



BUGU

Dil ve Eğitim Dergisi

www.bugudergisi.com

E-ISSN: 2717-8137

Derleme Makalesi

BUGU
Journal of Language and Education

2/1, 44-58

Makale Geliş Tarihi: 27.02.2021

TÜRKİYE

Makale Kabul Tarihi: 08.03.2021

Gül, Y. E. (2021). Ethnic motif in modern education: ethnopedagogy. *BUGU Dil ve Eğitim Dergisi*, 2(1), 44-58.
<http://dx.doi.org/10.46321/bugu.46>

ETHNIC MOTIF IN MODERN EDUCATION: ETHNOPEDAGOGY*

Dr. Yavuz Ercan GÜL

Kyrgyzstan Turkey Manas University yavuz.gul@manas.edu.kg ORCID

Abstract

The study examines the problem of ethnic identity formation faced by the modern education system considering the concept of ethnopedagogy. The research aims to draw the theoretical framework of ethnopedagogy discipline by using document analysis and concept analysis techniques. In the process of socio-cultural education, a multicultural education field can be formed by researching the knowledge and understanding of the traditional human upbringing cultures of ethnic groups and communities. This new case reveals the importance of ethnopedagogy, which is a branch of modern education. Ethnopedagogy is defined as the discipline of systematizing, analyzing, and generalizing the educational experiences of certain ethnic groups and their pedagogical traditions in the field of education and training. Ethnopedagogy aims to reveal the ideal person desired by the public by using the resources of folk pedagogy. In this respect, ethnopedagogy acts as a bridge between the past values of a nation and modern education.

Keywords: Ethnopedagogy, folk pedagogy, ethno-culture, national identity, personality.

MODERN EĞİTİMDE ETNİK MOTİF: ETNOPEDAGOJİ

Öz

Bu çalışmada modern eğitim sisteminin karşı karşıya kaldığı etnik kimlik oluşumu sorunu etnopedagoji kavramı altında incelenmiştir. Araştırmada döküman incelemesi ve kavram analizi tekniklerinden yararlanılarak etnopedagoji biliminin teorik çerçevesinin çizilmesi amaçlanmıştır. Sosyo-kültürel eğitim sürecinde çok kültürlü eğitim alanının oluşturulması etnik grupların ve halkların geleneksel insan yetiştirme kültürlerinin bilgisi ve anlayışının araştırılmasıyla elde edilebilir. Bu yeni durum ise modern eğitimin bir dalı olan Etnopedagojinin önemini ortaya koymaktadır. Etnopedagoji belirli etnik grupların eğitim deneyimlerini, eğitim ve öğretim alanındaki pedagojik geleneklerini sistemleştiren, analiz eden ve genelleştiren bir bilim dalıdır. Etnopedagoji, kültürleri koruma ve geliştirme işlevi yanında, toplum bireylerinin de kendi kültürleri temelinde yetişmelerini, milli kimliğe sahip olmalarını, farklı kültürlerle karşı anlayış ve hoşgörü geliştirmelerini sağlamaktadır.

Anahtar Sözcükler: Etnopedagoji, halk pedagojisi, etno-kültür, milli kimlik, kişilik.

* The materials presented in the 7th EJER International Eurasia Educational Research Congress 2020 have been used in this study.



Introduction

Multicultural education, which has an ever-increasing importance in modern education, enables students to interact with their own ethnic culture and to habituate in this field. The disappearance of the borders between countries and the increase in migration has brought about the need for multicultural education significantly. In the process of socio-cultural education that continues in this way, a multicultural education field can be formed by researching the knowledge and understanding of the traditional human upbringing cultures of ethnic groups and communities (Fahrutdinova, 2016, p. 26). This new case reveals the importance of ethnopedagogy, which is a branch of modern education. Ethnopedagogy is defined as the discipline of systematizing, analyzing, and generalizing the educational experiences of certain ethnic groups and their pedagogical traditions in the field of education and training (Arsaliev, 2018, p. 2746). In other words, ethnopedagogy is a concept that represents the scientific knowledge that covers the training practices of ethnic groups and their experiences from their existence to the present, and the information about the moral, ethical, and aesthetic views of a family, a tribe, and a nation (Arsaliev, 2016, p. 175).

A multicultural population has been formed today particularly due to the increasing migration waves and the increase of minority ethnic groups within nation-states. The need for a multicultural education system that emerged as a result of this development put forward the requirement for recognizing the ethnopedagogy as a discipline within education systems. Due to the failure of meeting their ethnopedagogical needs, several ethnic minorities living in large countries are unable to preserve their own culture (Valiakhmetova, Akhmadullina & Pimenova, 2017, p. 388). The inadequate ethno-cultural content of education systems can be argued as the reason for this case. Therefore, an education lacking ethno-cultural sensitivity will not be able to fully meet the needs of ethnic communities, nor will it be able to fulfill the main tasks of education which is transferring culture, traditions, and experiences to new generations. The success of society's transformation largely depends on the extent to which each nation's need for reviving and preserving its values and national identity can be met. People have to learn their national culture and language to be able to feel that they belong to a certain ethnic group. This case reveals a kind of value gap, social disinterest, and nihilism related to culture in society. As a result, the characteristics, spiritual values, and behavior patterns of a culture that have been preserved for hundreds of years and passed down from generation to generation disappear. Ethnopedagogy plays a key role in solving this complicated problem.

