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THE MODEL OF ETHNOPEDAGOGICAL TRAINING OF STUDENTS OF A PEDAGOGICAL UNIVERSITY

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МОДЕЛЬ ЭТНОПЕДАГОГИЧЕСКОЙ ПОДГОТОВКИ СТУДЕНТОВ ПЕДАГОГИЧЕСКОГО ВУЗА

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Abstract. The ethnopedagogic orientation of education and upbringing is one of the main ones in the modern educational policy of the Republic of Kazakhstan. This is stated in the platform of the state policy of the Republic of Kazakhstan on socio-cultural development, that special attention is paid to the specifics of the culture of all peoples living in the republic, and that any culture is a unique, incomparable asset, and that a certain population fully presents itself to the world. Therefore, today the university offers conditionally three stages in order to reorient the ethnopedagogic system of education and upbringing. This program contains the content of ethnopedagogic education — a scientifically based system of students' knowledge, attitude of responsibility to national history, language, culture, traditions, on the basis of which a model of the research problem is proposed through a systematic analysis of structural and substantive changes in ethnopedagogic education and upbringing of students. On the basis of the proposed model, the works of research scientists in the organization of the educational process were analyzed, the pedagogical possibilities of the ethnopedagogic heritage were taken into account, along with theoretical and methodological justification, a meaningful analysis of methodological manuals and educational programs operating in the pedagogical process was carried out in the development of scientific and methodological recommendations.

Аннотация. Этнопедагогическая направленность обучения и воспитания является одной из главных в современной образовательной политике Республики Казахстан. Об этом говорится в платформе государственной политики Республики Казахстан по социально-культурному развитию, что особое внимание уделяется специфике культуры всех народов, проживающих в республике, и что любая культура является уникальным, несравненным достоянием, и что определенное население в полной мере представляет себя миру. Поэтому на сегодняшний день в вузе предлагается условно три этапа с целью переориентации этнопедагогической системы образования и воспитания. Данная программа содержит содержание этнопедагогического образования — научно обоснованную систему знаний студентов, отношение ответственности к национальной истории, языку, культуре, традициям, на основе чего предложена модель проблемы исследования путем системного анализа структурно-содержательных изменений этнопедагогического образования и воспитания студентов. На основе предлагаемой модели были проанализированы труды ученых-исследователей в организации учебно-воспитательного процесса, были приняты во внимание

педагогические возможности этнопедагогического наследия, наряду с теоретико-методологическим обоснованием, проведен содержательный анализ методических пособий и программ воспитания, действующих в педагогическом процессе, в выработке научно-методических рекомендаций.

Keywords: ethnopedagogic orientation, model of the research problem, culture of ethnic groups, ethnocultural competence.

Ключевые слова: этнопедагогическая направленность, модель проблемы исследования, культура этносов, этнокультурная компетенция.

As a result of comprehensive research work since independence, the methodological and theoretical foundations of ethno-cultural education and Kazakh ethnopedagogy, a science studying this area, have been formed in Kazakhstan.

This scientific and theoretical document arose from the need for life. Since gaining independence, the Republic of Kazakhstan has been focused on the recognition of the rights and freedoms of a person regardless of his nationality, the preservation of equal rights and interethnic stability of nations, the widespread spread of Kazakhstan's patriotism and the realization of the ethnic and cultural interests of the people. Positive changes have also taken place in the field of education: new types of educational institutions have come to life, a new generation of textbooks has been developed, national educational programs have begun to be implemented, and national values have begun to return to the school.

The ethnocultural orientation of education and training is one of the main directions in the current educational policy in the Republic of Kazakhstan. In this regard, it is noted that the platform of the state policy of the Republic of Kazakhstan on socio-cultural development pays due attention to the originality of the culture of all peoples living in the Republic, and any culture is a unique, unique treasure, and a certain people fully realize themselves in the world [1].

