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The use of materials of Kazakh ethnopedagogy in the study of the subject “natural science” in primary school

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Abstract. This article comprehensively examines the role and influence of centuries-old educational experience within the traditional pedagogical culture of the Kazakh people. It considers this as an integral part of universal values in the development of intellectual abilities among the modern young generation. The article discusses the deliberate and effective use of Kazakh ethnopedagogy materials in the educational activities of students in special primary classes.

In the context of the open development of modern global society, we emphasize the importance and scientific significance of improving education content to address the challenges of holistic education and the cultivation of national values in children. From the authors' perspective, there is a need to focus on the deliberate and systematic utilization of Kazakh ethnopedagogy materials in shaping the value orientations of younger schoolchildren during the teaching of the “natural science” subject in primary classes. These classes lay a solid foundation for education and development.

Within the scope of this research, the article demonstrates and formulates the possibility for primary school students to achieve a deep understanding of the “natural science” subject by effectively utilizing materials from Kazakh ethnopedagogy. This approach relies not only on the advanced experience of educating generations, which has withstood centuries of scrutiny but also on the spiritual heritage of prominent historical figures in Kazakh pedagogical science. The article provides concrete examples from the deliberate, systematic, and rational use of Kazakh ethnopedagogy materials in the in-depth explanation and mastery of complex topics, concepts, and phenomena that underpin the field of “natural science”.

Keywords: formation, primary school students, ethnopedagogy, Kazakh ethnopedagogy materials, national values, ethnoculture.

Introduction

The ethnopedagogical approach is characterised by a comprehensive arsenal for the formation of value orientations of a person. Effective ethnopedagogical tools in this process: heroic epics, fairy tales, proverbs, riddles, songs, etc. Each of the tools has an educational function in addition to basic training.

Al-Farabi [1], a historical figure of world civilization, is the focus of this study. The works of medieval thinkers J. Balasaguni [2], M. Kashkari [3, 15 p.], who left an indelible heritage to Turkic-speaking peoples, consider the problems of forming a scientific image of the world through the content of natural science. The lifestyle of the Kazakh people, their relationship with the environment, nature, world view, and experience of raising the next generation as studied by A. Kunanbayev [4], Y. Altynsarin [5], Sh. Kudaiberdiev [6], A. Baitursynov [7], M. Zhumabaev [8], Zh. Aimaurov [9], and others was heavily influenced by the works these thinkers.

The selected representatives of Russian pedagogy K.D. Ushinsky paid special attention to the problem of folk education and attached great importance to the folk pedagogy in the formation and development of the individual. According to Ushinsky, nationalism can be defined as the desire of the people to preserve their «self» and to help them develop all spheres of social life. "A nation without a people is a lifeless body left only to rot," the scientist wrote [10, 253 p.]. K.D. It is clear from Ushinsky's works that he followed the folk principle in his entire pedagogical theory. According to him, it can be said that it is common to the pedagogical department of the peoples of the world. «

In the words of N.K. Krupskaya, national peculiarities can be used to create higher forms in the field of education [11, 284 p.]. Her pedagogic works are rich in advanced ideas on the education of the people, in which certain proverbs are used and given explanations in order to prove the theoretical conditions for the education of moral qualities in a person.

The above-mentioned scientists-pedagogues paid attention to the heritage of folk pedagogy in teaching and educating the young generation, and their thoughts about the effectiveness of forgetting and using them in school practice. Firstly, show that folk pedagogy has a deep understanding of the meaning, and secondly, they have great confidence in folk practice.

Methodology

The research conducted in this study employs a mixed-methods research design. It combines descriptive research methods, such as theoretical analysis of scientific and pedagogical literature, modelling. This design allows for a comprehensive investigation of the pedagogical mechanisms and effectiveness of the technology for schoolchildren's value system formation through in the study of natural science disciplines on the material of Kazakh ethnopedagogics

To collect data and gather information, the following methods and instruments were utilized:

Theoretical analysis of scientific and pedagogical literature: A comprehensive review and analysis of relevant literature sources, including books, journal articles, and educational guidelines, were conducted to identify pedagogical mechanisms and theoretical frameworks for schoolchildren's value system.