Education, which is a socio-cultural phenomenon and fulfills socio-cultural functions, is also one of the key factors of the cultural and historical development of the individual. In other words, education is regarded as a socio-cultural system that enables culture to be recognized, internalized, and transferred into the world of the individual (Fahrutdinova, 2019, p. 44). The success of society's transformation largely depends on the extent to which each nation's need for reviving its spirituality and national identity is met. People want to know their local culture and language to feel that they belong to a certain ethnic group. Each ethnospecific culture that had the opportunity to develop in a different ethnic environment will never get to the state of knowledge saturation, no matter how developed they are in terms of meaning and structure. Also, they will increase their integration with other cultures and continue their maturation process. Today, the spiritual wealth belonging to the communities includes all intellectual, social, historical, and ethnic diversity. Preserving the spiritual culture is important and required for raising ethnic self-awareness and consciousness, as well as ethnic revival processes and the



integration processes of communities. The intertwining of intercultural integration processes, mutual enrichment in cultural communication as well as bringing elements of ethnic character and ethnocultural identity to the educational environment through formal education institutions provides an opportunity both for a multinational state to progress and for individuals to demonstrate their skills and to act as a representative of a specific ethnic group (Abdrahimov, 2010, p. 5). Ethnopedagogy organizes and systematizes this ethnocultural development process of the state and individual.

The present article, which is a compilation study designed using the qualitative research paradigm, is based on a theoretical discussion of the ethnopedagogy discipline, which is a new concept in the field of education. Therefore, it was aimed to draw the theoretical framework of the ethnopedagogy discipline through document analysis and concept analysis techniques. The concept analysis technique is applied to describe a concept by providing the definition, features, examples, and non-examples of the related concept (Kılıç, 2009, p. 1383; Matorella, 1986, p. 36). In the study, firstly it was focused on the definition of the ethnopedagogy discipline, and it was tried to define it based on literature. The concepts related to ethnopedagogy were discussed, and these concepts were revealed. Since this discipline was new in Turkey and there were not any application opportunities, this study was conducted by only considering its theoretical aspects. The present study, which was mainly conducted using the concept analysis technique, aimed to introduce the concept of “ethnopedagogy” to the educational literature.

Considering the Turkish literature on ethnopedagogy, it was observed that there were limited studies in this field and this concept was quite new. It has not been defined comprehensively yet, and it has been confused with disciplines such as Folk Pedagogy, Ethnography, and Pedagogy, Sociology and Pedagogy, etc. The gap in the literature on this concept, which is an organic component of pedagogy, has led to this study. The importance of such studies lies in the fact that globalization increases the need of preserving identity for each ethnic group. Preserving one's own identity will be ensured by considering ethnopedagogy as an organic part of pedagogy, and thus cultural assimilation will be prevented. Therefore, the study aimed to draw the theoretical framework of ethnopedagogy discipline. Therefore, it was tried to explain the issues such as the meaning of ethnopedagogy, its boundaries, and the disciplines it liaising with. Accordingly, it was tried to answer the following fundamental questions in the research:

- What is the definition of ethnopedagogy?
- What is the place of ethnopedagogy in modern education?
- Is there a difference between ethnopedagogy and folk pedagogy?
- What are the main sources of ethnopedagogy?
- What is the function of ethnopedagogy against ethnocentrism?
- What is ethnopedagogical competence?

1. Ethnopedagogy Problematique in Modern Education

Globalization, which emerged in the 20th century and picked up its pace with the developments in information communication technologies, has been observed in all areas of human activities. It has caused the national borders to shrink, the communities to get closer to each other, and almost all communities in the world to become a single community. Although



globalization is appreciated to offer new opportunities for the development of information communication technologies in the field of culture and education, several scientists are concerned about the negative effects of it. They concern about the disappearance of factors such as language, local culture, and folk ideology. This globalization trend has been progressing towards the disappearance of the cultural diversity in the world and towards homogeneity. The culture of each nation is a unique treasure. Also, factors such as characteristics, diversity, and versatility of ethnic cultures constitute the depth of the universal human culture. Oblivion and disappearance of these cultural features, which have been insured by centuries-old traditions, lead to the cultural demise of some societies (Nezdemkovskaya, 2011, p. 52). On the other hand, the modern era of the development of humanity is characterized by the increase of people's desire to know that they belong to a specific ethnic group, and peoples' tendency towards flourishing their national cultures, identities, and psychological structure.

The shrinkage in the national borders and the emergence of new world citizens on a global scale also bring about a new moral problem. The issue of the spiritual and moral education of young people, who are the future of the country, in the globalization process constitutes one of the most important issues of modern pedagogy discipline. Spirituality is the process of discovering himself/herself for an individual, who is capable of transcending his/her own limits, discovering the anthropological importance of meeting with another consciousness, and trying to make sense of the variety of phenomena in the world and the meaning of these phenomena by passing them through the prism of values such as conscience, shame, responsibility, compassion, love, beauty, thought, wisdom and mercy (Petrenko, Bezborodova & Gryzlova, 2016, p. 25). Therefore, spirituality refers to the highest point of the sense of self. On the other hand, spiritual and moral development has a strong bond with the societies' cultural experiences, values, and ideologies, and thus with their history and ethnic culture. Ethnic culture is the composition of values, beliefs, traditions, and customs that guide most of the members of a specific society (Petrenko, 2014, p. 68). Today, the rapidly increasing number of migrations in the world brings about some ethnic problems also in the cultural sense. The dominant identities based on the history and cultures of countries play a key role in reshaping the national identities of minority groups. This case leads the cultures that have been sustained by wide folk groups on the global scale to leave a dominant impact on other cultures. Considering the rapid development of the modern socio-cultural environment and the current conventional and effective approaches to the implementation of education, it seems improbable for communities of a small scale to protect their own identities and ideologies.

