

The Ethnopedagogics of Kazakhstan: the Formation and Development

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Abstract: In the modern system of education pedagogy is one of the main, constructive, creative spiritual force in the life of nations. Software, its compulsory study suggests expansion, deepening knowledge field of national and regional private ethno-pedagogics. Without learning and using ideas not ethno-pedagogical can be full of personality education, which first of all, is to develop the right attitude to cultural heritage, national and universal values. Having great practical importance, pedagogy allows us to adapt modern techniques of education and training to the specific characteristics of traditional cultures, as well as to maintain and use valuable ideas, methods and forms of folk pedagogy. Formation and development ethno-pedagogics as science in Kazakhstan has its own specific features associated with the culture and traditions. Therefore ethno-pedagogical education in Kazakhstan allows to prepare future teachers to work to revive, strengthen and preserve the progressive popular pedagogical traditions and knowledge gained in their professional activities.

Key words: Kazakhstan • Ethno-pedagogical • Anthology of Kazakh educational thought • Spiritual phenomena • The pedagogical experience of the people • The science of public education

INTRODUCTION

Kazakh people have a rich spiritual heritage, rooted in the ancient times of Kazakhstan. Kazakhs-the inhabitants of the Great Steppe - for centuries and had a huge common area, and a common language and a common national culture. Kazakh folklore is rich: it concentrated all the shades and nuances of traditional folk psychology and pedagogy nomads.

For a long time, the view was that nomadic ancestors of modern Kazakhs do not create such a culture, as a sedentary peoples untrue. This is evidenced by archaeological research in the territory of modern Kazakhstan [1].

In the transition to a new model of education and strengthening the role of education in the educational process legitimately consider refocusing the content of education. One of the priorities of educational work in the Concept of Education in Continuing Education of the Republic of Kazakhstan is the "spiritual and moral education which involves the creation of conditions for the development of consciousness, the formation of the ethical principles of personality, its moral qualities and attitudes consistent with the norms and traditions of

society; formation and development of spiritual and moral values and knowledge, implementation of knowledge related to the norms of morality and professional ethics in educational, industrial and public activity, formation of the pupils reproductive consciousness and attitudes on family as the basis for the revival of traditional national and moral values" [2].

It has long been noticeable increase in drug addiction, delinquency, violence and many other problems. All these problems are moral and ethical character. No matter how well developed state and as high welfare of its citizens, these issues remain unresolved. Moreover, in the wealthier countries in material terms there is a high level of anxiety, frustration, tension, uncertainty and depression. These issues relate to the lack of proper and clear understanding of moral behavior and the right attitude towards life. To avoid such problems, we need knowledge that are laid in the child from birth.

The Decree of the President of the Republic of Kazakhstan "On Approval of the State Program of Education Development of the Republic of Kazakhstan for 2011-2020" dated December 7, 2010 the aim is: "Formation of the youth active citizenship, social responsibility,

patriotism, high moral and leadership qualities", said that the realization of youth policy will be based on education of Kazakhstan patriotism, moral and spiritual culture, formation of national identity [3].

Urgency of the problem stems from the fact that it is at an early age lays the cultural foundations of moral and ethical formation, and everything will depend on how and by whom they will be laid. In this connection it is necessary to trace the path of formation, development and current state of the science ethno-pedagogics in modern Kazakhstan.

Ethno-pedagogy of Kazakhstan after the collapse of the Soviet Union: past experience and development path

In 1991, the Republic of Kazakhstan officially recognized as a sovereign state and the Kazakh language became a state.

In the official language began to defend their candidate and doctoral dissertations. Over the years 1991-1996 on the Kazakh ethno-pedagogics were performed three doctorates dissertations (S. Uzakbaeva, M. Baltabaev, S. Kaliev), and candidate 20 dissertations (A. Muhambaeva, K. Sisenbaev, A. Kamakov, T. Konyratbaeva) [4].

Published programs based on the principles ethno-pedagogics such as "Balbobek", "Murager", "Kausar Bulak", "The ABC's of Ethics", "Traditions of the Kazakh people", "History of Kazakh education", "Kazakh pedagogy."

Many universities are teaching department and ethno-pedagogics ethno-psychology. Pedagogy as a special course conducted classes in middle and high schools.

At the Kazakh Institute of Educational Problems Laboratory opens ethno-pedagogics and education, since 1994 there is an active research and teaching work.

In the same year, is published in the scientific-methodical journal "Ulagat." Conduct scientific and theoretical, methodological and practical conference of regional, national and international levels [5].

