

Belgibayeva Gulbarshyn

candidate of pedagogical sciences,

*associate Professor of the Department of preschool and psychology - pedagogical training
of Karaganda University named after academician E. A. Buketov, Kazakhstan*

e-mail: belgibayeva64@bk.ru

Analbekova Karakoz

*senior lecturer of the Department of preschool and psychology - pedagogical training
of Karaganda University named after academician E. A. Buketov, Kazakhstan*

e-mail: 656455@mail.ru

Autayeva Ingkar

*Master of the pedagogical faculty of Karaganda state University
named after academician E. A. Buketov, Kazakhstan*

e-mail: i19021930@gmail.com

PEDAGOGICAL METHODS OF DIAGNOSTICS OF ETHNOCULTURAL COMPETENCE OF PRESCHOOL CHILDREN

Аннотация

Статья посвящена проблеме формирования этнокультурной компетентности дошкольников. В материале рассматривается сущность такого понятия как «этнокультурная компетенция», а также приводятся конкретные примеры определения термина учеными. Авторами были изучены педагогические методы диагностики этнокультурной компетентности у дошкольников и приведены основные критерии оценивания уровня сформированности этнокультурных компетенций и личностного развития у детей дошкольного возраста.

Ключевые слова: этнокультурная компетенция, межкультурная компетентность, толерантность, воспитание, квалификация, знание, педагогическая диагностика, этнокультурное образование, этнокультурная личность, комплекс диагностических методов.

Abstract

The article is devoted to the problem of formation of ethno-cultural competence of preschool children. The article examines the essence of such a concept as "ethno-cultural competence", and also provides specific examples of the definition of the term by scientists. The authors studied the pedagogical methods of diagnosing ethno-cultural competence in preschool children and presented the main criteria for

assessing the level of formation of ethno-cultural competencies and personal development in preschool children.

Keywords: ethno-cultural competence, intercultural competence tolerance, education, qualification, knowledge, pedagogical diagnostics, ethno-cultural education, ethno-cultural personality, complex of diagnostic methods.

The concept of "ethno-cultural competence" is interpreted as the possession of such competencies as the acceptance of respect for other people, acceptance of their traditions, the ability to coexist harmoniously with people of other cultures, languages and religions, to be ready to overcome prejudices and make compromises.

Such scientists as Yu.V.Bromley, F.F.Bolonev, I.S.Cohn, S.V.Lurie, etc. were engaged in the problem of formation of ethno-cultural competence. Considering the works of the above-mentioned scientists, we can conclude that "ethno-cultural competence is a property of a person, expressed in the presence of a set of objective ideas and knowledge about a particular ethnic culture, implemented through skills, behavioral models that contribute to effective interethnic understanding and interaction" [1;35]. The formation of ethno-cultural competence is inextricably linked with the education of ethnic tolerance, as it is a tool, a mechanism for achieving inter-ethnic understanding and interaction. Ethnic tolerance, based on the recognition and acceptance of ethno-cultural diversity, makes it possible to understand other peoples, to form initial ethnic experience and knowledge. Ethno-cultural competence allows an individual to find adequate models of behavior.

Under the ethno-cultural competence of preschool children, it is customary to understand their readiness for mutual understanding and interaction, which is based on the knowledge and experience acquired in real life, aimed at their successful adaptation in a multi-ethnic society.

The period of preschool age is sensible in the formation of ethnocultural competence, since at its stage the arbitrariness of mental processes develops, motives are subordinated, an emotional response to educational impact is manifested. Modern researchers in the field of ethnocultural education of preschoolers emphasize the need to take into account the potential of a preschooler and indicate various ways of formation and development of the preschooler's ethnocultural personality [2;59]. The essence of the ethnocultural competence of preschool children lies in the fact that the child, possessing this competence, acts as an active carrier of experience in the field of ethnocultural and interethnic interaction [4;36].

Intercultural competence is formed in the process of ethnocultural education, the purpose of which is to educate an ethnocultural personality capable of mutual recognition of national - cultural identity, preserving its national culture and individuality, understanding the multidimensional nature of the world, recognizing and organizing a partnership of representatives of different cultures [5;17]. A child who has lost the origins of ethnic identity, has not absorbed the spirit of his ethnic group, loses his personality. Preschool institutions have their own important role in

this process. Many programs have already been created and continue to be created for preschool institutions, which aim to introduce the child into their native culture.

