

THE PEDAGOGICAL POTENTIAL OF INTEGRATING MYTHOLOGICAL
CHARACTERS IN THE EDUCATIONAL PROCESS

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TA'LIM-TARBIYA JARAYONIDA MIFOLOGIK OBRAZLARDAN
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ПЕДАГОГИЧЕСКИЙ ПОТЕНЦИАЛ ИСПОЛЬЗОВАНИЯ МИФОЛОГИЧЕСКИХ
ПЕРСОНАЖЕЙ В ОБРАЗОВАТЕЛЬНОМ ПРОЦЕССЕ

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Tayanch soʻzlar: folklor, afsonaviy qahramonlar, taʼlim, milliy qadriyatlar, maʼnaviy meros, tarixiy shaxslar, xalq prozasi.

Rezyume. Maqolada qozoq afsonalari va ertaklarining taʼlimiy salohiyati hamda afsonaviy qahramonlarni taʼlim jarayonida qoʻllash masalalari tahlil qilinadi. Afsonaviy nasrning milliy dunyoqarash, tarixiy xotira va maʼnaviy qadriyatlarni saqlashdagi ahamiyati taʼkidlanadi. Milliy xotirada saqlangan tarixiy shaxslar va donishmand obrazlari orqali yosh avlodning axloqiy fazilatlarini shakllantirish, ularning milliy ongini rivojlantirish hamda maʼnaviy va madaniy qadriyatlarni singdirish imkoniyatlari tahlil qilinadi. Tadqiqot natijalari shuni koʻrsatadiki, taʼlim jarayonida afsonaviy qahramonlardan tizimli foydalanish shaxsning ruhiy va axloqiy rivojlanishiga ijobiy taʼsir koʻrsatadi.

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Ключевые слова: фольклор, легендарные герои, образование, национальные ценности, духовное наследие, исторические личности, народная проза.

Резюме. В статье анализируется воспитательный потенциал казахских легенд и сказок, а также использование легендарных героев в образовательном процессе. Подчеркивается важность легендарной прозы для сохранения национального мировоззрения, исторической памяти и духовных ценностей. В статье анализируются возможности формирования нравственных качеств молодого поколения, развития его национального самосознания и привития духовных и культурных ценностей с помощью исторических личностей и мудрых персонажей, сохранившихся в народной памяти. Результаты исследования свидетельствуют о том, что систематическое использование легендарных героев в образовательном процессе оказывает положительное влияние на психологическое и нравственное развитие личности.

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Key words: folklore, legendary heroes, education, national values, spiritual heritage, historical figures, folk prose.

Summary. The article analyzes the educational potential of Cossack legends and fairy tales, as well as the use of legendary heroes in the educational process. The importance of legendary prose in preserving the national worldview, historical memory, and spiritual values is emphasized. The article analyzes the possibilities of shaping the moral qualities of the younger generation, developing their national consciousness, and instilling spiritual and cultural values through historical figures and wise characters preserved in the national memory. The research findings indicate that the systematic use of legendary heroes in the educational process has a positive impact on an individual's psychological and moral development.

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Introduction. One of the most important sources that have preserved the ancient worldview and spiritual world of the Turkic peoples to this day and passed on from generation to generation is the system of mythological

texts. In the process of historical development, artistic stories transmitted from generation to generation through oral tradition were later transferred to written form and passed on from generation to generation as a spiritual

heritage that ensures cultural continuity. In Kazan literary studies, folk prose is classified by genres, and its typological general characteristics and artistic and aesthetic units are determined through special scientific analyses. As a result of research, it is considered that folk prose is divided into two main areas - legendary and fairy tale. Kazakh legends and fairy tales occupy an important place in the national cultural space, as they embody moral, aesthetic and historical content, as well as educational and cognitive significance. According to the classification by subject, legendary texts are divided into types related to place, love, heroic and historical themes. In addition, it is known that a number of myths of historical content have been preserved through the art of music and have survived to the present day.