Each country has an education system and the philosophical foundations on which this system is based. Which person to be raised and how they will be raised is determined according to this philosophy. Without the philosophy on which the education is based, members of that community will be at hazard of losing their national identity, and perhaps their personalities. The famous former Soviet pedagogue Ushinsky (1945, p. 73) describes a teacher who tries to raise students without a theory based on philosophy as a master who tries to erect a building without knowing what he/she builds. Before beginning the education, it is necessary to determine what kind of citizens should be raised and what values these citizens should have first. The educational goals can be achieved only in this manner. As in the case of each discipline, the educational discipline has several theories and practices. Both of these areas should be utilized in teacher training. Just as there are university hospitals to allow prospective doctors to practice during their education in the field of medicine, there are schools where prospective teachers have the opportunity to practice in the field of teacher education. On the



other hand, training teachers based on national morale and values have a more important role compared to vocational and technical courses in the theoretical part (Uşinskiy, 1948, p. 40). Education does not determine the cultural and spiritual characters of societies, however, the cultural and spiritual characters of societies determine the education. In other words, culture is not a part of education, but education is a part of the culture. Therefore, education systems cannot be considered independent of the cultural characteristics of societies (Guseynov & Turçin, 2015, p. 17).

It is commonly accepted that the structure in which a child is first trained is family. There is no doubt that a child who is trained in his/her family is raised up based on the value judgments of his/her family. The rights and wrongs for the parents will eventually be the rights and wrongs for the child as well. After learning to speak, the cultural characteristics of the society in which the child grows will be reflected in the character of the child through his/her native language and parents. Thus, the child will become a member and an individual of that society. For children who have reached school age, formal educational institutions have to be the continuation of this basic education of the child. Otherwise, an education that is indifferent to the training of a social character acquired in the family and unfamiliar to the customs and traditions destructs the training the child received up to that time. Also, it leads to the emergence of assimilated individuals alienated from their own culture. Therefore, a teacher who has not received ethnopedagogical education and an educational program that does not contain ethnopedagogical elements may cause a nation to perish (Volkov, 1999, p. 61).

2. Ethnopedagogy and Folk Pedagogy

The most important factor in the development of society is the historical continuity of the generations. The most effective way to convey the experiences that societies have accumulated throughout their history is through education with national characteristics. Folk pedagogy, which refers to experiences of raising individuals who belong to the society and reflect the national characteristics of the society, and ethnopedagogy mutually contributed to each other's development. Ethnopedagogy, on the other hand, is the scientific expression of these human upbringing experiences of the community (Valçenko, 2017, p. 24). In other words, the subject of ethnopedagogy is the transfer of folk pedagogy into the educational content in modern conditions. The educational tools of ethnopedagogy are proverbs, tales, stories, epics, riddles, and rhymes that have been passed down from generation to generation after hundreds of years of experience.

Folk pedagogy continues its development while contributing to the development of ethnopedagogy at the same time. According to Volkov (2003, p. 22), folk pedagogy is the field of experience and practice, while ethnopedagogy is the field of theoretical thought. And according to Kukuşin (2002, p. 63), folk pedagogy is the educational traditions of a specific ethnic group. Ethnopedagogy, on the other hand, is a general concept that means the comparison of educational traditions of different cultures. Ethnopedagogy recommends the utilization of folk pedagogy and its implementation to educational content in modern conditions. The sources of ethnopedagogical studies are the life, traditions and customs, and folklore of the community.

Each nation has its unique lifestyle that establishes the personality of individuals. This lifestyle is formed through the trial-and-error method by paying the price of it. Moreover, the national lifestyle is influenced by several factors such as natural environment, climate conditions, language, religion, working conditions (agriculture, livestock farming, trade, etc.).



The nation's lifestyle establishes an environment for the formation of the personality of the individuals who make up the nation. In this environment, individuals learn moral norms, ways of behaviors and code of conduct, and value orientations. Family is the source of the formation of the personality with national character. Since their infancy, individuals enter into a personality formation process with a national character (Gül, 2020, p. 4). Throughout their lives, this national personality guides them in their relationships with their social environment and all kinds of behaviors (Çınar, 2020, p. 3). Individuals gains values such as tolerance, humility, prudence, smartness, arrogance, as well as behavioral patterns regarding what is right and what is wrong (Fakhrutdinova, 2019, p. 19). Ethnopedagogy ensures the continuation of this national character, which is formed in the family, also in the formal educational institutions.