A theoretical model of school children's value system formation through on the material of Kazakh ethno pedagogics. This involved creating a conceptual framework that outlined the stages, actions, and criteria for leadership skill formation.

Discussions and results

In the process of integrated teaching of natural science, using materials of Kazakh ethnopedagogy, formation of the world view of elementary school students is very important and diverse. The ethnopedagogical education within the domain of natural science education in primary school constitutes a vital component of the broader pedagogical framework.

The integration of the natural science curriculum with ethnopedagogical materials in elementary education fosters the development of students who possess a rich spiritual worldview, are proficient in their native language and folk customs and traditions, and possess a broad mind. Specifically, students are educated to solve the knot of contradictions between modern nature, man and society, to develop a sense of faith in the environment.

One of the important concepts of the Kazakh people is the concept of "Plant". There are many proverbs dedicated to this concept. For example: "A girl is the beauty of nation, and a flower is the beauty of a land". That's how our forefathers cherished the girl child very much, compared the girl child to a beautiful flower, and a flower is a beauty and decoration of the land and it shouldn't be plucked, but taken care of it. With this kind of proverbs, we should teach it to students, when we talk about the importance of the plants.

Our people highly appreciate the benefits and virtues of plants, sayings such as "Man is the beauty of the country, forest is the beauty of the land", "May there be cattle in your yard, may there be trees on your street", and "Grass is not moving without the wind", "Medicine comes out of the grass, wise". Our wise Kazakhs have known since ancient times that the proverb "comes from many" refers to a medicinal plant, and that almost all medicinal plants come from herbs. It is known to the garden that food, clothing, firewood, clothing, and materials for the production of clothing, and medicines can be obtained from the village. Most of our people used it for hunting, it was used as a food sword, and now it is used as a medicine. It is known that "plants are the greatest gift that our mother gave to us", and children can be introduced to the folk healing method during the sections "plants" and "living nature" for grades 2-4. This encourages the student to take care of himself and to get first aid for himself and the child in case of an accident.

The use of the folk pedagogic element in the classroom strengthens and levels the student's theoretical knowledge and practical skills. The realization of beauty of growing plant – for the Kazakh people is a sacred feeling. Firing the land for Kazakh people is a big crime. Land and its plants Kazakhs are harmless, carefree, pure world.

Firing the ripe harvest is an irreplaceable harm for the community. That's why the great Abay Kunanbayev concerning to the Kazakh proverb "If you're looking for a fame, burn the land" said: "Be damned the fame that's got by this way". Elderse in nomadic communities used to say: "Do not play with the fire". The Kazakh boy, who was raised in a respect to the legacy of the ancestors, shall never ignite the fire of war. It is important to take care not only of the soul, but also of the plants that has appeared on the surface of the Earth. A lot of people felt sorry for the

fact that a tree had been cut down, and a flower was plucked out of time. It is self-evident that cursing words like "Koktey solgyr" and "damn your rise" originates from this concept. Of course, the main philosophical meaning here is that the living soul should not be touched, damaged or harmed. Our Kazakh people know that the source of wealth is the world of herbs. The main idea of the Kazakh proverb is the meaning of affection, care, and philosophical level for the living creature. These proverbs were born from knowing the virtue of a plant. The use of a growing tree, flowers and fruits for a mankind and animals is huge.

When Kazakh people want to thank someone, they used to say: "May your grass be green", "May your wealth be raised", these were so heartwarming wishes for people. If to say simply: "The tree with branches will never get old, the man with offspring's will never be old". In south part of the country there is a proverb: "It's better to leave a growing tree after yourself, than a wealth". As there are a lot of families that taking advantage from the trees and plants that was planted by their ancestors. Nomadic life that has developed for centuries showed the profitable ways to use the biosphere to their own benefit.

Kazakh traditions used to encourage people not to destroy, pull out or fire the plants, in order to save the nature. And the young generations are trying to develop this concept using modern opportunities to transform the desert lands to the vast forests with beautiful landscapes the enrich the nature. Based on this kind of national ideology we have the opportunity to explain the nature saving concepts during the Biology lessons.

