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## **FORMATION OF ETHNO-CULTURAL COMPETENCE OF STUDENTS, THE FUTURE SPECIALISTS OF KAZAKHSTAN**

This article discloses the concept of “Ethno-cultural education”. The modern world is characterized by the growing processes of globalization. However, along with this, there is a clear tendency towards national-cultural identification, aspiration of the people to preserve their identity and uniqueness. In world science, this phenomenon is seen as an ethnic renaissance, putting forward new demands for education. The article reveals the tasks and principles of ethnocultural education. The tasks include the formation of cultural values of people living on the territory of Kazakhstan, positive value orientations of the development of the culture of Kazakhstan, the formation of a culture of interethnic communication. The principles include: openness and respect for the national traditions of the peoples of Kazakhstan, the values of the Kazakh people, readiness for the dialogue, etc. The article concludes with practical recommendations on the formation of the ethno-cultural competence of Kazakhstan’s future specialists.

Ethno-oriented forms of extracurricular work with students include: 1) socially-oriented forms (“round tables”, conferences, meetings with representatives of various ethnic diasporas, historians, ethnographers, cultural figures, celebration of memorable dates of historical significance, anniversaries of outstanding figures of culture, literature, science and folk heroes); 2) cognitive forms (local history and ethnographic excursions, hiking, cultural days and festivals, oral journals, quizzes, theme nights, museum activities, exhibitions); 3) practice-oriented forms (trainings, organizational and activity games); 4) entertainment forms (evening events, public holidays, “Hangouts”, “Fair”, folklore concerts and theater performances, competitions in national sports and folk games, competitions for connoisseurs of folk customs, national cuisine, traditional crafts, etc).

**Key words:** students, future specialist, personality development, culture, interaction of cultures, ethno-cultural competence, ethnos.

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### **Қазақстанның болашақ мамандары – студенттердің этномәдени құзыреттіліктерін қалыптастыру**

Аталмыш мақалада «Этномәдени білім» түсігінің мағынасы ашылған. Ол қазіргі әлемдік жаһандану үрдісімен сипатталады, сол сияқты халықтардың ұлттық-мәдени бірегейлігін, өзгешелегін сақтауға тырысады. Әлемдік ғылымда бұл құбылыс этникалық жаңғыру ретінде қарастырылады. Мақалада этномәдени білімнің міндеттері мен ұстанымдары туралы айтылады. Міндеттерге Қазақстан аумағында тұратын адамдардың мәдени құндылықтарын қалыптастыру, Қазақстанның оңтайлы мәдениетін дамыту, этникааралық байланыс мәдениетін қалыптастыру жатады. Ұстанымдарға: Қазақстан халықтарының ұлттық дәстүрлеріне, қазақстандық халықтың құндылықтарына, диалогтылығына және т.б. құрметпен қарау жатады. Мақаланың қорытындысында Қазақстанның болашақ мамандарының этномәдени құзыреттілігін қалыптастырудың ұсыныстары берілген.

Студенттермен жүргізілетін сабақтан тыс жұмыстардың этникалық түрлері 1) әлеуметтік бағытталған түрлерін: (дөңгелек үстелдер, конференциялар, әртүрлі этникалық диаспоралардың өкілдерімен, тарихшылармен, этнографтармен, мәдениет қайраткерлерімен кездесу, тарихи маңызды күндерді, өнер қайраткерлерінің, әдебиет, ғылым және халық батырларының мерейтойларын атап өту; 2) когнитивтік түрлерін: жергілікті тарих және этнографиялық саяхаттар, мәдени күндер мен фестивальдар, ауызша журналдар, викториналар, тақырыптық кештер, мұражайлық іс-шаралар, көрмелер; 3) практикаға бағытталған түрлерін: (тренингтер, ұйымдастырушылық және ойындық ойындар); 4) көңіл көтерушілік түрлерін: (кешкі іс-шаралар, мерекелік күндер, «Hangouts», «Fair», фольклорлық концерттер және театрландырылған қойылымдар, ұлттық және спорттық ойындар сайысы, халықтық дәстүрлердің, ұлттық тағамдардың, дәстүрлік кәсіптердің білгірлері және т.б. сайыстарды) қамтиды.

