



ETHNOPEDAGOGY AS AN OBJECT OF SCIENTIFIC RESEARCH

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ABSTRACT

The article deals with the content, object, problems to be studied and solved by the science of ethnopädagogics in scientific works, the processes of formation and development as an independent science, as well as the definitions most often given in the pedagogical literature within the meaning of the term "ethnopädagogics".

KEYWORDS

ethnopädagogics, object, problem, development, science, formation.

INTRODUCTION

The term ethno pedagogy entered the scientific lexicon late in the 60s and 70s through the works of G.N. Volkov. In particular, in his works "Ethno pedagogy of the Chuvash people" (1966) and "Ethno pedagogy" (1974), the content, object, problems to be studied and solved by this science were first defined, conditions were created for its formation and development as an independent Sciences. In earlier scientific literature, the term "folk pedagogy" was used as a study of the educational experience of the people. It should be noted that among scientists there is still no consensus on the meaning of this term.

The most common definitions in the pedagogical literature are:

"Folk pedagogy is a system of pedagogical ideas and educational experiences preserved in folklore , customs, traditions, games and toys, folk empirical knowledge in the field of education" (Volkov G.N.),

"The famous empirical knowledge system, which includes the purpose, tasks, tools, skills and methods of education." (Y.I. Khanbikov)



"The views, customs and traditions of the people in the field of education. Its object is the personalities of people of all ages and genders" (A.SH.Gashimov).

"The system of empirical knowledge, skills, methods, which is created on the basis of the experiences of the views of the public in the field of education, confirmed and not confirmed in practice, orally passed from generation to generation". (A.E.Izmailov)

As can be seen from the above examples, there are no serious differences in the opinions of scientists, on the contrary, some features of their opinions help to fully understand the content of folk pedagogy. Nevertheless, when describing folk pedagogy, the following fundamental circumstances cannot be ignored:

1. Educational demands, needs and experiences began to emerge even before the birth of nation. For example, the tradition of honoring the elderly which has become the norm for people today, has its origins in tribal society. The young people of the tribal society listened carefully to the tribal chiefs and elders in order to learn the skills inherited from the past generation and the rules of behavior necessary for life, taking their advice and orders as an example and followed them. From ancient times to the present, this tradition has been firmly preserved in the life of people.

2. Pedagogical ideas, traditions, rituals of the people appeared, grew and developed based on the needs of people. First of all, only the spiritual pedagogical values that correspond to the needs of people became the traditional beliefs and ideals of the people. Secondly, the growth of the nation at the expense of spiritual, practical and vital needs creates, develops new pedagogical discoveries and experiences.

3. Pedagogical culture of each nation is unique according to the geographical environment and historical conditions are not the same everywhere.

Based on the opinions of the above eminent scientists and additional evidence, it is appropriate to give the following general definition of folk pedagogy.

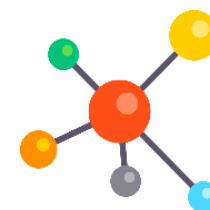
Folk pedagogy is a period long before the formation of the nation, and it develops on the basis of specific geographical and historical conditions, people's needs, knowledge aimed on educating a person in the spirit of faith and religious values on a practical empirical basis.

If we say that there are specific phenomena that cannot be ignored for the spiritual development of the people, and are even of great importance for its fate, then the creation of science that interprets their appearance is explained by these laws. The emergence of the science of ethnopedagogy is explained by these laws. About the term mentioned in current science, the definition given by G.N. Volkov is accepted as stable: "Ethnopedagogy is the experience of the population in educating the younger generation, its pedagogical views, the science of life, family, clan, tribe and folk pedagogy."

Ethnopedagogy is a combination of the scientific terms "ethnos" and "pedagogy". "Ethno" is a scientific term that generally expresses the concepts of race, tribe, nation. Therefore, the term ethnopedagogy has a solid basis as a science that summarizes the pedagogical knowledge and experience of people, clans and tribes.

G. N. Volkov clearly distinguished the boundary between "folk pedagogy" and "ethnopedagogy". Folk pedagogy refers to the description of the educational ideas and experience of the people, and ethnopedagogy is the field of theoretical thinking and science.

"If a collection of textbooks called "Folk Pedagogy and Ethnopedagogy" were created, then the first of them would contain examples of oral art, customs and traditions in the content of folk pedagogy, and the second would contain a scientific analysis of these



educational traditions and complexes. It should be noted that the pedagogical views of folk pedagogy, the ideas expressed by our scientists about the organization of the educational process, human qualities and professional training of the teacher have not lost their significance at the present time. At all stages of human society, the upbringing of a trained personality has been one of the actual problems ”

What does ethnopedagogy study? When and how did this term originate? In general, what problem does the field of science developing under this name want to solve? Researchers who encounter this field of science for the first time face the above questions at the first stage.

