

ETHNIC UPBRINGING AS A PART OF THE ETHNIC CULTURE

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Abstract. The necessity of studying the problem of ethnic education as part of ethnic culture. Growth of ethnic consciousness of people of Kazakhstan in the modern paradigm of social development has a number of features that are also manifested in the cultural and educational aspects of life.

Professional culture – is the art, science, literature, philosophy, theology, etc. All these areas are also quite closely related with ethnicity and are not to designed spontaneously, on a conscious level to serve their people, preserve and develop its ethnic culture. For arts and literature, this function is more important than for philosophy, theology and science, although they have ethno-specific features. Folklore is played very important role, if it is properly comprehended in the professional culture.

The level of ethnoculture is directly related with the dialectic development of material and spiritual culture. It means that continuity in the development of spiritual ethnoculture, at firstly master and use heritage of their ancestors, and the secondly, to be critical to him, creatively processing desired samples to use them for the benefit of society.

With the changing social, economic and ideological situation, ethnographic images of our life and changed the place of our folk culture and its Ethnopedagogical orientation. Urgency of the problem dictated by the lack of scientific validity of pedagogical conditions of ethnic education of future professionals in a multicultural space in the theory of pedagogy.

Keywords: culture; education; ethnic education; ethnic culture

Introduction

The processes of globalization and integration into a single educational space embracing European countries is a new socio-economic reality in Kazakhstan. Objective reality shows that a high level of national self-awareness of the individual is associated with the awareness of himself as a patriot, citizen of the country.

One of the actual problems of the nowadays society and human development at intensive global developing period is to bring up ethno-cultural individuals.

Deep comprehension of each person's belonging to a particular nation and respectful attitude to another person as a bearer of spiritual culture is the basis for mastering national and universal values.

Solving these problems requires updating the content of education, strengthening the educational and socializing functions of the educational process in educational institutions.

Since the time when Kazakhstan gained its independence, it started to create a own model of Kazakhstan's School in the education sphere and upbringing. In the Kazakhstan Educational Law is written: "The main objective of educational system – national and all human values, to set up necessary conditions to form, to develop and to temper professionally an individual on the basis of science and practical achievements"¹⁾.

Therefore, at the present stage, the problem of national upbringing, in which the special place belongs to the university as the most important institution of the socialization of youth, is of particular importance.

The historic way of development of any state and its present peculiarity is identified not only with its economical and social-political state, but also with the level of its material and spiritual culture, and its role and significance is limitless nowadays.

The upbringing of a new generation of citizens of sovereign Kazakhstan with an active civil position, with a developed intellectual potential, national self-awareness and a responsible attitude towards the history of their homeland and its future is the basis for the prosperity of Kazakhstan society.

Materials and methods

The main methodological and theoretical guidelines for the study are the works devoted to the problem under study. The choice of the set of methods led to a combination of the theoretical and methodological level of work with the solution of the applied problem: theoretical methods – analysis of normative legal documents, scientific literature on the research problem, synthesis, comparison, systematization; empirical methods: analysis and generalization of experience.

The main part

The emergence of new sovereign states in the post-Soviet space has become a powerful factor in the sharp increase in the interest of citizens of these countries in the history, language, culture, traditions and customs of their peoples. Outside the sphere of such interest, national pedagogy could not remain as an integral component of culture, worked out by many generations of ancestors.

In modern world any large state is multinational. In the multinational states it gains special significance of the problem of the aim and support corresponding to the interethnic relations, providing of the international consents and tolerance, as from this will depend the furthest development and existence of such state. The

necessity arises on the state level to make the politics of support of national traditions, languages and cultural peculiarity of all nations, inhabiting this country. The conservation and development of national traditions, customs and culture of nation can suspend the process of spiritual-moral losses and degradations of the personality. That's why the important task becomes ethnopedagogue of education, necessity of learning not only human values, but also all progressive things that is kept in nations' ethnopedagogue. That's why the important task becomes ethno pedagogy of education, necessity of learning not only human values, but also all progressive things that is kept in nations' ethno pedagogy.

The state policy in the multinational Republic of Kazakhstan is pursued with taking into account the structure of country's population.

