

Professional training of future primary school teachers in the context of Kazakh ethnopsychology and ethnopedagogy

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ABSTRACT

Within the realm of primary education, the educational content and structure for the present youth generation are aligned with state regulations and rooted in the national values and traditions of the people. National education content should be integrated into primary school programs, with a focus on nurturing it through the ethnopsychological features and ethnopedagogical traditions of the nation. With that in mind, this study aims to enhance the ethnopedagogical and ethnopsychological professional qualifications of primary school teachers with focus on their ability to incorporate Kazakh national spiritual values and traditions in educational process. Research methodology includes theoretical instruments, consisting of analytical, and synthetic techniques, as well as pedagogical experiment, conducted via elective course “developmental and pedagogical psychology” among two groups of third-year university students from the department of primary education. To evaluate the effectiveness of the teacher training techniques, proposed in this study, we conducted and compared results of preliminary and final assessment of students’ professional competence. The research outcomes show the beneficial nature of training techniques and include an analysis of the content of the training carried out. These research findings can be applied in the further development of the fields of pedagogy and primary school methodology.

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1. INTRODUCTION

In the era of globalization, ethnopedagogy must acknowledge national ethnopedagogical human values and specific ethnopsychological characteristics in the teaching process. The professional training content for teachers in Kazakhstan underwent significant transformations during the shift from an 11-year to a 12-year education system. This shift sparked a heightened interest for swift integration of new technologies and methodologies into primary education. Addressing the professional training challenges faced by primary school teachers in contemporary Kazakhstan requires a thorough examination of the educator’s role in modern education and the key factors of their training [1]. Current teacher training lacks sufficient emphasis on Kazakh ethnopedagogical and ethnopsychological principles, which are vital for fostering a culturally inclusive educational environment. This gap poses challenges in aligning modern pedagogical approaches with the unique cultural and spiritual heritage of Kazakhstan, potentially weakening the connection between teachers and the national values they aim to impart to students. Thus, one of the primary issues in primary education is establishing a model of national educational content rooted in national values and traditions [2], [3]. A modern curriculum model goes beyond just mastering modern technologies and teaching methods;

it also encompasses ethnopedagogical content. It is essential to not only grasp the prerequisites and ethnopedagogical-psychological content of primary education but also consider the Kazakh ethnopsychological and ethnopedagogical aspects that influence changes in the content of professional training for primary school teachers.

Ethnopedagogy in primary education is essential for fostering national identity and preserving cultural heritage, especially in countries like Kazakhstan, which face the dual challenge of integrating global education standards while honoring unique national traditions [4]–[6]. This article examines how ethnopedagogical and ethnopsychological elements are integrated into the professional training of future primary school teachers in Kazakhstan. By analyzing Kazakh national traditions within the educational framework, the study aims to enhance teacher competency in multicultural and culturally specific teaching environments. Ethnopedagogy, as an interdisciplinary pedagogical field, employs methodologies from pedagogy, ethnography, and ethnopsychology in conjunction with its unique research approaches. In his ethnopedagogical research, Ramlan *et al.* [7] systematically examines the connections and interrelations with folk educational traditions, consolidates practical pedagogical experiences, and conducts a comparative analysis of pedagogical accomplishments.

Analyzing Malay culture, Tretyakova *et al.* [8] consider the significance of ethically and culturally specific differences. The analysis of ethnopedagogical works primarily aims at preparing future educators within the realm of primary education. In the research by Noor *et al.* [9], folk pedagogy was viewed as an integral component of human culture, with its structural elements elucidated on this basis. Husin [10] examines the didactic foundation for cultivating ethnopedagogical knowledge and skills among students. The study pointed at the importance of better acquaintance with the religious values between students what contributes to higher understanding among the community of students. The system of education plays in this regard the leading role. In the 1960s, alongside the introduction of ethnopedagogy, its scientific and methodological underpinnings were regarded as a subset of pedagogical education [5]. Prior to this, the concepts of pedagogics rooted in national traditions played a significant role in the overall progress of humanity. The exploration of folk pedagogy within specific ethnic groups like Kazakh, Russian, Bashkir, Tatar, Tajik, among others, has greatly enriched ethnopedagogical research. Now, the fundamental principles of ethnopedagogy as a discipline encompass cultural identity, national traditions, natural identity, as well as integration, practical orientation, and subjectivity. These principles hold significant relevance in the professional endeavors of educators, particularly in Kazakhstan, where the education system caters to students from 23 distinct ethnic groups. Statistics from 2015 indicate that 73% of students are ethnic Kazakhs, 14% are ethnic Russians, and 4% are ethnic Uzbeks [11].