According to the school program, when teaching the subjects "Animals" and "Nature", the main task is to give the initial information about the animals of the "Red Book", how to distinguish the animal species by their shape, form, voice, etc., and to form the respect to the Kazakh traditions, music and nature saving concept. Kazakh people love the birds, they look at them with compassion and respect. If children during the game will find the nest or chick of the bird, Kazakhs will tell them to leave them alone. Birds are the creatures of the nature. One shouldn't disrupt or disturb its growing. "Do not touch the birds, its chicks", "Do not destroy the nests, eggs or torture the chicks" these are the orders Kazakh people always say to their children. They forbid this kind of wrong doing. They teach them not to touch the animal that has not touched you. There is no anything superfluous in the nature. Everything is for the wealth of the mankind. These kinds of orders play a great role in raising the young people. It is a part of the education that is being done to the youth. In order to give the opportunity for the animal to do its own thing without harming the animal, for example the Kazakh people have respect to swans since ancient times, saying: "Don't shoot the swan - don't betray your friend." Swan is considered to be a symbol of beauty, a sign of purity and beauty, and it is a tree of holy power and it's should never be killed. The male of the swan is called "Sapar - travel", the baby swan is called "kogildir - blue". In literature "Swan's Revenge" by Saken Seifullin, "When the Swan Sleeps" by Mukagali Makataev, "Akku" by Ata Kopkyt, Kojeke Nazaruly, Toka Shonmauly, Ykilac Dunkenuuly, Nurgysa Tyrendiev, Bolat Ayukhanov's "Swan Dance" is considered a symbol of our people's love for the swan. One of the star constellation is called "Swan Star". In the oral literature of our people, the concept of wisdom related to the swan is often found in legends and proverbs: "The swan is the king of the birds, it's never alone", "Beautiful like swan" etc. The swan's feathers are used for beauty and if we giving the short information about the swans we attract young people

to the natural science and at the same time giving them the upbringing. In the Kazakh concept, an owl is a holly bird, the owl's fluffy feathers, are used to protect person from the demons and its put under the pillow or pinned on the hats.

This ethno-pedagogical concept will be used everywhere in the course of the natural science subject, exploring the significance of animals in nature and in human life.

In the course of natural sciences, while covering the problem of effective use and conservation of nature, the development of knowledge of protection of nature is being continued. Along with the duty of training in this topic, the duty of training and development is also revealed. It will be easier for us to fulfill those obligations by using national education in science.

Prominent representatives of national education Sh. Kudaiberdiev, M. Dulatov, Zh. Aimaurov, M. Zhumabaev, A. Baitursynov, H. Dosmukhamedov widely preached national values in their pedagogical works.

According to the concept of Shakarim, who left behind a rich heritage, "A person has two goals: one is the goal of the body, and the other is the goal of the soul." The one who cares about his/her own self and takes pride in it is the goal of the body, and the one who seeks honest honor and honest work is the goal of the soul. A person who longs for the beginning will be eager to gain wealth and career pride, even if it is through evil abuse. The person who desires the latter has nothing to look for but honest work and good intentions, he does not even like to treat and mistreat people" and defines the real value by comparing value and anti-value [12, 180 p.]. Also, Shakarim tries to understand life as a value and seeks an answer to the question of what is the meaning of life. He summarizes the idea that the basis of life is pure work and doing good to people as much as possible.

Adal sol – taza enbekpen kynin korip,

Zhany yshin adamshylyk ar satpaidy.

Shakarim especially appreciates intelligence, knowledge, common sense.

Akyl degen denege eguli dan,

Sugarylsa kiredi ogan da zhan.

Akyldyn osip-onip zoraimagy,

Korgen, bilgen narseden gibrat algan- dep, bilimdilikti uagyzdaidy. Respecting education as a value:

Kyry bilgen ne kerek,

Bilgendy kylgan, so kerek- says that it is necessary to use knowledge in life in various ways [12, 215 p.].

