

THE ROLE OF ETHNOPEDAGOGY IN SHAPING POSITIVE ATTITUDES TOWARDS TRADITIONAL VALUES OF KAZAKH PEOPLE AMONG MASTER'S STUDENTS MAJORING IN EDUCATION IN KAZAKHSTAN

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Abstract

Since gaining independence in 1991, the Republic of Kazakhstan has been consistently working on restoring the national identity. An important role in this process is played by education, therefore, there is a growing Government interest in instilling national values in pre-service and in-service teachers. The aim of the research was to establish whether the attitudes towards the traditional values of the Kazakh people held by Master's students majoring in Education would change as a result of studying an elective course in Ethnopedagogy. Based on an analysis of the traditional values of the Kazakh people undertaken by Kazakh researchers, a classification of these values was developed and used as a basis for a questionnaire designed to identify attitudes towards these values. A survey was conducted with the students from two universities. The sample of the research was 119 people: 59 students formed the experimental group (the one where the elective course was taught), the remaining 60 were in the control group (that did not study the course). The survey was conducted twice: before the beginning and after the end of the course. The results of the first survey showed no statistically significant differences between the experimental and control groups. The second survey clearly showed positive changes in the attitudes towards the traditional values of the Kazakh people in the experimental group, while in the control group the results remained approximately at the level of the first survey. A conclusion was made that it is necessary to strengthen the national and cultural components in the content of pedagogical education in the Republic of Kazakhstan.

Keywords: attitude formation, postgraduate education, ethnopedagogy, Master's degree students, survey-based methodology, the Republic of Kazakhstan, traditional values.

Introduction

In the era of globalization, countries are becoming increasingly interconnected and interdependent. Intensification of international contacts has led to a significant growth in world trade, acceleration of the pace of scientific and technological progress, and overcoming information inequality. These developments have had a serious impact on virtually all spheres of

life of modern society. The authorities in Kazakhstan understand the advantages of international cooperation and therefore consistently implement the policy of integration into the global community.

Growing international contacts lead to the interpenetration of cultures, and yet one dominant culture still exerts a particularly large impact on the whole world – the Western culture. Smith and Ward (2000) noted that it is the Western ideas, ideologies, values and lifestyles that are broadcast all over the world. Gibson (2007) argued that the youth is always most affected by the influence of the West. Young people have not yet fully formed their own ideas about values, so they are vulnerable to an outside influence to a much greater extent than adults. Thus, there is a ‘clash of cultures’ (Triandis, 2006) in their minds, and if the influence of the native culture is not strong enough, then Western values and behavior patterns begin to look more attractive.

Continuity of generations is ensured by the transfer of national values, which is of key importance for any nation. If each generation does not analyze the previous experience of its nation, does not preserve and develop it, then it might not have a future and may be degraded. Arslanov and Fattakhova (2016) correctly noted that “a generation that has not preserved its past and for whom the history starts from themselves inevitably leads the state to a spiritual crisis” (p. 5). Unfortunately, this problem is relevant for the modern-day Kazakh nation. In the Soviet period (1917-1991), ethnic traditions and customs were regarded as retrogressive remnants of the Middle Ages. Young people throughout the whole Soviet Union were brought up in the same way (in the spirit of communist ideals), without taking into account the national and cultural background. This led to the fact that many people lost touch with their culture and did not even speak their native language.

After gaining independence in 1991, the Republic began large-scale work to revive the ancestors’ cultural heritage. Since then, the number of educational institutions with the state language of education has been growing, much attention has been paid to teaching Kazakh language and literature, and many cultural projects have been implemented. However, another external influence is now felt by people - the expansion of the Western culture. Through the mass culture (cinema, TV shows and series, music), the Internet and other modern technologies, Kazakhstan’s youth are constantly faced with ideas, attitudes and behaviors that are uncharacteristic of Kazakh culture.

However, intercultural exchange can also be beneficial. Labeş (2014) argued that globalization and the preservation of cultural identity are not mutually exclusive. Two cultures can coexist in the minds of individuals. There are tools for harmonizing the native and foreign cultures, with ethnopedagogy being probably the most effective one. Burger (1971) believed that the goal of ethnopedagogy is the attainment of syncretism, or the “reconciliation of two or more cultural systems or elements with the modification of both” (p. 21). Researchers in Kazakhstan agree with this idea. For example, Akhmetova (2014) argued that ethnopedagogy makes it possible to develop the right attitude towards the cultural heritage, national and universal values. At the same time, she noted that ethnopedagogical education is especially important for future teachers, since they are the ones who are to revive, develop and strengthen cultural traditions in the course of their professional activities.