The first President of the Republic of Kazakhstan N. Nazarbayev unequivocally indicated that in our state "there is no place to unifications of nations and to attempts of assimilations and suppression of one nation by others, to disrespectful attitude to the national values, languages, in the bosom of which, the national and human spiritual the rich were born and lived long ages". The unique association project of representatives of all national groups of the republic is realized in the country: since 1995 the Assembly of Kazakhstan's nation is functioning (AKN). The members of AKN are becoming well-known, recognized representatives of all nations of Kazakhstan. That's why crying, even small number of the national group has a possibility officially say their own national problems. It is created the possibility of discussing any questions, concerning those or other problems, connected with necessities of the national development of all nations of the republic. Due to the position the chairman of AKN is the president of the Republic of Kazakhstan, that's why accepted decisions on discussed problems find their well-timed realization on the state level. The experience of creation of AKN and organizations of its activity are borrowed by many post-soviet republics.

Numerous studies of foreign scientists, including Russian and Bulgarian, are devoted to ethnic culture. Their attention focuses on various aspects of ethnic identity, for example, in the traditional way of life of the lifestyle and its relationship with culture (Yu.V. Bromley); ethnocultural traditions and education of the younger generation (KD Ushinsky, GN Volkov), ethnopsychological model of educational interaction (I. Koleva) and others.

The national consciousness comprises the realization of its belongings to the given national formation, understanding of the national peculiarities, psychology, mentality, history, traditions and customs, religion, language, material and spiritual culture etc. Accepting national peculiarities of the given nation, person presents its difference from the other nation. It is possible to confirm that the national consciousness is a complex of ideas of nationality about itself (including belongings to it), its realized interests, valuable orientations and the aims against the other nationalities (U.V. Bromley).

The intercultural approach considers the problem as a consequence of interethnic and international relations and focuses on its ethnocultural and socio-psychological aspects (I. Koleva).

Kazakhstan's philosophers, educators, psychologists (A. Nisanbayev, K. Zharikbayev, S. Kaliev, T. Tabildyev, Zh. Naurizbay, etc) consider that ethno cultural education is important in solving actual problems such as class, political, economical and religious contradictions, and conflicts between nations. In order to get rid of such events to bring up cultural tolerance in a pupil we must develop the feelings of respect, calmness and try to know and understand every nation's culture (Nysanbaev, 2001: 253; Zharykbaev & Ibraeva, 2009; Nauryzbai, 1997).

According to the Bulgarian scientist, doctor of sciences, professor Irina Koleva, cultural integration is a mutual acquaintance both with the national culture of the Bulgarian citizens and with the unique culture of the Roma. Therefore, the development of Roma culture as a special ethnoculture and at the same time as part of the Bulgarian national culture implies: creation of conditions for preserving the identity of the Roma culture and its development as part of the national Bulgarian culture; creating conditions for studying Roma culture and intercultural education in state and municipal schools and other types of educational institutions (Koleva, 2012: 65 – 66).

Thus, cultural ethnical knowledge is a society's driving force which opens social characteristic in forming Kazakhstan's national mentality in individual's upbringing. Also historical aim of education is to find a way of cultural unity, and its spiritual service is a way of life of nations and ethnos.

The great philosophers and educators I. Altinsarin, Abay, Ch.Valikhanov preached to develop national culture one must absorb other nation's culture as well. A. Baitursynov started to set up national science (linguistics, literary criticism, journalistic) in order to develop national culture; he substantiated sciences such as the Kazakh language and literary criticism, also he collected and printed out one of the national pedagogics branches – “oral” literature (Zharikbaev, 1995).

The Ethno-Cultural Education Conception of the Republic of Kazakhstan points out the necessity of bringing up the patriotic young generation through national values. In the Law of Education it is clearly defined: “In educational institutions upbringing programs are completed with ethno-cultural elements”²².

The analyzes of education programs, textbooks and methodical approaches of Kazakh schools found out that the information about ethno-culture of Kazakh people are too poor according to its volume and content. The content of ethno-cultural knowledge comes out of spiritual and material culture, gathered by people throughout many centuries. People's spiritual culture is its language. Oral poetic creativity comprises knowledge, music creativity, customs, religion, games, and holidays. And labor instruments, people's profession, clothes, various things, applied art are the material culture.

Culture is an ability of a person to analyze himself and world around. The culture makes people clever and responsible for moral norms. Culture (in its wide meaning) considers as a complex of signs that clearly show main characteristics of society, nation and individuality. So, any culture is a store of treasure that has its own incomparable peculiarity (Lebedeva, Amirkhanyan & Zaichkina, 2014).

Ethno-culture is a national culture taken through its tradition and intellectual character of the nation. Ethno-cultural knowledge is a component of knowledge which children take at secondary school. The aim of ethno-cultural education is to teach pupils to be able to live in a changeable world. In order to that the ethnic upbringing of the younger generation in a multinational and multicultural society acquires special significance and it is a methodology of ethno-cultural development of the person.