And J. Aimaurov in his work "Leader to education" says that the main goal of education is to improve character, serve humanity, educate them to work honestly, and leads young people to spiritual and moral qualities [13].

Ahmet Baitursynov's "If you raise a boy like a boy, he will be a boy. If you raise a slave, he will become a slave", we can see that in raising a child, we mean to pay attention to his spiritual education, and thus to raise him to be an honorable and honest citizen. Baitursynov attached special importance to primary school students getting enough information about customs, traditions and rituals of our people as a national value. This can be clearly seen from his textbook "Alip-Bi". The following thoughts of A. Baitursynov regarding the national value orientation resonate with the great ideals of today's national school:

– taking into account the inclusion of elements of ethnopedagogy in the educational materials of the textbooks;

– orientation of education and training provided in primary school to the national basis;

– conducting primary school education in the native language [14].

We use the suggestions of our educators and public figures in the formation of the national value orientation of students in the educational process of primary school in a certain system.

M. Zhumabaev's work "Pedagogy" is the first pedagogical textbook on the Kazakh soil that propagates the national idea and shows ways to educate the young generation in the national spirit. In this work, he emphasizes the value of family tradition. Speaking about the need to follow the customs, traditions, and rituals of our people in the family, he warns that if the child's mood and feelings are bright, the child will grow up to be open and friendly. Magzhan Zhumabayev attaches importance to the establishment of family relations on the basis of beauty. In Kazakhs, older and younger, sister-in-law and brother-in-law, sister-in-law, brother and younger brother should be established on the basis of respect and respect for each other, children want to be role models and admire [15].

M. Zhumabayev's poem "I love" clearly shows that the main values that he worships are his mother, beloved wife, native country and land. Also, it can be said that Magzhan's poem "Babam tili" is a true reflection of the poet's true patriotism towards his mother tongue. This model currently helps to form a value attitude of students towards their native land and mother tongue.

Mirzhakip Dulatov emphasizes the value of national customs and traditions. It is proved by the following conclusion: "Only the people who have left their traditions as a legacy to their generation will quickly gain knowledge and culture." According to Dulatov, national language and national customs and traditions are a whole phenomenon that cannot be separated from each other. "If a person fully learns his/her native language, the individual will preserve national spirit and national life" [16, 235 p.].

By studying the section on values in the textbook for junior high school students, it is possible to create a system of formation of national, family, environmental, health value orientation of students as a result of extensive use in the educational process of primary school.

Conclusion

Today, the significance of the national values of the Kazakh people continues to increase due to the fact that we are a sovereign country and in the context of the globalization process, the activity of forming the national image of the young generation.

Outstanding scientists in Kazakh philosophy and social sciences have works on the issue of national value. For example, the philosopher S. Nurmuratov, while studying the issue of ethno-national values, focuses on the concepts that make up this structure and system and analyzes the concept of nationality. Analyzing the concept of nationality and its components, considering the formation of ethnic appearance as an important part of it, it is concluded that it can be seen in the set of its own stable values and traditions that distinguish each nation from other nations [20].

In the science of pedagogy, in a number of scientific research works, the concept of national value is considered from different angles and definitions are given. In particular, G. Anlamasova, N. Mukhamedinova, Zh. Embergenova, S. Konyrbaeva, etc.

G. Anglamosova in her work "Socialization of schoolchildren on the basis of moral values" comprehensively focuses on the influence of national spiritual and moral values on student socialization. Special attention is paid to the discovery of vital values such as virtue, honor, faith, and family harmony inherent in the nature of our people [21].

In the research work of scientist N. Mukhamedinova, the following definition of national value is given: "National value is a mature image of human value and greatness in human nature and relationships, characteristic of a certain nation" [22].

He considers national values as an important model in the formation of human qualities and pays special attention to the value of patriotic qualities.

J. Embergenova shows the importance of education taking into account national characteristics and the continuity of generations in the use of the values of folk pedagogy in the formation of a healthy lifestyle [23].