3. Main Sources of Ethnopedagogy

Nature: Nature is the primary source among the major sources of ethnopedagogy. Nature is not only living space in social life but also a homeland. Societies make lands their homeland following their own cultural elements and values (Gumus, 2013, p. 1560). On the other hand, the nature of the homeland has an unfathomable power over people. For ethnopedagogy, being suitable for nature stems from the natural character of national education. Therefore, it would be correct to say that humanity has a universal concern about ecology. Since the concept of ecology has a very wide meaning, it can be used in the contexts of nature ecology, culture ecology, human ecology, and ethnic formation ecology. The destruction of the homeland means the disappearance of the ethnosphere, perhaps even the disappearance of the ethnicity itself.

Nature and people, ethnic identity, and naturalness are inseparable concepts. The harmony of these concepts expresses the highest harmony in life. An educational approach in harmony with nature provides a harmonious and holistic approach towards the formation of national personality because nature has a great influence on emotions, consciousness, and human behaviors (Valçenko, 2017, p. 22).

Lifestyle: By its nature, human has a social and communal lifestyle. He/she is constantly in an interactive relationship with the society he/she lives in, in terms of the values and behavior patterns. Societies are structures formed by individuals who have similar characteristics in terms of their traditions and customs, ceremonies, rituals, and behaviors. Tradition is often defined as a set of social practices regarding rituals or other forms of symbolic behavior that are commonly adopted and make individuals adopt certain behavioral norms and values and continue with a real or imaginary past (Gürsel, 1995, p. 66). The lifestyles of the people are determined by this culture. The individual does not contemplate about how to behave in situations they encounter. He/she uses the patterns that the culture has presented to him/her. That culture that is stereotyped during this period is defined as tradition, and it determines the lifestyles of the people (Tatar, 2011, p. 200). Therefore, lifestyle is one of the major sources of ethnopedagogy, and it constitutes a source for the preparation of the content of the ethnopedagogical education program.

Folklore: Folklore is one of the major sources of Ethnopedagogy. In ethnopedagogy, folklore is regarded as the training and upbringing of children in line with the moral and ethical views regarding the basic values of the family, lineage, tribe, people, and nation on the basis of the historical experiences of ethnic groups (Volkov, 1999, p. 34). Also, folklore is a source of information about the educational principles, moral, religious, and mythological structure of the cultures of the various communities. Folklore has great potential in the field of education.



Throughout their history, communities have raised children based on their own oral and written literary sources and conveyed their values and experiences to them in this way. An important feature of tales is that they are images that facilitate children's perception and develop their imagination. Characteristic features of tales are optimism and an effective plot. Tales generally reflect the best characteristics of people, their hard-working, superior intelligence, ingenuity, courage, and love for homeland and people (Paşkeviç, 2013, p. 122). Similar to stories and tales, proverbs are also important folkloric sources for ethnopedagogy. Proverbs, which convey the character of the society and the spiritual values of this character to future generations via suggestopedia, have an important place in the formation of personality (Gul & Alimbekov, 2020, p. 694).

Native Language: Family is the place where children get their first training in adapting to the world. Later, all the knowledge and skills that the individual will acquire throughout their life will be built on the training they receive in the family during this period. The formation of an individual's character and what kind of values that individual should have are also determined in this period. Family training is of great importance in the formation of personality, and the composition of the feelings and inner world of the individual. Kommenskiy (1975, p. 76), the famous former Soviet educator, likens training in the family to the growing prolific and healthy fruit tree saplings, while he likens education in the native language in the formal education institutions to the transformation of these saplings into fruit-bearing trees through meticulous cultivation.

Language acts as a bridge for an individual to learn, internalize, and pass on the values of the society in which he/she lives to the next generations to enable that individual to acquire a national identity. Therefore, the modern education process should be a continuation of the language and culture that the child learns in the family. Because a person's ideas and his/her identity is formed through the language he/she speaks. Education in a language other than the one that the individual learned in the family and expressed his/her thoughts may result in the change and annihilation of the cultural codes of the individual and society. According to Kommenskiy (1939, p. 102), teaching a foreign language to a child who does not speak his/her native language well is as meaningless as teaching a baby, who cannot walk yet, to ride a horse. Skutnabb-Kangas (2000, p. 432) describes the seriousness of this case as dipping a child, who cannot swim, underwater.

The inability to convey the national identity to the members of society leads to the formation of individuals who have lost their identity, and who consider other cultures as their own cultures. Because people speaking the same language constitute the basis of the social structure described as "nation". The language that serves as a tool to convey people's feelings and thoughts transforms the masses of people from meaningless communities into a nation with a unity of feelings, ideas, and goals (Akdağ, 2018, p. 135). Language determines the emotions, ideas, and imaginations of the people who speak it (Argunşah, 2006, p. 33). Therefore, native language policies and programs are carried out in line with political objectives beyond pedagogical goals. Considering the historical process, Great Britain's attempt to establish a submissive colony in India by following the English teaching policy (Annamalai, 1995, p. 217), the language policy in South Africa, which is also the colony of England (Heug, 2003, p. 77), or the predominance policy of Russian language over other Turkish languages in the USSR period can be given significant examples. The increase in the preference of Russian as the language of education by the people in the Turkic republics in the Post-Soviet period (Gül, 2019), and the



tendency of using English in education in the South African people (Heugh, 2002) cause these them to get alienated from their own culture and identity. As can be seen, the issue of language has been constantly used as a part of political ideologies throughout history. Since ethnopedagogical education aims at an education based on their own cultural values, it suggests providing education in the native language so that individuals can be a part of the society they live in. Therefore, almost all of the societies whose native language and education language are different from each other live in formerly colonized countries (Ouane & Glanz, 2010, p. 4). In many African countries, children begin their education in a language they do not speak yet since they speak a different language at home. Therefore, although the material colonialism of the colonialist states seems to be over, cultural colonialism in spiritual terms has been continuing through language. The way to prevent this is through ethnopedagogical education in the native language based on their own culture and values.

