

Intercultural communication and ethno-cultural experience in universities of Kazakhstan: "History of pedagogy and education of Kazakhstan" in modern conditions

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Abstract—At the present stage of development of Kazakhstan, a rethinking of the initial theoretical and methodological guidelines in the study of the national history of pedagogy and education takes place, new concepts of interpretation of various periods of their development appear. There is a reassessment of the constituent elements and the transformation of the structure of the system of historical and pedagogical knowledge, indicating changes in the paradigm character.

Socialization of knowledge, experience and values of a person become a factor in the formation of cultural needs, which requires a new approach to the formation of cultural needs. In the problem field of modern sociology are the tasks of researching the adaptive capabilities of social systems in changing conditions, problems of improving management efficiency, and identifying trends in further social development. Modern sociology has achieved great success in the study of various social phenomena and processes. However, the existing sociological paradigms do not allow a sufficiently complete study of social phenomena arising in the modern dynamically changing world, since the mechanisms of interaction between changes in environmental conditions and response adaptive mechanisms of social systems are not sufficiently studied.

To study these problems, it is necessary to develop new theoretical and methodological approaches aimed at identifying the fundamental mechanisms of systemic social interactions, as well as studying the historical

experience of interactions of social associations with various conditions of existence.

The language in the process of communication performs not only the function of coding the transmitted information, but also plays a special role in the process of obtaining new knowledge about the world, processing this knowledge, its storage and transmission, which makes the language an important tool not only for knowing another culture, but also for its interpretation and adaptation.

Keywords—*ethnology, pedagogy, history of Kazakhstan, Kazakh traditions, linguistics, social mechanisms, rethinking the history of traditions*

I. INTRODUCTION

In a communicative situation, the role of language depends on the work of universal cognitive mechanisms, culture-specific knowledge, ways of organizing information and manifests itself in three possible options:

1) For one of the interlocutors, the language of communication can be native, and for another (others) - foreign.

2) Interlocutors choose an intermediary language, but for all participants of communication it is foreign (for example, English).

3) The interlocutors communicate through an interpreter, whose task is to ensure effective communication.

Common to all variants of the situation is the action of linguistic mechanisms, since each of the participants, including the translator, relies primarily on his culture-specific linguistic picture of the world [1].

Today, the spiritual origins of traditional pedagogical culture come to the fore according to a new research paradigm in the study of historical processes and phenomena [2], as we observe the overcoming of Eurocentrism and the party class approach in the Central Asian part of the post-Soviet world.

Experts in the field of history of pedagogy and education abandon the trend of “pulling up” the history of pedagogy and education of Kazakhstan to the history of Russia and Western European countries, which in practice led to the leveling of their own distinctive history of educational development, which is rich enough and unique to not have to resort to humiliating “additions” to the history of education in other countries.

In our opinion, we are dealing with the consequences of ethnic trauma, which is based on the attitude of the Russian tsarist government, then of the Soviet government in relation to the local population [3].

The state educational policy of sovereign Kazakhstan actualizes the need to use a time-tested arsenal of pedagogical tools and methods to ensure the priority development of the education system of modern Kazakhstan [4].

In Kazakhstan, real prerequisites have arisen for the creation of an integral scientific discipline “The history of pedagogy and education in Kazakhstan” and its transformation into a corresponding academic discipline. To date, a significant pool of scientific knowledge on the history of pedagogy and education in Kazakhstan has been accumulated.

Knowledge of the history of national pedagogy and education is considered as a significant component of the teacher’s professional competence, which allows educating students on examples from the history of national pedagogy and education. According to the current standard of higher pedagogical education, historical and pedagogical knowledge is mainly concentrated in the academic discipline of the bachelor’s program “History of Pedagogy”.

However, the assimilation of historical and pedagogical knowledge by future teachers-teachers is characterized by a number of shortcomings. The traditional way of organizing the learning of historical and pedagogical knowledge involves the study of the history of pedagogy and education as a propaedeutic, introductory material before the content of the main pedagogical disciplines. This circumstance significantly complicates the practical implementation

of the whole variety of functions of historical and pedagogical knowledge. The content of the discipline unfolds in a rather narrow event-chronological sequence, often not ensuring synchronism in the presentation of the pedagogical past of our state and other countries. Historical and pedagogical knowledge, as a rule, is set out fragmentarily, by personalities; therefore, it is practically limited to studying the heritage of three prominent enlighteners of the Kazakh people - Shokan Ualihanov, Ybrai Altynsarin and Abay Kunanbayev. Their views and educational activities are presented unilaterally, mainly in the context of adherence to the idea of bringing the Kazakh people closer to Russia.

