

*Мадраимова Н.С.***МЕКТЕП ЖАНА ҮЙ-БҮЛӨНҮН ЭТНОСОЦИОМАДАНИЙ
БИЛИМ БЕРҮҮ АСПЕКТИСИНИН ИНТЕГРАЦИЯСЫ***Мадраимова Н.С.***ЭТНОСОЦИОКУЛЬТУРНЫЙ ОБРАЗОВАТЕЛЬНЫЙ АСПЕКТ
ИНТЕГРАЦИИ ШКОЛЫ И СЕМЬИ***N.S. Madraimova***ETHNOCULTURAL EDUCATIONAL ASPECT OF THE
INTEGRATION OF SCHOOL AND FAMILY**

УДК: 37.017.92

Макалада автор этностор аралык билим берүү түшүнүгүн аныктайт, азыркы социалдык-гуманитардык билим берүүнүн актуалдуулугун белгилейт, мектептин жана үй-бүлөнүн интеграциясы түшүнүгүн тактайт. Баланын инсандык социалдашуусунун негизги институту үй-бүлө болот, коомдун кабыл алган социомаданий ченемдерди четке кагышат. Когнитивдик этникалык түшүнүктөр түзүлөт жана өз ара аракеттенүү процессинин тиби боюнча "биз жана алар" эң даана жазылат көп маданияттуу чөйрөдө. Өзүнүн этностук маданияты жана башка этностордун контекстинде маданият мамилелерге мүмкүндүк берет. Билим берүү бул адамзат туш болгон ар бир адам үчүн апачык бир чындык жана бир ачыкчы болуп турат: же чын эле коомдун тилектештик жана калыс, ар түрдүүлүктү жана биримдикти, өз ара жана өзүнө таянууа негизинде, же бут адам системасынын кулашы менен туш болот. Интеграциялоо форматында мектептин жана үй-бүлөнүн өз ара аракеттенүүсү баланын социализациялоо процесстери үчүн корпоративдик жоопкерчилик деңгээлине чыгат. Мектептин жана үй-бүлөнүн интеграциясы мектепти башкаруунун демократиялашуусун, балдарды окутуу жана тарбиялоо процессинде жигердүү ата энеин ролу талап кылат.

Негизги сөздөр: этносоциалдык маданий билим берүү, мектептин интеграциялоо, үй-бүлөнү интеграциялоо, адамдын иденттүүлүгү, социализация, полиэтникалык маданият.

В статье автор определяет понятие этносоциально-культурного образования, обозначает его актуальность в современном социально-гуманитарном знании, уточняет понятие интеграции школы и семьи. Основным институтом первичной социализации личности ребенка является семья, она же транслирует социокультурные нормативы, принятые в обществе. Когнитивные этнические представления формируются в процессе взаимодействия по типу «мы и они» и наиболее отчетливо проявляются в поликультурной среде. Так происходит формирование образа собственной этнической культуры и образов культуры других этносов в контексте культуры отношений, что позволяет обозначить данный процесс как этносоциокультурное образование. Вопрос о воспитании становится ключевым, поскольку сегодня всем очевидно, что человечество стоит

перед выбором: либо действительно создавать общество, основанное на солидарности и справедливости, разнообразии и единстве, взаимозависимости и опоре на собственные силы, либо оказаться перед лицом распада всей человеческой системы, сопровождаемой сначала региональными, а потом и глобальной катастрофой. Взаимодействие школы и семьи в формате интеграции выходит на уровень корпоративной ответственности за процессы социализации ребенка. Интеграция школы и семьи предполагает демократизацию управления школой, активную роль родителей в процессе обучения и воспитания детей.

Ключевые слова: этносоциокультурное образование, интеграция школы, интеграция семьи, идентичность человека, социализация, полиэтническая культура.

In the article the author defines the concept of ethno-social and cultural education, denotes its relevance in modern social and humanitarian knowledge, clarifies the concept of integration of school and family. The main institution of primary socialization of the child's personality is the family, it also broadcasts socio-cultural standards adopted in society. Cognitive ethnic representations are formed in the process of interaction of the "we and they" type and are most clearly manifested in a multi-cultural environment. So there is a formation of the image of their own ethnic culture and culture of other ethnic groups in the context of culture allows identify this process as ethnic, social and cultural education. The issue of education is becoming a key one, because today it is clear to all that humanity is faced with a choice: either to truly create a society based on solidarity and justice, diversity and unity, interdependence and self-reliance, or to face the collapse of the entire human system, accompanied first by regional and then global catastrophe. Interaction between school and family in the format of integration goes to the level of corporate responsibility for the processes of socialization of the child. The integration of school and family involves the democratization of school management, the active role of parents in the education and upbringing of children.

Key words: ethno-socio-cultural education, school integration, family integration, human identity, socialization, multi-ethnic culture.

Today, in the era of intensification of migration processes and openness of the world through new communications, the issues of formation and preservation of

multi-ethnic culture are of particular relevance. In everyday life the national – psychological peculiarities, as a rule, go by the wayside, except for the brightest of their manifestations in the religious rituals and the associated lifestyle and the way of life. Social culture as a culture of relations performs an integrative function in the formation of an integral personality, focused on the values of the culture of relations. Human identity as a whole is formed in the process of socialization.