In her research, S. Konyrbaeva pays particular attention to ethno-cultural values and especially appreciates their activity in preparing high school students for family life. The scientist gave the following classification of ethno-cultural values: Language, religion, religion, history, law, art, and education [24].

We clarified the meaning of the concept of "national value" by reviewing the philosophical, sociological, and pedagogical works that study the structure and nature of national values.

So, after summarizing these definitions, we formulate national values as follows:

National values are a set of things and the most important, valuable qualities that are considered valuable by representatives of a specific nation. National values are the core of the culture of every nation, ethnic group, the foundation of the internal culture of an individual.

National values are a system of values created by each ethnic community on the basis of its own way of life, nature, and culture.

To be specific, national values are the national language, national behavior, customs, traditions, special moral qualities, oral and written teachings of wisdom, language and religion of the people. Kazakh concepts, commandments, blessings, great advices, models of upbringing, morals left by ancestors to the generation.

"What do we have to leave to the next generation, let's at least properly understand what our ancestors brought up," said the opinion of scientist M. Tileuzhanov, who shows that the national values of our ancestors are the core of education.

The need for national values as a special image of human value in human nature and relationships is increasing, in addition to being a household and spiritual heritage accumulated over centuries based on the lifestyle of each nation in accordance with the surrounding natural features. Therefore, the use of the personality-forming potential of values in education should begin with the formation of a value orientation. It is the task of helping students to consciously understand the meaning and significance of national values, their necessity, and to regulate their actions and behavior in accordance with the acquired values from the first days of school. The prerequisites for solving this task will be considered in the works of foreign and domestic scientists prepared later.

"...After finishing primary school, such children do not hide the spirit of the nation embedded in their bones, no matter where they live. The opinion of M. Dulatov, a prominent representative

of national education, who says that "no matter where it is, no matter what hardships and changes it faces in its life, the nation remains great" proves this conclusion. [20, 239 p.].

In conclusion, choosing teaching methods that are compatible with the task of forming a national value orientation in elementary school so that young students who have just entered school can consciously understand and accept the national values of their people, respect their customs and traditions, love their country, have a high spirit, and develop a national value orientation. We believe that it is important to improve the methodology of content sorting and use of an electronic educational tool.

From our side, the content of folk pedagogy aimed at forming national values by teaching natural science in the junior classes of the school was determined (Table 2). The purpose of the formation experiment was to test the methodology of formation of national values through folk pedagogy, increasing the interest of junior high school students in the teaching of natural sciences, and to check its effectiveness. During the formation experiment, the optional lesson World of Values in Natural Sciences was approved.

Table 2. Content of folk pedagogy in science education

	Proverbs	As kadirin bilmesen, Asharshylyk bersin zhazandy, At kadirin bilmesen, Zhayaushylyk bersin zhazandy *** As – adamnyn arkauly <i>Babadan kalgan bailygym. Kazak makal-matelderi</i>		A person receives energy from the ground. Eating right		Why is food necessary?
	Riddle	Zhandy motor synbaidy, Kyni-tyni tynbaidy. Keide onyn zhyrisin Dariger de tyndaidy.		The heart is a muscle that pumps blood into the blood vessels. The circulatory system consists of the heart and blood vessels.		Circulatory system. Blood circulation system.
	A fairy tales	The Fox and the crane became friends and were going to live together. They both had a place in one place. The food and drink are common. When one goes on a trip in search		Animals have different life forms. Nutrition. They interact with each other.		Where do animals live? How to determine the living environment of animals? Relationship between animals

