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## Didactic Bases of Ethnopedagogical Training of the Future Teacher in the Educational Field of University

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**Abstract:** *This article enriches the achievements of the national culture of the peoples of Uzbekistan, highlights the role and importance of a teacher with a high level of development of ethnic and pedagogical culture and its successful organization of pedagogical activities in a multinational region.*

**Keywords:** *psychological-pedagogical, university education, future teacher, educational content, ethnopedagogical education, didactic fundamentals, features of psychology, secondary schools, modern pedagogy.*

One of the main tasks of modern higher education in the field of training is to ensure the dialectical unity and continuity between professional and general culture: ideological, political, ethical and others. This also applies to the training of pedagogical staff, because the pedagogical activity itself, its effectiveness, quality depends on the level of personality, culture of the teacher[3]. The issues of shaping the culture of future teachers are not new. They were trained by Ya.A. Komensky, A.Disterveg, NKKrupskaya, ASMakarenko, PPBlonsky, STShatsky, VASukhomlinsky and other prominent teachers of the past. Those who emphasize that success depends on it depend primarily on the personality of the teacher, on the culture that is the basis of his or her professional skills. It should be noted that there is a growing interest in the problem of teacher training abroad (G. Becker, R. Ober, E. Rowe, H. Winler, W. Bodmer, D. Holland, etc.). Specific psychological evidence is analyzed, the optimal psychological conditions for the process of formation of the teacher's personality to be more successful are described, the role of psychological factors in the formation of the teacher's culture is revealed. Publications related to the urgent need to shape the pedagogical culture of the teacher are of great interest. The works of A. V. Barabanshchikov, E. V. Bondarevskaya, Z. A. Grishin, I. F. Isaev, S. B. Elkanov, I. F. Komogorseva, V. A[4]. Slastenin and other authors define pedagogical culture, reveal its essence and role in the development of the teacher, his personality. Its main features and the reasons for the urgent need for the emergence of this phenomenon in the science and practice of modern pedagogy. However, in the process of psychological and pedagogical analysis, it became clear that despite some progress, science still does not provide clear and sound answers to many questions related to the formation of teacher culture, in particular, ethnopedagogical culture. is very relevant in the context of the Uzbek people[1].

Ethnopedagogical competence of the future primary school teacher as an integral feature, which includes a number of components that represent a set of personal qualities, abilities that are formed on the basis of ethnopedagogical knowledge and skills required in the ethnopedagogical activity of the future teacher we define. in a multinational space and constantly focused on learning new knowledge[4]. In the training of

ethnopedagogical personnel, ethnopedagogical culture is a means of transmitting ethnopedagogical knowledge and skills, ethnopedagogical experience. We consider ethnopedagogical competence as the result of ethnopedagogical training of the teacher[6]. Ethnopedagogical training of the future primary school teacher should be an integrated system and should be carried out on an interdisciplinary basis, including ethno-didactic units in the disciplines of all stages of the state educational standard of higher education.

According to the content of state educational standards of higher professional education, curricula, study programs, manuals and other means of educational-methodical complex on one-stage and multi-stage system in the process of analysis, the possibilities of training a future primary school teacher were identified for the implementation of the ethnopedagogical component of the educational content[5].

But at the same time, the culture of public education, the experience and practice of folk pedagogy is not sufficiently reflected, which does not direct future primary school teachers to work in a multinational classroom, and knowledge is scattered, integrative in nature not available. between components. Based on the established criteria (motivational-value, cognitive, operational), we identified three levels of formation of ethnopedagogical competence of the future primary school teacher: high, medium, low[9]. Development of pedagogical tools (active methods, description of specific pedagogical situations - practical work, Olympiads, meetings, essays, portfolio, holidays, games) allowed to successfully implement the program of ethnopedagogical training of future primary school teachers[7].

The experimental work was carried out in the special course "Fundamentals of Ethnopedagogy", the basic course "Ethnopedagogy of Karelia", the class "Methods of practical training of labor." In general, the experimental work allowed to reveal the positive dynamics of the formation of ethnopedagogical competence of the future primary school teacher as a direction of ethnopedagogical training of the future primary school teacher, as evidenced by comparative indicators levels at the beginning, middle, and end of the study[8].

Modern pedagogy is aimed at broad democratization, humanization and humanization of all levels of education, allowing a deeper mastery of the achievements of world and local culture, including the values of ethnic pedagogy. In this regard, the role and importance of the teacher who can organize the process of education and upbringing of children in accordance with the national characteristics and cultural traditions of pedagogy and psychology of certain ethnic groups and communities in certain regional conditions is becoming increasingly important. Restoring and preserving the spiritual values of each nation, using them in the cultural development of new generations, forces it to organize the educational process in a multinational region in a pedagogically expedient way. In it, education and upbringing should be based on both universal and advanced national principles, taking into account the peculiarities and experience of the centuries-old pedagogical culture of the people[5]. These situations require the teacher to have in-depth theoretical knowledge and practical skills in ethnopedagogy; have an ethnographic knowledge of the origins of the peoples educating their representatives, the culture and history of these peoples, the specifics of national ceremonies and traditions; knowledge of the national psychology of the child, his individual, personal, ethnic characteristics; the ability to work with a multi-ethnic group of school children; the ability to interact with multi-ethnic families, and so on. In this regard, there is a need to develop the ethnopedagogical culture of the teacher, to synthesize all these categories into one whole.

It should be noted that over the past thirty years, active work has begun on the application of the ideas of folk pedagogy in the education and upbringing of the younger generation. Democratic changes in society allow enriching the science of pedagogy with the achievements of the national culture of the multinational peoples of Uzbekistan, urgently actualizes the role and importance of the teacher with a high level of development of ethnic and pedagogical culture. successfully formed. Theoretical analysis of the views and opinions on the existing culture in the psychological and pedagogical literature, in particular, ethnic

and professional pedagogical culture, allows us to develop our own understanding of the nature and structure of the phenomenon of "ethnopedagogical culture".

It is based on the fact that ethnopedagogical culture represents the necessary level of formation of the teacher's modern general cultural and professional knowledge, skills, abilities, personal qualities and abilities, which allows to organize pedagogical activities in accordance with the requirements of a particular ethnic are national features and cultural traditions of pedagogy and psychology of groups and communities[7]. Ethnopedagogical culture has been experimentally proven to include the following components: love for children; the ability to identify oneself in culture and the ability to synthesize the common human heritage of national cultures; the ability to work with a multi-ethnic group of school children; to know the features of child psychology, its individual and personal national characteristics; to use the axiological potential of folk pedagogy; ability to use ethnocultural traditions of gender education; adherence to pedagogical tact and traditional ethics; knowledge, reading, knowledge of the history and culture of peoples; the ability to build relationships with the family and take its impact into account.

Experimental work has revealed the creative potential and originality of the manifestation of a number of scientific and pedagogical research methods in solving ethnopedagogical problems, their diagnostic and constructive features. Among them is sociometry, which aims to study the results of the formation of individual personality traits and characteristics, the personal traits we need. But it must be said that a complex and multifaceted phenomenon such as culture is difficult to measure and diagnose sociologically. In the process of studying the subjects of the psychological and pedagogical cycle, a methodology for the formation of ethnopedagogical culture of students was developed; developed and introduced a special course aimed at shaping the ethnopedagogical culture of the teacher; developed a methodology for conducting pedagogical practice of students.

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