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Duisenbayev A.,^{1*}  Baidaliyev D.,¹  Tokzhanova A.,² 
Kurgambekov M.,²  Bazargaliev G.³ 

PROBLEMS OF RAISING CHILDREN IN THE ETHNOPEDAGOGY OF THE KAZAKH AND BASHKIR PEOPLES

¹Al-Farabi Kazakh National University, Almaty, Kazakhstan


²K.Zhubanov Aktobe Regional University, Aktobe, Kazakhstan

³Kh.Dosmukhamedov Atyrau University, Atyrau, Kazakhstan

Abstract

The authors of the article consider the means and methods of education, folk experience and pedagogical heritage of folk pedagogy in the education of an ethnos subject in the ethnopedagogy of the Kazakh and Bashkir peoples. At the same time, the comparative aspect describes in detail the foundations of the cultural identity of ethnic groups, their connection with history, language, traditions, customs, religious beliefs, as well as its role in the upbringing of the individual. In the history of the education of the Kazakh and Bashkir peoples, noble spiritual values and educational heritage that have developed over the centuries constitute enduring rules and principles that are passed down from generation to generation, strengthen the virtues of the individual, generate a wise way of life of the people. Ethno-cultural heritage is the golden core of personality education. On its basis, mutual harmony and spiritual connection of peoples in the upbringing of their generation is strengthened. Consequently, a person brought up in this way is characterized as a person who reveres Turkic culture and virtue.

Keywords: personality education, mentality, spiritual values, humanism, ethno-cultural education, Turkic culture.

А.Қ.Дүйсенбаев,^{1*}  Д.Д.Байдалиев,¹  А.М.Токжанова,² 
М.С.Кургамбеков,²  Ф.Б.Базарғалиев³ 

¹Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы қ., Қазақстан

²Қ.Жұбанов атындағы Ақтөбе өңірлік университеті, Ақтөбе қ., Қазақстан

³Х.Досмұхамедов атындағы Атырау университеті, Атырау қ., Қазақстан

ҚАЗАҚ ЖӘНЕ БАШҚҰРТ ХАЛЫҚТАРЫНЫҢ ЭТНОПЕДАГОГИКАСЫНДАҒЫ БАЛА ТӘРБИЕСІ МӘСЕЛЕЛЕРІ

Аңдатпа

Мақаланың авторлары қазақ және башқұрт халықтарының этнопедагогикасындағы этнос субъектісін тәрбиелеудегі халық педагогикасының тәрбие құралдары мен әдістерінің, халық тәжірибелері мен тәлімдік мұрасына тоқталады. Сонымен қатар салыстырмалы тұрғыдан этностардың мәдени сәйкестігінің негізі тарихы, тілі, салт-дәстүрі, ғұрып-әдеті, діни сенімдерімен байланысы туралы жан-жақты сипатталып, оның тұлға тәрбиесіндегі роліне тоқталған. Қазақ және башқұрт халықтарының тәрбие тарихында замандар бойы қалыптасып келген асыл рухани құндылықтары мен тәрбие мұралары ұрпақтан-ұрпаққа жалғасып жататын, тұлғаның ізгілік қасиетін нығайтып, халықтың даналық өмір салтынан туындап отыратын бұлжымас ережелер мен қағидаларды құрайды. Этомәдени мұралар тұлға тәрбиесінің алтын дінгегі болып табылады. Оның негізінде халықтардың өз ұрпағын тәрбиелеудегі өзара үндестігі мен рухани байланысын нығайта түседі. Демек, осындай тәрбиені бойына сіңірген тұлға түркілік мәдениетті, түркілік ізгілікті қастерлейтін кәміл адам дәрежесінде сипатталады.

Түйін сөздер: тұлға тәрбиесі, менталитет, рухани құндылықтар, ізгілік, этномәдени білім, түркілік мәдениет.

