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## Pedagogical heritage of ethnic values in the process of self-education

Modern ethno-pedagogical education is aimed at solving a number of problems: the entry of a future teacher, a university graduate into society, his productive adaptation and successful self-realization in a multicultural space; promoting the development of his professionalism and self-trait; ensuring the continuity of generations in the transmission of ethnic value system. This, in turn, requires the content filling of future teacher's professional training by the formation of the professional and pedagogical self-educational competence of future teachers with special knowledge, that contributes to the professional and ethical development of his personality, the formation of ethno-pedagogical competence, his readiness for activities based on ethical norms of relationships in a particular ethno and a multicultural environment. Today, in public consciousness and activity, the human factor is justified as the determining factor in solving modern problems, and therefore the idea of a person's intrinsic value, the need to respect his personal dignity, spiritual experience, ethnicity, ethno-social role, rights to uniqueness, and to choose the path of cognition and life is discussed.

**Keywords:** professional pedagogical self-education, ethno-pedagogical competence, ethnic competence, pedagogical competency, "qualifications", self-education, ethnic values, the worldview of an ethnic group, life activity and inherent value.

### Introduction

In modern Kazakhstan, a new education system, focused on the global educational space, is being formed. The transformations taking place in the modern rapidly changing world, due to scientific and technological progress, predetermined the emergence of a trend to a dynamic change in requirements for a person as the main productive power, that is, for a person as a worker. "In its turn, changes in the social relations system affect education and require to be mobile and meet challenges of a new historical stage, and it must correspond to the needs of the economy as a whole". In the context of the growing tendencies of globalization process of the world community and modern education openness, there is a problem of the erosion and devaluation of traditional values system of ethnic groups, the collapse of the existing mechanism of ethnic socialization of generations, and as a result, the displacement and oblivion of ethnic traditions, history, and culture.

The desire of Kazakhstani society to stabilize interethnic relations, to strengthen friendship between peoples, and to improve educational work on preparation the young generation for social interaction with representatives of different nationalities is dictated not only by its multi-ethnic and multi-confessional composition, but also by the integration of a sovereign state into the global educational space.

The orientation of the educational policy of the Republic of Kazakhstan to the democratic development of a multiethnic state, to the formation of competencies linked with solving specific problems, including the training of a multicultural personality, sets for the system of professional training of pedagogical staff some socially important tasks: saving and transmission of national, spiritual and moral foundations of society. The solution to the problem of training a multicultural personality is directly dependent on the level of ethno-pedagogical competence of teachers, who are due to train new generations of the future society.

### Experimental

It is determined by a set of general (description, content analysis, comparative and system analysis, generalization) and special (historical, pedagogical, cultural, literary) methods. The complex of these methods

within the framework of an interdisciplinary approach to the study of the problem made it possible to fully reveal the specifics of ethnic values formation in the training of future primary school teachers through self-education.

### *Results and discussion*

Reforming the higher education system in a democratic Kazakhstan requires a competency-based approach to solving the problems of training future primary school teacher. At the moment, the education system in Kazakhstan is considered as the most important structural element in the process of revival, saving and further development of the ethnic group's culture. In the conditions of our republic, the strategy for the development of the state education system is aimed at the formation of a trilingual ethno-cultural school, functioning in the context of personality-centered educational paradigm, with an intention to universal human values through ethnic culture.

According to M.G. Kharitonov, ethno-pedagogical knowledge helps future teachers to become familiar with the accumulated collective experience, its ideals, which forms cultural memory, folk memory, historical memory and, ultimately, an active life position. This knowledge is also necessary for the formation of life plans, the preservation and development of national traditions, the use of its spiritual values in the educational process of the school. According to the author, ethno-pedagogical knowledge is perceived not only as knowledge of traditional pedagogical culture, although the latter is their most important component, but also as knowledge in the field of other disciplines necessary for the implementation of full-fledged ethno-pedagogical training of primary school teachers of the national school [1].

