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СУЩНОСТЬ ЭТНОПЕДАГОГИКИ И ЕГО ВОСПИТАТЕЛЬНОЕ ЗНАЧЕНИЕ

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Ключевые слова: национальное образование, пословицы, патриотизм, толерантность, национальные традиции

Аннотация. Этнопедагогика это идеологическое, образовательное и культурное наследие свойственное определенной нации. Образцы народных произведений являются бесценным культурным богатством. Пословицы и поговорки, а так же блестящие идеи подобные жемчужине бесспорно занимают свою определенную нишу в воспитании подрастающего поколения, и являются древним жанром и духовным богатства народа. Они были подвержены словесному распространению.

В этой статье рассматривается роль и важность воспитания молодого поколения посредством народных пословиц и поговорок. В данной работе приведен ряд достоверных источников которые подтверждают формирование чувства патриотизма и поликультурного образования посредством пословиц и поговорок. В этой работе предложены характеризующие исследования с целью привить молодому поколению любовь к родине и чувство человечности на основе пословиц-поговорок, а также на преимуществах и особенностях народных произведений.

THE ESSENCE OF ETHNOPEDGOGICS AND ITS EDUCATIONAL VALUE

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People without nationality - a body without a soul

Key words: national education, proverbs, patriotism, tolerance, national traditions

Changes taking place in the field of education and science in the 21st century has set new challenges for the future training of specialists in higher education. Therefore, education should be delivered in accordance with the current socio-educational space and train-up younger generation on the basis of national and spiritual values on a regular basis is increasing even more the need to implement to the educational process. The basic conditions of these ideas President N.Nazarbayev emphasized in his message to the people of Kazakhstan "Kazakhstan's strategy of joining the world's 50 most competitive countries," and highlighted main essential component was educate a person who is able to make decisions on their own to make a conscious choice to support the patriotic education pay attention to keep the peace and harmony of the country, for the benefits of Fatherland implementation of projects in the direction of the spirit of patriotism, up-to-date in all areas, including education and underlined the importance of building patriotism of nation's youth.

Today, the emergence of independent states is the specific factor that increases the interest, love towards to the history of his nations, language, religion, culture, traditions and customs. Prepared by the descendants of the ancestors of many cultures as an integral part of the ethnopedagogy could not stay out of the interest in this area.

Ethnopedagogics as a science designed to implement by two greatest commandments - Jana

Amos Comenius and Konstantin Dmitrievich Ushinsky. The Great Didactic – 1648 (aims and basic principles of education). K. Ushinskiy regarded that folk pedagogy is one of the most important factors, which evolved under the influence of the native pedagogy. He expressed the most important and the most important thing for all of pedagogy: "Folk has its own special characteristic system of education ... Only national education is a living organ in the historical process of national development. Folk pedagogy – is not science, but science subject of ethnopedagogics.

Ethnopedagogy is a part of pedagogical sciences with its subject and it forms knowledge about the cognition methods of ethnopedagogical phenomenon and methods of pedagogical activity.

Hence, establishing such as ethnopedagogical laboratories, departments, centers, can be the object of research in the context of modern pedagogy makes it possible to extend the range of these issues.

Such local scholars: K.B.Zharykbayev, S.Kaliyev, S.A.Uzakbayeva, A.T.Tabyldiyev, R.K. Toleubekova, K.ZH.Kozhakhmetova, R.K. Dusenbinova, Zh.Nauryzbay, A.A.Beisenbayeva, G.T.Hairullin, R.A.Zhanabayeva, K.K.Kunantayeva, Sh. Zhanzakova, N.Mukhamediyeva, S.Imanbayeva, G.Belgibayeva and etc made huge contributions on the development of ethnopedagogy. In this works first Kazakh ethnopedagogy are reflected in the various aspects of issues related to the content.

So, Kazakh ethnopedagogy further developed and take the inspiration for the formation of a certain logic. Of course, all this will allow further development of education and ethopedagogics as well. Kazakhstan is characterized as multinational country because here the representatives of more than 130 ethnic groups. This is a great wealth, achievement of all of our society, and valuable achievements of the cultural heritage of other nations and opportunities for the Kazakhs.

