

ПЕДАГОГИКАЛЫҚ ҒЫЛЫМДАР / ПЕДАГОГИЧЕСКИЕ НАУКИ /
PEDAGOGICAL SCIENCES

УДК 372. 878 (574)
МРНТИ 14.25.05

CULTURAL HERITAGE OF THE KAZAKH PEOPLE
IN SCHOOLCHILDREN SPIRITUAL – MORAL EDUCATION

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КУЛЬТУРНОЕ НАСЛЕДИЕ КАЗАХСКОГО НАРОДА
В ДУХОВНО – ПРАВСТВЕННОМ ВОСПИТАНИИ ШКОЛЬНИКОВ

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ОҚУШЫЛАРҒА РУХАНИ – АДАМГЕРШІЛІК ТӘРБИЕ БЕРУДЕГІ
ҚАЗАҚ ХАЛҚЫНЫҢ МӘДЕНИ МҰРАСЫ

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Annotaion

The article is devoted to the modern concepts issue of personal development, the problem of rethinking value orientations of educational theories, ways of mastering the national heritage, naturally introducing a child to the basics of traditional folk culture, which will contribute to the development of a tolerant, multicultural personality.

Polycultural education as an important part of modern general education, aimed at interethnic integration and contributing to the understanding of the general and the special (unique) in the traditions, lifestyle, cultural values of a number of living nations, education of young people in the spirit of mutual respect.

Each human individual acts simultaneously in two ways: he perceives himself to be a representative of the human race and, at the same time, as a member of a certain ethnic group, a nation. As a representative of the human race, as a person, the individual acts as a carrier of universal human values. Education for tolerance at the primary level of education in the student development and teacher; level implies the development of tolerance towards cultural differences among schoolchildren.

Key words: schoolchildren up, polycultural education, folk culture, folk traditions of education, ethnocultural education, multicultural education, tolerance of society.

Аннотация

Статья посвящена вопросу современных концепций развития личности, проблеме переосмысления ценностных ориентиров воспитательных теорий, способам овладения народного наследия, естественным образом приобщающего ребенка к основам традиционной народной культуры, которая будет способствовать развитию толерантной, поликультурной личности. Поликультурное образование как важная составная часть современного общего образования, направленная на межэтническую интеграцию и способствующая уяснению общего и особенного (уникального) в традициях, образе жизни, культурных

ценностях рядом живущих народов, воспитанию молодежи в духе взаимного уважения. Каждый человеческий индивид выступает одновременно в двух ипостасях: он воспринимает себя представителем рода человеческого и, вместе с тем, как члена определенного этноса, нации. Как представитель человеческого рода, как личность, индивид выступает в качестве носителя общечеловеческих ценностей. Обучение толерантности на начальном уровне образования в становлении ученика и учителя; уровень, предполагает развитие у школьников терпимости к культурным различиям.

Ключевые слова: воспитание школьников, поликультурное воспитание, народная культура, народные традиции воспитания, этнокультурное образование, поликультурное образование, толерантность общества.

Аңдатпа

Мақала дәстүрлі халық мәдениеті негіздеріне тұлғаны дамытудың қазіргі заманғы тұжырымдамаларының мәселесіне, тәрбиелеу теорияларының құндылықтар бағдарын қайта ойлау мәселесіне, халық мұрасын меңгеру тәсілдеріне, дәстүрлі халық мәдениеті негіздеріне баланы қоғамға табиғи жолмен тәрбиелеуге, ол төзімді мәдениетті тұлғаның дамуына ықпал етеді. Мәдениетті білім беру этносаралық интеграцияға бағытталған қазіргі заманғы жалпы білім берудің және жастарды өзара сыйластыққа тәрбиелеу, жанында тұратын халықтардың мәдени құндылықтарын, өмір салтын, жалпы және айтарлықтай (бірегей) салт-дәстүрлерін түсінуге деген маңызды ықпал ететін құрамдас бөлігі болып табылады. Әрбір адам жеке тұлға ретінде бір мезгілде екі ипостасиядан шығады: ол өзіне адами өкілі түрінде және, сонымен қатар, белгілі бір этнос, ұлт мүшесі ретінде қабылдайды. Адамзат тегінің өкілі ретінде, жеке тұлға, индивид ретінде жалпы адамзаттық құндылықтар тасығышы сапында шығады. Мұғалім мен оқушының қалыптасуында білім берудің бастауыш деңгейінде төзімділікке оқыту; мәдени айырмашылықтарға оқушылардың төзімділіктерін дамытуды болжайды.