**Түйін сөздер:** студенттер, болашақ маман, тұлғаның дамуы, мәдениет, мәдениеттердің өзара байланысы, этномәдени құзыреттілік, этнос.

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### **Формирование этнокультурной компетентности студентов – будущих специалистов Казахстана**

В статье раскрыто понятие «этнокультурное образование». Современный мир характеризуется набирающими силу процессами глобализации. Однако наряду с этим очевидна тенденция к национально-культурной идентификации, стремление народов сохранить свою самобытность и уникальность. В мировой науке данное явление рассматривается как этническое возрождение, выдвигающее новые требования перед образованием.

В статье раскрыты задачи и принципы этнокультурного образования. В задачи включены формирование культурных ценностей людей, проживающих на территории Казахстана, позитивных ценностных ориентаций развития культуры Казахстана, формирования культуры межэтнического общения. К принципам отнесены: открытости и уважения к национальным традициям народов Казахстана, ценностям казахстанского народа, диалогичности и др. В заключении статьи приведены практические рекомендации по формированию этнокультурной компетенции будущих специалистов Казахстана.

Этноориентированные формы внеучебной работы со студентами включают: 1) социально ориентированные формы («круглые столы», конференции, встречи с представителями разных этнических диаспор, историков, этнографов, деятелей культуры, празднование памятных дат исторического значения, юбилеи выдающихся деятели культуры, литературы, науки и народных героев); 2) когнитивные формы (местная история и этнографические экскурсии, походы, культурные дни и фестивали, устные журналы, викторины, тематические вечера, музейные мероприятия, выставки); 3) практико-ориентированные формы (тренинги, организационные и игровые игры); 4) развлекательные формы (вечерние мероприятия, праздничные дни, «Hangouts», «Fair», фольклорные концерты и театральные представления, конкурсы в национальных спортивных и народных играх, конкурсы для знатоков народных обычаев, национальная кухня, традиционные ремесла и др.).

**Ключевые слова:** студент, будущий специалист, развитие личности, культура, взаимодействие культур, этнос.

## **Introduction**

At present, in the globalizing world, and in particular in the Republic of Kazakhstan, the problem of the establishment and formation of ethno-cultural competence among university students is gaining a deeper meaning.

The history of each nation, the content of which is reflected by language, folklore, ethnic symbols, traditions, customs, spiritual and moral values up to the present time has been forming the best univer-

sal human values and qualities. An important part of the multidimensional process of the development of personality in a multicultural society is the process of the formation of ethno-cultural competences, namely the transfer of cultural values, traditions, social norms of the ethnos which one represents and in which one lives as an inseparable part of the multidimensional process.

The use of the values of ethnoculture of a certain ethnos makes it possible to influence the social, spiritual, moral and physical development of modern youth.

Ethno-cultural identity of the people is formed as a result of knowledge of the events of their history, culture, loyalty to the established spiritual values, veneration of national heroes. It is formed in the process of free and voluntary life creating of the nation.

The Republic of Kazakhstan is distinguished not only by its vast expanses, rich history and culture, but also by the ethnic and religious diversity of its population. Representatives of more than 100 ethnicities and all world confessions make up the multinational Kazakh nation. In this connection, the need has arisen to strengthen the process of forming the ethno-cultural competence of future specialists of the country in the environment of integration into the world educational space. And therefore this topic is more relevant than ever.