		<p>of Prey, one stays with the chicks and puppies. One day, the bald chicks of the crane will be covered with fur and crawl. Fox puppies droop as black poodles. Mothers take their children for a walk in a comfortable place near the bed from time to time. One day the crane went on a trip and the Fox took care of the children. Everyone is taken for a walk. The chicks and puppies are moving away from each other and playing.</p> <p><i>Excerpt from the tale of the Fox and the crane</i></p>				
	Song	<p>«Osimdik kynnen alady as, Kyn suyk bolsa, typke kash, Dym tiip, nyr kep zhilytsa. Os-tagy zhainap, konil ash!» – Deitygyn zhanda man bolar. Shakarim Kydaiberdiyly</p>		Plants produce organic matter under the influence of sunlight.		Photosynthesis process. How light affects plants.
	Jyrau	<p>Aspandybylt kyrsaidy – Kyn zhauarga yksaidy, Kolderde kular shulaidy – Kokshiliden ol aiuan Sokky zhegenge yksaidy *** Zhel, zhel eser, zhel eser, Zhel astyna karasam, koga menen tal oser</p>		It provides a lot of information about the environment, natural phenomena, their features and secrets		Benefits and harms of wind. What is precipitation? Water cycle in nature
	Game	National Games: arm wrestling, horse wrestling, rope wrestling		The forces and directions of both sides are determined		Power and motion. How does force work? Elasticity and friction force

	Saga	...Elsizde anmen birge kangyrypty, Tau men tas dauysyna zhangyrykty. Zhartaspen zhangyrykkan zhauaptasyp, Lebizi tigen zherdi zhandyrypty... «Laili – Mazhnyn» dastanynan yzindi		Propagation of sound waves, formation of echoes		How is sound produced? How do we hear sound? How do we use sound properties?
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It was observed that the examples of folk pedagogy used to reveal the content of the lesson are attractive and useful. Students of the class easily learn the concepts and rules. It is of great educational and developmental value for elementary school students to express the subjects of natural science in folk works, to express them in artistic language. Expanding the meaning of concepts, connecting the theoretical foundations of the subject with life, and forming national values through students' independent research are high. In practice, we have seen that the lessons conducted in accordance with our research have aroused the interest of students and increased the indicators of the quality of education

Thus, a newly formed field of scientific knowledge, ethnopedagogy, studies ancient traditions, the historically formed educational culture of the people, without which it is impossible to educate a person who deeply loves his country and knows that he belongs to a certain ethnic group, with high moral and ethical principles. Folk pedagogy includes knowledge about the educational process that contributes to the better development and formation of a person who is absorbed in the culture of the people and can work in this society, as well as to the development and strengthening of the national consciousness, native consciousness of the entire ethnic group. Ethnocultural education of a primary school student begins from the first days of his life, but an important part of this process belongs to school education. At the educational institution, special attention should be paid to acquainting children with traditions, customs, customs, foundations and the national character of their people, which, in turn, is evident in folk art. Great teacher K.D. Ushinsky said that the first educator is the nation, and folk tales are the first and great attempts to create folk pedagogy.

Folk wisdom about education is so unique in terms of ideational content, power of observation, accuracy of thinking and expression that no one can compete with the pedagogical genius of the people.

Contribution of the authors

Zh. Kukenov – is responsible for the concept of the research work. He identified the problems of using the materials of Kazakh ethnopedagogy in teaching the subject of "natural sciences" in elementary schools. Developed the ideas, goals and objectives of the research.

I. Bodykova – developed a detailed data collection plan and selected methods for data analysis and processing. She created models for the use of Kazakh ethnopedagogy materials in teaching the subject of "natural sciences" in elementary schools.

G. Bakhtiyarova – organized and conducted the main experiment in the framework of the study. She described in detail the research methods, including the selected methods and approaches to data collection. The data on the introduction of the elective course “The world of values in natural sciences” aimed at studying the subject of natural sciences with elements of Kazakh ethnopedagogy have been studied.

G. Bimagambetova – critically analyzed the text of the manuscript. I edited the article, monitored the reproducibility of the results, and conducted a comparative analysis of the data obtained. The conclusions that reveal the elements of the use of Kazakh ethnopedagogy materials in teaching the subject of “natural science” in primary schools are summarized.

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Бастауыш сыныпта «Жаратылыстану» пәнін оқытуда қазақ этнопедагогикасының материалдарын пайдалану

Аңдатпа. Мақалада жалпыадамзаттық құндылықтардың ажырамас бөлігі ретіндегі қазақ халқының дәстүрлі педагогикалық мәдениетіндегі сан ғасырлар бойы жинақталған тәрбие тәжірибесінің бүгінгі жас ұрпақтың зияткерлік қабілетін дамытудағы ықпал ету күші, рөлі жан-жақты сөз етіледі. Арнайы бастауыш сынып оқушыларының оқу іс-әрекетінде қазақ этнопедагогикасы материалдарын мақсатты, тиімді қолдану мәселелері қарастырылады.