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The dictionary of social pedagogy gives the following definition of the term "socialization": "Socialization is the process of personality formation. In the process of such formation, the individual learns the language, social values and experience (norms, attitudes, patterns of behavior), culture inherent in this society, social community, groups, and reproduction of social ties and social experience. Socialization is seen as both a process and a result." Considering the problem of pedagogical assistance to the socialization of primary school children, I relied on the idea of the active influence of the social environment on the development of the child A. V. Mudrik, who believes that the term "socialization" has no unambiguous interpretation. Currently, socialization is increasingly defined as a two-way process. On the one hand, the individual learns social experience, entering a new environment. On the other hand, it enriches the environment, bringing through its activity the system of its social connections. From the combination of these social neoplasms formed social experience of knowledge, relationships and activities, that is, the person is socialized.

The essence of socialization is that in the process of its man is formed as a member of the society to which he belongs. The formation of personality depends significantly on the totality of the conditions characteristic of a certain socio-economic situation, and therefore the process of education and training provides for the socialization of the student's personality.

Education of a person with a high sense of citizenship, with strong moral foundations, with knowledge of the cultural foundations and historical traditions of his people, and is the socialization of the individual. Ethno-cultural values are the most important and profound principles that determine the relationship of man with nature, society, ethnicity, himself.

But we must not forget that the main institution of primary socialization of the child's personality is the family, it also broadcasts socio-cultural standards adopted in society. Cognitive ethnic representations are formed in the process of interaction of the "we and they" type and

are most clearly manifested in a multicultural environment [6, pp. 450-451]. So there is a formation of the image of their own ethnic culture and culture of other ethnic groups in the context of culture allows identify this process as ethnic, social and cultural education.

At the same time, the content of the ethno-sociocultural educational environment is experiencing a number of contradictions between:

- formation of a multicultural Kyrgyz environment focused on the socio-cultural context of the East and the active planting of Western culture;
- socio-cultural context of traditional ethnic communities, characteristic of the older generation, and the new content of post-industrial society, which has become the educational environment of the younger generation;
- acceleration upgrade modern socio-cultural context and delay its scientific interpretation and methodological maintenance.

In these processes, the important conditions are smilenet pedagogical actions, their consistency and interdependence. Social psychological researches of T. Shibutani testify that at the present stage of development of technical progress and social processes the feelings directed on the child come to the fore, on the second place there are methods and methods of education [5, p. 460-461].

The practice of methodological support of educational work, studying of pedagogical creativity, including the scope of ethnic, social and cultural education, indicates a tendency to the active interest of the teachers instrumental components of educational process (technology, scenario, methods and techniques with beautiful names), the pursuit of fashion novelty without philosophical and methodological understanding of their content and appropriateness of the application.

The prospects for the development of Kyrgyzstan today are associated with the unity of its peoples. Therefore, there is a serious problem of determining the higher meaning and a new philosophy of education. In the conditions of the changed type of society, it is also necessary to change the models of educational technologies, the main task of which is to develop independent thinking, which in turn is associated with responsibility, since the parameters of independence are associated with freedom of choice. Knowledge and thinking are inextricably linked to morality. Educational space is transformed into a space of communication, which involves changing the monologue model of dialogue, the formation of the principles of communicative audit and feedback. The subjects of these processes are the family and the school, the object of their influence is the child. The success of a child's socialization in a rapidly changing world depends on the nature of their interaction.

What is the difference between the processes of integration and the processes of interaction between school and family? Sociologists argue that social interaction in itself does not explain anything. To understand the interaction it is necessary to determine the properties of the interacting forces and subjects. The very fact of the interaction of knowledge does not add. It all depends on the individual and social properties and qualities of the interacting parties [4, p. 124-125].

According to experts, among the main problems of education today and the global challenges of tomorrow, is determined by the loss of the school monopoly on education and socialization of children [2, p. 207].

The issue of education becomes key, because today it is obvious that humanity faces a choice: either to really create a society based on solidarity and justice, diversity and unity, interdependence and self-reliance, or to face the collapse of the entire human system, accompanied first by regional and then global catastrophe [2, p. 119]. The possibility of cooperation between the school and the family as a consistent institutional impact on each other, joint participation in the common cause of raising a child is not enough to translate and transform into a pedagogically appropriate product of the new realities of social and scientific and technical development of society. Cooperation is transforming into the integration of school and family. Integration is understood as the Union into a whole of any parts, elements. In this case, individual parts of the integrated whole may have different degrees of autonomy, but to streamline their functioning within a single system significantly increases the efficiency and effectiveness of actions [3, p. 196].

Interaction in the format of integration presupposes the existence of a common space uniting the efforts of two elements, in our case – the social institutions of the school and the family.

The integration format involves:

a) the existence of common fields of cooperation of the parties; b) management of integration processes: their modeling, planning, implementation, monitoring and performance evaluation – a complete management cycle that can lead to results.

Interaction between school and family in the format of integration goes to the level of corporate responsibility for the processes of socialization of the child. The integration of school and family involves the democratization of school management, the active role of parents in the education and upbringing of children.

Thus, denoting the relevance of the interaction of school and family in the formation of multi-ethnic culture, it should be noted that:

- creating corporate responsibility for socialization of the personality of the child.
- the most productive format of the organization of joint work of the school and the family is the integration of their educational potential through the democratization of educational management and pedagogy of social partnership, which forms a corporate responsibility for the socialization of the child's personality;
- in the formation of the ethno-sociocultural field of the child, the most important is not so much the diversity of the set of pedagogical tools, as a meaningful and full of sensual content touch to the child's personality;
- the range of sources of knowledge today has gone far beyond the school and the family, to the fore the personality of the teacher and parents, creating a friendly, pedagogical meaningful and appropriate school and family environment, dialogue format of relationships.

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