In contemporary times, schools in Kazakhstan mirror the nation's abundant diversity encompassing ethnicity, religion, and language. The methodology of ethnopedagogy is characterized as a comprehensive body of knowledge concerning the origins, fundamentals, and structure of ethnopedagogical studies. This methodology delves into the educational principles, worldview perspectives, and methodologies that constitute the pedagogical essence of specific populations. It also encompasses a set of activities aimed at acquiring particular knowledge and is oriented towards assessing the quality and methodologies of research work, including logical evaluation methods [12]. Until recent times, the primary orientations of ethnopedagogy in Commonwealth of Independent States (CIS) were have been primarily concentrated on Russia's experience [13], [14]. Nevertheless, owing to the absence of comparative studies, the ethnopedagogy of distinct populations may occasionally appear similar.

Various scholars have played a significant role in advancing the scientific underpinnings of indigenous pedagogy ethnopedagogy and shaping its framework. Notably, several researchers [4], [10], [15] have made substantial contributions. Through an examination of Kazakh literature in the realm of ethnopedagogical and ethno-cultural studies, they have pinpointed four primary avenues. Moreover, contemporary scholars have scrutinized ethnopedagogical sources. According to their assessments, the theory and methodology of ethnopedagogy have recently evolved into a developing scientific discipline [6], [9], [16]. According to Tretyakova *et al.* [8], the field of ethnopedagogy is advancing in various directions, including historical studies, ethnopedagogical education, analytical approaches, utilization of game technologies in ethnopedagogy, ethnopedagogical anthropology, early childhood education, ethnosocial pedagogy, and comparative ethnopedagogy.

Contemporary scholars scrutinize ethnopedagogical investigations in Kazakhstan, substantiating the academic significance of Kazakh ethnopedagogy. According to the author's perspective, Kazakh ethnopedagogy is regarded as an autonomous academic discipline, originating at the intersection of Kazakh philosophy, ethnopsychology, ethnos theory, ethnography, and cultural theory. Its focal point lies in the structure of Kazakh ethnic education, permeating continuously through family and societal life [6]. Many challenges in teaching Kazakh ethnopedagogy at pedagogical institutions were addressed by establishing an independent academic discipline [16]. This study aligned with those of Orosco [17], who outlines the comprehensive structure of ethnic pedagogy as an academic discipline. This structure encompasses various

key sections, including the history of ethnic pedagogy (covering general historical aspects, significant historical figures in developmental stages, ethnopedagogical historical and scientific research), the methodology of ethnic pedagogy (encompassing methodological foundations, the science of ethnopedagogy, scientific and transformative activities, scientific and educational endeavors), and comparative ethnic pedagogy (addressing global ethnopedagogical concepts, the evolution of ethnopedagogy in different regions, international research on ethnopedagogy, and the training of ethnopedagogical personnel) in a comprehensive manner.

In the field of ethnopedagogy, various information gathering methods are frequently employed to discern patterns of relationships and dependencies within the ethnopedagogical domain. These methods encompass the study of folklore, archaeological materials, written records, historical and pedagogical analysis, comparative analysis, sociological approaches, pedagogical experiments, as well as theoretical research on folk pedagogical phenomena among others [16], [18]. Emphasizing the constructive aspect of delineating specific methodologies for ethnopedagogical research, certain approaches such as the sociological method and folk research are utilized in ethnosociology and ethnopsychological sciences, underscoring the integrative essence of ethnopedagogy. Also, research by Nascimento *et al.* [19] made significant contributions to the advancement of ethnopedagogical methodology. In their study, it emphasizes the essential role of methodological knowledge for researchers to effectively engage in ethnopedagogical practices. Nascimento *et al.* [19] delineate the structure of ethnopedagogical knowledge, encompassing regulations, laws, fundamental concepts, empirical data, theories, principles, hypotheses, methodologies, concepts, categories, and terms. By employing a methodological framework to elucidate the processes of assimilating, developing, and evaluating ethnopedagogical knowledge, it systematizes the conceptual and terminological foundations of ethnopedagogy. This systematic approach not only enhances the understanding of ethnopedagogical axiology, neology, and praxeology but also facilitates the expansion of knowledge within the field of ethnopedagogy.

