Advanced. Различные жанры фольклора дают широкий методический спектр применения в учебном процессе (от комментирования на разных языках пословиц и поговорок до постановки сказочных интермедий). Особенно они востребованы

при параллельном обучении типологически разным языкам, какими являются казахский, русский и английский языки. Педагогический опыт свидетельствует о том, что комплекс языковых заданий по пословицам и поговоркам практически неисчерпаем и зависит от уровня подготовки студентов направления специализации. Развитие словарного запаса обучаемых происходит не только количественно, но и качественно, посредством уточнения значений слов, понимания их переносных значений в результате поиска семантической точности употребления синонимов, антонимов, многозначных слов, в процессе анализа лаконичной, но яркой образной стороны пословиц и поговорок. Они являются малыми эсапрами устного народного творчества. Разнообразные формы словарной работы на материале фольклорных произведений способствуют расширению лексического запаса, формированию стилистического чутья, выработке корректного грамматического оформления собственных высказываний по поводу анализируемого текста.

Ключевые слова: фольклор, пословицы, поговорки, параллельное обучение языкам, этноэтические универсалии.

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