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PROFESSIONAL TRAINING

OF FUTURE PRIMARY SCHOOL TEACHERS BASED ON KAZAKH ETHNOPEDEGOGICAL TRADITIONS

FORMACIÓN PROFESIONAL DE FUTUROS PROFESORES DE ESCUELA PRIMARIA BASADA EN LAS TRADICIONES ETNOPEDEGÓGICAS KAZAJAS

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ABSTRACT

The research purpose was to develop professional training for future primary school teachers based on the ethnopedagogical traditions of the Kazakh people. Therefore, the relevance of the research problem is due to the current change of primary school teachers in the modern world to change the content of the primary education system. Improving the system of training primary school teachers should be considered in this case as a multi-level process of professional development that expands the creative potential of the individual and the scope of his positive socialization. In the article, based on the development of the methodology of ethnopedagogics of Kazakh scientists is considered. The practical result of the research is that the development of professional training for future primary school teachers based on the ethnopedagogical traditions of Kazakh people can be used to develop educational programs. As a result of the research, the methodological principle of the ethno-pedagogical principles of the ethnic component in the content of the primary education system is substantiated. A model for the development of criteria for ethnopedagogical training and retraining of primary school teachers at the national school is presented. The results of our research can be used in the development of primary school teachers' professional training considering the ethnopedagogical aspects of vocational training.

Keywords: Primary School Teacher, Education System, Professional Training, Ethnopedagogics, Ethnopedagogical Traditions, Vocational Training.

RESUMEN

El objetivo de la investigación fue desarrollar la formación profesional de los futuros profesores de escuela primaria basada en las tradiciones etnopedagógicas del pueblo kazajo. Por lo tanto, la relevancia del problema de investigación se debe al actual cambio de profesores de educación primaria en el mundo moderno para cambiar el contenido del

sistema de educación primaria. La mejora del sistema de formación de profesores de primaria debe considerarse en este caso como un proceso multinivel de desarrollo profesional que amplía el potencial creativo del individuo y el alcance de su socialización positiva. El artículo se basa en el desarrollo de la metodología de la etnopedagogía de los científicos kazajos. El resultado práctico de la investigación es que el desarrollo de la formación profesional de futuros profesores de escuela primaria basada en las tradiciones etnopedagógicas del pueblo kazajo puede utilizarse para desarrollar programas educativos. Como resultado de la investigación se fundamenta el principio metodológico de los principios etnopedagógicos del componente étnico en el contenido del sistema de educación primaria. Se presenta un modelo para el desarrollo de criterios para la formación y reciclaje etnopedagógico de profesores de educación primaria en la escuela nacional. Los resultados de nuestra investigación pueden ser utilizados en el desarrollo de la formación profesional de profesores de educación primaria considerando los aspectos etnopedagógicos de la formación profesional.

Palabras clave: Maestro de Educación Primaria, Sistema Educativo, Formación Profesional, Etnopedagógica, Tradiciones Etnopedagógicas, Formación Profesional.

INTRODUCTION

In the era of computer technology and the increasing globalization of the modern educational space, the problem of preserving the traditional culture of ethnic groups is becoming clearer day by day. National culture is widely used by pedagogues-educators to supplement the "cultural knowledge" of the young generation with the wise education and teachings of folk pedagogy (Förster et al., 2020; Chiang et al., 2022). The formation of national cultural consciousness in education begins at the level of primary education. In this direction, professional training of future primary school teachers based on Kazakh ethnopedagogical traditions should become one of the main components of their training program in higher education.

Modern ethnopedagogy, focused on innovative processes of social development, has great potential in educating students about tolerance, non-violence, and the culture of inter-ethnic relations. In this regard, the ethnopedagogical training of future primary school teachers, whose professional importance in forming a tolerant attitude in society is very clear and particularly important (Otero et al., 2021; Michalski et al., 2021; Mulders et al., 2022). Thus, the above-mentioned emphasis on the commonality of pedagogical culture does not depersonalize ethnic

pedagogy but enriches it with comparative analysis. It allows us to confirm that it contributes to the development of the global consciousness of the younger generation. In the era of globalization, ethnopedagogy with universal content should contribute to the education of humanity. Scientific fields of ethnopedagogy, such as ethnopedagogical axiology and ethnopedagogical epistemology, have great potential to reveal the commonality of national cultures. Moral values are considered to be the basis that unites the traditional values of pedagogical cultures of different peoples. Means of national culture have a great place in the spiritual and moral health of society, people, and individuals. Its important elements are folklore, music, arts and crafts, etc. The foundation of them is laid in elementary school. On the way to the individual's perfection, morality forms the ways of interaction of people based on national characteristics and it is the key to solving many global problems of our time.