Research by Elsayed [20] introduced the conceptual framework for integrating ethnopedagogical principles into the school curriculum. Their work focused on establishing pedagogical conditions rooted in the effective utilization of indigenous ethnopedagogy's potential in terms of family values. The issue of ethnopedagogical and indigenous education within the university educational framework was extensively addressed by Holanda *et al.* [15]. In their work, these scholars aimed to delineate the objectives, content, conditions, and future trajectory of developing educators as ethnopedagogues. Their research underscores that the primary aim of ethnopedagogical education in teacher training is to cultivate a sense of national identity, fostering a conscientious approach towards the history, language, culture, and traditions of one's community [16].

Research by Rahmawati *et al.* [21] focused on cultural and historical memory as a foundation for identity formation and harmonious interethnic relations what aligns with the principles of ethnopedagogy. Their work underlines that by integrating cultural traditions and shared historical narratives into educational practices, it fosters tolerance, mutual respect, and interethnic dialogue, contributing to the development of social cohesion within diverse communities. In contrast, Ramlan *et al.* [7] directed the effort towards developing the content and methodologies for ethnopedagogical training of prospective primary school teachers. Through a theoretical analysis of the process conditions and avenues for enhancement, criteria for ethnopedagogical preparation of future educators to instruct primary school students were established. Researchers propose that teacher training programs should commence with updating their content to align with the revised educational program for primary school subjects. The professionalism of primary school teachers is underpinned by their fundamental, subject-specific, and specialized competencies. A primary school teacher's role extends beyond subject instruction to encompass various educational and psychological functions [22].

Research by Dzhusupov *et al.* [23] emphasizes the importance of prioritizing the unique values of the Kazakh people in education. Through an examination of ethnopedagogical literature, it is evident that in recent years, scholars in the field have identified two distinct approaches: specific (special) and general (ethical) when studying national educational practices. These two branches have evolved based on variations in the educational backgrounds of different ethnic groups, with the cultural-specific approach focusing on the ethnosystem and universal approaches exploring general and individual educational aspects within diverse cultural contexts.

Overall, national education systems play a crucial role in fostering the advancement of society by enhancing the interaction between individuals and the community, prioritizing various objectives and methods. It is evident that disregarding national and ethnic attributes can hinder efforts to combat ethnocentric tendencies within society. Instead, emphasis should be placed on nurturing a stronger sense of national identity and highlighting the cultural elements specific to each ethnic group [24]. By studying the educational traditions of diverse populations, one can infer universal principles based on the dialectical

progression from the general to the specific. Ultimately, the integration of national culture's content and methods plays a significant role in providing spiritual and ethical support to society, communities, and individuals [25]. Moral values are regarded as the cornerstone of traditional pedagogical cultures across nations. Individual morality is pivotal in addressing numerous contemporary global challenges, emphasizing the importance of defining the role of ethnopsychological and ethnopedagogical traditions in teacher training.

Because of this importance, the research aims to advance the ethnopedagogical and ethnopsychological professional qualifications of primary school teachers on part with developing suitable professional training techniques for them. This research significance lies in the exploration of the role of ethnopedagogy in fostering intercultural dialogue and harnessing the potential of ethnopedagogical traditions in cultivating a multicultural teacher persona. Furthermore, the research identifies the importance of ethnopedagogical knowledge in shaping the ethnic component within the content of primary education. The novelty of this research lies in the development and implementation of a professional training model that integrates Kazakh ethnopsychological characteristics and ethnopedagogical traditions into the curriculum for future primary school teachers. This approach that has not been systematically applied or experimentally validated in previous studies.

The research addresses several key research questions. First, it explores what considerations modern primary school teachers should incorporate into their teaching content. Second, it examines the characteristics of education grounded in the ethnopsychological and ethnopedagogical traditions of the Kazakh people. Finally, it investigates how to assess the effectiveness of organizing the professional training process in this context.