II. MATERIALS AND METHODS

When organizing the learning by future teachers of educational material, the main emphasis is placed on the need to memorize historical and pedagogical facts, events, i.e. due attention is not paid to understanding the essence of the studied phenomena and processes. This makes it difficult to use the potential of historical and pedagogical knowledge for future teachers to understand the state of pedagogical reality.

The history of pedagogy as the history of scientific research on the problems of education covers the development of educational and pedagogical ideas, pedagogical views, and the historical and pedagogical heritage of prominent educational figures. But along with this, there has always been a real history of specific educational systems, organizations, educational institutions. However, an isolated consideration of the concepts “history of education” and “history of pedagogy” continues to this day, as evidenced by the disciplinary design of mainly historical and pedagogical knowledge [5].

The interest in studying the history of pedagogy and education is dictated by the need to form a holistic view of teachers about the formation and development of a social institution of education in Kazakhstan, the specifics of the formulation and solution of actual problems of education and training in the context of the interaction of educational theory and practice.

Theoretical and methodological basis of the study: the ideas of the polyparadigmal, systemic, synergistic, axiological, culturological, civilizational approaches to the analysis of pedagogical phenomena and processes, involving a holistic consideration of the object, identifying its internal and external relationships; activity-personal approach, revealing the principle of formation of the content of education; theory of knowledge; general provisions of pedagogy and history of pedagogy; theory of the whole pedagogical process; ideas of integration, which allowed to systematize and construct scientific historical and pedagogical knowledge and transform it into educational knowledge.

The following research methods were used in the work: theoretical research methods: the study and analysis of philosophical, historical, pedagogical, pedagogical literature devoted to the problem under

study; generalization, analysis of regulatory, educational software documentation and methodological manuals; modeling; diagnostic methods, included monitoring the activities of students, teachers of the university; surveys, conversations with students, teachers; testing; statistical analysis of activity results.

At the present stage, today a vast pool of scientific knowledge on the history of national pedagogy and education has been accumulated, which is not sufficiently used in the content of professional training of future teachers. Currently, there is a need to develop the fullest possible version of the discipline "History of Pedagogy and Education of Kazakhstan."

The above factors determine the need for a theoretical and methodological understanding and systematization of the history of pedagogy and education in Kazakhstan, conducting a fundamental historical and pedagogical research, in the context of which private knowledge of the history of education and pedagogical science will find its place in the overall system.

III.RESULTS

Studying the degree of elaboration of the scientific foundations of the history of pedagogy and education in Kazakhstan allowed to establish contradictions: between the insufficient generalization of knowledge constituting the theoretical core of the school history and pedagogical thought of Kazakhstan, as well as the history of education in general, and the need to systematize and integrate knowledge of the history of pedagogy and education of Kazakhstan; between the availability of a scientific foundation of historical and pedagogical research and a weak representation of the issues of the history of pedagogy and education in Kazakhstan in the content of professional training of future teachers; between the value potential of historical and pedagogical knowledge in the development of the pedagogical culture of future teachers and the insufficient educational and methodological support of the history of national pedagogy and education in a pedagogical university [6].

Pedagogical, historical and pedagogical research and scientific literature on the history of Kazakhstan allowed us to justify the following point of view. The formation and development of pedagogical culture and pedagogical ideas and, accordingly, knowledge proceeded through the integration of the advanced ideas of different peoples. The history of education and pedagogy did not develop in isolation, but was a worthy successor to all progressive pedagogical ideas.

Historically, economically and politically, Kazakhstan's early ties with the countries of Central Asia, Russia and other countries have created certain prerequisites for development in terms of teaching.

The backbone of the Kazakh family was moral, labor and aesthetic education. Moral education included moral and ethical norms, ideals, feelings and beliefs, behavioral skills that were formed in the

process of a complex and lengthy historical passage of the ethnogenesis and cultural genesis of the Kazakh people [7, 8].

There are two levels in the local area of knowledge: the level of empirical knowledge and the level of theoretical knowledge.

The theoretical level of knowledge is divided into two essential parts: the fundamental theory and theories that describe a specific area of objective reality.

Knowledge is an invariant of some variety. Objectification of knowledge as an ideal product is possible only through the ordering of the subject varieties that are the carriers of this knowledge. To transfer knowledge, it is necessary to present it as a way of streamlining a certain subject diversity and to organize active cognitive activity of trainees in operating with this diversity. On the basis of the practice of training, academic disciplines were created, and on the basis of various forms of systematization and structuring of knowledge, projects for the organization of educational and cognitive activity were developed and implemented. It is from this position that the presentation forms of knowledge should be considered as specially adapted to the conditions of the practice.