The importance of our article is the justification of the ethnopedagogical direction of the ethnic component in the content of higher pedagogical education based on the analysis of the research works of Kazakhstani scientists in determining the directions for the ethnopedagogical methodology development of primary school teachers. The main research objective is to determine the role of ethnopedagogy in the development of intercultural dialogue in a multicultural environment and the potential of ethnopedagogical traditions in preparing a multicultural personality of a future primary school teacher. In addition, the presentation of experimental experience in determining the place of ethno-pedagogical knowledge in the process of formation of the ethnic component in the content of primary pedagogical education is of great importance for the research.

In general, the study of folk pedagogy of certain ethnic groups (Kazakh, Bashkir, Tatar, Tajik, Russian, etc.) makes a great contribution to ethnopedagogical research. Before reviewing the methodology of ethnopedagogy in primary school, we will focus on the development and directions of the science of ethnopedagogy in general. Chuvash scientist Volkov (1974), calls ethnopedagogy as classics. Along with the introduction of this concept, in the 60s of the 20th century, the scientific and methodological foundations of ethnopedagogy were considered a branch of pedagogical education. According to Volkov (1974), the following directions of ethnopedagogy are developing: historical, regional, analytical, preschool, game ethnopedagogy, ethnopedagogical anthropology, ethnopedagogical education, ethnosocial pedagogy, comparative ethnopedagogy (p. 7).

Before that, the ideas of pedagogy of national traditions were used in the entire development of mankind. Ethnopedagogy developed rapidly in the CIS countries during the post-Soviet period. Kazakhstan is no exception in this context.

Kazakhstan's schools reflect the country's rich diversity in terms of ethnicity, religion, and language. According to information on schools in Kazakhstan (2015), the education system in the country includes students of 23 different ethnic groups. 73% of students are ethnic Kazakhs, 14% are ethnic Russians, and 4% are ethnic Uzbeks.

Until recently, the main directions of ethnopedagogy were defined in the ethnopedagogical studies of Kon (1978); and Komarova (1980). However, due to the lack of comparative studies, the ethnopedagogy of different peoples sometimes looks the same. However, analyzing ethnopedagogical sources of the current researchers, like: Kozhakhmetova (1998); Uzakbayeva (2000); and Magauova (2001), it can be said that the theory and methodology of ethnopedagogy have been developed recently.

Methodologists-scientists of Kazakhstan and the CIS countries in the development of the methodology of ethnopedagogy: Volkov (1974); Kaliev (1990); Zharikbaev (1996); Kozhakhmetova (1998), consider ethnopedagogy as a cultural-educational phenomenon as an ethnic component of pedagogical knowledge and general national educational content. The main principles of ethnopedagogy as a science include the principles of cultural identity, national traditions, and natural identity, as well as the principles of integration, practice orientation, and subjectivity. These principles of ethnopedagogy are of great importance in the professional activity of a teacher. Ethnopedagogy, being an interdisciplinary pedagogical discipline, uses methods of pedagogy, ethnography, and ethnopsychology along with its own research methods. Kosherov (2000), in his ethnopedagogical research analyzes the connection and interrelationship with folk educational traditions scientifically, summarizes actual pedagogical experience, and makes a comparative analysis of pedagogical achievements.

In the ethnopedagogical studies proposed by Uzakbaeva & Kozhakhmetova (1998), information-gathering methods are often used to determine the patterns of relationships and dependencies in the ethnopedagogical process. They include methods of studying folklore, archeological materials, written monuments, folk studies, methods of historical-pedagogical analysis, sociological methods, methods of comparison, pedagogical experiments, methods of theoretical research of folk pedagogical phenomena, etc.