4. Ethnopedagogy and Ethnocentrism

Ethnocentrism is the case where the individual sees his/her ethnic affiliation as the center of everything and therefore accepts his/her ethnic group as a reference and criterion in assessing all ethnic groups (Summer, 1906, p. 42). Ethnocentrism, which usually emerges in the forms of considering one's own culture to be superior or humiliating, marginalizing, or belittling other cultures, is the result of the tendency of human beings to see their norms and values superior. Therefore, it is perceived as an individual's hostility towards other ethnic groups, in contrast to a tendency to uncritically express opinions and attitudes to the ethnic group with which the individual identifies himself/herself (Adorno, Frenkel-Brunswik, Levinson & Sanfo, 1950). According to this definition, it is possible to regard this notion as an individual considering his/her ethnic group above all other ethnic groups and acting hostile towards the other ethnic groups. This case is diametrically opposed to ethnopedagogy. Ethnopedagogy aims to create a multicultural communication environment by bringing ethnic self-awareness to the individual. Ethnic self-awareness is seen as an obligation for the organization of ethnic groups, which enables them to be active participants in current socio-cultural and political processes. An education process that is not sensitive to ethnic values or an ethnocentric education process can cause segregation, marginalization, and intolerance in multicultural societies. The awareness of ethnicity and the nature of its manifestation becomes the determining factor for the development of relations between the ethnic groups. In contrast to this nature, ethnocentric approaches are seen in the form of separations and marginalization.

Ethnopedagogy does not mean giving individuals the idea of ethnic superiority. Ethnopedagogy examines the socialization process of individuals, collects information based on public experiences about the upbringing and education of children, systematizes them, and flourishes the cultural characteristics of ethnic communities while preserving them (Abdrakhimov, 2010, p. 5). Ethnopedagogy ensures that ethnic communities in multicultural societies preserve their cultures without losing them and approach with tolerance to other cultures. In this respect, it contributes significantly to the provision of a multicultural communication environment within the educational traditions of multinational societies, which have been rapidly increasing today.



5. Ethnopedagogical Competence

Ethnopedagogical competence is a personal trait that is exhibited in the overall objective view and knowledge about a specific culture. This competence is realized through skills, habits, and behavior patterns that contribute to sympathy and solidarity between ethnic groups. Moreover, this individual competence manifests itself with a better understanding and acceptance of the national and psychological characteristics of other people with their own cultural identity (Poshtareva, 2005, p. 37). The most important task in forming the ethnic identities of young people belongs to the teachers who take the role of implementing the education process. Particularly in multicultural societies, the teachers have functions related to the social adaptation of children to the field of multicultural education and society as well as their contemporary professional competence. With the clarification of ethnic boundaries and immigrants who are included in the society later, teachers should provide psychological assistance to the individuals of nominal ethnic groups who feel themselves belonging to different ethnic groups, which were previously unnoticed, and guide children and their parents on ethno-psychological and ethnocultural problems. Teachers have functions such as preventing and resolving ethnocultural conflicts and eliminating the negative effects of psycho-genetic and socio-genetic factors. Therefore, particularly the teacher education programs should cover issues regarding the formation of tolerance and behavioral skills in changing multicultural environments, and the formation of positive examples of multicultural communication (Ilina, 2015, p. 73). From this perspective, the requirement of including ethnopedagogy in teacher education programs first emerges.

Result

Ethnopedagogy is a scientific discipline that collects and systematizes the sources related to child upbringing and education based on the experiences of ethnic cultures that have been accumulated throughout centuries and provides individuals both ethnic self-awareness and positive relationship skills towards different cultures by transferring these sources into modern education. The members of society receive an education based on national values belonging to their ethnic groups, while they also receive the ability to be tolerant of different cultures. Thus, individuals get the opportunity to live without losing their own ethnocultural characteristics and pass on to future generations.

The importance of ethnopedagogy, which has absorbed the practical education experience for a long time and has become a source of scientific-pedagogical thought, in modern education systems stems from the fact that it reflects the world of childhood and national education styles based on pedagogical culture and universal values. Ethnopedagogy has a characteristic that conveys ethnic education experiences to future generations, thus facilitating the formation of personality in socio-cultural terms, as well as preservation and reproduction of ethnicity. This feature makes ethnopedagogy a current issue despite the constant changes in modern education paradigms.

Ethnopedagogy and folk pedagogy are intertwined with each other, and they contribute to each other's sustainability. The cultural content that ethnopedagogy exports into the modern education system through scientific methods is obtained by using folk pedagogy. Ethnopedagogy brings the education and training experiences of the past to the present by conveying the proverbs, tales, stories, epics, and riddles, which are traditional teaching and child upbringing methods of the folk pedagogy, into modern education using scientific methods.



While folk pedagogy refers to the training traditions of only one community, ethnopedagogy refers to the comparison of the training traditions of different cultures and adaptation of these training traditions to modern conditions.