TABLE I. CHARACTERISTICS OF THE CONCEPT OF "KNOWLEDGE"

Measure of truth	The expression of a certain epistemical setting of the subject: the ratio of the objective world to the world of the subjective
Reflexivity	Knowledge of knowledge (knowledge that you know it)
Transitability	Subjective-objective translation of knowledge
Antisymmetry	Knowledge is one-sided
Validity	Demonstrating the connection of knowledge with other knowledge
Communicative perspective of knowledge	Persuasiveness and security of knowledge
Verifiability and falsifiability	Availability of knowledge for intersubjective verification

Scientific knowledge has its own specific characteristics distinguishing from the concept of "knowledge":

- scientific knowledge is a system of knowledge about the laws, properties, relations of objects, socio-cultural activities;
- scientific knowledge - scientific ordering, systematization, justification and ways of obtaining knowledge, the expression of the stage of development of science, which, constantly functioning, produces new knowledge;
- scientific knowledge has a special language - the language of science. It is distinguished by high accuracy, certainty, uniqueness;

- The laws of scientific knowledge are verified, verified and evaluated on the basis of empirical research.

By definition, A.D. Kaydarova history of pedagogy as a branch of pedagogical science that studies the state of education at different stages of the development of human society draws historical and pedagogical knowledge from official materials related to the field of education: textbooks, programs, and teaching aids used in schools; the works of teachers, pedagogical and non-pedagogical press; archival materials, memoirs and fiction. A historical analysis is made of the educational situation or the history of education. The history of education is at the crossroads of historical, cultural, historical, scientific, historical and pedagogical issues [9].

The term “history of pedagogy” has many meanings. Officially, the history of pedagogy was defined by scientists as the “holistic theory of human education.” (TSB, 1968) At the present stage of development of pedagogical science, this point of view is refuted and the following definition is given: "The history of pedagogy is a branch of pedagogical science that studies the state and development of the theory and practice of education and training of the younger generation at different levels of human society." [10].

The development of the content of the academic discipline of the history of pedagogy of education in Kazakhstan in accordance with the principle of polyparadigmity will allow studying pedagogical ideas in different scales, in different directions from the standpoint of private paradigms. Thus, polyparadigmism is distinguished by internal diversity and represents a certain combination of more particular paradigms.

IV. DISCUSSION

The study of the history of culture of the Kazakh people testifies to its high aesthetic education. Aesthetic feelings of the Kazakh people were manifested in appearance, clothing, art, architecture, language and literature, music, songs, dances, etc.

Thus, it can be stated with confidence that the educational traditions established by the people had a decisive influence on the development of pedagogy and education in Kazakhstan. Public education is always national, includes a set of empirical knowledge accumulated and proven by life, information, methods, means, skills, skills of educational activities of previous generations. In the work Khrapchenkova G.M. says: “The experience and practice of national education are determined by: the geobiosphere (habitat), a type of civilization (nomadic cattle breeding, agricultural and craft, etc.), socio-economic conditions of life, features of production and labor activities and ways of managing, historical and cultural heritage and traditions, religious, moral, civil conditions and norms of society” [11].

Sources of pedagogical thoughts of pre-revolutionary Kazakhstan allow historians of pedagogy and education to trace the concept and tendency of development of pedagogical thoughts, to reveal their

significance for modern pedagogical science. They laid the original pedagogical thoughts of training, education and education of the Kazakh people.

Arabic-speaking, Turkic-speaking cultures had a fruitful impact on the development of pedagogical thoughts in Kazakhstan. The statement that pre-revolutionary Kazakhstan was a solid edge or, according to the latest data, eight percent literacy, does not correspond to reality. Mekteba and madrasahs were not only hotbeds of public education, but also successfully introduced the younger generation to the national history and culture, the moral and ethical values of the Islamic religion [12].

The spread of Russian-Kazakh schools in the Turgai region is associated with the name of the great educator I. Altynsarin. On the territory of Kazakhstan, new-fashioned (“E Usul Jadid”) Muslim schools began to emerge. Along with religious subjects, native and Russian languages, arithmetic, history, geography and some others were introduced into the curriculum. These disciplines were studied on the basis of the sound method, which came to replace the syllabic method used in mektebah and madrasa [13].

The content of education in the new method mektebah and madrasah was much wider in connection with the introduction of secular disciplines. The Russian language was taught by the School District as a compulsory subject, because without teaching it on the provision “On measures with the education of foreigners inhabiting Russia”, it was impossible to get permission to open a Muslim school [14].

