

## NEWS

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## METHODS AND MEANS OF EDUCATION IN FOLK PEDAGOGY

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**Abstract.** The article presents the author's concept of the Kazakh ethno-pedagogy. Devoted to disclosing theoretical and methodological foundations of ethno-pedagogy and Kazakh ethno-pedagogy, clarification and habituation, edification, beliefs, promotion and encouragement.

### 1. Introduction

Ethnopedagogy could be, generally represented as a history and theory of national education. Ethnopedagogy – science of empirical experience of ethnic groups in the upbringing and education of children, of ethical and aesthetic views on the ancestral values of family, clan, tribe, people and nation [1].

Ethnopedagogy study process of social interaction and social influence, during which educates, develops personality, assimilate social norms, values, experiences; collects and organizes folk knowledge about the education of children, folk wisdom, as reflected in religious teachings, fairytales, legends, epics, proverbs and sayings, games, toys and etc., family and northern communities structure, way of life, traditions, as well as philosophical and ethical proper pedagogical thoughts and beliefs, that is the whole pedagogical potencial, influence the process of historical and cultural identity formation [2].

The main objective of folk pedagogy – education of the younger generation on the basis of rich historical experience – hard-working, patriotic – the defenders of their homeland, knowing their culture, spiritually rich. Towards the objective of folk pedagogy participated directly as members of the family and elders, ancestors, poets – singers, storytellers, musicians and other.

Particular importance was the creativity akyns, poets-singers, performers of *terme*, where reflects the principles of learning rising generation. Their poetic reflections have pedagogical value, awakening in people noble feelings: love to country, honesty, truthfulness.

Zhyrau poetry was closely linked national life, reflecting the aspirations of the people, calling for a better life, self – improvement. In their songs created images of national heroes, have done excellent features. Particular importance zhyrau gave humanity.

In XI century in Kazakhstan there were such outstanding monuments of culture as a pedagogical poem “Kutadgu Bilig” by Zhusup Balasaguni, “Diwani lugat at turk” by Mahmud Kashkari, “Hikbatul hikaik” by Ahmet Zhuyneki that contain a lot of interesting cultural and historical intelligence and pedagogical character.

In the poem of Balasaguni many important is the problem of obtaining knowledge about it's role in a person's life, it's happiness.

Almost all chapters “Kutadgu Bilig” permeated with an appeal “to acquire knowledge!”. But poet believed that the formation of privilege of the rich, and the common people do not tend to acquire knowledge.

Ahmet Zhuyneki, contrarily, believes that knowledge first need the poor.

In folklore materials “Dictionary”(proverbs, riddles, legends, traditions) many valuable ethical and moral teaching and psychological ideas.

Khodja Akhmet Yassawy, founder of Sufizm in medieval Kazakhstan, contributed greatly to the issues of education and training. He in his religious-phylosophical treatise “Diwani Hikmet” sets out the basic rules of ethical life.

The formation of a perfect person requires the use of means comprehensive influence. Millennial national empiricism allowed teachers to objectively select the most effective means of influence on the person [3].

Referring to the example in such a means of influencing the minds and feelings of children as riddles, proverbs, songs and stories. The main purpose of mysteries – mental education, respectively proverbs and sayings – moral and aesthetic education. Fairytale is designed to contribute to the solution set of problems mental, moral, physical, labor and aesthetic education, fairy tale, so to speak – a synthetic means of education.

### **Main part**

A century of experience has allowed people to develop a whole system of methods and techniques of raising children. In everyday practice to adopt the methods of education as clarification, habituation, encouragement, approval, belief, personal example, showing a hint, reproach, condemnation, punishment and etc.

**Habituation** used for the purpose of providing child a positive attitude to work and decent behavior in the family and society. For folk pedagogy particular importance was showing ways to perform different types of work, agricultural, handicraft and domestic labor (handling of tools and instruments of labor, tillage, preparing national foods, carving, embroidery and others).

After clarification and display usually come into force exercises, accompanied by the advice: “practiced hands, the habit of a particular work”. Listening to the advice of adults boys and girls had to develop at the necessary skills and techniques of labor.

**Edification** – the grafting reception in parenting. In the monuments of folk pedagogy meet Code edification older – to the younger, the father – to son. Popular educators took care to include in their aphorisms different pedagogical categories: instruction, warnings, reproaches, even certain pedagogical conditions under which we can hope for success in any business. These conditions are usually determined by the word “if”. Uzbeks says: “if the bad man will refuse the evil, the world will become a flower”. Kazakhs says: “if returned from a six-year journey, it must visit sixty”. Karakalpaks based on everyday philosophy advised “if planted millet, do not wait for the harvest of wheat”.