Focusing on the positive nature of defining specific methods of ethnopedagogical research, some of them (sociological method, folk research) are used in ethnopsychology, and ethnopsychological sciences, and this confirms the integrative nature of ethnopedagogy.

Kazakhstani scientist Taubaeva (2000), contributed to the development of ethnopedagogy methodology. In her research, she considers methodological knowledge necessary for the researcher to transform the ethnopedagogical activity. The scientist reveals the structure of ethnopedagogical knowledge: principles and laws, basic concepts, facts, theories, objectives, hypotheses, methods, categories, concepts, and terms. The methodological equipment of concepts describing the process of acceptance, development, and evaluation of ethnopedagogical knowledge systematizes the conceptual and terminological base of ethnopedagogy and creates opportunities to expand the scope of ethnopedagogical knowledge in the study of ethnopedagogical neology, axiology, and praxeology (Taubaeva, 2000).

Next, let's pay more attention to the analysis of ethnopedagogical works aimed at training future teachers in the context of primary education. In the work of Magauova (2001), folk pedagogy was considered a component of human culture, and its structural components were shown on this basis. Asanov (2004), considers the didactic basis of the formation of ethnopedagogical knowledge and skill systems among students. He created a model for creating a teaching process of specialists based on ethnopedagogy.

The conceptual basis of the introduction of Kazakh ethnopedagogy into the educational process of the school was presented by Dusembinova (2001). In the dissertation, the pedagogical conditions of the studied process are based on the effective use of the opportunities of Kazakh ethnopedagogy. In the dissertation of Boleev (2002), the ethnopedagogical heritage of Kazakh educators and teachers was studied as a theoretical basis for preparing future teachers to provide national education to students. The problem area of ethnopedagogical education in the educational process of the university was studied by Uzakbaeva & Kozhakhmetova (1998). They give more detailed information in their research work entitled "Concept of ethnopedagogical education of Students of higher education". In their works, the scientists tried to determine the goals and objectives, content, conditions, and future development of the future teacher as an ethnopedagogue. In the study, the goal of ethnopedagogical education in teacher training is to form a national self-consciousness, a responsible approach to the history, language, culture, and traditions of one's people.

Domestic scientists have contributed a lot to the development of the scientific foundations of Kazakh ethnopedagogy and its structure. In particular, Uzakbaeva (2000); Boleev (2002); Asanov (2004), and others made a significant contribution. Based on the analysis of Kazakh works in the field of ethno-pedagogical and ethno-cultural studies, we identified four main approaches.

The ethno-pedagogical training process of secondary school teachers has become the object of Boleeva's (2006), research. In the work, the possibilities of the educational process of the Institute for the Improvement of Pedagogical Personnel are revealed, and the methodology of ethnopedagogical training is presented (Boleeva, 2006), while the work of Kosherov (2000), is aimed at developing the content and methods of ethnopedagogical training of future primary school teachers. Based on the theoretical analysis of the conditions of the researched process and ways of improvement, the criteria for ethnopedagogical preparation of future teachers to educate primary schoolchildren were created (Kosharov, 2000).

Among the fundamental works related to Kazakh ethnopedagogy, the monograph "Kazakh ethnopedagogy: methodology, theory, practice" by Kozhakhmetova (1998), was identified. The scientist analyzes ethnopedagogical research in Kazakhstan, justifying the scientific degree of Kazakh ethnopedagogy. In the scientist's understanding, Kazakh ethnopedagogy is considered an independent academic course, formed in the depths of pedagogy at the intersection of Kazakh philosophy, ethnopsychology, theory of ethnos, ethnography, theory of culture, the subject of which is the system of Kazakh ethnic education, which is continuously implemented in the family and social life.

