

FEATURES OF FORMATION OF NATIONAL ETHNOPEDAGOGY AND EDUCATION COMPONENTS OF REPRESENTATIVES OF THE KAZAKH PEOPLE

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The Kazakh people have a rich spiritual heritage, rooted in the depths of centuries, from the Orkhon-Yenisei ancient written monuments of the 6th-8th centuries to the present day. Kazakhstan is the land of eagle's wings. Kazakhstan, it occupies the territory from the shores of the Caspian Sea to the Altai Mountains, from the Ural Mountains to the high-mountainous Alatau in Semirechye. The Kazakhs have a saying: if the land is rich, then the people are also rich. Where the earth is full, life is generous. But unfortunately, this was not always the case, but the Kazakh people are residents of the Country The Great Steppe – from time immemorial had a huge single territory, and a single language, and a single national culture. The great son of the Kazakh steppe, an encyclopedic scientist, Aristotle of the East, Abu Nasr al-Farabi, was born on this land. Kazakh folklore is rich: all shades and nuances of folk pedagogy and folk psychology of nomads are concentrated in it. The invasions of Arabs, Mongols, Dzungars, which lasted almost ten centuries, destroyed the ancient Kazakh civilization. One Otrar tragedy, the heroic struggle of the inhabitants of this center of civilization of the Kazakh steppe, reminds of many things. A people whose culture has no.

Key words: ethnopedagogy, national pedagogy, culture of the Kazakh people, components of education.

The hard life of the inhabitants of the steppe made tough demands on them. They had to not only be physically strong, hardy, be able to quickly adapt to dramatically changing weather conditions, but also have a stable psyche. Adults taught children to navigate in the steppe, developed their vigilance of the eye, sensitivity of the ear. Attending the hunt or at the akyns' competitions, listening to storytellers, singers, young nomads memorized proverbs, fairy tales, riddles, terms and other didactic works. Always ready for nomadic movement, the Kazakhs hunted, grazed cattle, and participated in battles. The man was a warrior, a shepherd, and the head of the family. Hence the popular saying: «Dzhigit and seventy crafts are not enough». It was complemented by another: «If Eset is at war, then he is a rider, and if Eset is at home, then he is a cheese maker» (4; p. 37).

In the nomadic community, people knew each other well, the role of each person was clearly defined according to his age and place in society, the norms of communication were known to everyone from childhood. The similarity of interests, a common outlook on life contributed to mutual understanding, communication skills, interpersonal connections. The community was close-knit, customs and traditions of one kind or another were cultivated in it. However, the personality traits of a person were also manifested, due to social and biological factors. So, in proverbs and sayings, almost all areas of human relationships are covered. They provide valuable information on many of the most important branches of empirical knowledge in the field of training and education. Let us turn to the upbringing of children among the Kyrgyz. All the attention of Kyrgyz parents is directed to maintaining the physical strength of children and putting them on their feet as soon as possible, and then informing them of a simple and simple rule of morality and some practical views on life and things based on legends, customs and experiences. Kyrgyz parents consider the upbringing of their sons to be completely complete if they possess enough physical strength that they can fight nature and easily endure the hardships of a nomadic lifestyle, know how to ride a horse well, look after livestock, know its way of life, respect parents and elders, respect their ancestors, they know their genealogy and accepted customs and, if necessary, can repel the attack of enemies. Kyrgyz girls, under the supervision of their mothers, learn how to manage a simple Kyrgyz economy. They are required to be able to milk cattle, cook food, sew, set up and disassemble a yurt and that's all. Such a too simple and uncomplicated upbringing fully satisfies the needs of the development of the abilities inherent in human nature. Man, by his nature, is capable of developing and improving. Therefore, the upbringing of a person is a much more complex and serious matter than the upbringing of plants and animals. It requires not only experience, knowledge, love for children, but also special serious training and even art. As we have already mentioned, in the matter of educating the Kyrgyz, customs, traditions and personal experience are the essence of the main educational rule. Upon reaching a certain level of citizenship and education, customs and traditions are replaced in education and life by various rules, carefully tested in experience and practice. When applied to upbringing, these rules have a threefold purpose: some develop physical strength, others – religious and moral qualities, and others the mental and cognitive abilities of children. All three groups of upbringing rules are so coordinated with each other that they constitute, as it were, one whole: taken together, they pursue one common goal a harmonious, comprehensive upbringing of all the forces and abilities of a person.