According to Kozhakhmetova K.Zh., ethno-pedagogical knowledge is such knowledge, the essence of which has cognitive and educational value in the pedagogical culture of a particular ethnic group. It is largely a reflection of the refracted, experienced, meaningful content of the ethnic picture of the world in the structure of individual consciousness. It became with a human society, when there was a need to pass on the hard-won experience of survival to the nascent generations. We find the author's opinion about "educational influence taking into account ethnic specificity", which determines the specific essence of the "ethno-pedagogical" phenomenon as the closest for us.

Developing this idea, Kozhakhmetova K.Zh. in the composition of ethno-pedagogical knowledge, notes the objective presence of folk knowledge, where she distinguishes irrational knowledge (beliefs, omens, etc.), along with rational ones. Consequently, ethno-pedagogical knowledge in its totality is represented not only by theoretical (scientific and professional), but also by individual and collective empirical experience. Refracting in the problem of our research, ethno-pedagogical, in the sense of educational, give the content of ethno-pedagogical competence a huge semantic meaning, which lies in the fact that the phenomenon under study is fully realized through educational influences and interactions between a teacher and a student, taking into account the polyethnic specifics of the educational environment.

Consequently, one of the indicators of ethnic values is professional knowledge, where a special place is given to ethno-pedagogical knowledge that is achieved through self-education. Therefore, there is every reason in the structure of ethno-pedagogical competence, considered in the context of professional education theory, to single out a criterion: knowledge of the theoretical foundations of pedagogy and other related sciences.

A focus on self-learning activity is an indicator of a cutting-edge, high-quality education system. According to L.N. Barenbaum (1997), it is impossible to teach a student self-learning activity — it is something they must do on their own, based on their internal needs [2].

The need for self-education is a personal property of a person. The category of "self-educational culture of personality" refers to systemic, integrative concepts. Self-educational culture can be interpreted as the most important component of the spiritual and professional culture of a specialist in the social sphere, which includes the "culture of professional and cognitive activity", "culture of dialogue", "information and computer culture" of a specialist. It should be emphasized that vocational education has not only a social, but also a deeply personal nature. No matter how the teaching staff of the university or its individual representatives want to transfer knowledge, experience, skills, and techniques of professional activity to students, this process can be successful only on the basis of a personal desire for a goal — to receive an education, profession, or specialty. In this sense, vocational education acts primarily as professional self-education, the willingness of a particular person to master and "appropriate" the world of the profession, to make it his own individual property [3].

Self-education leads to self-development. Self-development is already a specific activity for changing and transforming oneself, when the initiative comes from the person himself, with him assuming full responsibility for the transformations that are being made, which can be both positive and negative. The ability to

self-development is a sign of a person's subjectivity, in foreign psychology — agentiveness. It is based on arbitrary volitional actions to change one's personality, one's relationships, one's behavior [4].

Ethno-pedagogical skills and abilities are formed from already acquired ethnic, simple and complex skills, and testify to the developed ability of the future teacher to use the available ethno-pedagogical knowledge and skills in the most correct way in accordance with the prevailing circumstances. Ethno-pedagogical skills are based on ethno-pedagogical knowledge, knowledge from the field of ethno-pedagogy (traditional pedagogical culture and folk experience of education).

And this means that another criterion of ethnic values is a set of corresponding skills, manifested in the possession of methods of managing ethnopedagogical activities. As we understand that it is not a simple analogy with the structural components of professional readiness, since its content requires a specially organized training in the vocational education system, while ethno-pedagogical skills, as their practical application in practice, are also conditioned by the real social environment where different cultures interact. And this component determines the nature of ethno-pedagogical activity, where the totality of knowledge in the form of signs, schemes, theories, concepts is reflected in the process of activities of those to whom they are transmitted.

The creative activity experience, as one of the characteristics of ethnopedagogical competence, is an indicator of a future teacher's readiness to search for solutions to new problems, to creative transformation of reality.

The experience of human relations is a system of motivational-value and emotional-volitional relationships. Its specificity consists of an evaluative attitude to the world, to activities, to people of different nationalities, different religions, different views and beliefs. The culture of feelings is a special phenomenon that is a consequence of the ethnosocial development of a person. The experience of human relations, together with knowledge and skills, is a condition for the formation of a system of values, ideals and a person's worldview, which, ultimately, affect the performance of a particular activity.