Eminent scientists who have made significant contribution to the development of the Kazakh ethno-pedagogics were M. Gabdullin, B. Momysuly, B. Alimbaev, B.A. dambaev. In the analyzed period, a transition from overly ideologically and theorize learning to complex, using active methods, taking into account psycho trainees. Foundations of a new pedagogy were laid K. Zharykbaev, S. Kaliev, A. Tabyldiev, S. Uzakbaeva, T. Sabyrov, M. Ozaeva, M. Smailova and etc [6].

Were published previously censored material, the time of spiritual renaissance. Problems and ethno-pedagogics ethno-psychology devoted scientific seminars, meetings and discussions. Ethno-cultural component has become an obligatory component in training (retraining) teachers.

Ministry of Education of the Republic of Kazakhstan in 1993 adopted the Concept of educational work. In 1994 he published the first textbook "Traditions of the Kazakhs" [7].

Developed scientific and methodological principles of teaching ethno-pedagogics. The research was conducted at the intersection of history, cultural studies, philosophy, sociology, psychology. In 1995, the publishing house "Sanat" issued a textbook S.Kalieva "Education Kazakhs", addressed to students and teachers.

In 1994-1995 released Anthology of Kazakh educational thought. The collection was unique in that it included the works of scientists, created over 14 centuries.

However, despite the laborious and fruitful work of researchers, the scientific community and now needs a fundamental works, considering the theory of education and training as a matter of not only professional, but also general social.

Among the interesting development program "Atameken", "Kausar Bulak" ("spring clean"), "Educating students on the basis of folk pedagogy", "Halyk taglymy" ("Values of the people"), etc. They are addressed to a wide audience-school leaders, teachers, educators, parents, students, etc.

The Law of the Republic of Kazakhstan "On Education" contains the need to create favorable conditions for the study of the Kazakh culture [8].

One of the most effective steps in this direction was the creation of a national school model. Experimental boarding school in Almaty, school NO 11,13, 19, 21, 33 in Atyrau, high school number 131 Momysuly in Almaty, educational institutions, where the modern humanitarian pedagogy forms pupils national pride, respect for the laws of the state, patriotism.

Features Ethno-pedagogics and Folk Pedagogy in Kazakhstan: As stated by Ibrai Altynsarin chief means of moral formation is an example of work and parents: "Parenting diligence in children - the main weapon against idleness and laziness". In his opinion, the basis of morality is education and education: "Only the constant

care and moral education of the child forms in the best moral character", "well-mannered child subsequently remains a good person". Ibrai Altynsaryn we know as a teacher - educator, scholar, poet and prose writer, essayist and children's writer. And we can safely say that all of this many-sided activity of the great man riddled with reflections on the nature of morality, the meaning of human existence and happiness, moral motives of behavior and attitudes, education benevolent personality. An important source of moral beliefs Ibrai Altynsarin was folklore that reflects life and life, sorrow and happiness, patriotism, traditions and customs of the people mentioned in the "Kyrgyz anthology" [9].

The essence of moral ideals Chokan Valihanov-in the fight against social and moral evil in the Kazakh society in condemning false and wild public morality nobility, utilitarian use them to achieve their selfish purposes, the primary concept of "conscience", "justice", "debt" and others, against hypocritical religious morality. The path of development of moral consciousness of the Kazakh people-in his education. Chokan Valihanov rightly argued: "Only knowledge and education gives a person strength and are a great tool in the fight for education and welfare of the people, only education can bring Kazakh people on the path of freedom and moral perfection" [10].

In the historical and pedagogical literature in recent years the concept of "folk pedagogy" is seen in four contradictory to each other, aspects. They are as follows: spiritual phenomena peculiar people's consciousness; pedagogical experience of the people, an aggregation of pedagogical views and actions of the people, the science of public education.

The term "pedagogy" was introduced into scientific circulation G.N. Volkov, Pedagogy-the science of pedagogical views of the people, the experience of the education of youth. Ethnic pedagogy explores historically formed features of the national character.

Folk pedagogy-a set of pedagogical information and experience education embodied in folklore, traditions, rituals, children's games and toys.

Folk pedagogy-a set of pedagogical and relationship goals, objectives, means. Next G.N. Volkov adds, "that this knowledge and data are typically distributed orally. Research topic folk pedagogy-education and to education - people person" [11].

K.Kozhahmetova in the book "Some scientific and theoretical problems in the study of folk pedagogy" schematically shows the structure of customs and traditions, where customs, rituals are presented as

components of rites and rituals as part of the tradition. In our view, the ancestral relations are formed as follows: rituals, ceremonies together constitute custom and tradition-is rooted in the life and consciousness of all these synthetic form. This interpretation and offers N. Sarsenbaev.

Customs and traditions, on the one hand, the phenomenon of ethnographic, on the other - the rituals of educating the younger generation. Scientifically grounded attitude to the process of education is the ability to see and emphasize the efficient use of the moral aspect of the traditions, customs and life of any relationship. Then the teacher gets a real opportunity for effective management education.