Therefore, education is divided into physical, religious-moral and mental. Over the course of a long history, the inhabitants of the steppe expanses have accumulated rich experience in educating the younger generations, created customs and traditions that combine the creative experience of the masses, the rules, norms and principles of human behavior.

In accordance with the peculiar features of socio-economic, cultural, historical, natural and climatic conditions, Kazakh nomads have developed their own requirements for the education and upbringing of children and youth. In particular, a certain moral and psychological standard of personality was developed, the essence of which was the well-known aphorism, which literally translates as follows: «A real horseman has eight facets of quality and is able to keep a secret», that is, a person must have the following qualities: the ability to lead a nomadic cattle breeding, industriousness, perseverance in trouble, courage in battle, knowledge of the genealogy of a certain kind, poetic talent, resourcefulness and wit, master the technique of riding (11; p.74).

A Kazakh young man should have excellent command of a bow and a gun, always be in the saddle, give up home comfort, warmth and peace, forget the taste of fresh meat, pleasant kumis. The meaning of life is striving to achieve universal prosperity, harmony and harmony between people. Each person should take care of his own improvement. Pride and greed are the culprits of evil. Modesty, truthfulness, moderation, self-control are the positive qualities of a person. Interesting thoughts about the personality of a nomad, about the characteristics of a good and bad person were expressed by Shalkiiz-zhyrau (16th century) and Zhyembet-zhyrau (17th century). Miraculous words express the innermost thoughts of man. Inability to think and speak is one of the reasons for a person's unhappiness, a person cannot foresee everything in the life of the people around him. Aktamsrdy-zhyrau (1675-1768), Bukhar-zhyrau (1693-1787), Shal-akyna (1748-1814) emphasized that the protection of the native land from foreign invaders is the sacred duty of every Kazakh.

A person should know his own shortcomings, be critical of himself. The guidance of elders and parents is the main thing in upbringing. Knowledge is an invaluable treasure, all the best in life is from it. Moral education, family comfort, health are the main wealth of a person. Bukhar-zhyrau compared old age with a deserted desert, likening it to a high precipice, a bottomless world, an abyss. Old age is the age of wisdom. Having passed a long way in life, making a feasible contribution to society, the elder demands respect and recognition, first of all, from young people who enjoy the fruits of his labor. Aksakals (elders) act as mentors, they are responsible for the fate of the people. Young people should learn from the wise men. Activity, high spirits, energy, thirst for knowledge are the characteristic features of young people.

Folk pedagogy had at its disposal numerous means, methods and techniques of upbringing, preparing the younger generation for an independent working life. In the upbringing of children, all genres of folklore were widely used. Fairy tales, legends, widespread and dastans were told with great skill, taking into account the level of development of imagination, thinking, using visual methods in combination with figurative, expressive language. In the arsenal of folk pedagogy there were peculiar means and methods of educating nomads – blessing, oath, parting words, aitys (competitions carried out), etc. For a long time, the prevailing opinion that nomads, the ancestors of modern Kazakhs, did not create such a culture as sedentary peoples, does not correspond to reality... (10; p. 113).

Archaeological research on the territory of modern Kazakhstan indicates that the nomadic tribes of the Kazakh steppe were not only warriors and cattle breeders, but also remarkable architects, sculptors, and artists. The finds on Mangystau are a vivid example of this. Especially interesting is the underground Shah-bagat temple located at the Sarytash Bay, which embodies the ancient traditions of nomadic art. No other such structure has yet been found on the territory of the Asian part of the former Soviet Union. The temple was carved into a monolithic rock almost a thousand years ago. The walls of the quadrangular minaret tower are decorated with ornament, images of animals, horse archers; the tense moment of the fight is perfectly conveyed. In the drawings, there are often images in the form of an open palm. Forged from iron and put on a pole, the palm was like a banner under which the local Kazakh tribes – Adai once fought (19; p. 48).