Ethnopedagogy utilizes nature, lifestyle, folklore, and native language as its major sources. Nature is of great importance to ethnopedagogy. Due to the great impact of nature on human beings, it has a key role in human development and acquiring national identity. Nature has an impact on the feelings and ideas of human beings. Therefore, a form of education suitable for nature provides a holistic approach compatible with the formation of national identity. Societies' lifestyle also determines the personality of the individuals who make up society. The customs and traditions, ceremonies, rituals, and behavioral patterns belonging to society also affect individuals. Individuals act in accordance with certain behavioral patterns taught by society for each situation they encounter in their daily lives. In other words, the societies' lifestyle also determines the individuals' lifestyle. Another factor influencing the formation of individuals' value judgments is folklore. For ethnopedagogy, folklore refers to the oral and written literary works belonging to a specific community, enabling the people to know the characteristics of that community. These literary works consist of proverbs, stories, tales, epics, and riddles. These works contribute to the children's personalities, determine their value judgments, form their imaginations, and ensure them to gain a national character based on the values of the society they live in. Native language, which is one of the major sources of ethnopedagogy, is of great importance for individuals to acquire a national identity and internalize the social values by adopting them. The language of education and the education itself given in the formal education institutions should be a continuation of the training the children receive and the language they learn in their families. An educational institution that is indifferent to the values and the language of the family will not be able to contribute to the formation of individuals' personalities and characters, no matter how much scientific activities they conduct. Thus, it will result in the individuals who are alienated from their own values and surrendered to the popular culture, and finally, a culture will have disappeared.

Another concept that conflicts with ethnopedagogy is ethnocentrism. Ethnocentrism means that individuals who regard their own culture as a criterion for the assessment of other cultures become hostile to other cultures. On the other hand, ethnopedagogy does not give any individual the right to judge a different culture. On the contrary, it enables individuals who grow up on the basis of their own culture to regard different cultures with love and tolerance as well. Each individual who acquires ethnopedagogical competence becomes able to tolerate different behavioral patterns belonging to other cultures. Therefore, the individuals of the society who should have ethnopedagogical competence in the first place are teachers. In multicultural nations, teachers have duties such as the social adaptation of children to the field of multicultural education and society, as well as their professional competencies.



References

- Abdrahimov, E. F. (2010). Rol etnopedagogiki v razvitii meckulturnih otnoşeniy. Vnutri İ.Z. Sultanmuratov (Redaktor) Sovremennaya etnopedagogika: problemi i perspektivi razvitiya, Materialı mecregionalnoy nauçno-praktičeskoj konferentqii molodih učenih, posvyaşennoj Godu učitelja v Rossiyskoj Federatqii i III Vsemirnomu kurultayu başkir, str. 5-6.
- Adorno, T. W., Frenkel-Brunswik, E., Levinson, D. J. & Sanford, R. N. (1950). *The authoritarian personality*. Harper.
- Akdağ, R. (2018). Milli şuur ve Türkçemiz. *Türk Dili*, 68(798). 134-140.
- Annamalai, E. (1995). Multilingualism for all – an Indian perspective. In Skutnabb-Kangas, T. & García, O. *Multilingualism for All*, 215-219. Swets & Zeitlinger.
- Argunşah, M. (2006). *Dil yarası*. Türk Ocağı Kayseri Şubesi Yayınları.
- Arsaliev, S. (2016). Ethnopedagogical technologies: best approaches and practices. *Recent Patents on Computer Science*, 9(2), 173-184.
- Arsaliev, S. (2018). Ethno pedagogical technologies in regional education environment. *The European Proceedings of Social & Behavioural Sciences EpSBS*, 320, 2744-2756.
- Çınar, İ. (2018). Atabek yurdu etnopedagojisi: Ahıska örneği. *Turkish Studies*, 13(4), 363-386.
- Çınar, İ. (2020). *Etnopedagoji Atabek yurdu*. Pegem Akademi.
- Fahrutdinova, G. J. (2019). Etnopedagogika: uęebno-metodięeskoie posobie. İzdatelstvo «Oteęestvo».
- Fahrutdinova, G. ZH. (2016). Ethno-pedagogical factor of polycultural training. *International Journal of Enviromental & Science Education*, 11(6), 1185-1193.
- Guseynov, A. Z. & Turçin, G. D. (2015). K. D. Uşinskiy – učitel Rossiyskih učiteley (uęebnoe posobie). Saratovskiy Gosudarstvenniy Universitet.
- Gül, Y. E. & Alimbekov, A. (2020). Anadolu ve Kırğız Türklerinin atasözlerindeki “çalışkanlık” deęerinin ortak özellikleri. *Uluslararası Türkçe Edebiyat Kültür Eęitim Dergisi*, 9(2), 692-705.
- Gül, Y. E. (2019). Reasons why kyrgyz students prefer russian as the language of instruction in universities: student views. *Journal of Education and Learning*, 8(2), 77-88.
- Gül, Y. E. (2020). *Etnopedagoji*. Nobel Akademik Yayın.
- Gümüş, M. (2013). Türklerde vatan kültürünün oluşumu: Anadolu tecrübesi. *TurkishStudies - International Periodical For The Languages, Literature and History of Turkish or Turkic*, 8(9), 1553-1570.
- Gürsel, D. (1995). *Gelenekselci çevrecilikten gelenekselci liberalizme*. Vadi.
- Heugh, K. (2003). *Language policy and democracy in South Africa*. The prospects of Equality Within Rights-Based Policy and Planning. Ph.D. dissertation. Centre for Research on Bilingualism.
- Heugh, K. (2002). The case against bilingual and multilingual education in South Africa: Laying Bare the Myths. *Perspectives in Education*, 20(1), 171-196
- İlina, T. B. (2015). Suşqnost i struktura etnopedagoģeskoj kompetentnosti sovremennogo pedagoga. Psihologięeskoie soprovocdenie v sisteme obrazovaniya sb. nauç. trudov po