Thus, the ethno-cultural component must be integrated into the content of pedagogical education. It can be done in the form of a course on Ethnopedagogy, the purpose of which is to familiarize students with the history and traditions of folk education. Moreover, since the foundation of ethnopedagogy is the people’s wisdom and their rich cultural and historical heritage, it can be hypothesized that such a course can contribute to the development of positive attitudes towards traditional national values among teachers.

A detailed analysis of the works by Kazakh researchers (historians, culturologists, ethnologists, sociologists and educators) made it possible to single out seven main groups of traditional values characteristic of the Kazakh ethnos:

1. Family and clan¹: the interests of the family, the clan are always put above one's own interests. This is expressed in respect for the woman and her role of a mother and preserver of the hearth; the cult of honoring the father as head of the family and the bearer of the family name; respect for the elders; honoring the spirit of the ancestors ("*Aruakh*"), and respecting the memory of previous generations. In addition, such concepts as Fathers' Lands ("*Ata Meken*" and "*Ata Konys*") occupy a central place in the value system of Kazakhs. A Kazakh cannot exist in isolation from the family and clan.

2. Morality: this includes such qualities as kindness, fairness, humanity, openness, and willingness to help. According to the nomadic worldview, a person's life is a transition from the current, temporary state to the eternity ("*Baki Duniye*"). Everyone in this life is given a chance to become one with eternity, absoluteness. There is only one condition: to be a Human. The great Kazakh poet, educator, philosopher and thinker Abai Kunanbayev came to the conclusion that love and fairness are the beginnings of humanity. Therefore, throughout history, Kazakhs have always sought to help each other, live in harmony with their neighbors, and show friendliness and hospitality to absolutely everyone.

3. Striving for knowledge: special importance has always been attached to exploring the surrounding world. Knowledge was accumulated and transmitted from generation to generation orally. Since the eighteenth century, the idea of the need for nationwide enlightenment was actively promoted. For example, Shal-Akyn Kuleke-uly was one of the first Kazakh thinkers who put forward the idea of spreading knowledge (as cited in Zinnyatullina, 2013). In his opinion, education is a value and a necessary prerequisite for the intellectual, cultural, moral and spiritual development of an individual, as well as a condition for the formation and development of a mature society. Abai Kunanbayev, Ybrai Altynsarin and other outstanding enlighteners also urged their compatriots to acquire knowledge (as cited in Beisembiyev, 1954).

4. Harmonious coexistence with nature: the tradition of respectful and caring attitude to nature has its roots in the era of Tengrism, when there were cults of the sky, earth, water, and other elements. Since then, every Kazakh knows that it is necessary to live in harmony with the native land.

5. Mother tongue and culture: M. Kashgari claimed that the native language is the most important means of communication and unification of the people, an instrument of expressing the spiritual and social experience of the nation (as cited in Zinnyatullina, 2013). A. Baytursynov said, "The people who have lost their language will disappear" (as cited in Ibraimova et al., 2017) Language is an important part of culture. It is customary to treat culture as a priceless treasure which must be carefully preserved and passed on to the next generations.

6. Industriousness: children of the nomads had to become mature very early. At the age of 13-15 they were already considered adults and allowed to public meetings. They actively participated in economic and social activities. Therefore, it was important to introduce young people to trades and crafts at a young age, encourage diligence and industriousness.

7. Beauty and creativity: Shal-Akyn Kuleke-uly asserted that it is necessary to be able to see beauty in everything, so as not to drown in ignorance and untidiness (as cited in Zinnyatullina, 2013). A special form of beauty is creativity and art. Poetry, singing and national music are of primary importance here. The Kazakh people are a singing people. Academician V. Bartold once said, "It feels like the Kazakh steppe is singing" (as cited in Toleubekova & Zhumataeva, 2018, p. 355).

Cultural values can fulfill their role only if the society perceives them as meaningful, important, useful and mandatory for use in everyday life. Consequently, the key concern is what attitudes towards the traditional values of the Kazakh people prevail in society.

1 Broadly speaking, historically there were three main tribes of Kazakhs: Elder, Senior, or Great Horde (Ulı Juz); Middle or Central Horde (Orta juz); and Junior, Younger, or Lesser Horde (Kіші juz). Each tribe (juz) consisted of certain number of clans (i.e., people united by kinship and descent). It is traditional for every Kazakh to know what clan he or she belongs to and to respect one's clan.