Undoubtedly, the use of spiritually deep mythological images in the process of education and upbringing is one of the most effective methods of forming the moral qualities of the individual, national consciousness and spiritual and cultural values. The use of mythological heroes in the educational process is an effective means of forming the moral qualities of the individual, national consciousness and spiritual and cultural values.

Literary analysis. Legendary texts are usually created based on real people and events in historical reality. In this regard, the literary critic S.A. Kaskabasov: "In historical legends, events and facts are sometimes artistically constructed and evaluated from a fictional perspective; that is, people narrate and present events and facts in accordance with their own ideas, aspirations and interests, wanting them to correspond to their own thoughts, aspirations and interests. There are several reasons for this. First, because so much time has passed, the exact course of events is unknown; second, what is reflected is not the truth of what actually happened in the past, but the truth that the people wanted to see. It is impossible to argue against the idea that 'the embellishments in the legend were not deliberately introduced' [1:130]. The heroes of the legends are individuals who are famous in the national memory for their wisdom, courage or merits in the field of statecraft, and also have symbolic significance in the national worldview (Asan Kaygy, Aldar Köse, Zhirenshe the Wise, Kojanasyar, Korkut, etc.) appear as the main characters of legendary prose. Depending on certain historical names in the legends, artistic images of such historical figures as Begim Ana, Korkut, Chingiz Khan, Jochi, Tokhtamysh, Bekem Ana, Korkyt, Chinggis Khan, Joshi, Tokhtamysh, Temir, Ablai Khan, Tole Bi, Kazibek Bi, Aytike Bi, Syrim Datuly, Isatay Taymanuly, Makhambet Otemisuly, Beket Ata and Mashhur Zhusup are presented in a unified form.

Through the system of images of legendary heroes, students not only master the content of each historical period, but also get acquainted with the characteristic aspects of human behavior of that time. Through the images of heroes, the worldview and life position of our ancestors are revealed, which allows us to instill in the consciousness of the individual certain aspects of the values and ontological features inherent in the Turkic peoples.

Historical legends are part of the hundred-volume scientific publication - the "Babaso" series, published by the M. O. Ouezov Institute of Literature and Arts within the framework of the State "Cultural Heritage" program Collected in volumes 85, 86, 87, 88 and 89. Depending on

the events, images depicted, as well as the general theme and content, historical legends are divided into periods:

- Legends about the Turkic Khaganate and historical figures before it;
- Legends about historical figures of the Oguz-Kipchak period;
- Legends about events during the Mongol invasions and the Golden Horde;
- Legends about events and figures of the Kazan Khanate;
- Legends about wars and battles against the Kalmyks;
- Legends about the Akhs;
- Legends about Emperor Ablai;
- Legends about famous commanders and heroes;
- Legends about the hero Syrym;
- Legends related to the historical events of the Bukey Horde;
- Legends about Kenesari-Nauryzbay and the heroes of the uprising;
- About historical figures who lived in the 19th century legends" [2].

Collected legends reveal the spirit of each era.

Before the above-mentioned hundred-volume scientific publication, many scientific and popular educational works were compiled, dedicated to individual historical figures and collections of historical legends. Historical stories were called "historical legends" [3]. The first to introduce this concept into scientific circulation was the scientist Sh.Valikhanov. Later, research in this area was continued by V.V.Radlov, G.N.Potinin, A.E.Alektorov, A.Divaev, I.Alsynarin, M.-Zh. Kopayev, A.Margulan, M.Auezov, A.Kongyratbayev, M.Gabdullin, E.Ysmayulov, S.Kaskabasov and others. ...Systematically continuing the work of such prominent scientists as L. Sobolev, he laid the foundation for further scientific research.