Түйінді сөздер: оқушыларды тәрбиелеу, мәдени тәрбие, халықтық мәдениет, тәрбиенің халықтық салт-дәстүрлері, этномәдени білім беру, мәдени білім беру, қоғамдық төзімділік.

Introduction

Reading the words of the great Russian writer and philosopher L. Tolstoy, «if the teacher has only a love for the work, he will be a good teacher. If the teacher has only a love for the student, like a father, a mother, he will be better than the teacher who read all the books, but has no love for the cause, or for the students. If the teacher combines love for work and students, he is a perfect teacher», one can understand and imagine what a teacher should be in his true destiny [3, p. 41].

Modern concepts of the child's personality development, as well as regional approaches to the educational process in pre-school and school institutions, involve the use of certain elements of popular culture in the development of the child. The heritage of each nation contains valuable ideas and an experience of upbringing. To promote and develop the culture of individual ethnic group is relevant both for Kazakhstan and multinational Russia, and, as time shows, for Europe and other countries. There are practically no mono – ethnic states in the world. All states are multi – ethnic to some extent. Among such multi – ethnic, multi – confessional states, is sovereign Kazakhstan.

According to the last census of 1 January 2015, there are more than 25 ethnic groups in the total membership of Kazakhstan [9], therefore today, as never before, identifying the ethnopedagogical capacity of a multicultural environment that will enable each student to get acquainted and understand how we all interesting, to see the enduring values and the fact that human ideals are the same for representatives of any nationality, and all of us on this earth «in the same boat» and need each other as links in one and the same chain, which name is life, for preservation of which is required peace and harmony. It is no coincidence that the first decade of the 21 st century was declared by UNESCO as the «Decade of a Culture of Peace and Non – Violence». The report of the UNESCO international commission on global strategies for education development in the 21st century emphasizes that one of the most important

functions of the school is to teach people to live together, to help them transform the existing interdependence of states and ethnic groups into conscious solidarity [8]. The entire education system should help the younger generation to know its roots and be able to clearly define its place in the world, and on the other hand, teachers should instill in the students respect for other cultures and educate tolerant attitudes towards people belonging to different ethnic groups, faiths and races. It is this aspect of education that is commonly called multicultural education. Before pedagogy in this connection there arises the problem of rethinking the value orientations of educational theories, and the mastering of the national heritage, which naturally brings the child to the basics of traditional folk culture, becomes very important. One of the ways and options for realizing this goal is folk art as a means to educate. «The man roots formed in the soil that nurtured him, and he can guide the branches of his tree in various directions», said Jawaharlal Nehru [1, p. 12]. Those words, as well as possible, speak that introducing children to traditions, customs, studying them, we give the child the opportunity to develop in accordance with his abilities and desires. At present, one of the most urgent problems of our time is cultural and historical heritage revival of the past, the most important of which is ethnic pedagogy with its rich progressive traditions and experience in the younger generation upbringing. The inclusion of schoolchildren in national traditions through the means of ethnographic culture is very important, because it enables each of us to understand how we are all unique, to be convinced of the eternal values and commonality of human ideals.