Every nation has its peculiar craft, history and culture. Culture is clearly observed in the colloquial language and ways of thinking. The national cultural features have a special place in the way of existence, customs, traditions and life practices. Culture is usually well known as a degree of historical development of society and the human imprinting in the everyday life, in developing of material and spiritual value.

The ethnic culture is the result of a set of conditions of development inherent in an ethnos and aimed at preserving ethnic reproduction. Ethnic culture is also a condition for the preservation of the ethnic group. Thus, the ethnic culture is the sphere of culture which determines ethno-psychological characteristics and factors and their influence at the cultural environment. Every nation which is in the process of historical development, creates a distinct environment of cultural property, showing its ethnic consciousness.

The national philosophy of the Kazakh people is directly linked to the wealth of ideas (national psychology), ways of upbringing of the next generation (ethnopedagogy), peculiarities of the customs and traditions (ethnography). From this point of view of national psychological feature of Kazakh people is the basis of philosophical thinking.

Philosophical thoughts in Kazakh folklore recognized as a folk wisdom. Although they do not fully implemented in philosophical way. Features of Kazakh philosophy are most often used in the customs and traditions, heritage and character of the people. The emergence of environmental change in the philosophical outlook of life has resulted in a clear target, a factor of production of person's aim, were occurred national world outlook. Treatment of attention to the culture of ancestry of Kazakhs made it possible to find the essence of the concept of "ethnic mentality", which means understanding the structure of thinking and mentality on all members of society and personality, as well as emerging in the collective form of society. This enzyme plays a crucial role of culture in the social nature of every human being. Because the enzyme itself, as based in his consciousness, determines the

path of motion, gives the correct orientation in difficult moments of his life. The mentality on the basis of combined scientific character and rituals requires the choice of orientation.

In the Kazakh national philosophy social thought has passed three stages: the society, socialization, public opinion. Socialization - this is a unique historical institution should consider its emergence ability of society to being the greatest. The direct image of the natural and social life, build peace, the primitive notion of hidden effort, all this was the initial level of Kazakh philosophy.

The peculiarity of the Kazakh national philosophical thought - this is the ability to possibility clearly and comprehensively show the true patriotism, love for the native people, the willingness to fight for his happiness, interests and future and ways to achieve this goal.

National being of Kazakhs differ by its way of life, and the original culture. There is a long history of culture of Kazakh people. Just turn the rich spiritual treasure and a valuable heritage, created from ancient times to modern literature, art, culture and the world of beauty, together with other nationalities and ethnic groups can keep their identity in modern culture.

Culture serves as an adaptive mechanism to facilitate human life in the world. Every local historical community lives in specific environmental and historical conditions, circumstances of time and place, the adaptation of which is an integral feature of its existence.

In scientific literature provided various definitions of culture. "Culture" or "cultura" – translated from Latin language as "grow", "processing". This word first used as a theoretical term by Roman philosopher Mark Cicerone, in his work "Debate Tusculan" (d. 45 BC) in the figurative sense, affect the human intellect (Shtoll, 2003: 576).

In "Philosophy dictionary" determined that "culture - social and progressive creativity in all spheres of human existence and consciousness, is aimed at making the wealth of human history domestic wealth individual, social way of life that unites all human actions; shows the evolution of forms used by humans for the preservation and renewal of social life, a way of life, the totality of tradition and innovation" (Gubsky, Korableva & Lutchenko, 1997).

In "Philosophy encyclopedic dictionary" S.S. Averentsev indicates that culture" is a special method of organization and development of human life, which is reflected in the material and spiritual products of labor, in the system of social rules and institutions, spiritual values, in the totality against the person to nature of the relationship between the people" (Averentsev, 1989: 581 – 582).

In "Ethics dictionary" provided the following definition to the concept of "culture": "culture unites think of all forms of spiritual life, united by religion and ethics; enshrines rights to think highly" (Kon, 1993: 445).

From pedagogical position, culture is a set of cooperative relationships of people in the establishment of scientific, moral, social, artistic and technical val-

ues. Its value should be considered as a product born thanks to a human labor (Rychikhina, 2016: 30).