Дүйсенбаев А.К.,^{1*}  Байдалиев Д.Д.,¹  Токжанова А.М.,² 

Кургамбеков М.С.,²  Базарғалиев Г.Б.³ 

¹Казахский национальный университет имени аль-Фараби, г. Алматы, Казахстан

²Актюбинский региональный университет имени К.Жубанова, г. Актюбе, Казахстан

³Атырауский университет имени Х.Досмухамедова, г. Атырау, Казахстан

ПРОБЛЕМЫ ВОСПИТАНИЯ ДЕТЕЙ В ЭТНОПЕДАГОГИКЕ КАЗАХСКОГО И БАШКИРСКОГО НАРОДОВ

Аннотация

Авторы статьи рассматривают средства и методы воспитания, народный опыт и педагогическое наследие народной педагогики в воспитании субъекта этноса в этнопедагогике казахского и башкирского народов. Вместе с тем, в сопоставительном аспекте подробно описаны основы культурной идентичности этносов, их связь с историей, языком, традициями, обычаями, религиозными убеждениями, а также затронуты его роли в воспитании личности. В истории воспитания казахского и башкирского народов, сложившиеся на протяжении веков благородные духовные ценности и воспитательное наследие составляют непреходящие правила и принципы, которые передаются из поколения в поколение, укрепляют добродетели личности, порождают мудрый образ жизни народа. Этнокультурное наследие является золотым стержнем воспитания личности. На его основе укрепляется взаимная гармония и духовная связь народов в воспитании своего поколения. Следовательно, личность, воспитанная таким образом, характеризуется как человек, почитающий тюркскую культуру и добродетель.

Ключевые слова: воспитание личности, менталитет, духовные ценности, гуманизм, этнокультурное образование, тюркская культура.

Introduction. The educational heritage of the Kazakh and Bashkir peoples includes educational principles for the unity of the country and the nation, brotherhood and respect for traditions. This necessitated the need to ensure the upbringing of courageous and energetic sons who are completely united with their country and land, who have developed a loving feeling for Mother Earth. Because the ancestral legacy of the peoples who inhabited this Desht-i-Kipchak has always passed on to their descendants the eternal preservation of their land. The essence and content of the traditions of the Kazakh and Tatar peoples are reflected in their public life, which is characterized as social, integrative, regulatory, communicative, socio-psychological, ideological-educational, etc. The structure of traditions and customs includes moral, political, aesthetic, religious, spiritual values. Its content creates conditions for respecting elders, conducting economic activities, encouraging labor, and appreciating ethnic culture and history.

Considering the individual as a subject of ethnicity in general, it is of great scientific importance to consider him as a biological and social being. We call the individual an «individual» or a set of physical and spiritual qualities. As a social being, a person is the result of activity, action and communication, the result of interaction with society, the social environment. In the biological aspect, the formation and development of a person are associated with the influence of heredity (genetic factors) and biological factors. There are two types of heredity in humans: «general human (upright gait, formation of consciousness, the presence of reason, unconditioned reflexes, racial differences, the presence of national characteristics, etc.)» and individual (nervous system, anatomical, physiological predispositions, etc.) [1, 97-p.].

The formation of a person, in particular as a subject of an ethnic group, is greatly influenced by his immediate environment and family. Bashkir scientist A. Akchulpanova says: «By preserving traditions, customs, national culture, ethnic beliefs, morality, a person reaches a high level of development. The person becomes an individual in the process of socialization, that is, in the process of communication, interaction with other people» [2, 41-p.].

Nowadays, the simultaneous influence of social conditions and upbringing determines the mental characteristics of a person, which forms the ethnic mentality of an individual. So, in the dictionary it is said: «Mentality (English «mentality» - mental, thought) is a mental ability, a national characteristic of spiritual development. A set of unique characteristic features of a person's intellectual, mental,

psychological abilities and life, are given by historical, geopolitical, climatic, ethnographic, ethnic and domestic conditions» [3, 126-p.].

Nowadays, the philosophy, ethnography, history, culture, geography, and ethnopedagogy of all Turkic countries are being comprehensively studied. In this regard, the traditions and customs of the Kazakh and Bashkir peoples for raising children are of great importance in the ethnopedagogy of the Kazakh and Bashkir peoples. That is, various rituals are used from the moment a child is born. For example, on the birthday of a child, a «shildekhana» (childbirth celebration) is held among the Kazakh and Bashkir peoples, which is fun and sometimes lasts for several days. Then, for forty days, a candle (shyrak) is lit near the child at night, because, according to popular belief, various mystical forces are afraid of fire and light. When the child is forty days old, the tradition of «qyrqynan shygaru» (the forty-day postnatal ritual) is carried out. Here, only women gather and they pour 40 spoons of water over the child, put on jewelry, and bathe him. The jewelry is distributed to the other women, and then a grand celebration begins.