2. METHOD

2.1. Research design

The experimental work involving prospective primary school teachers was meticulously planned and executed at Kyzylorda University named after Korkyt Ata. It has been spanning from February 28, 2023, to May 5, 2023. The research methodology encompassed the utilization of analytical and synthetic techniques, as well as induction, deduction, abstraction, modeling for the study's theoretical ground, and the method of pedagogical experiment, used to test the designed teacher training techniques.

2.2. Methods of the research

The article first presents the evolution of ethnopedagogical methodology by examining the research conducted by Kazakh and international scholars. The study on the methodology of ethnopedagogy in primary education employed an analysis of broad scientific research and methodological strategies at a specialized scientific level. It detailed the amalgamation of acmeological, systemic, interdisciplinary, personal, and active approaches at a comprehensive scientific level. Based on theoretical research, specialized elective course named "developmental and pedagogical psychology" was devised using Kazakh national ethnopsychological features and ethnopedagogical traditions, and an experiment was conducted during specific periods to streamline the training process for future primary school educators. Content validity was ensured by consulting three university experts in ethnopedagogy and psychodidactics who reviewed the developed assessment rubrics for alignment with cultural and educational standards. Instrument reliability was tested using a preliminary run with 10 participants not involved in the main experiment, yielding a Cronbach's alpha score of 0.86, indicating high internal consistency.

2.3. Participants

Participants were chosen to be third-year students preparing to become primary school teachers, engaging in practical activities during this period. The two groups specializing in "pedagogy and methodology of primary education" were chosen for the experiment: the experimental group (n=20) and the control group (n=20). The experiment, structured into three stages (diagnostic, formative, and summative), was conducted over a 4-month period within the first semester. The sample size (n=40) was determined based on the feasibility and focus of the pilot experimental study, which aligns with the recommendations for small-scale educational interventions [21]. Although limited in scale, such sample sizes are widely accepted in educational experimental research and are considered sufficient for detecting statistically significant differences in pedagogical interventions.

2.4. Research procedure

During the diagnostic phase of the experimental work, which involved monitoring the teaching process, preliminary testing, as well as a curriculum tailored to the students' professional requirements were devised. Several objectives were also established. These included the development of a specialized program for training primary school teachers, the selection of materials for practical training along with the conduct of

theoretical and practical sessions, the organization of a practical course for the experimental study, and the formulation of tasks and guidelines for practical application.

Preliminary testing allowed for the assessment of the students' professional competence before the implementation of the developed technique. Both control group (CG) and experimental group (EG) were evaluated based on four key criteria: ethno-cultural competence, creativity, cognitive competence, and subject competence [26]. The grades given were based on the comprehensive evaluation of their individual assignments and active participation in discussions throughout the semester, as well as completion of case tasks, self-assessments, and discussions on lesson topics.

The formative phase of the experimental research was structured around the selection process and the development of the professional training program for prospective primary school teachers, focusing on Kazakh ethnopsychological characteristics and ethnopedagogical traditions in accordance with our methodology. Within the classroom setting, students engaged in specialized topics, case studies, and discussions on professional issues. In the EG, students were assigned special independent tasks related to the application of ethno-cultural traditions during lessons. Integrated technologies were extensively utilized during the lessons, whereas the CG primarily employed traditional methods. The EG facilitated the systematic integration of knowledge and skills within the educational program, specifically in the realm of professional training concerning "ethnopedagogy and methodology of primary education."

During the formative phase, ethnocultural texts were utilized to introduce students to specific topics through a tailored training program, emphasizing the practical significance and relevance of ethnos in addressing key issues and questions during the course of study. In this formative period, the following objectives were established. First, conducting training sessions in lectures and seminars, and formulating methodological recommendations based on the outcomes. Second, engaging students in discussions on specialized topics to prepare them for primary education, utilizing educational materials. The specialized course incorporated teaching materials and digital resources to structure topics for seminar discussions and independent student activities. Various effective methods and technologies such as case studies, textual analysis, cognitive exercises, ethno-cultural competence development, and fostering creativity were employed. Our approach emphasized the extensive use of digital resources to address the limitations of communicative settings within the realm of professional and academic knowledge exchange.