During the Middle Ages, on the territory of Kazakhstan, mainly in its southern regions, there were dozens of flourishing cities with beautiful palaces and mosques, majestic mausoleums. On their outskirts were workshops of artisans, the shacks of the poor huddled. This is evidenced by numerous excavations by Kazakhstani archaeologists carried out in the past 20-30 years. The earliest examples of writing of the distant ancestors of modern Kazakhs are called Orkhon-Yenisei or ancient Türkic runic writing. Among such written monuments, the most famous are the inscriptions on stones in honor of Bilgekagan and his brother, the commander Kul-Tegin (6th century). So, on one of these stones sayings are carved about life and everyday life, about culture, about the exploits of ancient nomads against the background of the general history of the Türkic Kaganate. Divine will, the manifestation of which is the power of the Qaran, the loyalty of the Beks and the people to the Qaran, the subordination of the people to the Beks – this is the main leitmotif of the ideas that permeate the inscriptions («If you, the Turkic people, do not separate from your Khagan, from your beks, from your homeland ... you yourself will live happily, you will be in your homes, you will live carelessly»). They clearly express the ideology of the aristocratic elite of the Turkic Kaganate: the demand for absolute obedience of the people to the Kagan and Beks. At the same time, the idea of the well-being of the

entire Turkic people runs like a red thread through both inscriptions: «People who have valor, strong people», «Motherland (land-water) – it is they, one must think, and gave us victory».

In pedagogical terms, the following lines of these inscriptions deserve special attention: «Listen carefully, understand deeply», «Sons of men are all born in order to die», «My brother made me a man», etc. The oral-poetic tradition of the ancient Turks also preserved the name legendary Korkut-ata («Father Korkut») – singer and musician, creator of wonderful melodies (IX century). The transience of human life and inevitable death are the main theme of the songs of Korkut-ata. He put thoughts of fear of death and escape from it into songs. His musical heritage is not only a wonderful artistic and epic monument, reflecting the customs, life and way of life, the beliefs of the nomadic tribes of the early Middle Ages, but also an interesting pedagogical document. Aesthetic taste, ideal, artistic talent and skill, creative imagination, performing traditions of Kazakh songs and *kyuis* (a musical piece without words for *dombra*) are the basis of aesthetic education. The psychology of the people is embodied in folklore, poetry provides the richest material for conclusions about how this or that people lives, what are its morals, customs, and national character. Ancient Turkic (Orkhon-Yenisei) written monuments. The distant ancestors of modern Kazakhs, even in those distant times, managed to create immortal creations of the spiritual heritage. Starting from the 8th century, after the Arab conquest, when the ancient Turkic tribes adopted Islam, the Turkic writing began to be supplanted by the Arabic script. But, despite this, some part of it did not disappear without a trace under the dust of centuries. It is also noteworthy that many artistic images, winged words, apt comparisons contained in the inscriptions on stone walls in honor of Kul-Tegin, Tonyukuk, Bilge-Kagan, and still exist in the modern Kazakh language. These written documents contain the initial embryos of the ideas of education and upbringing.

From time immemorial, the Kazakhs had many who wanted to master the literacy. Initially, this went through the study of Arabic writing, through the reading of religious books that were published on the basis of Arabic script. «Kazakh children were taught by the mullahs according to the old, ingrained methodology, its essence is expressed in the following. First, the alphabet is memorized, and each letter is read not in accordance with its sound, but as it is given in the alphabet: alip, bi, ti, si, mim, ha, dal. Then all sorts of superscript, subscript marks are memorized. That is why Kazakh children learn to read and write with such difficulty in three or four years, and even then not all of them. Children of Russians learn to read and write in a week and read books, because they read words without breaking them down into separate letters» (21; p.16).

After some time, when the intensity of relations with the Russians sharply increases, there is an urgent need for learning and mastering the Russian language. It should be noted here that teaching the Russian language does not provide for the study of Sharia, the main attention is paid to teaching subjects necessary for various sectors of the economy. Moreover, each industry has its own school. For example, a person who graduated from a forestry school becomes a forester, a law school becomes a judge, etc. In order to sow the seeds of knowledge among Kazakhs, to promote a sedentary lifestyle, boarding schools and agricultural schools were opened for Kazakh children. In these schools, instruction will be conducted in both Kazakh and Russian.