materialam mecdunarodnoy mecdistqiplinarnoy nauçno-praktiçeskoj konferentqii «Psihologiya i psihologičeskaya praktika v sovremennom mire», Ekaterinburg: İzd-vo Ural. un-ta, str. 70-82.

- Kılıç, F. (2009). Kavram analizi yönteminin kültür kavramının öğrenilmesine etkisi. *e-Journal of New World Sciences Academy*, 4(4), 1381-1391.
- Kommenskiy, YA. A. (1939). Velikaya didaktika. Gosudarstvennoe Uçebno-pedagogičeskoe izdatelstvo Narkomprosa RSFSR.
- Kommenskiy, YA. A. (1975). Velikaya didaktika. Prilocenie v curnalu Naşa naçalnaya şkola, https://rusneb.ru/catalog/000199_000009_004424522/ (06.08.2020).
- Kukuşin, V. S. (2002). Etnopedagogika: uçebnoe posobie. Moskovskiy psihologo sotqialnıy institut.
- Martorella, P. H. (1986). *Teaching concepts*. Healty and Company.
- Nezdemkovskaya, G. V. (2011). Zarocdenie i razvitie etnopedagogiki Rossii. Editus.
- Ouane, A. & Glanz, C. (2010). *Why and how Africa should invest in African languages and multilingual education*. UNESCO Institute for Lifelong Learning.
- Paşkeviç, O. İ. (2013). Folklor kak odno iz sredstv etnopedagogiki. Almanah sovremennoy nauki i obrazovaniya, 8(75), 121-123.
- Petrenko, M. A. (2014). The professional consciousness development model. *Open Science Journal of Education*. 2(6), 66–72.
- Petrenko, M. A., Bezborodova, A. D. & Grızlova, A. M. (2016). Etnopedagogika kak sredstvo vospitaniya duhovno-nravstvennoy liçnosti. *International Journal of Experimental Education*, 7(1), 24-28.
- Poshtareva, T. N. (2005). Formation of ethnocultural competence. *Pedagogy*, 3, 35-42.
- Skutnabb-Kangas, T. (2000) *Linguistic genocide in education—or worldwide diversity and human rights?* Lawrence Erlbaum.
- Summer, W. G. (1906). *A study of the sociological importance of usages, manners, customs, mores, and morals*. The Athenæum Press.
- Tatar, T. (2011). Gelenek ve gelecek. *Sosyoloji Konferansları*, 26, 199-215.
- Ushinsky, K. D. (1945). Sobranie soçineniy, rannie raboti i stati (Tom I). İzdatelstvo Akademii Pedagogičeskih Nauk.
- Ushinsky, K. D. (1948). Sobranie soçineniy, Pedagogičeskie stati (Tom II). İzdatelstvo Akademii Pedagogičeskih Nauk.
- Valçenko, S. A. (2017). Etnopedagogika. Gomelskiy gosudarstvennyy universitet imeni Frantqızka Skorini.
- Valiakhmetova, N., Akhmadullina, R. & Pimenova, T. (2017). Ethno-pedagogy as a means of ethnic identity formation of pre-service teachers in russia. *Proceedings of SOCIOINT 2017- 4th International Conference on Education, Social Sciences and Humanities 10-12 July 2017- Dubai, UAE*, 387-392.
- Volkov, G. N. (1999). Etnopedagogika. Akademia.
- Volkov, G. N. (2003). Etnopedagogika:uçebnik. Akademiya.



Extended Abstract

Multicultural education, which is increasingly important in modern education, enables students to interact with their own ethnic culture and gain competence in this field. With the disappearance of the borders between countries and the increase in migration, the need for multicultural education has started to be felt sharply. In the process of socio-cultural education that continues in this way, the creation of a multicultural education field can be achieved by researching the knowledge and understanding of ethnic groups and peoples' knowledge and understanding of traditional human breeding cultures (Fahrutdinova, 2016, p. 1186). This new situation reveals the importance of Ethnopedagogy, which is a branch of modern education. Ethnopedagogy is a science that systematizes, analyzes and generalizes the educational experiences of certain ethnic groups and their pedagogical traditions in the field of education and training (Arsaliev, 2018). In other words, ethnopedagogy includes the practical training of ethnic groups and their experiences from their existence to the present; It is a concept representing scientific knowledge that includes information about the moral, ethical and aesthetic views of a family, a tribe, and a nation (Arsaliev, 2016, p. 11).