To reduce the effect of potential confounding variables, both groups were matched in terms of academic level, prior teaching experience, and demographic background. Teaching schedules, instructors, and assessment conditions were held constant across groups, with the only difference being the pedagogical content. The design follows best practices for minimizing bias in educational interventions. At the final, summative stage of the experiment we conducted final assessment of the two groups and compared the results of both preliminary and final tests to evaluate the professional competence of prospective primary school teachers based on four key criteria. Final grades were determined in a similar manner of the previous preliminary testing, and results then were compared to determine the effectiveness of the discussed technique.

2.5. Data analysis

Data analysis compared pre- and post-test scores between the EG and CG to assess training effectiveness. Improvement scores were calculated by subtracting pre-test from post-test scores for each competency area. A paired t-test measured changes within groups, and an independent t-test compared results between groups, with significance set at $p < 0.05$. Qualitative observations also provided context to quantitative findings.

3. RESULTS AND DISCUSSION

The ethnopedagogical proficiency of future primary school teachers serves as the cornerstone for cultivating regional and intercultural competencies. Simultaneously, the primary education process is intricately linked with the ethnocultural studies and traditions of various communities. It is imperative to delineate the role of ethnopedagogical education in shaping the ethnic component within the framework of higher pedagogical education for aspiring primary school educators. The integrative essence of ethnopedagogy facilitates its engagement with a broad spectrum of scientific disciplines, including ethnology, ethnopsychology, ethnopolitics, ethnosociology, ethnoconflictology, religious studies, history, and ethnoecology. Based on this, the content of the developed elective course "developmental and pedagogical psychology" is outlined in Table 1, incorporating key themes and methodologies proposed by local scholars in the field of ethnopedagogy and ethnopsychological integration, emphasizing interdisciplinary communication.

Table 1. Content of ethnopedagogical course “developmental and pedagogical psychology” for future primary school teachers

No.	Content area	Content description
1	Theory and methodology of ethnopedagogy	Primary education system; basics of ethnopedagogy; ethnopyschological principles of teaching.
2	Education and training of school children and youth through ethnopedagogy and ethnocultural tools	Ways of teaching ethnopedagogical traditions; ethnopyschological nature of lesson planning for primary school students.
3	Ethnopedagogical preparation of the teacher for primary school	Selection of study materials; teaching methods and methods in primary schools of Kazakhstan; a competency-based approach.
4	Comparative aspects of ethnopedagogy	Primary education system of the Republic of Kazakhstan; ethnopedagogical features in primary education; directions of ethnopyschology; psychology of children of primary school age.
5	Aspects of ethnopedagogy and ethnopyschological integration	Classes on exchange of professional experience; teaching Kazakh culture and traditions: sights; methodology of “workbook” and “monitoring diary”.
6	Ethnopedagogy and ethnopyschological principles of teaching	General scientific methods and principles of world studies teaching methodology.
7	Ethnopedagogy and ethnopyschological approaches	General scientific methods and principles of world studies teaching methodology; organization of out-of-class work on ethno-cultural topics; organization of the subject “methodology of teaching the subject of world studies”.
8	Technologies and means of training considering ethnopedagogy and ethnopyschological principles	Traditional methods: communicative methods; innovative methods: ICT. Learning technologies in digital education.
9	Psychological and pedagogical foundations of primary education	Ethnopedagogical features in primary education; directions of ethnopyschology; psychology of children of primary school age.
10	Ethnocultural aspect of primary education	Tasks of teaching methodology of world studies; presentations for scientific conferences; analysis of a typical program on the subject “world studies” for grades 1-4 of primary education.

Following the norms of higher professional education and the work curriculum, various forms of educational activities were implemented with students. Firstly, these included facilitating educational processes through lectures, seminars, and practical classes. Furthermore, students were encouraged to engage in independent work and actively participate in collaborative projects under the guidance of instructors. In addition, individual, group, and collective training sessions were organized to enhance learning outcomes. Moreover, literature was employed to train future primary school teachers and support the teaching of subjects in primary education. Similarly, educational materials were carefully identified and evaluated to contribute to effective knowledge acquisition in primary school education. Finally, pedagogical technologies were demonstrated to familiarize students with effective teaching methodologies. Overall, these comprehensive efforts aimed to ensure a well-rounded and effective educational experience [27], [28]. The effectiveness of the proposed methodology was proven while comparing the results of the preliminary and final testing. The average result of the preliminary tests on professional competence for both groups was 84%. Initially, at the commencement of the diagnostic period, the performance indicators aligned with four key criteria were similar, as in shown Figure 1.