In fact, this field of science and research called "Ethnopedagogy" was introduced as a branch of pedagogical research only during the times of the former Soviet Union, but it was not evaluated separately within the framework of scientific and pedagogical research areas in other countries, and no research was conducted in connection with this.

And pedagogy is a field of science with a rich history that studies the issues of education and upbringing. Ethnopedagogy is based on a field of science that studies the pedagogical experience of people as a whole. Ethnopedagogy as a branch of science as a whole deeply studied two problems:

Systematization through the study of pedagogical values and educational experience in the historical heritage of any people, both written and spiritual culture.

Determination of the path that this or that nation should follow in terms of education and upbringing, based on the achievements of this nation in terms of civilization and unique national characteristics.

“At the center of the educational process is a person as a unique self-educational formation, which is naturally aimed at developing his vitality, has a historical and hereditary basis and the natural and social experience of tribal, national and cultural traditions. In this regard, the most important task of general primary education is the development and formation of personal qualities necessary for life in harmony with the world and oneself, self-awareness and the choice of life directions”.

With the increasing enrichment and development of the theory of national education, many researchers of the theory of national education began to think about creating a theoretical system of national pedagogy, first of all, discussing the research object of national pedagogy. Defining the research object of ethnopedagogy begins with the research object of pedagogy. “The process of teaching pedagogical sciences has great potential for the formation of an ethno-pedagogical culture of future teachers. The acceptance of ethno-pedagogical culture as one of the important goals of student-oriented education is an important sign of the renewal of teaching at the university, its focus on educating the professional culture of the teacher.”

Understanding the object of study of ethnopedagogy from the object of study of pedagogy is beyond doubt, since the phenomenon of education of national minorities and its patterns are a separate part of the phenomenon of education and its patterns, as well as part of the object of study of pedagogy. From this point of view, ethnopedagogy is one of the areas of pedagogy. But the main point of the problem is that the research object of pedagogy is still a long-term controversial issue, and there are also great differences in the research objects of ethnopedagogy defined from this point of view. If pedagogy in today's society wants to perfectly explain its object, pedagogy



is the science of education, which is the general name of various educational disciplines, should follow the theoretical perspective.

The phenomenon of ethnic education is an external manifestation of ethnic education, while the law of ethnic education refers to the important connection and relationship between ethnic education and other social phenomena of ethnic groups, as well as elements in the field of ethnic education. Therefore, ethnopedagogy is a science specializing in the study of ethnic socio-educational phenomena and their laws, summarizing people's understanding of ethnic educational phenomena. Ethnopedagogy not only studies the general laws of education of different ethnic groups with different cultural backgrounds, but also pays attention to the special laws and characteristics of different ethnic groups and individual education. What I want to emphasize here is the understanding of ethnic groups, which can be a particular ethnic group or minority group in a multi-ethnic country. The former emphasizes the nationalism of education, while the latter emphasizes the diversity of education in multinational countries.

The objectivity of ethnopedagogy is determined by the characteristics of its research objects. Whether it is multicultural education in the West or ethnic minority education in my country, a common feature of the research objects is the educational phenomenon and law of groups in multi-ethnic countries. The object of the study is pedagogy and ethnology, respectively, as the area of its study. From the point of view of the research field of pedagogy, ethnic education is not only a social but also a cognitive phenomenon. As a social phenomenon, it belongs to social science, but as a cognitive phenomenon, the national education development has its own logic and relative independence. Thus, the nature of ethnopedagogy is confirmed as a bilateral or transboundary science.

To sum up, ethnopedagogy is a broad marginal science with the dual character of educational sciences and ethnic studies. According to the subject nature of ethnopedagogy, it is of great importance to consider the relationship between the three aspects for the construction and development of ethnopedagogy. First, the national theory in education and the historical-ethnic theory in ethnic science are the main theories for the construction of ethnopedagogy. Second, the research conducted in the fields of pedagogy and ethnology related to ethnic education is still an important source for the development of theories of ethnic education, and it is necessary to always pay attention to the theoretical achievements of these two disciplines in ethnopedagogy research. Thirdly, after ethnopedagogy becomes an independent science, it should continuously improve its science system, continuously learn scientific theories and methods from pedagogy, ethnology, cultural anthropology, history and other disciplines.

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