Grafting using traditional pedagogy is schooling. Schooling is typical for early childhood. “Things are washed with water, and bring up children with schooling” says pupil. Teach a child give children instructions.

**Beliefs** as a method of education contain the explanation and proof, showing specific samples, so that the child does not hesitate and doubted the wisdom of certain concepts, actions and behavior, gradually accumulating moral experience and the need to comply with them.

**Promotion and encouragement of education** as a method widely used in the practice of family education. Child always feels the need to evaluate their behavior, play, work. Verbal praise and encouragement of parents – this is the first promotion in the family. No wonder people say: “Children and Gods love to be there, where they praised”. Popularly praise children for trying to perform noble deeds. In these cases, the East did not bless the child, they bless his parents “thank your father that you as outgrowths” [4].

Direct and indirect allusion – a kind of method there is an educational impact among all peoples. “Daughter I tell you and you daughter – in – law listen” the same idea is sometimes expressed in proverbs “say the door and let them hear the walls”. “that would cow was silent, which was visited by a bear”. “still waters run deep”. “welcome just wide slurp soup”. People taught children to understand hints “when you come into the house of friend, and his mother send’s her son somewhere in front of you, know that it actually sends you”- father teaches his son. Given the educational value and effectiveness hint people created their instructive tale “fairy tale lie, so it hint, goof fellows a lesson”. In allusion put pedagogical tact people, their intuition, wisdom in dealing with complex family education.

Personal example of parents – is the most radical method of education. Ethos parents their work, social activities, family relationships – all this serves as an example for children and has an impact on the formation of personality. People know that children imitate perceive both good and bad, is repeated in the lives of their loved ones actions. Therefore Uzbeks say: “melon from melon takes over from the smell, color, if it do not take over the color, then takes over the mold”. Russians say: “apple by apple tree does not fall far”. Almost all nations say: “looking at her mother, marry to daughter”- this marked a decisive role as a mother, their example education daughters. Speaking of the personal example of parents in their “lectures on education” A.Makarenko wrote: “Do you read the newspaper, whether you are talking on the phone, as you sit or stand, you always bring up their children to these.”

Of the poetic form of educational influence on children was parental blessing, “I bless you in the good way” – says the father seeing his son. “May the blessings will be your home, live up to the wedding of your grandchildren!” – says to person who is creating his young family. “God with you” – says Christians.

Condemnation, accusations and reproaches – the most known methods of education in folk pedagogy. “In the people- Ilya, in the house – a pig”. “To others angel – not wife, at home with husband - evil”.

In folk pedagogy applied such methods of education as coercion, punishment, ban. Children were afraid to commit evil acts, under penalty for violating the ban. If the ban had no impact people passed to abuse and threats, and then corporal punishment. In Domostroi in writing in the 16 th century monument recommend the use of corporal punishment : “ If you punish your child and observe it in honor of him then outgrowth worthy man, and you with peace of mind to age their”.

Plea associated with religion, and its violation was considered a great sin. So that children do not commit evil deeds parents often resorted to this method of education.

Curse of their parents, especially mothers, considered the last, rarely used measure of the impact on children. “ Teris bata” in the East.

Thus empirically determine, practical checking people widely applied in a variety of family education techniques and methods of education, not inconsistent with, and coinciding with the principles of scientific pedagogy.

### Summary and Conclusions

Kazakh's folklore, its representatives, creativity brilliant poets – singers with their works performed the role of public educators of the younger generation. Therefore, on the one hand, the tradition – customs reflect the life of the people, as a “mirror” of national life, on the other hand they were form generation to generations by means of labor, aesthetic, moral education of young people and prepare them for life. If the education of young people based on the traditions and customs, folklore samples, then they, in turn, had a goal, objectives and basic principles. However, the analysis shows that not all the authors are demarcated ethnic and social aspects of problems often is the identification of "national" and "nation.” To understand, to accept the culture of another ethnic group, it is necessary to learn, explore, as well as the culture of its people. Therefore the subject of extensive research, are history and traditions of the people, material and spiritual culture, folklore and ethnography, history and culture of the villages, traditions ethnopedagogics.

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**Этнопедагогика және қазақ этнопедагогикасындағы негізгі әдістер мен амалдар.**

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Мақалада этнопедагогика және қазақ этнопедагогикасындағы негізгі әдістер мен амалдары толық қарастырылған. Халықтық педагогиканың негізгі мақсат міндеттері анықталған. Қазақ халық педагогикасының тәрбиелеудегі негізгі әдістерінің мәні ашылған: жазалау, сенім, өсиет айту.

### Аннотация

В статье рассматривается этнопедагогика, а также казахская этнопедагогика и их методы, приемы воспитательного процесса. Молодое поколение должны знать традиции, быт, нравы казахского народа, которыми для них являются хорошим примером во всем.

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