Multicultural education is an important part of modern general studies aimed at interethnic integration and contributing to the understanding of the common and special (unique) in the traditions, way of life, cultural values of community and youth development in a spirit of mutual respect. Each human individual acts in two sides simultaneously: he perceives himself as a representative of the human race and, at the same time, as a member of a certain ethnos, nation. As a representative of the human race, as an individual, the individual acts as a bearer of universal human values. For him the values of freedom, good, truth, beauty, etc. are undoubtedly important. As the representative of a certain ethnos or nation, the individual shares the values of this ethnos or nation. He loves his homeland, is proud of belonging to his ethnos, honors his language, culture, the historical past of his people. We are talking about an adequate correlation between «general, particular and individual» in the pedagogical process and the content of education. Under the general should be understood universal values, under the special – general Kazakhstan values, that is, those that are inherent in the ethnoses of Kazakhstan, under the individual – those that are inherent in each ethnic group individually, its identity.

Teaching tolerance is the first, initial and very important level in a student and a teacher formation. This level involves the tolerance development among schoolchildren for cultural differences, a liberal acceptance of them. Meanwhile, a truly human, multicultural personality cannot be developed only with the help of tolerance. Actions are also important, such as raising the ability of schoolchildren to understand and accept cultural differences, which is the next stage of multicultural education. Accepting the difference of one child from another, the teacher takes it not as a problem or an obstacle, but as an incentive to teach them to understand and accept cultural pluralism, to live by democratic rules. Thus, having mastered the ability to understand differences, the teacher and the student move to the next level of cultural differences. This respect involves admiration and appreciation of cultural differences. A teacher who respects the cultural differences of other nations will try to learn at least five words in the language of children trained in his class, and will welcome them in his native language in order to raise tolerance and respect for each other. At the same time, there is a

tendency, when multicultural education is understood as education for ethnic minorities, that is, there is a sort of disunity of national minorities and a radical ethnos, whereas the main task of multicultural education is education in a multicultural environment where children learn each other's culture.

Al – Farabi, I. Herder, E. Durkheim, N. Danilevsky, O. Kont, D. Likhachev, A. Spirkin. O. Spengler, V. Ern, representatives of Western, Eastern and Russian philosophy in due time addressed the question of the role of the ethno – cultural tradition: Thus, Oswald Spengler believed that «every culture is a historically unique body, isolated from others» [2, p. 146]. Adherence to the traditions of the people is especially significant in children's years. «The child, according to D.Likhachev is the future full member of the society, he is to master, preserve, develop and pass on the cultural heritage of the ethnos through culture and social activity» [4, p. 32]. In the last decade, scientists in Kazakhstan are conducting intensive research in the field of ethnic pedagogy and public education. Thus, a group of scientists of I. Altynsarin Research Institute led by K. Zharikbayeva and S. Kalieva, the study of problems had been carried out and were continuing to be carried out under ethnic pedagogy. The problems such as family ethno – pedagogy, raising preschool and primary school age children on the basis of Kazakh folk pedagogy, education of schoolchildren with the means of popular pedagogy, musical and aesthetic education of young people with the means of traditional art culture were raised in the scientific works of Zh. Akparov, T. Imanbekov, J. Sakenov, K. Seisembaev, K. Kozhakhmetova, S. Uzakbayeva and others. A person introduced into folklore is a person open to the world, curious and creatively treating the problems, responding to people's grief and joy accepting and understanding the notional metaphorical language of artistic creation of reality, capable of adopting the experience of ancestors and transferring it to others generations. Therefore, in Kazakhstan, multicultural education should, first of all, work to harmonize the relations between the indigenous ethnos and other ethnic groups of Kazakhstan and must bring together the studying not only of the state language, the history of Kazakhstan, but also the people's culture and traditions as a common homeland. And in the message to the people «Kazakhstan on the way of accelerated economic, social and political modernization» the President – N. Nazarbayev emphasized that: «... it is necessary to continue the implementation of the program» Cultural Heritage «and through the comprehension of the past to develop the culture of the present time» [5, p. 1]. And in the N. Nazarbayev's message to the people of Kazakhstan «New Kazakhstan in the New World» dated February 28, 2007 it was noted that «...one of the most important directions of the internal and foreign policy of the state is» Kazakhstan people's spiritual development which provides for the development of cultural values and traditions» [6, p. 2].