In this research, an attitude is understood as a relatively enduring organization of beliefs, feelings, and behavioral tendencies towards socially significant objects, groups, events or symbols (Vaughan & Hogg, 2005). Although attitudes are quite stable, they may still be modified over time with exposure to training or new experiences which serve to challenge the existing beliefs. Johnson (2012) argues that certain beliefs about how teaching should be carried out are formed at the stage of learning and then, consciously or not, transferred into one's own teaching. This means that if teachers develop a positive attitude towards the national and cultural values while studying for their degrees, they are likely to preserve this attitude in the future when teaching their students.

The existing research in this area in Kazakhstan focused mainly on pre-service teacher training at the level of Bachelor's degree programs (for example, Daiker, 2015; Vakhitova & Nugusova, 2015; Utesheva & Yerkibayeva, 2014). However, one cannot ignore the fact that the importance of postgraduate education in Kazakhstan has been growing consistently, and the number of Master's degree holders in institutions of education of all levels has been growing yearly. Therefore, the content of Master's degree programs also needs to be carefully studied and supplemented with the course(s) that would help Master's degree students develop positive attitudes towards their national values.

The hypothesis of this research was that development of a more positive attitude towards the traditional national values can take place if Master's degree students study a course on Ethnopedagogy, where teaching and learning are carried out in accordance with the main principles of constructivism. Constructivism as a modern educational theory is largely based on the ideas expressed by Vygotsky (1978), Piaget (1976) and Bruner (1960). Constructivism recognizes the uniqueness of each individual as the main value assuming that throughout our lives, each of us constructs his or her own unique understanding of the world around us. The key idea of constructivism lies in the fact that knowledge cannot be transferred to the learner in a «ready-made» form. The true interiorization of knowledge is possible only when it is the learner who creates (constructs) his or her knowledge. The role of the teacher in this case is to make certain changes in the learning environment, through which the student could build such cognitive structures that the teacher wants to transfer to him or her. In constructivist understanding, learning is an active process, not a passive one. Such learning environments may also lead to development of more positive attitudes (see, for example, Kim, 2005).

Thus, this research aimed to answer two questions:

1. What attitudes towards traditional values of Kazakh people are held by Master's degree students majoring in Education?
2. Do these attitudes change as a result of studying the elective course of Ethnopedagogy?

Methodology of Research

General Information

This research utilized quantitative methodology, since its purpose was to determine the presence or absence of statistically significant changes in the attitudes towards the traditional values of the Kazakh nation, rather than explain the cause or describe the nature of these changes. According to Aliaga and Gunderso, the use of a quantitative methodology implies “explaining phenomena by collecting numerical data that are analyzed using mathematically based methods (in particular statistics)” (as cited in Muijs, 2004, p. 1). More specifically, the present research utilized the survey method. A survey was conducted twice in the experimental and control groups: before the beginning of the Ethnopedagogy course in the experimental group and after its completion. The survey enabled statements of opinion to be directly translated into numerical data and analyzed.

Research Sample

Master's students majoring in Education at L. N. Gumilyov Eurasian National University and S. Toraighyrov Pavlodar State University were selected as the target population. The sample of the research included the experimental and control groups. All Master's students majoring in Education at the two universities were offered to study the elective course of Ethnopedagogy. The experimental group included those who chose to study this elective course. The total number of participants in the experimental group was 59. The control group was formed from those Master's degree students who chose another elective course, and did not study the course of Ethnopedagogy (60 people in total). It is important to note that the Kazakh language was the language of tuition for all participants in this research. Therefore, the Ethnopedagogy course was also taught in the Kazakh language. Prior to the research, the goals, content and procedure of the research were explained to the participants in detail. Participation was voluntary. All participants provided written consent to participate in the research.

Instruments and Procedures

The research was conducted with the use of the Questionnaire for Determining Attitudes towards Traditional National and Cultural Values of Kazakhs. The questionnaire was developed by the authors of the present research based on the results of their previous research in this field (Toleubekova & Zhumataeva, 2018) and piloted in the two mentioned universities. The questionnaire contained 35 questions (statements) divided into 7 sections corresponding to the seven groups of values described above. Research participants were asked to rate how much they agreed with each of the statements on a 5-point Likert scale where 1 was 'strongly disagree' and 5 was 'strongly agree'. The Questionnaire for Determining Attitudes towards Traditional National and Cultural Values of Kazakhs showed good psychometric properties (Cronbach's alpha of .82).