There are few works on the development of model of future teachers based on ethnopedagogical principles. The scientific categorical content of Kazakh ethnopedagogy was founded in the structural-logical model compiled by K. Zh. Kozhakhmetova (1998). The establishment of the status of Kazakh ethnopedagogy as an independent academic subject and the development of the "Concept of ethnopedagogical education of students of higher education" Uzakbayeva & Kozhakhmetova (1998), together with Uzakbaeva contributed to the solution of many problems in teaching this course in pedagogical higher educational institutions of the republic. It is consistent with the thesis of Dzhanzakova (2007), "*scientific bases of creation of ethnopedagogy as a separate educational subject*". Dzhanzakova (2007), presents the structure of general sections of ethnic pedagogy as a scientific subject. Among them is the history of ethnic pedagogy (general issues of history, historical figures in stages of

development, ethnopedagogical historical and scientific research), methodology of ethnic pedagogy (methodological foundations, ethnopedagogical science of science, scientific and transformative activity, scientific and educational activity), comparative ethnic pedagogy (issues of world ethnopedagogical concepts, development of ethnopedagogy in regions, scientific research on ethnopedagogy abroad, training of ethnopedagogue personnel) were comprehensively considered.

Dzhusupov et al. (2018), studies show that the Kazakh people's unique values should be the focus of the education process. Based on the analysis of ethnopedagogical works, we notice that in the scientific literature of recent years, ethnopedagogues and ethnopsychologists distinguish two approaches, special (specific) and general (ethical issues), in the study of folk educational practice. Their meaning was formed based on differences in the educational experience of ethnic groups (cultural-specific approach within the ethnosystem) and universal approaches that study the general and individual principles in education in the culture of different ethnic groups.

In general, a national education system is necessary for the development of the whole society by optimizing the relationship between the individual and society, setting different priorities in their goals and means. We notice that efforts to ignore national and ethnic characteristics are counterproductive in strengthening ethnocentric tendencies in society, increasing the sense of national identity, and emphasizing the national-cultural components of the ethnic community. Studying the national educational traditions of different peoples, it is possible to draw a conclusion about its universal foundations based on the dialectic "from general to special".

MATERIALS AND METHODS

Analysis of general scientific research and methodological approaches at the specific scientific level was used within the study of the ethnopedagogy methodology of primary school teaching. In the article, based on the analysis of the research of Kazakhstani and foreign scientists, their contribution to the development of the methodology of ethnopedagogy is considered. The integration of interdisciplinary, acmeological, systemic, personal, and active approaches at the general scientific level was proposed in this research. The actual scientific level is demonstrated by ethnopedagogical and ethnopsychological approaches. Analysis and synthesis of scientific research, induction, and deduction, abstraction, rising from abstraction to reality, etc. methods were used.

RESULTS AND DISCUSSION

In a multi-ethnic state like Kazakhstan, the aim of preserving our original national culture and addressing the world's cultural heritage without compromising the originality of a certain ethnic group is being solved today by introducing an ethnic component into the education system. The ethnic component in the content of higher pedagogical education is a humanitarian complex of education genetically determined by the development of ethnic self-consciousness. At the same time, as part of the content of primary education, it should be presented with a set of didactic units based on a set of structuring principles. The specialty of the primary school teacher in a multi-ethnic society is aimed at using the virtuous practice of educating the young generation, implementing the ideas of ethnopedagogy, and the ethnic principle in personality formation. It is the basis of the humanistic paradigm of the ethnic component in educational content. Today, primary school is not only a factor in the formation of consciousness of an individual but also should act as a condition for the formation of an individual.

In our opinion, ethnopedagogy is not only a specific experience of a certain ethnic group. In addition to having its own forms of national expression, it also includes universal educational traditions similar in content to each other. Volkov (2005), notes the universality of ethnopedagogy (dispersive ethnopedagogy). He emphasizes the term "pansophism" serves as the generalization of human wisdom about education, ethno-pedagogical dialogue, the dialogue of cultures is interethnic, and universality in the spiritual and moral values of the people. Ethnopedagogy, both as a science and as a subject (study course), in the words of Volkov (2005), can not only serve the goals of national education but also "pedagogy of national rescue" or can perform the function of saving all humanity. These demands are driven by the socio-political conditions of multinational communities. The ethnic heterogeneity of the population of many world states is related to the desire of people of different ethnic and cultural affiliations to live peacefully together and interact.

Among the problems related to the shortage of teachers in the country in a certain subject in the research of Tajik et al. (2022), a shortage of young professionals, a decrease in the number of male teachers, and a significant number of teachers close to retirement were mentioned. Among them, there are also experienced primary school teachers.