All these characteristics of ethnic values are interconnected. Skills do not develop without knowledge, creative activity is carried out on the basis of certain knowledge and skills, experience presupposes knowledge about the reality with an established particular attitude, and about the activity that causes certain emotions, provides behavioral skills and abilities.

The integrating link of the ethnic values of the future teacher, contributing to the implementation of the totality of knowledge, skills and experience, is his professionally significant personal qualities, which create the basis for successful pedagogical activity by manifesting his needs and motives, and reflecting views, ideals and beliefs. To such significant qualities of a future teacher, we include pedagogical humanism, pedagogical optimism, kindness and love for children; responsibility and conscientiousness, honesty and justice, mercy and compassion, tolerance and respect for people, and others.

Thus, the theoretical analysis of the problem under study and the definition of the essence of ethnic values and its features allows us to consider the ethno-pedagogical competence of future teachers as an important part of professional competence.

For the next step, it is necessary to disclose the essence of the concept of “professional pedagogical self-educational competence”, we consider the definition “professional pedagogical self-education”.

A.M. Matyushkin considers self-education as a productive process of human development, which is based on cognitive needs. They cause in a person the need for constant, purposeful self-education, which does not end upon achieving the result (the goal of self-education), but continues each time on a new round of productive activity, forming new motives, generating new problems and searching for solutions. Productive activity is an indicator of a person's ability to self-development and self-education, moreover, “... opportunities for human's self-development, acting as readiness for self-education, arise when a sufficiently high level of theoretical development is reached and in the presence of motivation. A general indicator of the opportunity for self-development and self-education is the formulation of a question and problem that determine the need for a search, independent discovery or acquisition of new knowledge in the form of a self-educational system” [5].

G.M. Kodzhaspirova notes that self-education should be understood as “specially organized, independent, systematic, cognitive activity aimed at achieving certain personal or socially significant educational goals. Self-education is a system of mental and ideological self-education, which entails volitional and moral self-improvement” [6].

Having studied in detail and conducted an analysis of all the above data, we came to the conclusion that various researchers, giving a definition of the concept of “self-education”, almost unanimously, although often using distinctive terminology, note that “self-education” is a cognitive activity carried out independently. And

this is true, since “self-reliance is the most important psychological prerequisite for the implementation of self-education” [7].

In the Great Modern Encyclopedia, self-reliance is considered as “one of the leading qualities of a personality, expressed in the ability to set a goal, persistently achieve its fulfillment on his own, take a responsibility to his activities, and act consciously and proactively, not only in a familiar environment, but also in new conditions requiring non-standard decisions” [8].

By the interpretation of D.M. Grishin: “Self-reliance is a personality trait, which includes the readiness to set a goal for the work, to determine its plan and content, to anticipate self-control and correction. Self-reliance is formed and manifested in unity with self-confidence, self-control, decisiveness and responsibility”. According to E.B. Yastrebova, self-reliance is a personality trait, which is manifested by the desire and ability to master knowledge and methods of activity on his own and apply them in educational and practical work, the purpose of which is to be prepared for professional activity. Thus, based on all the above data, in our study we consider “self-education” as an independently carried cognitive reproductive-productive activity of a person.

Analyzing the categories of professional and pedagogical competence, we found that a number of researchers define it in close relationship with the concept of “readiness” for professional pedagogical activity. So, for example, A. Khutorsky notes that this concept includes a set of interrelated personality traits (knowledge, abilities, skills, methods of activity), set in relation to a certain range of objects and processes, and necessary for high-quality productive activity in relation to them. The formation of competencies occurs by means of educational content. Thus, the author understands by competence, first, the general ability to carry out practical activities; secondly, the readiness of the individual for activity, what needs knowledge, skills, and abilities.