The inclusion of schoolchildren in the traditions of the national culture will be effective if: pedagogical technology ensures the interrelation of cognitive and activity components, the integration of various types of arts, based on folklore and ethnographic heritage, with the active interaction of the «teacher – child – parent»; didactic model of familiarizing with the traditions of the Kazakh people will be realized through subjective interaction of teachers and children, free independent activity; the assimilation of the traditions of the Kazakh people among junior schoolchildren is seen as the acquisition of ideas about traditions, the development of interest in them and the realization of existing ideas in independent activity.

Art in school is a weapon, power we do not fully understand and use little. And the teacher at the same time, more than anyone, creates the future of human culture. Life itself requires the use in the education of children of popular pedagogy means, the traditions of family education, oral folk creativity, and musical heritage. Ethno – pedagogical sensitivity people is expressed in the practice of education in children's feelings of patriotism, sincere

devotion and love for their people and country, promotes education on the values of national culture of the people. G. Volkov writes: «The golden rule of ethno-pedagogy: without memory (historical) there is no tradition, there is no culture without traditions, there is no upbringing without culture, there is no spirituality without upbringing, there is no personality without spirituality, there is no nation without figure (historical)» [6, p. 23].

The school period is extremely important in the personality formation, therefore, the involvement of this age children in ethnic culture is invaluable. Inclusion of a child in a certain ethno – socio – cultural environment, the beginning of interest formation and habits of the people cultural traditions is carried out through the national holiday organization, aesthetic education through the musical heritage of Kazakhstan. Each nation in the education of descendants has national characteristics. The task of today is to take on the remarkable traditions of the Kazakh people and use them extensively in the educational process. Kazakhstan is a multinational country. Formation of such qualities as consciousness, responsibility, respect for the historical background, education of patriotism, internal culture, self – esteem, pride for their Motherland, the citizen of which is the guarantee of the civil formation of the individual. Spiritual education helps people find the meaning of his life, whose goal is self – improvement and self – realization of the individual. Spirituality involves a person's realization of the unity of Truth, Goodness, Beauty, Peace, Universe. It includes the person's familiarization with world culture as a reflection of a comprehensive spirituality, a commonality of all cultures, people, religions. A person who has embarked on the path of spiritual development turns to the search for the Spirit, know the self. The acquisition of children to the national culture treasures, the formation of aesthetic views through the truly artistic samples perception of the national Kazakh musical culture, the education of deep respect for folk creativity and music is the mission of each teacher.

The transformations that take place in society create new requirements for the education system as a whole and the formation of the children's spiritual world in preparation for school, in particular. Folk music, possessing great intellectual, ideological, and creative potential is a true means of educating the successors of traditions open to dialogue with other people. The task of the music teacher is not to reduce the problems of musical upbringing and education to information, but to teach to think, to feel, to empathize through art, in order not only the intellect but the soul develops among schoolchildren. The teacher of music, as a child driver, in the primary sense of the word, should orient schoolchildren in the world of music, instill in them taste and impart art to higher spiritual values, teach to know the World and form the image of the World by means of art. The necessary musical and aesthetic education of the younger generation, the development of the foundations of music perception, is a necessary condition for overcoming the observed spiritual crisis. Mastering the traditions of folk music by children, when they absorb the natural rhythms that have come down from the depths of the centuries, the intonations inscribed in the «world of childhood» make it possible to realize sincere childish searches in the best way.

Conclusion

Spirituality of personality is the greatest universal value. It can and must play a decisive role in the whole life of human society. Just like morality, spirituality is not static. They are the essence of its continuous movement and development. Their content and functions are ultimately determined by those diverse, ever – changing elements of society in which the vital activity of the individual passes. Revising the methods of studying the history and culture of each nation, the recognition of the experience of all peoples, spiritual values, developed by generations of people, contributing to the mutual enrichment of different cultural traditions, becomes a priority. The school of the third millennium is seen to us as a bulwark of respect,

sincerity, trust, kindness, creativity, care and love, so that in this atmosphere a harmoniously developed person who loves his Motherland, carefully respecting the traditions of people, conscious of the universal human values of life.

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