

ETHNO PEDAGOGICAL PREPARATION AS AN IMPORTANT FACTOR OF DEVELOPMENT OF NATIONAL SELF- CONSCIOUSNESS OF A FUTURE TEACHER

¹Uzakbaeva Sakhipzhamal, ²Aitbaeva Alma, ³Bakhtiyarova Gulshat, ⁴Rysbekova Ryszhan, ⁵Akparova Zhanna

Abstract---*The ethno pedagogical preparation of the future teacher acts as part of a holistic pedagogical process in which the unity of the content, forms, means and methods of education stimulates the spiritual development of future specialists, whose main tasks are the formation of a basic ethnopedagogical culture, the development of the ability to perceive the traditional pedagogical culture, the popular experience of upbringing, and instilling national identity, high spiritual needs and interests, improving the culture of communication, Maintenance of its place in the dialogue of cultures. These qualities are developed not from outside, but as a result of pedagogical activity at the university, directed by the teacher.*

Keywords---*ethno pedagogy, ethno pedagogical preparation, ethnopedagogization, ethnopedagogization of education, ethno pedagogical education, ethno pedagogical culture, humanitarian education, national self-awareness.*

I. Introduction

The humanization of education is a leading trend in modern society. It has a great influence on professional teacher education. Its importance is especially felt now, when the contradictions between official pedagogy and the pedagogical culture of peoples, their attitude to education and teaching become relevant. The contradictions exacerbated ethnic and religious conflicts that characterize the desire of peoples to maintain their identity, emphasize the characteristics of everyday culture, awareness of belonging to a particular ethnic group.

The revival of the spiritual values of the ethnos, the revival of the national pedagogical traditions of upbringing is possible in a society where a national consciousness is developed, where society understands the direction of goals, the prospects for its development. One of such forms of revival of national self-consciousness, according to G.N. Volkov, is "ethnopedagogization", which should permeate the entire system of upbringing and education [1].

¹KazUIR and WL named after Abylay Khan

²KazNPU named after Abay,

³Aktobe GU named after Zhubanov,

⁴ZhGU named after Zhansugurov,

⁵Bolashak Academy, Karaganda

The problem of ethnopedagogization of education in the modern world is important for preserving the cultural traditions of all ethnic groups. Any person takes possession of a certain pedagogical culture from infancy, being involved in interactions with other people. The combination of an individual's life experience, real life practice, and the specifics of living in a particular national region must be taken into account when teaching a teacher professionally. This can be expressed in a single space created by pedagogical science and popular pedagogy, which a number of scientists designate as professional pedagogical culture [1].

Without this synthesis, higher pedagogical educational institutions cannot ensure the formation of professionally educated teachers who adequately assess changes in society and in the school community. Thus, it is education that should be the leading means of harmonizing national interests, protecting cultural ethnic groups, ensuring their mutual perception and understanding. The basis of professional training of such a teacher is a pedagogical culture that synthesizes ethnopedagogical knowledge.

Ethno pedagogy has the greatest potential for resolving the contradictions that exist between official and folk pedagogy, in the context of an increase in the national self awareness of peoples. Therefore, it should ensure the formation of professionally educated teachers who adequately assess the changes characteristic of economic and ethnic processes. Professionally pedagogical culture of a teacher is located at the junction of ethno pedagogical and scientific pedagogical culture. Such an arrangement of professionally pedagogical culture determines professionally pedagogical preparation, as well as equal participation in it of ethno pedagogical and scientific pedagogical cultures [2].

Ethno pedagogy, in contrast to scientific pedagogy, draws attention not so much to the effective reproduction of developed personalities in their traditionally physical, mental, sociocultural, intellectual qualities, but to the formation of society and man in their prognostically new qualities in human development ahead of time. It easily adapts to new socio-economic relations, is filled with new content, while scientific pedagogy does it more slowly. With this approach, the "ethnopedagogization" of education is not only a scientific concept of social policy, cultural and economic strategy, a system of specific measures in the field of education, the theory of the educational process, but also a special opportunity to reflect pedagogy on one's state.