Determining professional competence as the professional readiness of the subject of labor (specialist or staff) to perform tasks and duties of daily activities, K.A. Abulkhanova-Slavskaya named followings among the structural components of the competence: objectively necessary knowledge, abilities, skills; professional positions, where the orientation of the personality is important for its formation, uniting the system of dominant needs, values, aspirations, prevailing systems of meaning-forming motives, fixed life-goals, attitudes, prospects, intentions, aspirations and active work to achieve them; individual psychological characteristics (qualities) of a person that predetermine his personality, style of activity, behavior of a specialist, which, being internal stimuli, determines his need for active self-development, productive realization of creative potential in work.

These theoretical conclusions indicate that their authors consider pedagogical competence as a result of vocational training and reveal its content as the content of the “readiness” category, which includes knowledge, abilities, skills in organizing various types of activities, as well as professional and personal qualities necessary to solve the tasks assigned to him.

Professional training is a “process of specialist forming a for one of labor activity areas, linked with the mastery of a certain profession. The purpose of vocational training is the acquisition of vocational education, which is the result of the assimilation of systematized knowledge, skills and abilities and the necessary personal and professional qualities. That is, problems related to determining what a specialist should know in accordance with the terms of reference, how he applies this knowledge in his professional activities, what personality traits he should possess, so that knowledge and skills give the maximum result, are solved in the process of professional training”.

During a professional training, if the teacher does not have certain knowledge, what could help him achieve the new, previously unsettled, goals, then, most likely, the success of his professional and pedagogical activity may be in doubt. The validity of this statement is determined by the fact that any subject area of human activity, one way or another, is reflected in the knowledge system. The successful activity of the subject is impossible without the formation of integral objects of consciousness of a synthetic nature. Integral objects of consciousness, formed as a result of mastering knowledge about a certain area of reality, are a way of combining external requirements for the activity of the subject and the subjective-personal value orientation of a person.

In the formation of the educational services market, every teacher should have the right to build his own strategy for professional growth, then it is likely that there was a situation, when the only form of advanced training that fully satisfies the educational needs of a teacher would be self-education.

The study of pedagogical literature on the problem of self-education in school shows that secondary school students, after graduation, still have little knowledge of the skills and abilities of self-education. For

successful self-education, a certain level of mental development, cognitive activity and independence is required. In school conditions, the process of self-education proceeds under the guidance and control of a teacher and, basically, involves the formation of a person's skills of independent cognitive activity [6].

Preparation for professional and pedagogical self-education should be an integral component of training future teachers in the process of acquiring higher pedagogical education. In turn, the result of preparation for professional pedagogical self-education, we believe, should be the formation of a traditional ethnic culture in future teachers. The successful formation of an ethnocultural personality includes student research work of ethical orientation, which increases the effectiveness of the relevant training of specialists. A variety of extracurricular educational work will help the formation of ethnic values of future teachers.

### *Conclusion*

Thus, the formation of "professional and pedagogical self-educational ethnic competence" should become one of the main goals, what we need to strive to in the process of professional training of future teachers with higher education.

Methodological training of a teacher is one of the essential and necessary conditions for achieving success in professional pedagogical self-education. On this basis, we include "knowledge of methodology fundamentals" among the criteria for the meaning component of the structure of professional and pedagogical self-educational competence that we have developed.

The procedural component of the structure of professional and pedagogical self-educational competence includes the following criteria and their indicators:

- the ability to work on the information (the ability to search, collect and process information for the assimilation of knowledge, as well as their storage and transfer);
- the ability to solve problems (the ability to identify the stages of problem solving; the ability to solve problems using analytical and heuristic methods);
- the ability to see an invariant in each pedagogical phenomenon (the ability to determine in each pedagogical phenomenon: the components of the pedagogical process and to characterize them);
- the ability to understand the information at different levels of methodology (the ability to identify methodological accents in various sources of information, the ability to expound the same information from different methodological positions);
- organizational skills (the ability to outline the goal of the activity; the ability to determine the ways to achieve the set goal; the ability to plan the process of activity; the ability to control the results of activities and, according to control data, to outline the course of further self-educational activities).