Especially today, the multicultural population and the resulting need for a multicultural education system as a result of the increasing migration waves and the increase of minority ethnic groups within nation states reveal the necessity of accepting ethnopedagogy as a science within education systems. As a result of failure to meet the ethnopedagogical needs, many ethnic minorities living in the big states are unable to preserve their own culture (Valiakhmetova et al., 2017). The reason for this can be shown as the inadequate ethno-cultural content of education systems. Because an education lacking ethno-cultural sensitivity will not be able to fully meet the needs of ethnic communities, nor will it be able to fulfill the task of transferring culture, traditions and experiences to new generations, which is one of the main tasks of education. The success of society's transformation largely depends on the extent to which each nation's need to revive and maintain its values and national identity can be met. People have to learn their national culture and language in order to feel that they belong to a certain ethnic group. This situation reveals a kind of value gap, social apathy and nihilism related to culture in society. As a result, the characteristics of a culture that have been preserved for hundreds of years and passed down from generation to generation; moral values and behavior patterns are disappearing. Ethnopedagogy plays an important role in solving this complex problem.

Education, which is a socio-cultural phenomenon and fulfills socio-cultural functions, is one of the main factors of the cultural and historical development of the individual. In other words, education is accepted as a socio-cultural system that enables culture to be recognized, internalized and transferred to the individual world (Fahrutdinova, 2019). The success of society's transformation will largely depend on how much each nation's need to revive its spirituality and national identity will be met. People want to know their local culture and language in order to feel that they belong to a certain ethnic group. Every ethnospecific culture that has had the opportunity to develop in a different ethnic environment will never have information saturation, no matter how developed in terms of meaning and structure, it will increase its integration with other cultures and continue its maturation process.



The Ethnopedagogy Problem in Modern Education

Globalization, which emerged with the 20th century and increased with the developments in information communication technologies, is felt in all areas of human activities. It causes the national borders to shrink, the peoples to get closer to each other, and almost all the peoples of the world become one people. Although it is recognized that it offers new opportunities for the development of information communication technologies in the field of culture and education, many scientists are concerned about the negative effects of globalization. These concerns are in the direction of the disappearance of factors such as language, local culture, and folk ideology. This trend of globalization is moving towards the disappearance of cultural diversity and homogeneity in the world. The culture of each nation is a unique treasure. Factors such as the characteristics, diversity and versatility of ethnic cultures also constitute the depth of the universal human culture. The forgotten and disappearance of these cultural features, which have been secured by centuries-old traditions, lead to the cultural deaths of some societies (Nezdemkovskaya, 2011). The modern period of human development is characterized by the increase in the desire of people to know that they belong to a certain ethnic group, and the tendency to develop the national culture, identity and psychological structure of the peoples.

Ethnopedagogy and Folk Pedagogy

The most important factor in the development of society is the historical continuity of the nation. The most effective way of conveying the experiences that societies have accumulated throughout their history is education that has national characteristics. Folk pedagogy, which reflects the national characteristics of the society and expresses the people's human training experiences, has mutually contributed to each other's development with ethnopedagogy. Ethnopedagogy, on the other hand, is the scientific expression of these human raising experiences that the people are real (Valçeva, 2017). In other words, the subject of ethnopedagogy is the transfer of folk pedagogy to educational content in modern conditions. The educational tools of ethnopedagogy are ancestral words, tales, stories, epics, riddles, rhymes that have been created as a result of hundreds of years of experience and passed down from generation to generation.

While the folk pedagogy continues its development on the one hand, it also contributes to the development of ethnopedagogy on the other hand. According to Volkov (2003), folk pedagogy is experience and practice, and ethnopedagogy is a theoretical field of thought. According to Kukuşin (2002), folk pedagogy is the educational traditions of a particular ethnic group. Ethnopedagogy is a general concept that means the comparison of educational traditions of different cultures. Ethnopedagogy proposes to apply it to educational content in modern conditions using folk pedagogy. The sources of ethnopedagogical studies are the life, traditions - customs and folklore of the people.

Result

Ethnopedagogy is a branch of science that collects and systemizes the resources related to child upbringing and education based on the experiences of ethnic cultures and brings them into modern education, giving individuals ethnic self-awareness and gaining positive relationship skills against different cultures. Community members have the ability to be tolerant of different cultures as well as being educated on the basis of the national values of their ethnic groups. Thus, individuals have the opportunity to live and pass on to future generations without losing their own ethnocultural characteristics.



The importance of Ethnopedagogy in modern education systems, which has absorbed practical educational experience for a long time and has become the source of scientific pedagogical thinking, is due to its reflection of childhood world and national education styles based on pedagogical culture and universal values. Ethnopedagogy has a characteristic that transfers ethnic education experiences to future generations, which enables the formation of personality, protection and reproduction of ethnicity in socio-cultural terms. This feature makes ethnopedagogy a current issue despite the constant changes of modern education paradigms.

Ethnopedagogy and public pedagogy, which are intertwined with each other, contribute to each other's continuity. It reaches the cultural content that ethnopedagogy has transferred into the modern education system with scientific methods with the help of public pedagogy. Ethnopedagogy, which is traditional teaching and child upbringing methods belonging to folk pedagogy; By transferring proverbs, fairy tales, stories, epics and riddles into modern education with scientific methods, it carries the experience of education and training from the past to this day. While folk pedagogy is the educational traditions of only one people, ethnopedagogy is the comparison of the educational traditions of different cultures and its adaptation to modern conditions.