Қазіргі әлемдік деңгейдегі қоғамның ашық дамуы жағдайында бала бойында ұлттық құндылықтарды қалыптастырып, жан-жақты тәрбие беру міндеттерін шешудегі білім мазмұнын жетілдіру мәселесінің маңыздылығы мен ғылыми мәні айтылады. Осы орайда авторлар көзқарасы

бойынша білімнің берік негізі қаланатын бастауыш сыныптарда «Жаратылыстану» пәнін оқыту процесінде кіші мектеп оқушыларының құндылық бағдарын қалыптастыру бағытында қазақ этнопедагогикасы материалдарын мақсатты, жүйелі пайдаланудың маңыздылығына баса назар аудару қажеттілігі ғылыми және әдістемелік тұрғыдан тұжырымдалады.

Зерттеліп отырған мәселе аясында бастауыш сынып оқушыларына қазақ этнопедагогикасы материалдарын тиімді қолдана отырып, «Жаратылыстану» пәнін терең меңгертудің маңызды құралы – халықтың ғасырлар сынынан өткен озық тәрбие тәжірибесі мен қазақстандық педагогика ғылымының танымал тарихи, көрнекті өкілдерінің рухани мұрасын негізге алу арқылы ғана қол жеткізудің мүмкіндігі айқын көрсетіліп, тұжырымдалған. Бұл бағытта мақалада кіші мектеп оқушыларына «Жаратылыстану» ғылым саласының негізін құрайтын күрделі тақырыптарды, ұғымдар мен құбылыстар мәнін терең түсіндіріп, меңгерту барысында қазақ этнопедагогикасы материалдарын мақсатты, жүйелі, ұтымды қолданудың тәжірибесі бойынша нақты мысалдар келтірілген.

Түйінді сөздер: қалыптастыру, бастауыш сынып оқушылары, этнопедагогика, қазақ этнопедагогикасы материалдары, ұлттық құндылықтар, этномәдениет.

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Использование материалов казахской этнопедагогики в преподавании предмета «Естествознание» в начальной школе

Аннотация. В статье подробно описано влияние и роль накопленного за многие столетия образовательного опыта в традиционной педагогической культуре казахского народа как неотъемлемой части общечеловеческих ценностей в развитии интеллектуальных способностей современного молодого поколения. Рассмотрены проблемы целенаправленного и эффективного использования материалов казахской этнопедагогики в образовательной деятельности учащихся начальных классов.

В условиях открытого развития современного общества мирового уровня подчеркивается важность и научная значимость проблемы совершенствования содержания образования в решении задач всестороннего воспитания и формирования у ребенка национальных ценностей. С точки зрения авторов научно и методически сформулирована необходимость акцентирования внимания на важности целенаправленного, системного использования материалов казахской этнопедагогики в направлении формирования ценностных ориентаций младших школьников в процессе преподавания предмета «Естествознание» в начальных классах, где закладывается прочная основа образования.

В рамках изучаемой проблемы наглядно продемонстрирована и сформулирована возможность для учащихся начальных классов достичь глубокого освоения предмета «Естествознание» с эффективным использованием материалов казахской этнопедагогики, опираясь только на передовой опыт воспитания населения, прошедший вековую критику, и духовное наследие

известных исторических, видных представителей казахстанской педагогической науки. В данном направлении в статье приводятся конкретные примеры по опыту целенаправленного, системного, рационального использования материалов казахской этнопедагогике в процессе углубленного объяснения и освоения младшими школьниками сложных тем, понятий и явлений, составляющих основу области «Естествознание».

Ключевые слова: формирование, учащиеся начальных классов, этнопедагогика, материалы казахской этнопедагогике, национальные ценности, этнокультура.

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