This work makes a new contribution because it addresses the problem of dialogue of cultures at the intersection of pedagogy and cultural studies. In the conceptual plan, the characterization of the phenomenon of ethno-cultural competence as a pedagogical category should be considered as a new one, which we examined through the prism of the essence of the phenomenon, its content, purpose, mechanisms and forms of its formation, efficiency and effectiveness criteria. We have determined that ethno-cultural competence as an integrative property of the individual, manifested in objective representations, knowledge of ethnic cultures, skills, habits and behaviors that promote effective interethnic understanding and interaction, is formed in the course of polyethnic education, the condition for the realization of which is the polyethnic environment of the university.

The novelty of the research and the results of the work lies in the aggregate of fundamental ideas and provisions on education, culture, and personality, according to which the task of all education is the transformation of the natural man into a cultural one. The paper outlines ways of intensifying this process in the theory and practice of pedagogical education: actualization of the ethno-cultural orientation, including ethno-pedagogical and multicultural training in their harmonious relationship; the development of ethno-cultural knowledge and the corresponding group of skills, abilities, personal qualities, etc.

### Materials and methods of research

Theories of professional formation and self-education of future specialists are revealed in the works of V.I. Andreev, V.B. Arutykin, E.V. Golovnev, S.B. Elkanov, N.S. Kopeina, V.A. Kulko, S.V. Kulnevich,

N.V. Kukharev, Sh.M. Mukhtarova, O.Yu. Petrova, P.E. Ryzhenkov et al.

According to the Kazakh scientist Z.B. Kabylbekov, the idea of the formation of a multicultural personality always took place in the Kazakh folk pedagogy. Another scientist of the Republic of Kazakhstan, Zh. Zh. Nauryzbai believes that the issues of multicultural education in the sphere of higher education are relevant today.

Ethnocultural education is an education aimed at preserving the ethno-cultural identity of a person by associating with one's native language and culture while simultaneously absorbing the values of world culture.

Raising the ethno-cultural competence in the students of the university, as future specialists of the country is not an easy task, but it is feasible. Formation of ethno-cultural competence is carried out by teachers during the college years for a reason, because at this age all skills, abilities and knowledge are formed not only professional but also in the field of culture.

### Literature review

During the years of independence of the Republic of Kazakhstan, an education system has developed being largely in line with world standards. The state needs thinking people with an active life position, able to defend their point of view in a civilized way. The task of a higher educational institution is the preparation of a future specialist, a citizen belonging to a certain culture of their own ethnos and to the culture of the ethnos not only of this country, but of the world. The process of forming a tolerant personality in a multiethnic educational environment is studied by a number of scientists (V.N. Gurov, B.Z. Vulfov, V.N. Galyapin, etc. 2004: 240). In this regard, it is necessary to disclose the concept of "ethno-cultural competence". "Ethnocultural competence is a feature of a personality, expressed in the presence of a set of objective ideas and knowledge about an ethnic culture, carried out through skills, abilities and models of behavior that allow effective interethnic understanding and interaction" (Poshtareva, T. V., 2005: 35-42) [2].

"Ethnocultural competence is the degree of person's manifestation of knowledge, skills and abilities that allow them to properly assess the specifics and conditions of interaction, relationships with representatives of other ethnic communities, and find adequate forms of cooperation with them in order to maintain an atmosphere of harmony and mutual trust" (Alipkhanova, F. N., 2009: 21-25) [3].

The general principles of the efforts of educational institutions for the development of the system of ethno-cultural education in the Republic of Kazakhstan are:

openness of the national education system, built on the dialogue of cultures;

consideration of the specific processes in Kazakhstan for inter and intra-ethnic integration, ethno-cultural characteristics of each people and ethnic groups;

education of respect and interest in national values and features of Kazakhstan, language, way of life, traditions, faith, national culture;

the formation of the ability to adapt to a multicultural and multiethnic environment (Levchenko T. A., Ageeva L.E., Agranovich E.N. 2013: 3) [4].