The first scholar to consider the legendary genre as an independent genre as an important branch of folk prose was M.Auezov. In his work, written in collaboration with L.Sobolev, he says: "A fictional story and legend about people who lived in history, originating from folk creativity, is a story that describes the real courage and character of this person in his life, a legend that arises from perception, does not completely separate the historical person from his real identity, and at the heart of each legend lies the main features of a real person..." [4]. He gives this definition and identifies the specific features of the genre.

Discussion and results. The main typological features of legendary prose include its historicity and national and local character. Legends, by describing the historical memory, worldview and life experience of a particular ethnos, provide the younger generation with cognitively important information from an ethnographic, ethnological and anthropological point of view. From this point of view, legendary prose serves as a valuable source for studying the spiritual culture of the nation.

According to scientific and pedagogical research, the actions and deeds of the heroes of legends are perceived in a way appropriate to the age of the reader, and their moral impact is strong. The proverb "The words of our ancestors are a source of wisdom" embodies the essence of the spiritual experience and linguistic treasure accumulated by the nation over the centuries. Today, the rich vocabulary of

the Kazakh language is rarely found in everyday speech, and the process of impoverishment of language culture is observed. In this regard, the wise reasoning of the heroes of legends and fairy tales, witty sayings, as well as examples of behavior such as etiquette in interpersonal relationships and respect for the elderly, when systematically used in the educational process, help to eliminate the shortcomings not only in language, but also in moral education.

The poems and legends of bards and poets, which have become a national heritage in the history of Kazan, are rich in profound proverbs and witty phrases. Among them is Kaban, who lived in the 18th century. Educational legends about the poet Kabylisa occupy a special place. Such stories reveal the life and character of the poet and are considered a manifestation of folk wisdom. A number of legends about the poet have come down to us. For example, the legend "The Poet's Conversation with the Crowned Prince" [5:117]. In this tale, the short dialogue between the poet Kaban and the prince artistically illustrates social etiquette, the value of words, and resourcefulness. The natural scenery of the summer pasture is used to connect the story with real life, thereby enhancing the realistic character of the legend.

In traditional Kazakh society, the etiquette of respect for the royal lineage was a firmly established norm. The poet Kaban dismounting from his horse and crossing the bridge over the Zhelmaya demonstrates that he followed proper protocol and maintained personal etiquette. The king's mockery of the poet and awarding him the title of 'saint' is a demonstration of his violation of verbal etiquette, based on his confidence in his social status.

The poet Kaban's response is an excellent example of the art of speech. He refutes his opponent's unkind words with clarity and force, citing the historical fates of the prince's father Ablai and his brother Algazy as examples. Here, the poet's goal is not to humiliate a person, but to remind them of the truth and encourage them to reflect. As a result, the prince's recognition of his mistake and respect for the poet demonstrate the educational power of wise words.

The moral significance of the fable is manifested at several levels:

- maintaining the culture of speech, speaking decently and thoughtfully;
- respect for elders and compliance with the rules of etiquette for younger people;
- showing that wisdom and creativity are superior to social status;
- encouraging reflection through historical figures and educating the younger generation.

From this point of view, the fables about the poet Kaban are an important educational and cognitive heritage that serves to enrich the vocabulary of the younger generation, improve speech skills, and instill national values.

"The human soul is a trust entrusted to you by God.

Be a friend to your child,

You will be immersed in pleasure.

The word of the people is a treasure.

If you do not want your mind to be harmed, restrain your pride.

If you know its value, honor is precious;

If you can value it, everything is precious.

"Draw your thoughts in solitude,

Draw yourself in the crowd." [5:138]. Balpyk Deripsaluly, who left behind such profound, article-like words, occupies a special place in the spiritual and cultural heritage of the Kazakh people.

His contemporary, the famous poet Suyinbay Aronuly, singing "I am from the generation of the word master Balpyk," clearly demonstrates Balpyk's authority among the people and his mastery of the art of speech. His words, full of wisdom and moral guidance, led the people to unity and harmony. He served to preserve the integrity of the nation. The abundance of legends and historical records about the life and activities of Holy Balpyk in the national memory further confirms his socio-political and spiritual significance.