In our turn, we can add to the 5 directions proposed by scientists the direction of ethnopedagogical and ethnopsychological integration and interdisciplinary communication: theory and methodology of ethnopedagogy;

education and training of children through ethnopedagogy and ethnocultural tools; ethnopedagogical preparation of the teacher; comparative aspects of ethnopedagogy; aspects of ethnopedagogy and ethnopsychological integration.

Development of ethnopedagogical research directions in the context of the Republic of Kazakhstan in the global educational space, there is a need to consider the problem of forming a multicultural personality of the future primary school teacher based on tolerance and practical training. It can be influenced not only by ethnopedagogy but also by ethnopsychology. Because they have common interdisciplinary connections and research problems. The proof of this is the fact that ethnopedagogy has universal moral values, as well as the study of ethnopedagogical features of a particular ethnic group. A pluralistic approach to ethnopedagogy involves the study of the peculiarities of the pedagogical culture of each nation. The pedagogical value of progressive national features of education is that they help to overcome national isolation and psychological barriers.

According to Kozakhmetova (1998); Asanov (2004); Uzakbaeva (2005); Boleeva (2006), and others, the content of ethnopedagogical education should not be reduced to educational-centrism but should be directed to the formation of a whole personality of a professional teacher from an anthropological point of view.

In addition to the ethnopedagogical competence of the younger generation, the primary school teacher lays the foundation for the formation of regional and intercultural competence. The integrative nature of ethnopedagogy ensures its interaction with a wide field of scientific-methodical knowledge - ethnology, ethnopsychology, ethnopolitics, ethnosociology, ethnoconflictology, religious studies, history, and ethnoecology. At the same time, the process of primary education has a close connection with the ethnocultural studies and traditions of the peoples. We believe that it is important to determine the place of ethnopedagogical education in the process of formation of the ethnic component in the content of higher pedagogical education for training future primary school teachers. In this regard, based on the analysis of scientific literature on ethnic issues, we determined the levels of structuring the ethnic component in the content of higher pedagogical education.

The methodology of ethnopedagogy is considered as a special phenomenon as one of the components of ethnomethodology. Kosherov (2000), concludes that ethnomethodology as an integrative field of knowledge is at the beginning. According to Kazakh scientist, and

ethnopedagogue Uzakbaeva (2000), the methodology of ethnopedagogy combines the fundamental theoretical rules of modern scientific knowledge in such fields as ethnophilosophy, cultural studies, ethnopsychology, ethnosociology, and general pedagogy.

Taking into account the concepts presented above, in our turn, we offer a model for the development of the professional activity of a primary school teacher in an ethno-pedagogical direction (Table 1).

Table 1: Model of professional activity development of primary school teacher.

No.	Component	Component	Knowledge criteria
1	I component	methodological direction	ethnophilosophy, ethnopolitics, ethnosociology, ethnopsychology, ethnology, ethnography, conflictology, etc. including Siyaut ethno-social knowledge. Integration of ethno-social knowledge and methods of its acquisition includes ethno-social - inter-ethnic - new scientific direction.
2	II component	consistency (systematic) direction	It integrates a whole system of ethno-cultural education in the space of ethno-cultural education. This direction includes the system of knowledge about the life of the ethnic group, all elements of the national identity in the ethno-culture - together with socio-economic knowledge, as well as spiritual and moral values.
3	III component	ethnopedagogical interdisciplinary course	As integrative education, includes an integrated system of knowledge about the peculiarities of the pedagogical traditions of the ethnic group aimed at the formation of the national self-consciousness of the person, and the ethnopedagogical competence of future teachers in professional pedagogical education.

Source: own elaboration.

Our goal in compiling the above model is to determine the specific components of the professional activity development of the primary school teacher, the content of professional training, and the outcomes of training. In this professional training, we were guided by the directions and principles of ethnopedagogy in combining three components.

The 1st component considers the existence of ethnomethodology and the methodology of ethnopedagogy at the methodological level. Ethnomethodology is considered as a theoretical and methodological direction in sociology that transforms the methods of ethnography and social anthropology into the methodology of social sciences studying ethnic processes.

