

## Formation of Research Competence of Future Educators Against the Background of Ethnocultural Space

*Elmira Izmuhanovna Kaliyeva*

Caspian State University of Technologies and Engineering named after S. Yesenov, Aktau, Kazakhstan

---

**Abstract:** In this article, the problem of forming research competence of the future pedagogues in Kazakhstan is envisaged. An important condition is the arrangement of mutual scientific and research activities of a scientific student community against the background of ethnocultural space. Collection, research and analysis of pedagogical value of the cultural heritage of the Mangistau Region of Kazakhstan, determination of practical application with nurturing and educatory purposes, as well as propaganda of pedagogical heritage amidst the population is a crucial task assigned to the student community.

**Key words:** Research competence • Ethnoculture • Ethnopedagogy • Ethnopsychology • Scientific student community

---

### INTRODUCTION

One of the main conditions of the higher professional education development in Kazakhstan at the contemporary stage is the involvement of students and teachers in the fundamental research, which will allow growing up a new generation of researchers oriented to the demands of the innovative knowledge economy.

Analysis of foreign scientific and pedagogical literature has shown that the foreign system of higher education has accumulated great experience in arrangement of scientific and research work of students, as the education process in combination with the scientific work of students becomes truly professional activity [1-5].

The importance of higher education and science was mentioned in the Bergen Communique in 2005 [6].

Integration of Kazakhstan into the world education space requires finding ways to form research competence of future specialists, application of achievements of the leading countries in the sphere of student training and, first of all, their participation in the scientific work.

### MATERIALS AND METHODS

Paying special attention during recent years to the competence approach brings the research activities of the students as close as possible to the practice, i.e. they need to go out from the university's lecture-rooms to the live practice where they can obtain a real experience of implementing research actions required for solution of pedagogical objectives in their future professional activity. In this view, it is reasonable to arrange joint research activities of future pedagogues on the ethnopedagogy and ethnopsychology problems of high priority.

Based on the application of such learning methods as data collection, analysis, synthesis, comparison and consolidation, the students are provided with the opportunity to unveil, in terms of pedagogy, the cultural heritage of the country and its regions and to learn the unique nature of the ethnopedagogical environment.

To solve the assigned tasks, future pedagogues are headed by historical, ethnocultural, literary, comparative, axiological approach to the analysis of ethnopedagogical heritage.

## RESULTS

The analysis of the scientific pedagogical literature has shown that for the recent years we have come to a better understanding of the importance of ethnopedagogical knowledge as the scientific and research basis of a pedagogue's activity and the need in an organized scientific search and obtaining of unrenowned information [7, 8, 9].

With this purpose, the work of the scientific student community organized in the university and related to the research of ethnopedagogical and ethnopsychological heritage will ensure the development of the creative and intellectual potential of the future pedagogues and education of their civic consciousness and Kazakhstan patriotism, including the pride of their small motherland; establishment of a platform for cooperation with experts on the issues of cultural and natural heritage, as well as with other people and organizations who are interested in the preservation and augmentation of the world heritage.

The established scientific student community, which unites students of various pedagogical specialties (pedagogy and psychology, the Kazakh language and literature, the Russian language and literature, foreign language, geography, biology, history, informatics, mathematics and others), acts with the purpose of scientific study and analysis of the ethnopedagogical environment of their native land, the Mangistau Region of Kazakhstan, creative perception of the ethnopedagogical heritage and establishment of the “*live knowledge*”.

It is worth noting that studying cultural heritage of Mangistau in terms of pedagogy has not been accomplished completely – only its folklore aspect has been studied. Of course, it would be unfair to say that these values are not used at all in the pedagogical process at educational institutions. Presently, this happens from time to time and there is no special methodology for their application. Therefore, collection, study, analysis and propaganda of pedagogical value of the cultural heritage of Mangistau as well as development of practical methods of their application in the pedagogical process is a relevant objective assigned to this scientific student community. Besides, the representation of the research material in the Russian and English languages in the E-Pedagogical Heritage of Mangistau information system is also important.

The scientific community of the future pedagogues organizes their activity in the following directions:

- Educational importance of the revival of national cultural traditions of the Kazakhs who populated the Mangistau Region;
- Music and song traditions of the ancestors as a proper means of educating the rising generation;
- Landmarks of Mangistau and Ustrurt on the routes of the Silk Road: educational importance and problems of preservation;
- Natural sanctuaries of Mangistau as a ground for ecological, moral and aesthetic development of the rising generation;
- Geographic names in the Mangistau Region that are an eternal and perennial source of nurturing;
- Peculiarities of the awareness development in the Mangistau Region;
- Educational and pedagogical views of the Mangistau people.