The characteristics of ethnocultural competence are: knowledge of the history and features of native culture, its traditions and customs; a value-based attitude towards the cultural heritage of one's or another's ethnic group; tolerant attitude towards other cultures and their representatives, the existence of a desire to master domestic and world cultural heritage, the presence of knowledge about domestic art and art in other countries of the world.

It covers the skills of self-working with information, the application of the acquired knowledge to solve new cognitive and practical problems, knowledge and skills of self-setting the goal, organization of planning, analysis, reflection, self-assessment of cognitive activity. The child learns creative skills of productive activity: obtaining knowledge directly from reality, mastering techniques of actions in non-standard situations, heuristic methods of solving problems. Within the framework of this competence, the child masters the skills of solving the problem, independently designing knowledge.

The quality assessment of the effectiveness of work in the areas of ethnocultural education is traced in the process of examination of pupils, teachers and parents. For this, pedagogical diagnostics for children and questionnaires for teachers and parents were developed.

The purpose of pedagogical diagnosis of children is to identify theoretical knowledge and practical skills of pupils regarding:

- The level of knowledge about the subjects of folk life, folk holidays and traditions, different types of folk applied art, the ability to conduct orientation in various types of activities related to the reflection of ideas about folk culture;
- The need to use these knowledge and skills in practice;
- the level of formation of the ability to independently model their activities, based on theoretical knowledge and practical skills and skills.

The purpose of the survey of teachers is to study the ideas of teachers about the essence and meaning of ethno-cultural education, to determine the interests of teachers in the ethno-cultural education of preschool children.

The purpose of the survey of parents is to study the interest and attitude of parents to the ethno-cultural development of children.

The level of ethno-cultural competencies should be a generalized and integral characteristic of the personal sphere of the subjects of the educational environment: information-cognitive, emotional-evaluative, experimental-activity criteria. The mentioned criteria of the personal sphere of the ethno-cultural personality reveal its psychological mechanism of formation and form a single system of criteria. Each of these criteria has several empirical indicators.

The assessment of the level of formation of ethno-cultural competencies and personal development is determined by the following levels:

Initial level

It is characterized by the presence of unconscious knowledge about actions related to the implementation of ethno-cultural functions, the template nature of activities, the poverty of funds; the actions performed are partially conscious, the purposefulness of actions is unstable. The worldview and self-responsibility are in the process of formation. Motivation is unstable.

Advanced level

It is characterized by awareness of the educational actions performed, their rational execution. Actions are purposeful and effective. The issues of the appropriate use of available personal resources are resolved. Self-responsibility at the middle level of formation. Motivation is more stable.

High level

It is characterized by the presence of a stable motivation to improve their activities, variability and purposefulness of actions, their creative execution.

In the process of processing the results of the study, the percentage distribution of subjects with different levels of development of ethno-cultural competence is determined.

The complex of diagnostic methods includes:

1. A method of observation that allows you to analyze psychological phenomena, to present the perspective of ethno-cultural education and education of the child, to evaluate the actions of pupils, regardless of the degree of training.
2. The method of studying the products of children's creativity, which is used to study the features of the impact of ethno-cultural education on the spirituality and morality of the preschool child's personality.
3. Survey of children (parents). This method is used to obtain information about the level of ethno-cultural education and upbringing (of children and parents). It is conducted in the form of questionnaires and interviews.
4. Testing is one of the sources of obtaining reliable information about personal relationships, social emotions and value orientations that are subject to pedagogical influence. It is required to monitor the dynamics, prevent possible deviations, determine the effectiveness of the proposed measures, develop and adjust the program.
5. The method of expert assessment is used to determine the level of formation of the ethno-cultural development of children, the ethno-cultural education of the child.

Summing up the above, we can conclude that ethno-cultural competence as a complex structured, multi-faceted property manifests and develops in the process of ethno-cultural education and has the same characteristics as any content-based organized activity. The desire to show the child that the uniqueness of native culture can be learned and felt in comparison with social values, through the "dialogue" is associated with the formation of the competencies of the younger generation, including ethnocultural competence.

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