The spread of new method Mekteb and madrasah is associated with the name of the prominent Kazakh linguist A. Baitursynov, who developed the “tote zhazu” Kazakh alphabet based on Arabic script. The appearance of the alphabet was followed by the development and publication of the first primers, textbooks: “Kazak ilip-pesi” (3. Ergaliuly) - Kazan, 1910; ; “Kazakh balalaryna zhurdem” (K. Sergalin) - Kazan, 1913, etc.

The textbooks of the author of the first textbooks for Kazakh schools I. Altynsarin played a certain role in the formation and development of the school system in particular and the education system in Kazakhstan as a whole. His textbooks “The Kirghiz Chrestomathy”, “The Primary Guide to Teaching the Kyrgyz Language to the Russian Language”, were published in 1879 in Orenburg. Their content is permeated with democratic and humanistic ideas. They determine the cultural and cultural nature and the nationality of training and education. They are the first textbooks written in the new Kazakh alphabet based on Russian graphics [15, 16]. They occupy a special place in the history of culture, as monuments of written literature, as well as the first textbooks built on the scientific principle.

E.N. Knyazeva et al researchers describing the learning process, Urklina often uses the following expressions: “transfer knowledge”, “arm with knowledge”, “communicate knowledge”, “accept knowledge”, etc. [17].

Both Russian-Kazakh and Kazakh-Russian dictionaries were published as textbooks, compiled by the teachers of the Russian-Kazakh schools Baktygryeyev, Balgimbayev, Biusanov, Jumaliyev, Sarybaratov. Dictionaries were printed in Kazan and Orenburg, the words were given in alphabetical order, along with synonyms and translations. They served as a good help not only for students, but also for the general public in studying Kazakh and Russian languages.

The increase in the pace of development of pedagogy in the 18th century contributed to the emergence of the need for careful reflection and designation of precise concepts of the “pedagogical product” produced, which was the reason for the formation of the history of pedagogy as an independent science. In the period from the XVIII to the XX century, many new directions, theories, ideas began to appear. Emerging innovations stimulated the emergence of special historical and pedagogical concepts that had specific scientific content. For example: “preschool education” (Fröbel), “elementary education” (Pestalozzi), “culture-sharing”, “universal education” (Disterweg), “public education” (Ushinsky), “Waldorf school” (Steiner), “theory of free education” (L.Tolstoy), “pedagogy of cooperation” (Sukhomlinsky).

The prerequisite for the development of the history of pedagogy as an independent science was the intensive development of pedagogical science, as well as the need for careful understanding and designation of derived pedagogical concepts. The original purpose of historical and pedagogical works was a collection of facts from the field of the development of pedagogical thought and the practice of educational institutions. Only in the 19th century, Western historians of pedagogy began to consider the theory and practice of education, linking it with the history of culture as a whole. In the late 19th and early 20th centuries, interest in the history of pedagogy and education increased, it acquired the structure and status it possesses today.

V.CONCLUSION

Researchers see the main function of historical and pedagogical knowledge in the implementation of social and pedagogical control. Historical and pedagogical knowledge should reflect real assessments of upbringing and education as a historical experience. Without studying history, knowledge of science, its complex laws of development, effective creative search, and discoveries are impossible. He gives the historical and pedagogical knowledge of the function - the creator of the conditions for the process of mastering knowledge. Each path of science is history.

In the context of Kazakhstani reality, elements of theoretical material require additional value-semantic saturation. Otherwise, there will not be a single picture of the historical development of domestic pedagogical science and educational practice, knowledge remains discrete. Historical and pedagogical knowledge should serve as the logic of the emergence and development of various pedagogical teachings, isolate key problems,

and enable the application of acquired knowledge in practical educational activities.

In the history of science, continuity leads science to a single line of its progressive development and irreversibility. It ensures the functioning of historical and pedagogical knowledge as a special type of “social memory” of humanity. Theoretically crystallizes the experience of knowing past reality and mastering its laws. The history of pedagogy and education shows the evolution of historical pedagogical knowledge, its transformation from “ignorance” to “knowledge”, from its imperfect forms to more perfect ones. And on this basis, historical and pedagogical knowledge serves as the foundation for building new paradigms, modern principles, rules, theories. It is included as a necessary component in subsequent discoveries. Therefore, it reduces the history of pedagogy and education as a general acquaintance with the names of eminent scientists and their theories; outside the general cumulative process, it does not seem valuable. But unfortunately, we have to observe this in the practice of studying the history of pedagogy of education in Kazakhstan as part of the general history of pedagogy.

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