

THE STATE IN PRACTICE OF THE DEVELOPMENT OF ETHNOPEDAGOGICAL CULTURE OF FUTURE TEACHERS ON THE BASIS OF HISTORICAL ETHNOGRAPHIC MATERIALS

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Annotation:

In the article, the authors reveal the potential of the disciplines of the pedagogical cycle, the development of the content of which contributes to the formation of ethnocultural values in the future teacher. So, highlights the state in practice of the development of ethnopedagogical culture of future teachers on the basis of historical ethnographic materials.

Keywords: ethnocultural values, ethnopedagogic training, future teachers, historical ethnographic materials, theory and practice.

The formation of a person's value orientation is an important task facing our state and the education system. It is a preliminary standard for the transmission of values to the younger generation, underlying the viability of the ethnic group and expressed in the socionormative culture of the people. This task includes the attitude of the nation to various values of society, reflects the process of its historical development, past achievements and the tasks facing future generations. The implementation of educational guidelines directly depends on the teacher's training in this area. It is on his personality, general culture, knowledge of the progressive educational potential of traditional folk pedagogy, and the ability to integrate him into modern education that the solution of the above tasks largely depends.

Ethnocultural teacher training for effective work in a multicultural educational environment is an urgent problem of the modern education system. In the process of communicating with people of different nationalities in a multinational team, a teacher should be able to listen and

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express his point of view. He should participate in the discussion of national and ethical problems, show tact in assessing historical events, rituals, traditions of other peoples, know well the historical and cultural heritage of the peoples living in the region, as well as master the basic methods and forms of work in a multiethnic educational environment.

Ethnopedagogic culture presupposes professional education and mastery of ethnopedagogic technologies. The identification of ethnopedagogic culture as a new concept is conditioned by the requirements for teachers working in a multicultural educational space. At the same time, ethnopedagogic competence has an integrative property in relation to general professional training. The authors conclude that the formation of ethnopedagogic culture, as the most important part of pedagogical culture associated with the development and practical use of the ideas of traditional folk pedagogy, is a necessary, teaching basis of historical ethnographic materials, mandatory condition for the professional training of the personality of future teachers . New conditions for the existence of the educational environment, updating the content of education, innovative forms and methods of teaching, and increasing requirements for the quality of knowledge determine the improvement of professional competence and the formation of readiness of the future teacher to implement the tasks of ethnocultural education of the younger generation. The modern era is rightfully called the era of the ethnic Renaissance[1].

In pedagogy, the ethnic renaissance manifests itself as ethnopedagogy, an actively developing field of the science of human education. Within the framework of ethnopedagogy, the valuable experience of preserving and recreating the ethno-cultural identity of the younger members of society is summarized, methodological provisions on which human education is based in a multinational state are formulated. The cultural and pedagogical heritage of each ethnic group contains a unique educational potential that can be successfully realized through the education system basis of historical ethnographic materials. The key factor in the integration of the younger generation into ethnic culture in the process of forming ethnic identity in conditions of diversity and multidimensionality of social phenomena is the educational environment.

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Ethnocultural values can be considered as a phenomenon integrating aspects of a person's value development of the surrounding reality, the transformation of a subject in the activity and formation of his culture: ethnoculture and components of material, spiritual and socionormative culture, formed in the process of formation and development of an ethnos, are specific to him, differing to one degree or another from the elements existing among him non-ethnic and supra-ethnic ("international") culture basis of historical ethnographic materials [2].

The ethnopedagogic competence and professionalism of a teacher from the point of view of national and regional characteristics presupposes: understanding the goals and objectives of teaching a national school in the context of modern requirements; knowledge and wide application of ethnopedagogic concepts, cultural and historical events and facts in educational subjects and courses; possession of the content of ethnopedagogy as scientific knowledge, methods of application and evaluation criteria. Also, ethnopedagogic competence and ethnopedagogic professionalism imply, in addition to a value-based attitude to the history, culture, and traditions of their people, the same careful multicultural attitude to the spiritual achievements of other peoples[3].