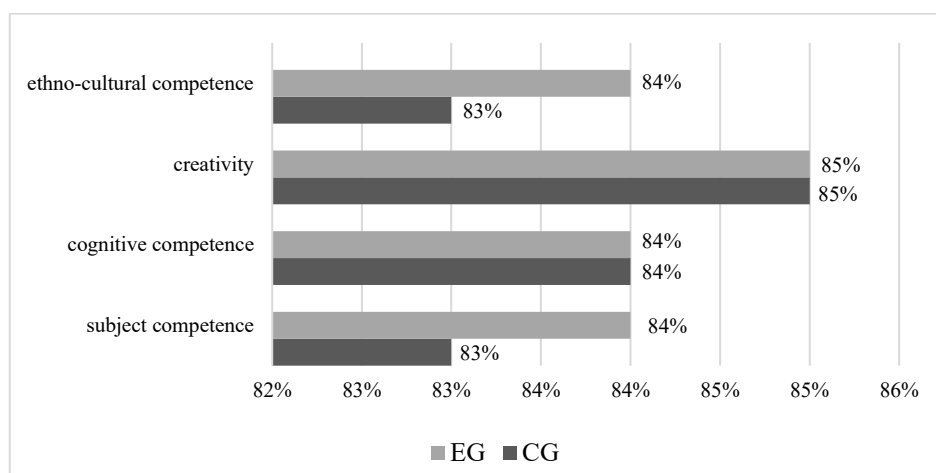


Figure 1. Pre-experimental indicators of professional competence

Based on the evaluation of testing outcomes by the teachers and the assessment of students' subject knowledge, cognitive abilities, creativity, and ethno-cultural proficiency, the alterations noted in the post-experiment evaluation were observed. Figure 2 illustrates that the performance in all four criteria for the EG steadily improved, reaching an average value of around 91%. Additionally, the results of the EG students were 5% and 7% higher compared to the CG students, as shown in Figure 2. The outcomes depicted in Figure 2 highlight the efficacy of the course program grounded in the established methodology in enhancing students' professional competence. The results of the experimental works indicated that the criteria for professional competence we adhered to were influenced by the slightly superior performance of the EG. The distinctive nature of education rooted in the ethnopsychological and ethnopedagogical traditions of the Kazakh people within primary education is closely linked to the emphasis placed in state programs and educational standards. The organization of the professional training process for future primary school teachers highlighted the necessity for specialized methodologies and programs to evaluate effectiveness, underscoring the significance of the research problem. Therefore, the role of a contemporary primary school teacher in the educational process is shaped by the intricacy of their responsibilities in instructing and nurturing the younger generation [29].