In S. Kaliyev's work "theoretical foundations and history of Kazakh ethnopedagogy [2], the author, based on the works of outstanding thinkers since ancient times, tells about the national character of education, the history of the birth and formation of Kazakh ethnopedagogy. In the first chapter of the work "scientific methodological foundations of the study of the culture of ethnic groups and stages of development of the history of the Kazakh Ethnos", he gave expert explanations of the concepts of ethnopedagogy, ethno-linguistics, Ethnos. The development of the historical stages of folk education from the first communal construction to the present day was divided into 8, focusing on each of these eight stages separately, showing the trend of the development of pedagogical thought.

The second chapter "scientific theoretical problems of Kazakh ethnopedagogy" provides scientific definitions of ethnopedagogical concepts, identifies common features of ethnopedagogy and ethnopedagogy, identifies specific features of Kazakh ethnopedagogy, proves the basic principles of folk pedagogy and its connection with scientific pedagogy.

As a result of knowledge of the culture and history of their country, confidence in all spiritual values, respect for the heroes of the People, national integrity is formed. National integrity is achieved by the population through the socio-cultural environment, which includes families, preschool institutions, educational institutions, national and cultural environments, etc. The educational and educational space of the nation consists of the content of National Education and upbringing, which is contained in families, preschool institutions, schools, universities, national cultural centers, circles and courses.

For the implementation of the reform related to the introduction of National Education and upbringing in the scientific direction, the teaching of such scientific disciplines as Ethnology and diasporology, ethnopsychology and ethnopädagogy will achieve effective work. Today, the reorientation of the ethnopädagogical giant system of education and upbringing in universities can be conditionally divided into three stages.

The first stage, that is, the preparatory stage, provides for the creation of all conditions for the formation of the national educational and educational space.

The content of the second, main stage is the introduction of multilingual education in non-institutional teaching.

At the third and final stage, experimental and standard textbooks, manuals and definitions, terminological dictionaries in the national language are planned to be completed.

All these established activities are aimed at achieving the state integrity of our state in national education and upbringing. Then we must take into account that the national educational and educational process, which involves the upbringing of a capable person who is able to organize his own views, will, actions, is carried out on the basis of a comprehensive analysis of the psychological capabilities and characteristics of the student as a subject of Higher School.

The problem of teaching ethnopädagogy is associated with the formation of the characteristic mental values of each nation, which are necessary and sufficient for society. This theoretical model reveals the following characteristics of the criteria for combining the substantive essence of the foundations of education with each other in the formation of the student's personality. We determined the content, motivational, activity components, its criteria, indicators and levels of the model aimed at the use of ethnopädagogy in the educational process.

The organization of educational work with students in pedagogical universities is built in connection with the opportunities of their young personality and interest.

Ethnopädagogical educational work is carried out in the course of teaching the course of general pedagogy.

The goal is to ensure that the problems of ethnopädagogy are considered in the lectures of the pedagogy course. introduction of the elective course "fundamentals of Ethnopädagogy" in the course. Ensuring the conduct of the course as an educational subject in itself, theoretical and methodological justification of ethnopädagogy. supplement the content of teaching ethnopädagogy in the course with information on the formation of national educational ideas in Kazakhstan.

The goal is the historical development of ethnopädagogy, the acquisition of ethnopädagogical ideas, the works and works of thinkers, poets, scientists-educators, historical knowledge. implementation of ethnopädagogy in the course of pedagogical practice, special seminar, substantive notes, course and diploma works. Diagnostics of theoretical and practical preparation of students for professional activity, the levels of its implementation and the formation of its methods.

The content of ethnopädagogical education consists of a scientifically based system of knowledge, a responsible attitude of students to national history, language, culture, traditions. A model is a visual representation of the work performed in the interval from the beginning of the study to the achievement of the result. The root of the concept of "modeling" is a "model", a model, a conditional model, image, drawing, description of a particular object under study, created on the basis of logic and matter. More precisely, modeling is a method of scientific research in which one object imagines the nature of the next object. Here the second object will be the model of the first object. In the proposed model, we envisaged the formation of national education of students through their native language, teaching them to recognize the traditions and culture, literature and art, history of their nation.