Ethnopedagogization of education is a multifaceted and very delicate process of education, and it cannot be carried out by separate courses or events. This requires a special system of ethnopedagogization of teacher education. Currently, social pedagogical practice indicates that such a system is not yet available in pedagogical universities. In addition, some examples that have developed in a number of pedagogical universities of the country are based on an empirical basis without scientific justification.[3]

Certainly, the effectiveness of ethnopedagogy depends on the content, the correspondence of the goal and means, their consistency, the systematic nature of their influence, the clarity and sequence of requirements that are presented to the future teacher. This is a focus on national identity, understanding the place and role of the native language, knowledge of folk traditions, customs, history of the native ethnic group [2]. All this affects the student not directly, but, being refracted through his attitude to requirements, his civic position, which is connected with the real incentives in his life, that is, his I-concept. They form the patriot, the citizen of their country, the humanist with national pride. These qualities are developed not from outside, but because of pedagogical activity at the university, directed by the teacher.

The problems we highlighted require a different type of professional training for the future teacher, which should not be closed within the educational institution, but should be connected, with the ethnic culture of the region.[4]

Based on the foregoing, it can be noted that the preparation of new generations of teachers of the modern school requires serious qualitative changes in the content and methods of teaching students in higher pedagogical educational institutions. The ethno-pedagogical orientation of students is characterized in a number of studies (S.Uzakbaeva, K. Kozhakhmetova, S.Kaliev, K. Boleev, etc.). Scientists distinguish a number of components of teacher's ethnopedagogical readiness: moral and psychological component, social, theoretical, practical, methodological, technological, and self-educational. In their opinion, the system of ethnopedagogical preparation of a teacher should be based on certain laws and principles, and any process should obey them. The manifestation of these patterns depends on the conscious joint activities of the teacher and future teachers in certain conditions, and can be expressed, in the form of the following trends: the development of ethnopedagogical readiness of a teacher occurs more intensively when ethnopedagogical tasks are realized; the quality of assimilation of ethnopedagogical activity by future teachers depends on the focused interaction of the teacher and student; ethnopedagogical preparation is based on organized independent activity of a teacher; the formation and development of ethnopedagogical competence, ethnopedagogical thinking and culture; the formation of ethnopedagogical qualities of the teacher's personality is carried out in the process of systematic work, from expanding the cultural horizons, the ability to evaluate works of national culture, the spiritual values of the people, the ability to preserve and develop folk traditions; the formation and development of the need for self-education and self-education.[5]

The principles of the organization of ethno pedagogical teacher training are personal orientation; systematic ethno pedagogical knowledge; unity of theory and ethno pedagogical practice; ethno-pedagogical orientation of training towards comprehensive solutions to the problems of education, upbringing and development of students, expressed in three aspects (educational, upbringing, developing); optimization and content; interactivity; continuity.

Thus, the ethno pedagogical preparation, of the future teacher acts as part of a holistic pedagogical process in which the unity of the content, forms, means and methods, of education stimulates the spiritual development of future specialists, whose main tasks are the formation of a basic ethno pedagogical culture, the development of the ability, to perceive traditionally pedagogical culture, national experience education, inculcation of national identity, high spiritual needs and interests, improving cultures communication, awareness of its place in the dialogue of cultures.[6]

Ethno pedagogical readiness is both the goal and the result of the guided process of ethno pedagogical preparation of the teacher, which we consider as one of the components of the teacher's professional readiness.

Ethno pedagogical preparation is a controlled process, as evidenced by its following features: purposefulness, structuredness, systematicity, organization, the presence of direct and feedback. Continuity, that is, a gradual systematic build is up of knowledge and skills, experience in solving ethno pedagogical problems, is the most important condition for achieving a full ethno pedagogical readiness.

Some scholars consider ethno pedagogical preparation in collaboration with the educational process of the university, for example: assimilation of knowledge about the progressive processes of folk pedagogy, consolidation and deepening in seminars and practical classes. Improvement of pedagogical skills during practice, the study of advanced pedagogical experience on the revival of folk traditions in education, research work on the use of the ideas of folk pedagogy. [7]

The most important role of education at the present stage is the transformation of the process of preparing future specialists into the fundamental sphere of human activity. In this case, to work in a competitive professional environment, specialists must master new technologies, quickly adapt to changing conditions of life, be professionally, personally, and socially competent. Therefore, in the modern conditions of modernization and informatization of education, the problem of training professionally competent specialists becomes particularly relevant. [8]