Basic elements of culture as a social system are signs, symbols, language, values, rules, social norms, social sanctions, representation about relationships, relationships of elements of the real world and the supernatural sphere, external manners of people, etiquette, customs, traditions and rituals. The boundaries of national culture give power and its ability to spread outside of communal-tribal attitudes and locally-territorial education. On the formation of national culture we judge primarily by the birth of the national literary language and literature. The elements of ethnic or folk culture: rituals, customs, myths, beliefs, legends, folklore and they transmit by natural abilities of each person: memory, speech and spoken language, a natural music. Such culture for its translation doesn't need to be written, its apart to pre-literate culture.

Kazakh folklore is part of general human culture, examples of which indicate maturity oral poetic tradition inherited by the Kazakh people. Works of folklore clearly show how the Kazakh people anciently loved and appreciated beauty. This is confirmed by the fact that its whole life consistent poetry: it began with a lullaby and continued with national fun events (the conducting a bride; the arrival of daughter in her husband's house; the child sitting on the saddle; the racing; the wrestling; the lamentation for the dead; the funeral; the hunting with hunting birds and hunting dogs; the singing songs, the reading by heart of epic works etc.

The ethnic culture has two levels: the traditional consumer and professional. Traditional culture it's everyday life's attitudes. At that level, man can satisfy his physical needs, the needs of communication, etc. The ethnic stereotypes absorbed from childhoods. Ethnic culture is manifested in all areas of life of ethnicity: in language, in child rearing, in clothes, in the device housing, in the workplace, in the household and of course in folklore. On the formation of ethnic culture influence natural conditions, language, religion, and ethnicity mental makeup. Every nation creates its own picture of the world based on their native language. That's why people find it so hard to understand each other. The significant component of ethnic culture acts "soul of the nation", which is also called the national character, or mental makeup of the ethnicity. The term "ethnic culture" focuses only on ethnic specificity inherent in the ethnic community and cultural phenomena understood as a set ethnodifferentiating ethnointegriruyuschih and characteristics of this culture (ethnic constants and value orientations).

Ethnic region of individual person it is a region of activity and behavior of members of ethnic system (L.N.Gumilev). There are three structural type of ethnic region of the individual person. The first component is "ethnicity for myself", which characterizes the existence of a hierarchical system of ethical values for nation in the attitudes of any man. The second component is "ethnicity for society" depicts bilateral ethnic matching rights if he takes into account. The third component is "ethnicity for the state" shows for public correspondence (Gumilev, 1993).

So the ethnic education that prepares us for life in our culture became possible only in moderation of development of human values. The attitude to worlds culture, to worlds other nations and not toworlds isolation “on itself” makes the nation. The national culture and the structure of national psychology are closely linked. National psychological feature is reflected in the different kinds of national culture, for example, in the folklore songs and kui, games and toys, children’s parties and clothes and in the other elements of national life.

Conclusions

The national pedagogue settles the problems of ethnic upbringing in practice. In other words, the questions of the motivated account in the process of teaching and upbringing of those specific national qualities of the nation are being decided, which are materialized in the peculiarities of its material and spiritual culture, including the language, traditions and customs, in typical psychic constitution and etc. The ethnic identity and peculiarity of any nation, its consciousness as person of ethnic formation, it is saved, consolidated and developed in the process of ethnic upbringing. Also the person masters the moral and other values of its nation, gains the consciousness of belongings to the given ethnic group, it is formed the national consciousness of the person.

In level of the development of the national consciousness the program of the upbringing of the person is reflected, i.e. such a person, whose personal qualities are introduced to the corresponding national ideal.

The process of upbringing was constantly directed to more efficient preparation of children to practical activity, to involving them in all complicated types of activity. Each period of human community development had the new empirical discoveries in the process of upbringing. The separate grains of experience in the course of time were the kernel of the holistic system of national upbringing.

National attitudes on problems of upbringing, the preparation of the person to the independent life were formed during many centuries and provided the successive relationship of generations. The practical upbringing activity was realized on the base of native language, on the information of material and spiritual culture of nation, on its customs and traditions that present realization of nationality principle in upbringing.

The ultimate goal of ethnic education is to instill in the individual the skills of identifying oneself with one’s ethnicity and integrating into other ethnic communities. Ethnocultural experience is a concept adopted to describe the results of joint actions of representatives of one ethnic community. The mastering of the ethnocultural experience of one’s nation goes on at a conscious level, the feature of which is characterized by the generalization of the spread of the whole ethnos, and not of any individual person.

NOTES

1. The Law of the Republic of Kazakhstan “On Education” (as amended and supplemented) of 27 July 2017. <https://online.zakon.kz>
2. The concept of ethno-cultural education in Kazakhstan //Kazakhstan’s truth, dated August 7, 1996.

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