Ethno-pedagogy, as defined by Henry Burger, is the "activity of cross-cultural teaching." The goal of ethno-pedagogy is the attainment of syncretism, or the "reconciliation of two or more cultural systems of elements with the modification (changes or adapts the material to make it simpler) of both."

Human happiness is a state of well-being that belongs to everyone, it is accessible and absolute, and it forms through social life by means of interactions with other people. The main prerequisite for achieving happiness is to be in harmony with other people. This is because only those people who cooperate and help one another can be happy.

The subject of ethnopedagogy – educational process

The object of ethnopedagogy – a child

Upbringing in ethnopedagogy related to lifestyle, world view, its culture-mutual in nature and has spiritual direction.

The aim of ethnopedagogy is educate, train up a perfect person which must be proceeded in triad of "mind", "kindness", "hard work."

So, ethnopedagogy studies:

- *main pedagogical concepts of people* (care, education, self-education, re-education, instruction, training, introduction);

- *the child as an object and subject of education* (own child, an orphan, adoptee, peers, friends, other people's children, children's environment);

- *function of upbringing* (preparation for work, the formation of moral volitional traits (courage), development of mind, health care, fostering love of beauty);

- *factors of education* (nature, game, word, communication, tradition, business, life, art, religion, an ideal example of (individual characters);

- *methods of upbringing* (conviction, order, clarification, wishes, blessings, oath, request, advice, hints, persuasion, commandment, trust, repentance, ban, curse, abuse, punishment etc)

- *resources of education* (nursery rhyme, proverbs, riddles, epics, tales, legends, legends, myths, etc.)

- *organization of education* (collective or group works, youth holidays, national holidays).

Functions of ethnopedagogy:

- to train ambitiousness, viable, healthier and intellectual elite of the country

- to educate clever, smart, crafty and workaholic person from little age
- instill humanism and patriotic feeling
- train spiritually-culturally developed person

The strategy of the 21st century - a transition from the logic of force and fear to the logic of reason and love. It is not by chance that the United Nations declared the first decade of the twenty-first century "International Decade for the promotion of a Culture of Peace and Non-Violence". Key components of the culture of peace: peace, democracy, human rights and tolerance.

What is tolerance?

Tolerance - endurance (many dictionaries). Experience shows that tolerance is more than endurance. This is recognition and respect for the rights and freedom of a person.

Unfortunately, at the junction of the XX - XXI centuries there is existed hidden internal wars that are ethnic in nature, and as each nation has its own characteristics, which are not considered by public, and the majority.

Now, many studies in the field of education focused on multicultural education to the prejudice of ethnicity. But the man is a spiritual and a biosocial being, and represents the highest level of development of all living and he must know their spiritual roots, their language, and their culture. Only on this basis, he is able to understand the culture of other people, adopt and accept human values. Meanwhile, humanity in the third millennium stages faces a choice: convergence and assimilation of cultures that will transform humanity into some nationless society with a single universal culture? or humanity will go the way of conservation of original cultures that are the heritage and wealth of not only of the ethnic group, but all mankind? On these issues, in part, can give answer ethnopedagogy.

Origin and development of ethnopedagogics, like any other science, began with the birth of the first ethnopedagogical thoughts, generalizing knowledge. They emerged as the first empirical generalizations of empirical educational experience, reflected in the works of folk art.

The term "ethnopedagogy" in the pedagogical literature first applied G.N.Volkov, defining it as a science of "accumulated experiences of the masses for educating the younger generation about their pedagogical attitudes, pedagogy, the science of life, a pedagogy of the family, clan, tribe, ethnic group and nation. K.D.Ushinsky argued that folk wisdom on the power of observation, precision of thought, ideological content is so original, "that no one can compete with pedagogical genius of the people." Every nation is rich in centuries-old culture. And this is the most sacred wealth of folk wisdom passed on by word of mouth. Kazakh people are rich with their customs, traditions, poetic and musical creativity: aitys, zhiraу, the words of edification. That only experienced people, however thorny his way, yet he has not lost the centuries-old culture, collected bits of folk wisdom. Whatever difficulties our ancestors had in their lives, they did not let to be lost collected centuries-old culture and folk wisdom and contented to save them.