Ethno-cultural education in the field of training specialists plays a huge role. The future specialist is the bearer of the culture of society, so he must be an ethnocultural individual, with personal qualities that will be: tact, tolerance, openness, goodwill, responsiveness. Such a person should be aware of oneself as a representative of several cultural groups at the same time. Improving the education of the Republic of Kazakhstan provides for the inclusion in the curricula of such areas of pedagogical activity as the education of students' interest and respect for the cultures of the peoples of the country, the achievement of an understanding of the general and specific in these cultures, the development of the skills of a systematic approach to the study of world processes, the education of recognition as equal and equivalent different points of view on events and phenomena. The tasks of ethnocultural education of future specialists include:

– formation of ideas about the culture and cultural diversity of the country;

– introduction to the cultural values of the people living in Kazakhstan, the formation of positive values of orientations towards the Kazakhstan's culture;

– development of skills and abilities of productive interaction with representatives of different cultures;

– formation of a culture of interethnic communication;

– formation of ethno-cultural competence in the field of professional activity (Levchenko T. A., Ageeva L.E., Agranovich E.N. 2013:4).

The content of multicultural education in the Republic of Kazakhstan is multifaceted and differs by a high degree of discipline overlapping, which makes it possible to consider the problems of ethnocultural education as part of the academic

disciplines of the humanities, the natural sciences, the artistic and aesthetic courses as well as special courses in the history and culture of individual peoples and various educational activities. At universities of the Republic of Kazakhstan an ethnocultural education of future specialists forms an integral part.

The transition to the culturological paradigm of education, the introduction of national and regional aspects into its structure, the consideration of the specifics and capabilities of a particular university, etc., entails changes in the entire system of training of future specialists of the country. In any specialty, the criterion of professional training of a specialist coming first is competence, which determines the objective readiness for the full implementation of specialists of their functions, subjective readiness for continuous self-education in a rapidly changing reality (Koroleva, G. 2011:6) [5].

A particular feature of the Republic of Kazakhstan is that it has historically evolved and continues to exist as a multinational state. And this has always been leaving its imprint on the socio-economic, political and, of course, the cultural life of society. A significant part of the regions of the Republic of Kazakhstan unites representatives of different nationalities, where Russians, Kabardians, Bashkirs, Chuvashes, Azerbaijanis and other peoples live along with Kazakhs. Such interweaving of peoples poses for the modern university challenging tasks of developing friendly, humanistic, interethnic relations among students (Nesterenko, A. V, 2001:36) [6]. The future specialist should be ready to accept the idea of multiculturalism and respectful attitude to all ethnic units and their cultures. The process of formation of ethno-cultural competence of future specialists of the country is one of the important components of professional competence (Fedorova, S. N., 2006:34) [7].

This reflects the philosophical aspect of the content of ethnoculture, which attracted the attention of many outstanding thinkers. As early as the beginning of the twentieth century, Leo Tolstoy, in his article "On Education," written in 1909, named the ethnography of his and other peoples, along with religion and morality, among the priorities in education (Konovalova, L. V., 2000:12) [8].

In the modern age of universal computerization, it is more than surprising that, following ethnography, the great thinker put history, mathematics, physics and other sciences. He stressed that without these subjects, education becomes a set of random information. It is necessary to note that the professional competence of any specialist cannot be



sufficiently complete if it does not contain such an important component as ethno-cultural competence. At present, the importance of the ethnographic component in upbringing and education, which underlies the regional educational system, is being actively discussed among university educators. This is due to a number of reasons. On the one hand, there is a positive tendency to restore all ties in understanding the spiritual history of the peoples inhabiting the Republic of Kazakhstan. On the other hand, the internal factor of development of the system of sciences exploring ethnic problems plays an important role: ethnology as a fundamental science about the forms of life of ethnoses, associated with it traditional ethnography, ethnolinguistics, ethnopsychology, folklore, and new sciences being in the process of formation such as ethnopedagogy, ethnoculturology, ethnosociology, and so on.