Mangistau, which is located on the shore of the Caspian Sea, is a land of an ancient civilization and is called “*an archaeological reserve, an outdoor museum*”. Excellent samples of nomads' architecture keep surprising the world community and are being prepared for registration in the UNESCO World Heritage Registry as part of the Silk Road international serial nomination.

In Mangistau, there are the unique archaeological historical monuments, cave poem-drawings, wonderful constructions, mausoleums, above- and underground mosks and necropolises, in which 360 saints rest. They astonish people with the talent of the unknown craftsmen who built them without any knowledge of drawings and sketches and kept the whole idea inside their heads – from the very first cornerstone to the last curl in the pattern of the incised ornament [10].

Scientists have determined the uniqueness of the multiple natural and historical landmarks of Mangistau; they are of the world-scale scientific importance. Within their territories, various archaeological and geological objects have been found (a complex of ancient constructions, traces of ancient battles, popular craftwork items, etc.). During the research, students not only receive the knowledge of the unique natural objects and get inspired with the pride of their motherland and how the nature could influence the character of the people living there, the feeling of aesthetic and careful attitude to the nature, of which they are a part, but also scientific conclusions on the educational influence and practicability of their application in the pedagogical process are formed.

The Mangistau Region has an ancient history, traditions and customs. The information contained in scientific works and ancient monuments that survived until nowadays indicates that this region has never left the track of centuries-long civilization development. Historical traditions and customs reflect moral principles of the nation, norms and rules of relations between people.

Studying and comprehensive research of the history of the pedagogical theory and spiritual culture of the thinkers of this land is very important for objectivation of the world outlook values that would correspond to the main trends in the modern pedagogy development. And the research of the pedagogical vision of Beket Ata is especially important and timely. Beket Ata is a great torchbearer, a humanist, a spiritual master, a predictor and a prophet who opened the Book of Genesis. He made a great contribution to the development of sciences in his motherland by establishing theological schools in the mosks he had built (including the underground ones), which became scientific centers and an observatories.

He brought a new theory based on humanism to his motherland. His theory can be certainly treated as pedagogical as it is very important in terms of development of human personality, position and role in the society, as well as mental, religious and Sufi, physical, labor, family and patriotic nurturing, self-cognition, etc. For example, he taught:

- To treat family, parents and children with respect. Family is the basis of righteous human life. He taught to respect wives of sons and husbands of daughters and their children. He demanded every worshiper coming to him first to make a bow to the son-in-law of the Holy Shopan Ata. The son-in-law, just like the daughter-in-law, is the binding yarn to another family – this tie establishes the ground for a union of two tribes and this union creates an ethnic group, a nation, a state. Therefore, the son- and daughter-in-law have a specific hallowed status and they deserve being worshiped.
- Diligence; as happiness and well-being are in labor, tireless goal-oriented labor. And he himself kept working like a beaver during his whole life. And it is remarkable that he did not hire anybody. He himself pecked stones, made lanes in rocks, premises for schools. And by this, he made craftsmen, people of labor who created material values, which is the basis of righteous human existence, to be praised.

- Respectful attitude to science. He established schools - madrasah - along spring and fall roads of nomads, at their wintering grounds and summer jailau.
- Justice, which means that every human has the natural and therefore heavenly, right for equality, freedom and justice. When he held court, he always kept to these principles and neither ancestry, nor wealth, nor social status ever had any decisive importance for him. All are equal in front of God. And these righteous deeds not only glorified him among his home people, but made famous far beyond his native land.

In this view, it was very important to not only study and analyze pedagogical views of thinkers, but also to develop practical recommendations oriented to forming humanitarian values of the rising generation based on their concepts.

Folklore is among the amenities of the Mangistau culture; it reveals the original sources of the spiritual life of the people living there and demonstrates their moral, aesthetic values, artistic tastes, being a part of their history, which must play a more important role in the education and nurturing of the rising generation.

And creative work of local akyns, singing poets, storytellers, terme performers (Sughir, Aktan, Kashagan, Kalniyaz, Nurym, Abyl, Sattigul, Muryn) is of special importance as it reflected the principles of teaching the rising generation. Their poetic contemplations had a pedagogical importance as they woke gentrice in people: love to motherland, honesty and veracity. The local singing storytellers laid special emphasis on humanism.

Mangistau is a land of beliefs and legends, eloquent words of local speakers, sayings and proverbs, which played the role of social mentors for the rising generation. The task of researcher-students was to determine main motives of works, their educative potential and applications in the contemporary nurturing and education practice. Popular legends and beliefs of this region can become a very powerful means of influencing the child consciousness, as it is a part of the national experience and every child is able to perceive it. All folk legends are informative and have been perfected by the folk itself. For example, steppe-dwellers have a legend about the treasurers of ancestors. It reads that graves of ancestors are protected by bodiless powers. The bodiless powers externalize themselves in real creatures, which guard the rest of the dead. Every one of us at least once visited a

mausoleum: human curiosity is ineradicable. Older people say that this should not be done because of idle curiosity and, of course, because of wicked intentions, not to mention the indifferent vandalism. Surely, only due to careful and respectful attitude to the graves of ancestors, we can admire the wonderful masterpieces of the ancient art, which were created by our ancestors.