One of the most pressing problems in education today is the inability of adolescents to understand the deep meaning of literary texts, such as the author's intention and main message. This situation is closely related to the insufficient development of students' abilities to think logically, reason, and identify cause-and-effect relationships. Short stories and fables with a moral conclusion are an effective means of overcoming this deficiency.

Balpyk Deripsaluly's 'Answer to his Grandson's Question' [5:172] is a text of great educational value, based on deep philosophical thought. The main idea of the fable is to distinguish between the biological life of a person and his spiritual existence, as well as to develop the concept of the continuity of generations and the eternity of the name.

The main moral conclusion of the fable is embodied in the answer of the saint:

"I will die after you, my child!" At first glance, this may seem illogical, even stupid. However, it is this paradox that stimulates the teenager's thinking. The child is forced to compare the literal meaning of the word with the deeper meaning of the answer and search for its true meaning.

The bride's question in the fable "Will you live another ninety years?" is a dialogical element that indicates a misunderstanding in the text. In this passage, the reader is given the opportunity to ask the question "Why didn't the hero understand?". Through this, the teenager learns to identify erroneous conclusions and think logically.

The final answer of the saint:

"As long as he lives, I am alive. When he dies, who will remember me?" is the essence of the narrative. Here the concept of "death" is used not in the literal sense, but in the sense of forgetting a person's name and the end of his spiritual life. To understand this idea, the reader must:

- be able to distinguish between the literal and figurative meanings of words;
- consider life and death from a philosophical point of view;
- think about the importance of the spiritual heritage of man.

Therefore, this fable should develop in a teenager:

- logical thinking;
- the ability to understand deep meaning;
- the ability to draw conclusions from dialogues;
- understanding of moral and ethical values.

Conclusion. In conclusion, reading and analyzing such short but meaningful legends and stories directly affects the teenager's conscious perception of works of art, understanding the value of words, and developing a culture of thinking. Therefore, systematic work with such texts in

the educational process is one of the important tasks of modern pedagogy.

In general, the use of mythological heroes in the educational process is an effective mechanism for the formation of the spiritual and moral qualities of a person in the education system. The images of Begim Ana and Domalak Ana, preserved in the historical memory and collective experience of the Kazakh people, are perceived as symbols of immaculate purity and innocence, which contributes to strengthening the moral principles of the younger generation. Through such heroes as Makhambet, Isatay, Syram, Kabanbay and Er Edige, such qualities as courage, patriotism, fortitude and responsibility are instilled. The images of Korkut, Mashhur Zhusup, Beket Ata, Asan Kaygy and Jirenche are spiritual compasses that develop holiness and talent, and form the ability to distinguish between good and evil.

In addition, through the names of historical figures such as Genghis Khan, Jochi, Tokhtamysh, Amir Temur and Ablai, moral standards such as honesty, justice, courage and kindness are consciously instilled in the minds of students. Historical figures such as Mayky Bi, Tole Bi, Kazibek Bi,

Ayteke Bi help form a national worldview and restore historical memory, and also demonstrate the highest example of humanitarian qualities such as caring for people and society and providing shelter in difficult times. At the same time, the figures of Al-Farabi, Ibn Sina (Avicenna) and Khoja Ahmed Yasavi are recognized as symbols of knowledge and wisdom, guiding intellectual and spiritual development.

From a psychological point of view, these mythical figures are perceived as role models and contribute to the formation of social behavioral patterns. In cultural studies and ethnopedagogy, they are considered as symbolic figures representing the educational ideals and value system of the people. In this regard, the systematic use of mythical heroes in the process of teaching and upbringing ensures the continuity of education, enriches the emotional and sensory perception of students, and allows combining traditional education with modern educational content.

In this regard, the scientific use of mythological heroes for educational purposes is one of the main methods of preserving the national spiritual heritage and forming a mature, morally perfect personality.

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