In the Republic of Kazakhstan, education is recognized as one of the long-term development priorities, the basis of the spiritual, social, economic, cultural progress of the state. The reform of the Kazakhstan education system is carried out on democratic principles, considering the achievements of world experience and national traditions. [9]

II. Conclusion

The course of ethno pedagogy is aimed at solving these problems, which reveals the issues of national self-awareness and world perception, national traditions of everyday communication, especially the relationship between children and adults in various sociocultural situations. In practical classes, a methodology is given for using national games, folklore, decorative and applied art, and national music of different nations as a means of forming interethnic communication, and examines the pedagogical conditions for developing a tolerant attitude towards a multinational environment. To intensify the cognitive activity of students on the problem of the formation of ethno cultural education, such forms of work are used as conversations, disputes on the pedagogical views of different peoples, methods and techniques of education; creative meetings with the national intelligentsia (composers, artists, writers, etc.); spending days of ethno pedagogy with a comparative analysis of educational traditions of different peoples; preparation of essays; watching movies, etc.

In the process of teaching a course on ethno pedagogy, it is important to correctly combine the tasks of training with the tasks of education and fix them in the behavior of students.

In solving cognitive tasks, it is advisable to use a dialogue form of training. For example, you can organize a seminar so that students speak on behalf of well known teachers and researchers, writers, talking about "their personal contribution" to the pedagogy of national education. This form of conducting classes revitalizes the pedagogical process and contributes to the full deep conscious assimilation of knowledge.

A differentiated approach to learning is carried out in the preparation of tasks on knowledge of the cultural traditions of different peoples. The use of non traditional forms of training, for example, case studies on the ability to critically analyze and evaluate ethno pedagogical concepts, design tasks for research and analysis of ethno pedagogical concepts, analysis of historical and philosophical teachings on education, not only activates and revitalizes the pedagogical process, but also allows students to be involved in a unique world of folk art, national pedagogy, influencing their emotionally volitional sphere. Learning outcomes should be reflected, first, in the behavior of students, in personal observance of the principles of culture of interethnic communication.

Thus, ethno-pedagogical training should be considered as an important factor in the development of national identity of the future teacher.

REFERENCES

- [1] Volkov G.N. Ethnopedagogization of modern education // World of Education. 1997, No. 2.
- [2] Uzakbaeva S.A., Kozhakhmetova K.Zh. The concept of ethnopedagogical education of high school students. - Almaty, Oner. - 1998.
- [3] Uzakbaeva S., Bahtyarova G. "Maintenance of ethnopedagogical education of future teachers" 6 4th International Conference on Science and Technologie. - p.41-48., Held by SCIEURO in London 25-26 June, 2014.
- [4] Uzakbaeva S.A., Kozhakhmetova K.Zh. The use of materials of Kazakh ethnopedagogy in the study of pedagogical disciplines. - Almaty, Oner. - 1998. -58 p. 9. Bagirokov Kh.Z. Bilingualism: theoretical and applied aspects (on the material of the Adygei and Russian languages): Monograph. Maikop: ASU, 2004.-316 p.
- [5] Badalyan L.O. Children's neurology. M.: Enlightenment, 2003. - 230 p.
- [6] Yu. Barsukova L., Rumega N., Zemskaya N. Speech therapy for teachers and psychologists of parents. M. Phoenix, 2010. - 316 p.
- [7] P. Bekker L.M. Mind and reality. Unified Theory of Mental Processes, M.: Meaning, 2008 685 p.

- [8] A.Y. Baltabayeva, G. Rizakhojayeva (2019), Spiritual-moral values and methodological aspects of the Turkic thinkers of the epoch of the great Silk Road, *XLinguae*, Volume 12, Issue 3, June 2019, ISSN 1337-8384, eISSN 2453-711X, DOI: 10.18355/XL.2019.12.03.08
- [9] Elmira Aitenova, Galiya Abayeva, Farida Orazakynkyzy, Roza Kassymova, Gulnar Mukhametkalieva. (2020), Professional educational training of French linguistics teachers in Kazakhstan and France., *XLinguae*, Volume 13 Issue 1, January 2020, ISSN 1337-8384, eISSN 2453-711X, DOI: 10.18355/XL.2020.13.01.07