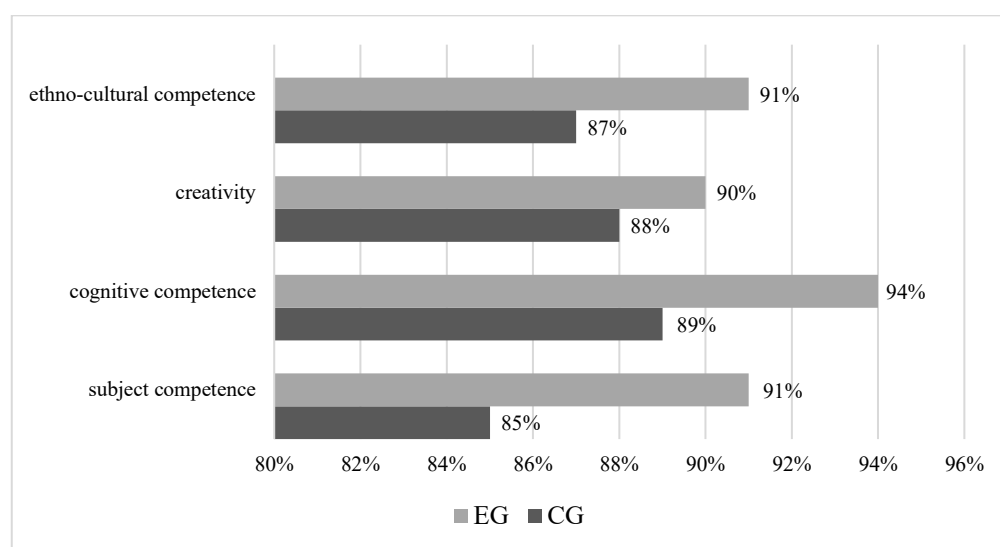


Figure 2. Indicator of professional competence in the post-experiment period

In a diverse nation like Kazakhstan, the current challenge of preserving our indigenous national culture and upholding global cultural heritage while safeguarding the distinctiveness of each ethnic group is being addressed through the integration of an ethnic component into the educational framework. The ethnic element within higher pedagogical education embodies a complex humanitarian approach to education that is inherently linked to the cultivation of ethnic self-awareness. In a multi-ethnic society, the primary school teacher's role is centered on utilizing the noble traditions of educating past generations, incorporating principles of folk pedagogy, and integrating ethnic values into character development [30]. This forms the foundation of the humanistic perspective of the ethnic element within educational content. Furthermore, within primary education, a series of didactic units are presented based on a structured set of principles. Today, primary schooling serves not only as a factor in shaping an individual's consciousness but also as a catalyst for individual development.

Beyond its unique national manifestations, ethnopedagogy encompasses universal educational traditions that share similar core principles. We believe that ethnopedagogy transcends the specific experiences of individual ethnic groups. Study by Dokuchayeva *et al.* [5] highlighted the universality of ethnopedagogy, referring to it as "dispersive ethnopedagogy." The study emphasized concepts such as "pansophism," which embodies the collective wisdom of humanity regarding education, as well as the ethnopedagogical dialogue and the dialogue of cultures, reflecting interethnic interactions and the universal spiritual and moral values shared by people. According to the researcher, ethnopedagogy, both as a field of study and as a practice, not only serves the objectives of national education but also embodies a "pedagogy of national salvation," potentially contributing to the betterment of all humankind. These principles are

influenced by the socio-political dynamics of multicultural societies, where the coexistence and harmonious interaction of diverse ethnic and cultural groups are essential for peaceful living.

A diverse approach to folk pedagogy involves examining the distinct characteristics of the pedagogical cultures of various nations [31]. The educational value of progressive national educational traits lies in their ability to counteract national isolation. As Kazakhstan integrates into the global educational arena, there is a pressing need to address the theoretical aspects of cultivating a multicultural identity in future primary school teachers, emphasizing tolerance and practical training. This endeavor is characterized by shared interdisciplinary connections and research challenges, influenced not only by ethnopedagogy but also by ethnopsychology. The universal ethical principles of ethnopedagogy, along with the exploration of ethnopedagogical characteristics within specific ethnic groups, underscore the importance of fostering a multicultural perspective. Several researches [32]–[34] highlight various issues related to teacher shortages, including deficits in specific subjects, a lack of young professionals, a decline in male teachers, and a significant number of educators nearing retirement, including primary school teachers.

Research by Jusslin *et al.* [35] highlighted the nascent stage of ethnomethodology as an integrative field of knowledge. The methodology of ethnopedagogy is regarded as a distinctive component within ethnomethodology. Renowned Kazakh scientist and ethnopedagogue, Holanda *et al.* [15] emphasized that the methodology of ethnopedagogy integrates fundamental theoretical principles from various modern scientific disciplines such as ethnophilosophy, cultural studies, ethnopsychology, ethnosociology, and general pedagogy. Numerous scholars advocate that the essence of ethnopedagogical education should not be confined to educational-centric approaches but should instead focus on shaping a comprehensive personality of a professional teacher from an anthropological perspective [10], [21]. The development of national identity is portrayed as a continuous and intricate process, emphasizing the importance of viewing it as a structured journey of immersing oneself in the national culture (both material and spiritual) of the Kazakh people during their university education.

Thus, we have delineated three primary components of ethnocultural education in primary schools. The first component focuses on the preservation, transmission, and advancement of the national-cultural characteristics of ethnic groups, which fosters the ethnic identification of individuals within a specific ethnic community. The second component emphasizes the consideration of the spiritual and moral stance, perspectives, and beliefs of individuals, ensuring their values and principles are respected. Finally, the third component addresses the challenges of intercultural relations between representatives of different nationalities, promoting mutual understanding and harmonious coexistence.