In order to encourage participants to give honest answers, the survey was anonymous. Participants were not asked to provide any personal data, the only information that was processed in this research was their answers given in the form of numbers from one to five.

The first measurement was conducted in the experimental and control groups at the beginning of the semester before the commencement of the course (September 5, 2017). It was aimed to reveal the initial state of the attitudes held by research participants. Then, within one semester (15 weeks), the experimental group studied the course of Ethnopedagogy, which included lectures and practical classes. Not only did the course offer the fundamentals of ethnopedagogics as a science, but also emphasized the connection of folk education with the rich cultural and historical heritage of the Kazakh people. During the course, the role of rites, traditions, national games, music and folklore in the upbringing of the younger generation was shown. The pedagogical traditions of our ancestors were considered in unity with the national and cultural peculiarities of Kazakhs as a nation. Thus, within the framework of this course, there was an integration of axiological and subject content: the values of the people were considered as the foundation of people's traditions in the field of education and upbringing.

Teaching was carried out in accordance with the basic principles of constructivism in education. Therefore, the learning process within the framework of this course was completely student-focused: there were a lot of independent, pair and group work, discussions, projects and presentations. Conditions were created for each student to take on the role of a researcher and explore the rich world of national culture and traditions.

After the completion of the course (December 12, 2017), the second measurement was conducted among the Master's students of the experimental group (who studied the course) and the control group (who did not study the course) using the same questionnaire.

Data Analysis

The score for each answer was in the range from one to five points. Each section of the questionnaire contained five questions (statements). Mean scores were calculated for each of the seven sections in the experimental and control groups. The total mean scores for all 35 questions were calculated as well. The higher the result, the more significant the traditional values are for the respondent.

According to the key to the Questionnaire for Determining Attitudes towards Traditional National and Cultural Values of Kazakhs, the mean scores from one to three points indicate a low level of acceptance of these values by a person. These values are not considered as personally significant.

A result in the range from three to four points corresponds to the medium level of acceptance of the values. Such a person in general identifies himself or herself with the native culture, outwardly demonstrates respect for its values, but does not always use these values as an internal guide in everyday life. This result indicates that the values are accepted by the person rather outwardly and superficially than internally and deeply.

The result in the interval from four to five points shows a high level of the values acceptance. Such a person does not just respect the values of his or her people and culture – these values determine their everyday life and become an integral part of themselves.

In order to identify the presence (or absence) of statistically significant differences between results of the first and the second measurement, a paired-sample Student's *t*-test was carried out. The pre-course and post-course results (mean scores) for each of the seven sections of the questionnaire were compared in the experimental and control groups. The null hypothesis was that there were no significant differences between each pair of means. The calculated *t*-value was compared to the critical *t*-value with the degree of freedom of 58 ($df = n - 1$) for the experimental group and 59 for the control group. The critical *t*-values were taken from the *t*-distribution table. The confidence level was 99% ($p \leq .01$). If the calculated *t*-value exceeded the critical *t*-value, it was concluded that the null hypothesis must be rejected and that the means were significantly different.

An independent samples Student's *t*-test was carried out to identify the presence (or absence) of statistically significant differences between the total mean scores in the experimental and control groups after each measurement.

Results of Research

Results of the First Measurement

Figure 1 shows mean scores from the first measurement in the experimental and control groups in each of the seven sections.