National experience of education had their next destinations, which are accompanied by appropriate ceremonies.

Family Education: Newborn literally spit in my mouth a respected elder. The rite symbolizes "donation" to the kid of the qualities possessed adult.

With the same good purpose baby wrapped in the floor in the garb of an old man. Dear woman cut the umbilical cord, put her in the crib. Fortieth birthday and other ceremonies were planned. Worthy person later (to 1 year development of the baby) was allowed to cut the shackles on my feet baby. Since the birth of the child regularly received blessings from adults (bata).

Labor Education: Boys learned the basics of livestock from the jaws of young: kids, lambs. Preparing firewood, bring water. Girls accustomed to the basics of economics: the tea ceremony, cooking, needlework, receive guests, hygiene at home.

Promoting a Healthy Lifestyle: Particular attention was paid to hardening, balanced diet.

Moral Education: Kazakh credo expressed by the following aphorism: "The Soul of expensive cattle conscience more soul".

Patriotism: From an early age in the minds ingrained idea of homeland, which begins with the family hearth.

Instilling Interest in the Arts, Teaching: "Knowledge- inexhaustible contribution art - the eternal inheritance".

Environmental Education: Respect for the environment. All these areas together form a healthy lifestyle, create preconditions for acquiring values arranged in a certain picture of the world.

Particular attention is paid to the development of psychological culture. "Treat with his son, until it reaches 5 years, as the king, to 15 years-as a servant after 15 as his equal." Ethno-psychology organic to the culture and civilization, history and art, pedagogy people. Kazakhs say "have a baby, but do not give birth character", "From a mare foals are born different suits", "counts on the child-father's duty, to meet the expectations-debt children" [12].

Kazakh world, however, as a representative of any other ethnic group, was and remains the method of organization and development of its life in a specific cultural form in the existing cultural space. Consonant with the provisions of this people thought teachers A. Kunanbayev, J. Aymaulytov, M. Zhumabaev.

Folk canons education "perfect man" Educating the mind, honor, conscience, citizenship, diligence, formation of physical culture, education humanism, piety, charity, honesty, patriotism, a sense of national identity, tolerance, propaganda art, education, aesthetic education.

In personal development into account the following factors:

- Age-appropriate;
- Consideration of behavioral characteristics;
- Consideration of the specifics of the environment;
- Using the pedagogy of cooperation;
- Installation on developing training;
- The principle of continuity of education;
- The collective form of educational measures.

Conservation and use of world heritage as verified pedagogical system time values is a condition of dynamic development of education. According Ya. Komenskiy great teacher, a centuries-old experience of humanity-spiritual treasure available to everyone. Modern sound and thought Zh. Zh. Russo «Pestalozzi» about the benefits of language learning, the spiritual potential of pedagogy.

At the present stage in the historical and pedagogical studies provided the following definitions folk pedagogy knowledge and experience in the education of the people, based on research in folklore and folk pedagogy other ethnographic material, population and relationship skills, methods, goals, objectives of education and training that workers used for the development of consciousness of

individuals elected by the people, a set of empirical data and knowledge transmitted orally, covers the practical activities of workers to educate the younger generation (G.N.Volkov), a whole set of views, ideas, customs and traditions of the masses on issues of education.

His object - education, education, and to a person, has, regardless of age and gender (A. Sh. Gashimov), "a body of knowledge, providing livelihoods of the people" (V.F. Afanasev) [13].

All of the above definitions are similar in content to complement each - other.

In all the definitions the authors as an object folk pedagogy is a process of education. But in folk pedagogy of considerable importance is learning as a process, as a result. Teaches young people specific craft skills, arts and crafts, sports games. Consequently, in traditional pedagogy should be presented as a theory of education and training, noted academician of the Academy of Sciences of the Kyrgyz Republic A. E.Izmailov.

CONCLUSION

President Nursultan Nazarbayev emphasized that the future of the country depends on the education of the younger generation. In this connection there is need for a system showing the national image of the citizen-a patriot of the new Kazakhstan. Priorities in educating the younger generation should be based on national ideas, values and traditions of our people.

Particularly evident national traditions used in secondary schools. During this period in the national education has been gained some positive experience.

In Kazakhstan, especially relevant international upbringing of the younger generation. Thus, analyzing the material leads to the following conclusions: the introduction of a national system of education requires the creation of a cycle of continuous education from pre-school to postgraduate. Universities need to open a new specialty for the training of teachers and courses on national education, and organize all of the work at all levels of the education system.

In the process of national education should be formed personality with high national consciousness, a patriot and a citizen of our country. National education of young people should develop a conscious attitude of every citizen to his homeland, to the development of the state language, national culture forming state of the nation, understanding the need to strengthen national unity.

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