It is impossible to carry out ethno-cultural education without a clear understanding of the common terms of dynamically developing related sciences. For example: the term ethnoculture appeared as a verbal variation of the term ethnic culture. It became widespread in the late 20th century. It is actively used instead of terms folklore, folk culture, ethnic culture. These concepts are close, but not identical. Folklore is a subsystem of ethnoculture. The term ethnoculture focuses attention on the ethnic component, in the concept of folk culture – on the social. Given the analysis of literature, ethnoculture is a combination of traditional values, attitudes and behavioral features embodied in the material and spiritual life of an ethnos. In addition, there was a need to formulate a definition that is essential for understanding ethno-cultural education. Ethnocultural education is a holistic process of studying and practical mastering of the values of people's culture, which grows into the culture of the ethnos and enters the system of world culture, the process of formation, socialization, upbringing of an individual based on ethno-cultural traditions. Ethnocultural education in the Kazakh aspect relies on the traditional culture of the Kazakh people in the context of interrelations with the cultures of the peoples inhabiting our country living in the polyethnic space of the Republic of Kazakhstan. The second problem, which has a great importance in the process of formation of ethno-cultural competence, is the search for techniques and technologies that facilitate the mastering of many-sided and complex phenomena for theoretical consideration. The composition of ethnoculture is the question of a big difficulty for students. The analysis of ethnological and cultural literature allowed to

create a certain structure of ethnoculture. Each link of this model is aimed at the formation of a certain quality of personality and as a whole forms ethno-cultural competence of the individual. The structural model of ethnoculture can enter the teaching process of a wide range of disciplines: culturology, ethnopedagogy, ethnology, special courses, etc. Its use activates deep understanding and memorization of the essence of the phenomenon being studied. In the process of learning, diverse ethno-cultural information is compared and included in the flow of development of world culture. All this contributes to the formation of a healthy sense of patriotism among students, a love of homeland culture in relation to understanding and respect for the cultures of other peoples, which is a condition for the formation of ethno-cultural competence of future specialists of the country.

“A student (from the Latin students – hard working, engaged) is a person studying at college, in some countries also at secondary schools” (Student – Wikipedia) [9]. Students are the future specialists of a country of different specialties, be it a power engineer, a doctor, an economist or a teacher, they must be competent in the ethnocultural sense. Since regardless of his specialty, a person in the future will always face people, not only his of nationality, but also any other.

Ethno-cultural competence must be educated in students in parallel with professional training. The student must gain multifaceted development.

If young people are brought up in the spirit of tolerance, ethno-cultural competence, they will live in peace and harmony with other peoples and ethnic groups living in the same territory.

We focus on the dialogue of cultures. The problems of the dialogue were dealt with by ancient Greek philosophers – sophists, Socrates, Plato, Aristotle, philosophers of the Hellenistic era. And also such scientists as M.M. Bakhtin, K. Levi-Strauss, G. Hershkovets, G. Gachev, S. Artanovsky, S. Arutyunov, B. Yerasov, L. Ionin, N. Ikonnikova, and others.

“The methodology of interaction between cultures, in particular, the dialogue of cultures, was developed in the works of M. Bakhtin. This Dialogue according to M. Bakhtin is a mutual understanding of those participating in this process, and at the same time preserving their opinion and preserving the distance (their place). Dialogue is development, interaction. Dialogue is an indicator of the overall culture of society. According to M. Bakhtin, each culture lives by the questioning of another culture, and great phenomena in culture are born only through the dialogue of different cultures, at the point of their

intersection. The ability of one culture to master the achievements of another is one of the sources of its life activity. Imitation of another's culture or rejection of it should give way to dialogue. For both sides, the dialogue between the two cultures can be fruitful" (Quote of M. Matveeva, 2010) [10].

The basis of ethnocultural competence of the future specialist is the values of material and spiritual ethnoculture: the traditions of popular pedagogy, applied art, folklore, folk music, etiquette, memorable dates and historical events.

The system of development of the ethno-cultural competence of students includes: acquaintance with the traditional "culture of life support", the formation of ethno-cultural values in the course of educational activities, the continuity of the people's pedagogical culture in the process of designing and implementing educational activities.