A theoretical analysis of the indicated problem and the results of experimental work allowed us to conclude the followings:

- based on the analysis of the literature, in the system of key concepts of our research, the central place is given to the categories of "pedagogical competence", "qualifications", "self-education", "ethno-pedagogical competence", "ethnic values", the essence of which is fully disclosed on the basis of cultural, ethno-pedagogical, axiological, person-centered activity, system-activity approaches, since the core idea that unites their content and determines their definition are the concepts of "professionally significant personal traits", as well as "knowledge", "abilities" and "skills";

- on this basis, in the scientific analysis we came to the conclusion, that the ethno-pedagogical competence of future teachers is a set of integrative, professionally significant personal qualities, that contribute to the implementation of relevant knowledge, abilities, skills and experience in professional activity in a multiethnic educational environment;

- an expanded analysis of reference sources, official materials and documents, as well as an analysis of studies on the preparation of future teachers for professional and pedagogical self-education, allowed us to come to the conclusion that preparation for professional-pedagogical self-education should be an integral and mandatory component of the training of future teachers at the university, and its result should be the formation of ethno-pedagogical competence.

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### Өздік білім алу үдерісіндегі этникалық құндылықтардың педагогикалық мұрасы

Қазіргі этнопедагогикалық білім болашақ мұғалімнің, университет түлегінің қоғаммен араласуы, табысты бейімделуі және көпмәдениетті кеңістікте өзін-өзі жүзеге асыруы; оның кәсібилігі мен өзін-өзі бағалауын дамытуға жәрдемдесу; этникалық құндылықтар жүйесінде қызмет атқаруда ұрпақтар сабақтастығын қамтамасыз ету міндеттерін шешуге бағытталған. Бұл өз кезегінде болашақ мұғалімнің кәсіби дайындығын оның жеке басының кәсіби-этикалық дамуына, этнопедагогикалық құзыреттілігін қалыптастыруға, белгілі бір этномәдени ортадағы қарым-қатынастың этикалық нормаларына негізделген іс-әрекетке дайын болуына ықпал ететін арнайы білімі бар болашақ мұғалімдердің кәсіби-педагогикалық өздік білім алу құзыреттілігін қалыптастыру арқылы мазмұнды түрде толтыруды талап етеді. Бүгінгі таңда қоғамдық сана мен іс-әрекетте адам факторы қазіргі заманғы мәселелерді шешуде шешуші фактор ретінде негізделген, сондықтан ішкі идея құнды.

*Кілт сөздер:* кәсіби педагогикалық өздік білім алу, этнопедагогикалық құзыреттілік, этникалық құзыреттілік, педагогикалық құзыреттілік, «біліктілік», өздік білім алу, этникалық құндылықтар, этникалық топтың дүниетанымы, өмірлік белсенділігі және ажырамас құндылығы.

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### Педагогическое наследие этнических ценностей в процессе самообразования

Современное этнопедагогическое образование направлено на решение ряда задач: вхождение будущего учителя, выпускника университета, в общество; его продуктивная адаптация и успешная самореализация в мультикультурном пространстве; содействие развитию его профессионализма и самооценки; обеспечение преемственности поколений в передаче этнической системы ценностей. Это, в свою очередь, требует содержательного наполнения профессиональной подготовки будущего учителя путем формирования профессионально-педагогической самообразовательной компетентности будущих учителей, обладающих специальными знаниями, что способствует профессионально-этическому развитию его личности, формированию этнопедагогической компетентности, его готовности к

деятельности, основанной на этических нормах взаимоотношений в определенной этнокультурной среде. Сегодня в общественном сознании и деятельности человеческий фактор оправдан как определяющий фактор в решении современных проблем, а следовательно, и идеи внутренней ценности человека, необходимости уважать его личное достоинство, духовный опыт, этническую принадлежность, этносоциальную роль, право на уникальность и выбор пути.

**Ключевые слова:** профессиональное педагогическое самообразование, этнопедагогическая компетентность, этническая компетентность, педагогическая компетентность, квалификация, самообразование, этнические ценности, мировоззрение этнической группы, жизнедеятельность и неотъемлемая ценность.

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