The rich folk music of Mangistau, which has a great intellectual, world outlook and creative potential, is a proper means of nurturing the successors of traditions who are open to dialog with other nations.

The decorative and applied arts of the land of Mangistau are really unique and inimitable; they have great potential for the growth of the younger generation, nurturing patriotic youths who know their traditions and are capable to revive them.

The jewelry with specific properties, which is especially well developed in this land, has a nurturing importance: to meet the aesthetic demands of a human, form his artistic taste and culture, wake interest to creative work. A young girl's jewelry is made of sterling silver - it was quite heavy in ancient times. This was done with the purpose of making young girls to walk slowly, smoothly and gracefully.

Studying the artistic heritage of ancestors encourages attraction of attention to spiritual values, waking interest and respect to the past, which unveils great opportunities for development of humans' personality, individuality with non-conventional thinking, ability to understand and appreciate what was created by people's labor and which will make their life more morally stable and spiritually richer.

Thus, on the one hand, the culture, traditions and customs of the ancient land of Mangistau reflected the life of people, being a mirror of the folk life and on the other hand, from generation to generation they acted as a means of labor, environmental, aesthetic and moral nurturing of young people and prepared them for the life. It is important to teach the future researcher-pedagogues to analyze the meaning of folk traditions and customs in the fostering of national self-consciousness, wake interest and strive for perfecting cultural heritage and ethnopedagogical knowledge of the region based on science.

Determination of scientific conclusions of educative nature, development of methodology for educative application of the heritage of the ancient Mangistau land and appropriate inclusion of them in the education plans will strengthen the formation of the national culture of future pedagogues.

## CONCLUSION

Such exploratory applied scientific research by students of pedagogical specialties in the ethnopedagogical and ethnopsychological directions encourage implementation of scientific research work of future pedagogues in the *from practice to science* direction.

The work of the scientific community of the students in order to popularize the pedagogical value of the cultural and natural heritage of Mangistau will result in arranging a scientific conference, systematic coverage by mass media, the work on awareness-raising amidst the youths and the work on occupational guidance of school graduates.

**Summary:** We can state that the establishment of a scientific student community is one of the prospective directions in methodological follow-up of the educational process oriented particularly to the personal and professional growth of future specialists. A proper management of research activities of students ensures implementation of their intellectual and creative abilities, improvement of their academic qualification, recognition of their importance and participation in the Big Science as well as meeting the education process requirements for teaching sought-after graduates.

## REFERENCES

1. Rudolf, W., 2000. Lang Schlüssel qualifikationen. Handlungs- und Methodenkompetenz, Personale und soziale Kompetenz. München: Verlag C.H.Beck, pp: 265. [in German]
2. Sternberg, R.J., 1994. Cognitive conceptions of expertise. *International Journal of Expert Systems: Research and Applications*, pp: 1-12.
3. Ericsson, K.A., 1996. The acquisition of expert performance. *The road to excellence*. Hillsdale: NJ: Erlbaum, pp: 1-50.
4. Bloom, B.S., 1985. *Developing talent in young people*. New York: Ballantme, pp: 154.
5. *Wissenschaft und neues Weltbild. Vorlesungen / Hrsg. von H. Grabes*, 1992. Gissen: Verlag der Ferber'schen Universitätsbuchhandlung, pp: 272. [in German]
6. Communiqué of the Conference of European Ministers Responsible for Higher Education, Bergen, 19-20 May 2005. [http://eurosvita.net/prog/data/attach/1044/Bergen\\_Communique.pdf](http://eurosvita.net/prog/data/attach/1044/Bergen_Communique.pdf)

7. Taubayeva, Sh. T. and S.N. Laktionova, 2001. Pedagogical Innovation Study as Theory and Practice of Innovations in the Education System. Scientific Fund and Development Prospects (Edition 1), Almaty: Gylym, pp: 291-295.
8. Kaisarova, A.V., 2008. Pedagogical Conditions of Forming Ethnopedagogical Competence with Students during Studying in a Pedagogical High School, Thesis by Candidate of Pedagogical Sciences, Cheboksary, pp: 183.
9. Tishulina, S.G., 2006. Organizational and Didactic Conditions of Forming Ethnopedagogical Culture of Future Teachers, Synopsis of the Thesis for the degree of Candidate of Pedagogical Sciences, Murmansk, pp: 20.
10. Samashev, Z.S., K.E. Kuserbaev, E.I. Amanshaev and A.E. Astafiev, 2007. Treasures of Usturt and Mangistau. Almaty, pp: 116.