Teaching ethnopedagogy to high school students is offered the following model of the research problem with a systematic analysis of structural and substantive changes. On the basis of the proposed model, the works of research scientists were analyzed in the organization of the educational process, the educational opportunities of ethnopedagogical heritage were taken into account, as well as its theoretical and methodological justification, as well as the following content analysis of the methodological manuals and educational programs used in the pedagogical process in the development of scientific and methodological recommendations was carried out. The integration of the traditional culture of education into the national education system, updating and using the experience of folk pedagogy has a great impact on the effective training of cultured, educated representatives of the multinational and society living and working in this multinational State, knowledge of folk culture, respect for the values of other peoples.

The solution to this problem, in our opinion, depends on the professional ethnopedagogical training of the teacher. This idea is evidenced by the opinion of the scientist G. N. Volkov, who believed that the organization of the pedagogical process on the basis of centuries-old culture, taking into account the traditions of National Education, customs, originates from the school, that is, is mastered by a primary school teacher [3].

Studying the subjects of the ethnopedagogical direction and content, students get acquainted with the system of traditional folk values and value relations: love for the motherland, children, teaching, education, labor, environmental activities, national culture, customs, traditions and Customs. the formation of all these values is carried out through the prism of folk values, which reflects the ultimate goal of education and self-education, to which one should strive to implement the tasks of the educational process [4].

L. I. Borovikov concluded: "ethno - cultural competence — allows the teacher to ethno-sensitize his professional activity, that is, it is more sensitively focused on ethno-cultural values, demands, ethno-cultural relations established in a particular society and the peculiarities, standards of the national character of the population " [5].

In the third chapter "the source of the beginning of Kazakh ethnopedagogy and the stages of historical development", he outlined the stages of the birth, formation and development of Kazakh ethnopedagogy as a science. According to the division into these periods, it is scientifically proved that the source of Kazakh ethnopedagogy is from Sh. Ualikhanov, I. Altynsarın, A. Kunanbayev, who lived in the second half of the twentieth century. In addition, this strap has been specially focused on the springs.

It is known that foreign scientists from history were very interested in the culture of the Kazakh people. In this chapter, these foreign scientists are Russian historian M. Vyatkin, Italian scientist Marco Polo, French P. S. Pallas, Hungarian scientist A. Vambury, French scientist Elise Rekló, famous Orientalist G. Klaport, Danish scientist E. S. Fulfson, German scientist, academician V. V. Radlov, Russian scientist A. I. Levshin, Adolf Yanushkevich, N. M. Yadrıntsev, folklorist, local historian G N. Potanin et al. delved as deeply as possible into the ideas about the culture, history, language, traditions of our great people. [6].

The importance of the teacher's mastery of ethnic values as a component of both ethnopedagogical competence lies in the fact that he also performs the function of transmitting basic ethnic and cultural values to the younger generation, traditional values represent the main goal of Education, which involves the formation of a perfect personality that combines the main qualities in folk pedagogy. One of the main tasks in folk and modern pedagogy is the introduction of these values into the educational process. Ethnic values, which are formed by the value attitude of understanding the world, which has a universal character, are perceived by a separate ethnic group as some accumulated and significant empirical experience.

Thus, values are one of the main elements of traditions that reflect the generally accepted beliefs about the goals to which any nation or other people aspire.

Knowledge of ethnic values reflects the character of the population, is determined by the socio-historical and cultural characteristics of the population. Ethnic values of Education reflect the spiritual and moral values inherent in the culture of the people, which each subsequent generation seeks to reproduce them. Each nation has its own system of values, but there are also common values that underlie the upbringing of humanity as a whole.

The preservation and transfer of ethnic values to the next generation is influenced by several factors, for example: family, religion, environment, public opinion. Ethnic values are expressed in a perfect personality, a national ideal that reflects the totality of universal moral qualities, such as hard work, love for family and loved ones, patriotism, loyalty [7].

Educational ideas and educational ideas in the content of these programs are of great importance in the National Education of students in the context of globalization, to give future generations the opportunity to perceive the original culture, art, heritage of their people as a spiritual treasure, to understand the essence and to draw conclusions.

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