The content of the work on the formation of the ethno-cultural competence of students assumes general cultural training (philosophical, cultural, sociological knowledge of the universal connection of events and phenomena, the laws of the development of society, peoples and nationalities, socialization features, etc.), psychological and pedagogical training (knowledge of the methodology of ethno-pedagogy, mental characteristics of personality development, etc.), methodological training (knowledge of the forms, methods and means of carrying out ethnocultural research).

"A foreign culture reveals itself more fully and deeper in the eyes of another culture (but not in its entirety, because other cultures will come to see and understand even more). One meaning reveals its depths, meeting and touching another, alien meaning: a kind of dialogue begins between them, which overcomes the isolation and one-sidedness of these meanings, these cultures. We are putting new questions to a foreign culture, which it did not put to itself, we are looking for an answer to these questions in it, and another culture answers us, opening up to us new sides, new semantic depths" (Bakhtin, M. M., 1979: 334-335) [11, 12-16].

The student should study not only his native culture, but also the world culture. Only in this way will he be able to better understand his interlocutors with a different culture and faith.

## Results and discussion

Recommendations on the formation of ethno-cultural competence:

1. Reflection in the educational material of humanistic ideas;

2. Use of languages, science, culture and art as means of forming ethno-cultural competence of students;

3. Combining the foundations of the national (native) and world cultures in the content of education;

4. The formation of a multicultural personality that recognizes itself as a citizen, who cares about preserving the integrity of his state, a citizen of the world, striving for dialogue and solidarity with all mankind;

5. Implementation of multi-ethnic education of students in the context of the cultural and educational life of the region.

Practical recommendations on the formation of ethno-cultural competence of students:

1) shaping the goal setting the requirements for the organization of the activity of the educational institution, its management, selection of content, forms and methods of forming the ethno-cultural competence of students and uniting them into an integral unity;

2) the existence of a scientific and methodological council and project teams in the structure of the management of an educational institution that develops the strategy and tactics of the process of forming the ethno-cultural competence of students;

3) the activities of support services for students, which contribute to successful adaptation in a multicultural, polyethnic environment;

4) availability of competent instructors in the field of intercultural interaction and organization of polyethnic education;

5) strengthening the national-regional components and the introduction of polyethnic (ethno-cultural) ones in the content of education;

6) use of ethno-oriented technologies;

7) broad social ties of the educational institution with the families of students, cultural and art institutions, public organizations (diasporas, cultural centers) [17-19].

Ethno-oriented forms of extracurricular work with students include: 1) socially-oriented forms ("round tables", conferences, meetings with representatives of various ethnic diasporas, historians, ethnographers, cultural figures, celebration of memorable dates of historical significance, anniversaries of outstanding figures of culture, literature, science and folk heroes); 2) cognitive forms (local history and ethnographic excursions, hiking, cultural days and festivals, oral journals, quizzes, theme nights, museum activities, exhibitions); 3) practice-oriented forms (trainings, organizational and activity games); 4) entertainment forms (evening events, public

holidays, “Hangouts”, “Fair”, folklore concerts and theater performances, competitions in national sports and folk games, competitions for connoisseurs of folk customs, national cuisine, traditional crafts, etc).

### Conclusion

Only with a highly literate, highly qualified society that knows not only its culture, but also other cultures of the world, it is possible to build a bright future.

The main points and results contained in the work give grounds to believe that the goal and tasks assigned to the research are solved,

and the work has real theoretical and practical significance. The prospect of research activity implies the identification of the relationship of ethno-cultural training of students with other areas of vocational education with the aim of optimizing it. Also, the results of diagnostics showed that positive changes are observed in all indicators of ethnopsychological, socio-psychological characteristics and ethno-cultural competence of students, which, on the whole, confirms the effectiveness of the organizational pedagogical conditions used in the experiment aimed at forming the ethno-cultural competence of students. Thus, the research program has been completed within the scope of the tasks assigned.

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