Over the course of a long history, the inhabitants of the steppe expanses have accumulated rich experience in educating the younger generations, created customs and traditions that combine the creative experience of the masses, the rules, norms and principles of human behavior. In accordance with the peculiar features of socio-economic, cultural, historical, natural and climatic conditions, Kazakh nomads have developed their own requirements for the education and upbringing of children and youth. The folk pedagogy of the vast region is a synthesis of pedagogical thought, experience and traditions of different ethnic components, from which the current generation of nomads was formed. The hard life of the inhabitants of the steppe made tough demands on them. They had to not only be physically strong, hardy, be able to quickly adapt to dramatically changing weather conditions, but also have a stable psyche. Kazakhs were engaged in hunting, grazing cattle, and took part in battles. The man was a warrior, a shepherd, and the head of the family. Adults taught children to navigate in the steppe, developed their vigilance of the eye, sensitivity of the ear. In the nomadic community, people knew each other well, the role of each person was clearly defined according to his age and place in society, the norms of communication were known to everyone from childhood. The similarity of interests, a common outlook on life contributed to mutual understanding, communication skills, interpersonal connections. The community was close-knit, customs and traditions of one kind or another were cultivated in it. Folk pedagogy had at its disposal numerous means, methods and techniques of upbringing, preparing the younger generation for an independent working life. In the upbringing of children, all genres of folklore were widely used. Fairy tales, legends, widespread and *dastans* were told with great skill, taking into account the level of development of imagination, thinking, using visual methods in combination with figurative, expressive language. In the arsenal of folk pedagogy there were peculiar means and methods of educating nomads – blessings, oaths, parting words, *aitys* (carried competitions), etc. The oral-poetic tradition of the ancient Turks has preserved us many legendary names – singers and musicians. For example, Korkut-ata, its musical heritage is not only a wonderful artistic and epic monument, reflecting the customs, life and life, beliefs of nomadic tribes of the early Middle Ages, but also an interesting pedagogical experience. Within the framework of folk pedagogy, we examined proverbs and sayings on the topic of raising children in a family, labor education, mental and patriotic. The main task of the work was aimed at

identifying the stages of development of pedagogical thought and education in Kazakhstan from ancient times to the present day. Based on the general patterns of development of the history of Kazakhstan, three main periods of the formation of pedagogical thought are conditionally distinguished, corresponding to the main stages of social progress of the peoples of this region. The first period is its origins, the initial stages of its inception, dating back from the 6th to the 15th centuries. (ancient Turkic written monuments, the heritage of al-Farabi, the works of poets-thinkers of the era of the collapse of the Golden Horde). This also includes Kazakh folk pedagogy. The second period - the development of pedagogical thought - is associated with the moment of the formation of the Kazakh Khanate – an early feudal state (first half of the 15th century). The third period is the development of the pedagogical thought of Kazakhstan after the accomplishment of the October Revolution in Russia and up to the present day, the period of acquiring the sovereignty and independence of the Republic of Kazakhstan. On the territory of Kazakhstan, especially in its sedentary regions, even in the early Middle Ages (VII–VIII centuries), numerous mektebs (primary Muslim schools) and madrasahs functioned. In the IX–X centuries. the great scientist-encyclopedist, a native of the Kazakh steppe, Abu Nasr al-Farabi (870-950), speaks with the system of psychological and pedagogical views. Farabi's pedagogical views, saturated with humanistic ideas, are multifaceted, they are scattered in numerous treatises. Al-Farabi not only creatively developed Aristotle's doctrine of the soul, but for the first time in the Arabic-speaking world outlined a harmonious system of the doctrine of the soul and developed an original terminology in psychology.

Farabi's teachings influenced the subsequent development of philosophical and psychological-pedagogical thought of the peoples of Central Asia and Kazakhstan. His influence was multifaceted and lasting. In the XI–XII centuries. ethical and pedagogical treatises written by local authors (Y. Balasagunsky, M. Kashgarsky, A. Yugnaki, A. Yasavi) are becoming widespread. Thus, the book by Yusuf Balasagunsky (Kudatgu bilig) («Graceful knowledge») is the first surviving monument of secular literature of the Turkic-speaking peoples of Central Asia and Kazakhstan. At the beginning of the 13th century. the troops of Genghis Khan invaded Central Asia and Kazakhstan.

Soon, these territories were incorporated into the vast empire of the Mongols. And after the Mongol invasion, right up to the annexation of Kazakhstan to Russia (1731), the steppe was the arena of fierce military clashes. Foreign invaders destroyed dozens of cities and settlements, undermined the economic basis of the cultural life of the peoples of the region. However, it should be emphasized that at this stage of development, in an incredibly difficult critical period, the Kazakh people nominated from among their midst many outstanding akyns-zhyrau, poets, thinkers, scientists who made a significant contribution to the development of their spiritual culture in general, pedagogical – in particular...