In essence, ethnopedagogical knowledge encompasses ethno-regional insights that reflect the natural-climatic attributes and national-cultural, historical characteristics of a particular region. Its content is designed to cultivate civic, patriotic, and national traits among the younger generation [36]. This method of organizing the ethnic element within the framework of higher pedagogical education enables primary school teachers to view it as a comprehensive educational integration. While ethnopedagogical knowledge is methodologically interconnected, it serves as the pedagogical foundation in structuring the ethnic component within the content of higher pedagogical education for primary school teachers. Consequently, exploring the significance of the ethnic content in higher pedagogical education allows us to ascertain the ethnopedagogical development of future primary school teachers as both individuals and professionals.

Hence, the demands and objectives associated with the professional development of contemporary primary school teachers are notably rigorous. When preparing future primary school teachers professionally, it is essential to consider the fundamental competencies rooted in the ethnopsychological and ethnopedagogical traditions of the Kazakh people as the foundational criteria for training these professionals [3]. Special methodologies and programs should be devised to assess their efficacy in structuring the training process for future primary school educators. The following theoretical recommendations are proposed: the core content of ethnopedagogical education within higher pedagogical training encompasses various elements, including the national language, national history, ethnic traditions, oral literature, religion, and politics. These components serve as the tools and factors of ethnopedagogy, while the structural content of teacher training integrates humanistic ideals that hold substantial educational potential for shaping an individual's identity as an ethnic entity.

Additionally, the ethnic educational content embedded in the pedagogical training of primary school teachers is grounded in ethnopedagogical principles. This foundation enables educators to value their nation's ethno-cultural heritage while fostering an understanding and appreciation of other cultures in a multicultural environment characterized by peace and harmony, similar to the societal context of Kazakhstan. Moreover, the principle of ethnopedagogical content within the pedagogical training of primary school teachers highlights a fundamental tenet of ethnopedagogy. It emphasizes the crucial role of historical memory and ethnic norms, asserting that traditions are indispensable to education, the formation of personality, spirituality, and the identity of a nation.

A specialized curriculum was devised through research aimed at enhancing the professional skills and competencies of prospective primary school teachers. This program for developing professional competence encompassed subjects and resources rooted in the evolution of Kazakh national ethnopsychological characteristics and ethnopedagogical traditions. Within this framework, several principles and recommendations were established to enhance the professional training of future primary school teachers. Firstly, the training should prioritize the development of subject knowledge, ethno-cultural proficiency, creativity, and cognitive abilities, ensuring a well-rounded and effective educational foundation. Secondly, the content of the professional training program should be rooted in Kazakh national ethnopsychological attributes and ethnopedagogical traditions. Specialized programs must be carefully designed and effectively implemented to support the educational process. Lastly, the integration of Kazakh national ethnopsychological features and ethnopedagogical traditions into the training process requires the adoption of modern technologies and the effective use of ethnocultural materials, ensuring that the educational approach is both culturally relevant and innovative.

4. CONCLUSION

In summary, the structured methodology implemented, coupled with the coherence of the experimental outcomes, affirms the attainment of our research aim. The systematic utilization of ethnocultural resources and research themes, alongside efficient methodologies employed in cultivating the professional development of prospective primary school teachers grounded in the ethnopsychological attributes and ethnopedagogical customs of the Kazakh ethnic community within primary education, has significantly enhanced the training of future specialists. During the research process, it was discovered that aligning the content of educational materials with ethnopsychological and ethnopedagogical principles offers a platform to equip future primary school teachers with a cohesive educational technology and professional training rooted in national values. Nonetheless, the significance of crafting a novel developmental model and curriculum based on ethnopedagogical and ethnopsychological resources for the training of prospective primary educators continues to be a primary focus in the field of education.

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C : Conceptualization

M : Methodology

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R : Resources

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O : Writing - Original Draft

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Vi : Visualization

Su : Supervision

P : Project administration

Fu : Funding acquisition

CONFLICT OF INTEREST STATEMENT

Authors state no conflict of interest.

DATA AVAILABILITY

Data availability is not applicable to this paper as no new data were created or analyzed in this study.




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