According to the II component, ethnopedagogy and ethnopsychology, ethnology, ethnography, ethnolinguistics, etc., are included as the ethnic component of the content of ethnocultural education and training courses in the fields of scientific knowledge. At the same time, ethnoculture plays the main supporting role in structuring the ethnic component in the content of higher pedagogic education, controlling methodological activities.

According to the III component of the model we have compiled, ethno-pedagogical knowledge in the system of "knowledge, skills, competencies" is the initial generation of ethno-pedagogical knowledge of a high school teacher and future specialist.

So, we identified three main directions of ethnocultural education for future primary school teachers:

- preservation, transformation, and development of national-cultural features of ethnic education and ethnic identification of a personality as a subject of a certain ethnic group.
- considering the consistent spiritual and moral positions, views, and beliefs of an individual.
- solving the problem of intercultural relations between ethnic and national representatives.

In general, ethno-pedagogical knowledge includes ethno-regional knowledge reflecting natural-climatic features and national-cultural, historical features of the region. Their content is aimed at education of civic, patriotic, and national characteristics of the younger generation. This way of structuring the ethnic component in the content of higher pedagogical education allows primary school teachers to consider it as a multi-level integration of education.

Although the first and second components of ethnopedagogical knowledge are methodologically dependent, they form their pedagogical basis in the hierarchy of structuring the ethnic component in the content of higher pedagogical education for primary school teachers. Thus, the study of the meaning of the ethnic component in the higher pedagogical education content made it possible to determine the ethnopedagogical directions in the formation of the future primary school teacher personality.

Formation of national identity is not a short-term activity. This is a long process, which should be considered a system of learning the national culture (material and spiritual) of the people of Kazakhstan at the university (Zhampeisova et al., 2018).

This study substantiates the principle of ethnopedagogical directions of the ethnic component in the higher pedagogical education content in primary school teacher training. Based on this principle, we offer the following theoretical propositions and recommendations:

1. The integrative values of ethnopedagogy based on Volkov (2005), as the ethnic component of the content of higher pedagogical education should be considered. The ethnopedagogical direction of the ethnic component in the content of higher pedagogical education is its main elements, namely, language, history, tradition, folk literature, religion, etc., which make up the means and factors of ethnopedagogy as determined by Volkov (2005). The structural elements (structure and content) of the ethnic component of education include humanistic ideas and have an effective educational potential in the formation of a personality as an ethnic subject.

2. The ethnic component of the educational content in the pedagogical training of primary school teachers at the university is based on the ethnic-pedagogical directions, who can appreciate the cultural heritage of the native ethnic group, who can understand other peoples in a multicultural environment, live in peace and harmony, find peace and a common language in the conflict situations of any nation. The model of future specialists is designed to educate a spiritually rich person who appreciates the cultural heritage of other nations.

3. In formulating the principle of ethnopedagogical directions of the ethnic component in the content of pedagogical training of primary school teachers. We should rely on the golden rules of ethnopedagogy, which have been proven as: without historical memory, there is no tradition; without tradition, there is no education; there is no person, there is no spirituality, and there is no nation without education.

CONCLUSIONS

Researchers connect the development of the methodology of ethnopedagogy in Kazakhstan with the consideration of its role in the mechanism of formation of national identity, patriotism, culture of inter-ethnic relations, tolerance, as well as great possibilities of use in modern socialization of an individual.

Thus, the principle of the ethno-pedagogical direction of the ethnic component in the content of pedagogical training of primary school teachers, which we have identified, allows us to determine its axiological and educational possibilities. This principle shows the peculiarities of pedagogical activity and determines the functions of the ethnic component in the content of higher pedagogical education. According to the model, primary school teacher training should include components in three main directions. They are methodological direction, systematic direction, and ethno-pedagogical interdisciplinary direction. These directions help to determine the content and indicators of education in ethnopedagogical training of future schoolteachers.

It is very important to study the ethnopedagogical training of future primary school teachers in the intercultural aspect from the perspective of development and globalization processes. In this study, we were guided by the principle of ethno-pedagogical directions in the content of pedagogical training of primary school teachers. However, consideration of this direction in connection with practice in primary school practice may add more subcomponents to our proposed model. We conclude that it is relevant to consider the ethnopsychological directions of pedagogical training of primary school teachers as future research subjects.

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