Therefore says «Kazakh is alive but Kazakh died a thousand times ...». The mentality of the Kazakh people is based on the trilogy language, memory and culture as chanted in songs «Tilin ketse kunin kosa keterin, kalai gana kairan elim bilmedin» (It is amazing being not aware of that, if the language is dead you also get disappeared). The people paid special attention to the education of the younger generation. From an early age instilled in them a sense of patriotism, love of country, respect for elders, support juniors.

Pedagogical ideas of Kazakh thinkers.

Views of Abai on the national education. A public notion of every nation has its own instructive history. And the richer the story, the more attention it deserves to itself. Abai was an enemy of the exploiters and the guardian of the workers. The central issue of his philosophy Abai made important in all historical periods, but at the same time extremely difficult to be resolved, particularly in Kazakhstan, the second half of the XIX century, the moral and ethical issues. Life became more and more unbearable. Human labour and its depersonalization

reached its limit. Moral and ethical issues of fundamental importance could not be solved without addressing the broader issues of philosophy. One such issue was the question of a common basis of existence and cognition, about the nature of God and man. Therefore, in ethnopedagogics Abai Kunanbayev paid great attention on these items. In the words of edification Abai we can trace his views on popular education, which was based on mutual respect, encouragement of labour. Specific examples in his works of Abai proves that the main place in the Kazakh society occupied the respect for the older

generation, as well as obedience. But at the same time, Abay proves that paradise is under the feet of their parents.

Contributions of Sh.Ualikhanov to the development of national pedagogy.

Proceedings of Sh.Valikhanov making its significant contribution to the various branches of science of his time, they are highly appreciated at all times. Sh. Valikhanov contributed significantly to the development of Ethnography and folklore of the Kazakh people. He studied various ethnographic problems and left many valuable completed and uncompleted ethnographic explorations. The results of his observations of historical and ethnographic character in its depth and importance are worth much; above the works of many contemporary Kazakh scholars. In his writings we find exceptional wealth of original and profound thoughts and ideas, research findings, the most interesting hypothesis, information which are not lost their significance for science and the present. Sh Valikhanov developed the classification forms of Kazakh folk poetry, studied numerous variants of the same folklore in order to restoring their ancient foundations and the establish later accretions, and cultural relations with other nations as well. Research materials collected by him and many of his findings have not lost their value till today. Perhaps, there is no one important issue relating to historical and contemporary Kazakh ethnography, which he had not touched in some extent and resolution of which he would not have contributed to their research. His work had a great influence on the entire subsequent history of the study of culture and everyday life of Kazakhs.

Preservation and revival of national cultural traditions can be done only on the basis of their mutual enrichment and appeal to the roots of traditional folk cultures.

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ЭТНОПЕДАГОГИКАНЫҢ МӘНІ ЖӘНЕ ОНЫҢ ҰРПАҚ ТӘРБИЕЛЕУДЕГІ МАҢЫЗДЫЛЫҒЫ

Қ. Ә. СЫЗДЫҚОВ

Түйінді сөздер: ұлттық білім беру, мақал-мәтелдер, отансүйгіштік, төзімділік, ұлттық дәстүрлер

Түйін. Этнопедагогика - белгілі бір ұлттың өзіне ғана тән дүниетанымдық, тәрбиелік, мәдени мұрасы. Халық шығармаларының үлгілері-құнды мәдени байлық. Солардың бірі ұрпақ тәрбиесінде орасан зор орын алатыны халықтың кестелі сөздері мен маржан ойлары. Мақал-мәтелдер халық шығармашылығының көне жанры халықтың рухани дүниесі. Олар ауыздан-ауызға кеңінен таралған. Бұл мақалада жас ұрпақты тәрбиелеуде халық мақал-мәтелдерінің рөлі мен маңыздылығы сөз болады. Ал, халық мақал-мәтелдері негізінде жас ұрпаққа патриотизм сезімін қалыптастыру және жастардың полимәдени білім беру сипатына тұрғысынан құнды болып табылатыны жөнінде тың мағлұматтар беріледі. Осылайша, мақал-мәтелдер негізінде және осы халық шығармасының ерекшеліктері, артықшылықтары арқылы жас ұрпақты отансүйгіштікке адамгершілікке тәрбиелеу жолдарына сипаттамалық зерттеулер негізгі мақсаты ұсынылған.

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