After the child takes his first steps, the «túsau keser» (the first steps ceremony) ceremony is held. Here, a thin thread tied to the child's foot is made in different colors. According to superstition, it is cut by a lucky, respected citizen. Among the Kazakh and Bashkir people, boys are taught to ride horses from the age of three or four, while girls are taught by their mothers to do housework, sewing, and crafts. In general, by the age of 14-15, they are accustomed to living on their own.

Basic provisions. The scientific article discusses the history of education and culture of the Kazakh and Bashkir peoples since ancient times. It is studied that the principle of Turkic education, as the basis of World integrity, integrity and creative potential of the Turkic peoples, human resources, raises the consciousness of the younger generation to a new stage of qualitative development. In accordance with this, we present the following Basic Rules:

1. Comprehensive consideration of scientific research of ethnopedagogy of the Kazakh and Bashkir peoples;
2. Introduction of ethnopedagogy of Turkic peoples in the pedagogical educational programs of the University;
3. Introduction of the works of teachers of the Kazakh and Bashkir peoples into the education system.

Therefore, based on the values of the ethnopedagogy of the Kazakh and Bashkir peoples, we analyze their principles in child education and provide recommendations for their application in practice.

Materials and methods. The theoretical and methodological direction of the ethnopedagogy of the Kazakh and Bashkir peoples for child education was studied based on philosophical, ethnographic, historical, ethnopsychological methods.

In accordance with the purpose of the research direction, the scientific research monograph «Kazakh ethnopedagogy: methodology, theory, practice» by Doctor of Pedagogy, Professor K.Zh.Kozhakhmetova on the problems of child education in the ethnopedagogy of the Kazakh and Bashkir peoples contributes to the scientific formation of Kazakh ethnopedagogy. In the content of the monograph, for the first time, a comprehensive study of the methodology, theory, practice of ethnopedagogy was conducted and a scientific analysis was made [4]. Also, the study of the Bashkir scientist, Doctor of Pedagogical Sciences, Professor V.I.Baimurzina entitled «Establishment and Development of Bashkir Folk Pedagogy» provides extensive information about the genesis and period of formation of the ethnopedagogy of the Bashkir people. [5]. The author of research works on the upbringing of children in the Kazakh family was Doctor of Pedagogical Sciences, Professor S.Kaliuly. The scientist's work «Son and Daughter of an Ideal Home» was a favorite book of parents [6]. In her work on this basis, Professor G.R. Khusainova also provides a comprehensive analysis of the role of the Bashkir people in child upbringing [7]. Professor Z.R.Valiullina studied the socio-cultural aspects of folk traditions of the Bashkir people in environmental education [8]. From an ethnographic perspective, R.R.Bayazitova provides a comprehensive description of the culture and etiquette of family upbringing among the modern Bashkir people in her research [9].

In developing the scientific article, we studied and analyzed the philosophical, pedagogical, historical, ethnological, ethnopedagogical research and methodological works of the Kazakh and Bashkir peoples in accordance with the requirements of comparative pedagogy. In general, the educational heritage of the Kazakh and Bashkir peoples, accumulated over the centuries, is the result of the experiences of the spiritual life of people. Folk creativity is an inexhaustible source of pedagogical ideas. It is the basis of national education, which ensures the implementation of the spiritual continuity of generations. Based on this, we define it as follows: «national education is a historically formed system of educational influence of a certain nation on an individual, including a child» [10, 323-p.].

Thus, the role and importance of religious education in the family is high. Specifically: «educational system of Kazakhstan is clearly torn apart, but the unity of the spiritual and intellectual bases of educational and the state system of upbringing of a comprehensively educated and spiritually developed citizen of the country is undermined», - is described as [11, 262-p.].