The 15th-17th centuries in the history of the Kazakh people were a special period, very important in ethnopolitical and social terms: in 1454, in the valley of the Chu River, the first Kazakh Khanate was formed - an early feudal state. From this period, an original Kazakh culture gradually began to take shape, in contrast to the cultures of the Uzbek, Kyrgyz, Turkmen and other peoples of Turkic origin. The pedagogical thought of Kazakhstan in the 18th century, the period of the Dzungar invasion, is represented by the work of Aktambrdy-zhyrau, Bukhar-zhyrau, Shal-akyn and others. Unlike the Slavic peoples (Russians, Ukrainians, Belarusians, etc.) in the countries of the East, including the peoples of Central Asia and Kazakhstan, poetry absorbed almost all branches of the humanities (history, philosophy, ethics, aesthetics, psychology, pedagogy).

The process of integration with Russian culture begins with the accession of the Kazakh steppes to Russia, which began in the 30s. XVIII centuries. lasted over one hundred and fifty years. In the second half of the XIX century. Kazakhstan was completely annexed to Russia. This act, despite the reactionary colonialist policy of tsarism, had some progressive aspects, especially in the development of the spiritual life of the region. Elements of Russian and European culture and education began to seep into the Kazakh steppe. In the first half of the 19th century, on the eve of the completion of the annexation of Kazakhstan to Russia, great changes in socio-economic life took place in the steppe region. Second half of the 19th century is a turning point in the social progress of the Kazakh people, preparing the most important political events in his life. From the second half of the XIX century. Kazakhstan has become a place of exile for politically unreliable people. Among the exiles were T.G. Shevchenko, F.M. Dostoevsky. V.N. Maikov, S.F. Durov, E.P. Michaelis and other democratic-minded representatives of the Russian and Ukrainian intelligentsia, who had a significant impact on the formation of the worldview of Chokan Valikhanov, Ibrai Altynsarin, Abai Kunanbaev. Under the beneficial influence of Russian revolutionary-democratic thought (A.I. Herzen, V.G. Belinsky, N.G. Chernyshevsky, N.A. With the appearance of the leaders of this movement in the public arena, the public thought of the steppe region enters a new phase of development. At the beginning of the 20th century, during the period of penetration of a new wave of social and democratic ideas into the steppe region, the pedagogical thought of the region began to develop more intensively. A new generation of enlighteners is entering the public arena, which is worthily developing the materialistic views of their predecessors, introducing new ideas and views into the field of education and upbringing. In the 60s and 70s. major historical, pedagogical, didactic, methodological problems of development were developed in the research of T. Tazhibayev, L. Sembayev, S. Kirabayev, A. Konratbayev, K. Bsrzhanov, Sh. Karibaev, T. Akchulakov, G. Umanov, A. Seyteshev, A. TO. Kunantaeva (1980), K.B. Zharikbaeva (1982) etc.

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ЕРТЕГІ ТЕРАПИЯСЫ АРҚЫЛЫ ЖЕТКІНШЕКТЕРДІҢ РУХАНИ-АДАМГЕРШІЛІК ҚҰНДЫЛЫҚТАРЫН ДАМУЫ

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Рухани адамгершілік құндылықты басшылыққа ала отырып, бала өмірінде осы ертегінің берері мол екендігінде, болашағына деген мәнін еш уақытта жоғалтпайтынын, ғалымдардың өзі дәлелдеген. Осы ертегі терапиясына жол тартқан себебі де сол, жасөспірімнің тіпті ересек адамдардың өзі ертегі терапиясынан бас тартқаны емес. «Ертегі терапиясы – психотерапияның бір бағыты ғана емес, психологияның, педагогиканың, психотерапияның және әртүрлі мәдениет философияның көптеген жетістіктерінің синтезі болып келеді.

Түйінді сөздер: тәрбие, ертегі терапиясы.

Қай заманда, қай қоғамда болмасын адамзат баласы жас ұрпақтың тәрбиесіне, оның адагершілік қасиеттерін дамытуға зор мән берген. Қазіргі жаһандану кезінде құндылықтар мен мінез-құлықты реттеуші нормалардың жылдам өзгеруі жас ұрпақ тәрбиесіне баса назар аударуды қажет етеді. Себебі ұлттың бүгінгі де, болашағы да өскелең ұрпақтың рухани-адамгершілік тәрбиесімен тығыз бай-