Ethnopedagogic training is the most essential part of the professional training of a future specialist, which is a continuous controlled process of forming readiness for ethnopedagogic activity. To achieve this goal, the following tasks are being implemented: the formation of scientifically based ideas about the Homeland, including its origin, location and development prospects; deepening knowledge about the nature of the native land; the study of culture, folklore, traditions, customs, games, fairy tales; the formation and deepening of knowledge about art, music, literature, architecture. The research was carried out within the framework of a personality-oriented educational paradigm, which provides humane conditions for personal and professional growth of the student, individual and free self-determination of the future specialist in his chosen professional activity, full disclosure of the potential of the individual.

The ethnopedagogic culture of a teacher represents a fairly high level of development of general culture, a tolerant attitude to the ethnocultural diversity of the social environment surrounding him, the implementation of

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pedagogical activities taking into account the ethnocultural traditions of the national region. The process of preparing a future teacher presupposes the student's possession of ethnopedagogic competencies. They are the assimilation of the pedagogical culture of the people, the traditions of national education basis of historical ethnographic materials.

The formation of an ethnopedagogic culture of a teacher is aimed at solving the main tasks related to ethnopedagogic consciousness, ethnopedagogic thinking, and ethnopedagogic activity. The most important task of forming an ethnopedagogic consciousness should be solved on the basis of accumulating knowledge about the culture, customs of their people, understanding the elements in culture, traditions of other peoples, allowing them to live in peace and harmony. All this contributes to understanding the specifics of cultural manifestations in the modern world and the importance of cultural pluralism for the individual and society [4].

It is important to emphasize that the ethnopedagogical training of students should not be considered as an addition to the existing educational process, but as the basis for the professional development of a future specialist. The methodology of the formation of the ethnopedagogic culture of future teachers can be presented as a single three-component process, which is basis of historical ethnographic materials:

- cognitive component (knowledge of the traditions of folk culture, ethnic pedagogy and ethnic psychology);
- emotional and value component (moral and ethnic orientation of consciousness);
- activity component (ethnocultural skills, experience of ethnopedagogic activity, systematic ethnopedagogic self-education).

Thus, the ethnopedagogic culture of the future teacher teaching basis of historical ethnographic materials is a complex systemic and personal education, consisting primarily of moral and spiritual values, general pedagogical professional education, ethnocultural knowledge, developed individual ethnic self-awareness, aspiration and preparedness for ethnopedagogic activity. It is quite obvious that ethnopedagogic culture can and should be formed on the basis of ethnic culture. Therefore, the modern education system as a whole is considered as the most important structural

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element of the process of revival, preservation and further development of the culture of an ethnic group.

In the conditions of our republic, the development strategy of the state education system is aimed at the formation of a bilingual ethno-cultural school functioning in the context of a personality-oriented educational paradigm with an intention to universal human values through ethnic culture basis of historical ethnographic materials. It is impossible not to agree with the conclusion of modern scientists that only by realizing oneself as a representative of a particular ethno-national community, one can understand universal goals and values and only an ethnic feeling will help an individual to understand the universal. In this regard, special attention should be paid to the development of national and regional components of the general education system, which not only increase the effectiveness of solving general education tasks, but act as an important ethnopedagogic factor ensuring the normalization of interethnic and interpersonal relations in a multicultural society[5].

The successful formation of an ethnocultural personality is impossible without its inclusion in appropriate systematic activities while ensuring the unity of feelings, consciousness and behavior. Folklore collection, student research work of an ethical orientation are designed to increase the effectiveness of appropriate training of specialists. A variety of extracurricular educational work (local history associations, interest groups and clubs, events using ethnographic components, etc.) will help to complement the arsenal of means for forming the ethnopedagogic culture of future teachers[6].

Thus, the formation of ethnopedagogic culture, as the most important part of pedagogical culture associated with the development and practical use of the ideas of traditional folk pedagogy, is a necessary, mandatory condition for professional training ethnopedagogic culture, ethnopedagogic training basis of historical ethnographic materials of the personality of future teachers. There are significant potential opportunities in the education system of the country for the large-scale deployment of this activity, although at present there is unjustified inattention to the problem.

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