Therefore, the important direction of goodness and morality is clearly formulated in the people's ideas about the «Perfect Man», in its implementation three values are given: «Intelligence, kindness, hard work» [12, 219-p.].

Accordingly, in the educational heritage of the Kazakh and Bashkir peoples, children are brought up to be hardworking, patriotic, kind, and honorable. The Kazakh and Bashkir people highly value the concept of «honor». One of the main qualities of a person is not to be ashamed of his honor. By this saying they value the named quality: «My wealth is a gift from my soul, my soul is a gift from my honor». Also, Hakim Abay says: «Do not be a son of your grandfather, be a son of a man» After naming me Adam, I will become ignorant again, «Love a man, feel the wisdom of God, what else is interesting in this life?» [13, 200-p.].

The following factors of upbringing are clearly visible in the traditions of the Kazakh and Bashkir peoples: beliefs in nature conservation, national games, moral sayings, customs, art, religious teachings, etc. For example, the Bashkirs use products made of leather and leather, weave felt, and make saddles. As for their profession and national cuisine, their main occupation is herding livestock, hunting, and huts, and they also specialize in agriculture, which is probably due to the influence of the Tatar nation. And the types of food such as ayran, kurt, cheese, koumiss, meat, salma, churparya, etc. are similar to the Kazakh people. In national clothing: women wear a long wide-skirted tunic called «kuldek», a jeweled «kamzol» (embroidered women's vest), and a beautiful turban, while men wear trousers, a shirt, a valuable fur coat, a «borik» (traditional Turkic fur hat), and a «tymak» (traditional fur hat with ear flaps).

National, religious, and folk holidays are of great importance as a means of education in the spiritual life of the Kazakh and Bashkir peoples. They have appeared since ancient times and are reflected in the practical activities of the people. Folk festivals and games have educational, military-sports, ritual, and communicative functions.

Results. In the ethnopedagogy of the Kazakh and Bashkir peoples, educational values aimed at educating a person to goodness, brotherhood, honor, loyalty to one's religion, group integration, transition to individuality and leadership are implemented through the moral teachings of their ancestors.

The common ethnic (Turkic) origin and direct territorial proximity influenced the simultaneous development of the culture, religion, spirit, history, and literature of the two peoples. Characters in folklore, including fairy tales, historical poems, and heroic epic poems, can be found in both the Kazakh and Bashkir peoples.

The main educational tool used in the upbringing of children of the Kazakh and Bashkir peoples is proverbs. Studying the proverbs of the Kazakh and Bashkir peoples, we notice that their content reflects the demands and wishes of the people in accordance with their thinking culture, spiritual consciousness, and spirit. Among them, the basis of the proverbial saying is the protection of the homeland and country, heroism, heroism, which reflects the aspirations and interests of the people, the spirit of patriotism. The people, who highly appreciated and honored the dignity of their homeland, its wealth,

considered it the duty of every citizen to protect them, which is reflected in such sayings as «A hero is born for himself, he dies for his people», «A hero says he chased the enemy, a coward says why he was born», «A lion is a hare in front of a hero», etc. didactic proverbs are used in the upbringing of children of the Kazakh and Bashkir peoples [14, 158-p.; 15, 211-p.].

In general, the folklore of the Turkic peoples has a special place in the upbringing of children. From this point of view, the basis of folk education is the spiritual culture structures of customs and traditions, ancient legends and poems, poetic works, proverbs and sayings, etc., which have become a practice and are passed on to the minds of generations in the spirit of the people. Therefore, the educational practices of the Kazakh and Bashkir peoples in ethnopedagogy do not repeat each other, each of them is characterized by its own characteristics. If we say that the goal of folk pedagogy is the experience accumulated over the centuries in the areas of teaching, training, adaptation, and upbringing of the individual, then by folk education we understand the historically formed system of educational influence of a particular nation on an individual, including a child. This system is integral to the entire life and identity of the people.

The unity of the country, respect for the land and homeland in the educational heritage of the Kazakh and Bashkir peoples is an educational tool that will always serve as an example for their descendants. The moral sayings and principles of education of the Turkic peoples are mainly a precious heritage that has been passed down from generation to generation through their deep history, lifestyle, and customs - the teachings of the people. Therefore, the separation of spiritual and ethnocultural knowledge from state policy and ideology has an objective and real effect. Its basis is the deep spiritual teachings of the Kazakh and Bashkir peoples, which strengthens their ethno-pedagogical knowledge. Therefore, one of the strategic tasks facing society in ethno-cultural education and education is to preserve the essence of the nation. The principles of education in it are characterized by the principle of brotherhood of the Kazakh and Bashkir peoples.

The educational heritage of the Kazakh and Bashkir peoples is a pedagogical condition aimed at preserving and promoting eternal patriotism and friendship, goodness and brotherhood. Therefore, the ethnocultural heritage of the people is not a chain of isolated, abstract, indifferent views, but a common foundation of their cognition, intuition, life principles, and future views, which truly live together with the people.

Such principles are instilled in the younger generation and every citizen of the Kazakh and Bashkir people through decency, morality, humanity, and a sense of honor, which are the means of implementing ethnic education. From this, the educational aspect is revealed for its viable and practical nature. It forms the basis of educational foundations aimed at educating generations according to a step-by-step system provided in all social institutions: family, kindergarten, school, secondary specialized and higher educational institutions.

The study of the cultural identity of ethnic groups in terms of comparative ethnocultural educational heritage of the Kazakh and Bashkir peoples was conducted for students studying in the pedagogical direction. Our main goal: to study the similarity of the ethnopedagogy of the Kazakh and Bashkir peoples, its educational value, and its role in the spiritual formation of the personality.

50 students participated in our study, openly expressing their opinions, and the participants included second and third year education students. This choice was intentional, as these students are considered to have developed their own viewpoints, demonstrate a high level of critical thinking, and possess a broad worldview.

In addition, to the question «Do you know about the similarity in the ethnopedagogy of the Kazakh and Bashkir peoples?» 57% of students said they knew, 15% said they knew through music, 11% said they knew from historical and literary materials, 10% said they knew from social networks, and 7% said they did not know. The idea is that there is really very little information about the Bashkir people, and the song «Homay» by the ethno-pop group «Ay Yola» was widely spread among young people and resonated as a symbol of Turkic syncretism. The melody of the song, which contains such a deep history and culture, is also unique and captivates the listener. The magic of the music, accompanied by Bashkir

national instruments and decorated in a modern style, truly captivates the heart and shows the spiritual connection of our people.

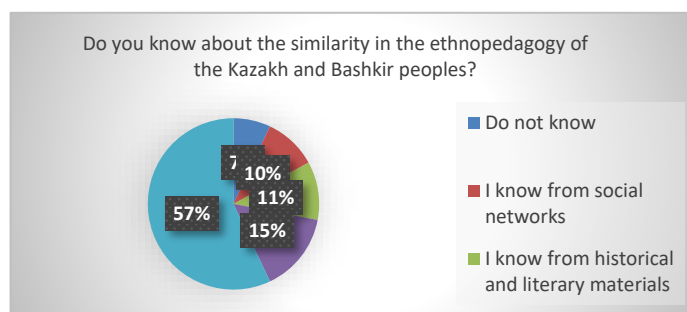


Fig. 1 – Results of the study of the cultural identity of ethnic groups from a comparative perspective of the ethnocultural and educational heritage of the Kazakh and Bashkir peoples

All respondents in this study expressed their objective opinions and openly expressed their thoughts on the role of ethnopedagogy of the Kazakh and Bashkir peoples and their influence on the education of young people. The majority of students expressed the opinion that teaching the literary works, cultural ties, and history of the kindred Turkic peoples in educational institutions, as well as the related content shared on social media, holds significant educational and moral value. Most students believe that it is better to have more content about the history, language, traditions, and customs of the Kazakh and Bashkir peoples in social network applications on mobile phones (Facebook, Instagram, YouTube, TikTok). This is because they consider it convenient and fast to receive news on their mobile phones anywhere, in public transport, while walking, etc.

The ethnocultural educational heritage of the Kazakh and Bashkir peoples has invaluable potential for personal education, as it contains cultural, spiritual, and human values, as well as the principles of life, which are fixed by the rules and regulations of the steppe law. To achieve this goal, folk customs, requirements and rules, methods and techniques of spiritual and moral education were used. It is estimated that the foundation of such folk teachings, which has been preserved for thousands of years, can be expressed in the form of an eternal, viable and creative national spirit. At the same time, the deeper we delve into the history of the Kazakh and Bashkir peoples, the greater the role of traditions in the formation of ethnocultural education in the personality and instilling it in generations. That is, if we focus on the manifestation of ethnocultural education and national spirit in the individual, the place and achievements of the Kazakh and Bashkir peoples in contemporary civilization serve as an enduring symbol of ethnopedagogy – a tradition that, for thousands of years, has held high political and social authority, as well as cultural and spiritual significance on the global stage.

Discussion. The basis of child education in the ethnopedagogy of the Kazakh and Bashkir peoples is that it should be aimed at the holistic mastery of the cultural and spiritual values, traditions, and good deeds of our ancestors. That is why ancestral traditions and rituals include the folk teachings that have been formed over the centuries, and consist of examples of morality and goodness. The main task of the ethnopedagogy of the Kazakh and Bashkir peoples is to instill and cultivate the values of the native language, the education of their native people, and the exemplary customs and traditions from the day they are born. The transmission of customs and traditions to a child largely depends on the mother, as her upbringing and personal example leave an enduring mark on the individual's moral development. This is one of the secrets of our saying that the future of our people depends on mothers. Its main feature is the close connection of customs in child upbringing, that is, rituals for the birth of a child: putting a child in a cradle, shildekhana, naming a child, qyrqynan shygaru, túsau keser, circumcision, riding a horse, raising a boy and a girl, adapting them to the economy, labor, life, etc. At the same time, life in a yurt is common to all Turkic peoples, for example, Nogais and Bashkirs, Karakalpaks and Turkmens have lived in yurts until recently. In this regard, we can mention their customs and traditions, national

clothes and dishes, training in livestock breeding and hunting, and farming. They teach their descendants the traditions of heroism, because it is the sacred duty of every citizen to protect their family, country, and land. And in socio-cultural customs and traditions, there are rituals for young people to create a family, kinship relations, celebrating national and folk holidays, hosting guests, preparing national dishes, etc. These examples demonstrate that the Turkic peoples have common traditions in many cultural aspects.

Therefore, we see that the systems in them have been sorted, supplemented, and systematized through the vitality of customs and traditions preserved for centuries. For example, as the ethnographer A. Aidosov says: «Giving organs during a feast is a tradition that originated in the ancient Scythian Era. The head and thigh of the animal are given to an older respected person, the ears to the eldest son in the family, the palate to the son so that he will become an orator, and the eyes to the mother with the intention of looking after her daughter». This unique system of organ distribution is a complex structure that has survived to this day, conveying good wishes, various honors and longings and protection with great intention. That is, food also carries an ancient instructive tradition – a code of conduct in Kazakh history – serving as a reminder: «Even when your meal is over, do not forget the tradition, do not break the custom, always honor it». Each part of the animal holds symbolic meaning, and the ability to share it properly is seen as a noble heritage that guides behavior through symbolic action. [16, 37-p.].

Therefore, customs and traditions are a comprehensive system that has been sorted, systematized, and fully developed over many centuries, with a variety of educational models, without shortcomings and gaps. Thus, «By analyzing scientific and pedagogical literature, we can draw the following conclusions about customs and traditions: 1. Tradition is a custom, a ritual; 2. Customs and traditions represent a body of practices accumulated over centuries, shaped by the religion, beliefs, lifestyle, and national identity of each nation, and created by life itself,» - the conclusions presented in the explanation also highlight the pedagogical function of tradition and its structural system. [17, 147-p.].

Conclusion. The official origins of the ethnopedagogy of the Kazakh and Bashkir peoples in the upbringing of children are characterized mainly by the vitality of Turkic upbringing and traditions. Family ties between Kazakhs and Bashkirs are strictly observed. That is, not to marry up to seven grandfathers, not to give daughters to strangers (it is forbidden to marry other nationalities), etc. Such help is called «Jylý» or «Ume». The genesis of the institution of mutual material assistance between Kazakhs and Bashkirs dates back centuries.

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