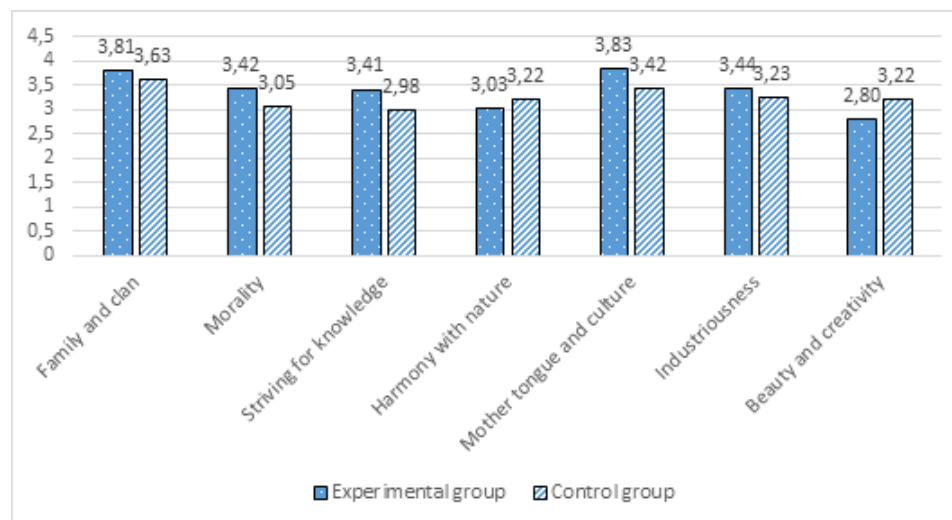


Figure 1. Mean scores for each of the seven sections of the questionnaire in the experimental and control groups after the first measurement.

Note: in points, the possible interval: from one to five.

All participants' results were within the range from 2.8 to 3.83 points. Students of the experimental group showed slightly better results in the sections "family and clan", "morality", "striving for knowledge", "mother tongue and culture", and "industriousness", while research participants from the control group scored slightly higher in "harmony with nature" and "beauty and creativity". It should be noted here that in all of the seven sections, the differences between the mean scores of members of the experimental and control groups did not exceed 0.43 points.

The total mean score for all 7 sections was slightly higher in the experimental group – 3.39 points against 3.25 points in the control group. According to the key to the Questionnaire for Determining Attitudes towards Traditional National and Cultural Values of Kazakhs, both these results corresponded to the medium level of values acceptance.

In order to determine whether the mean scores of the experimental and control groups were significantly different, Student's *t*-test was carried out. The results are presented in Table 1.

Table 1. Results of Student's *t*-test after the first measurement (in points).

Measurement	Total mean score of the experimental group after the first measurement	Total mean score of the control group after the first measurement	Calculated <i>t</i> -value	Critical <i>t</i> -value ($p \leq .01$)
Measurement 1	3.39	3.25	0.6	2.61

As can be seen from Table 1, the calculated *t*-value is considerably lower than the critical *t*-value, which indicates that there were no statistically significant differences between the results of the experimental and control groups after the first measurement.

Results of the Second Measurement

Figure 2 shows the mean scores from the second measurement conducted in the experimental and control groups after the finish of the course of Ethnopedagogy.

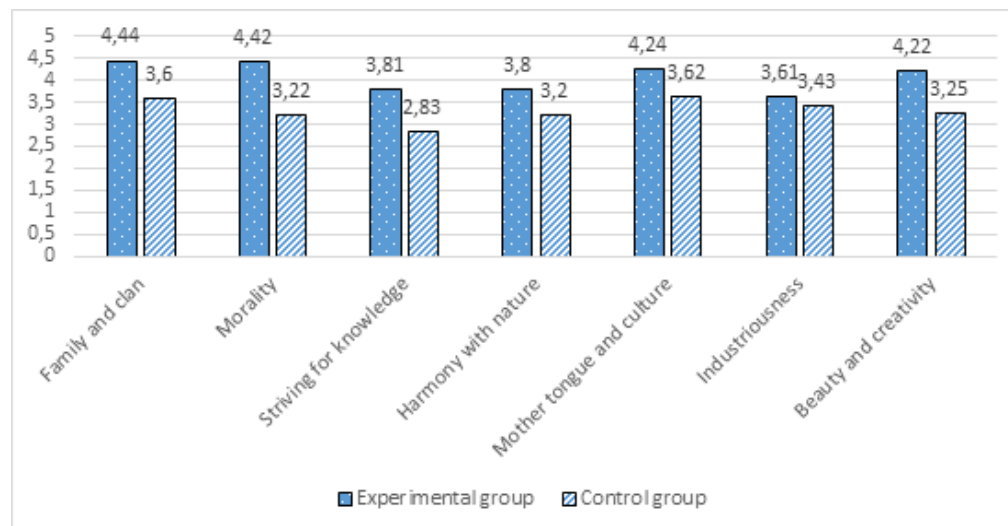


Figure 2. Mean scores for each of the seven sections of the questionnaire in the experimental and control groups after the second measurement.

Note: in points, the possible interval: from one to five.

Speaking about the results of the second measurement, three important points should be noted.

Firstly, in all seven sections of the questionnaire, the experimental group scored more points than the control one, while the results of the first measurement were approximately similar in both groups.

Secondly, compared with the results of the first measurement, the results of the control group did not undergo any significant changes, which is clearly evidenced by the results of Student's t-test presented in Table 2.

Table 2. The difference between mean scores from the first and second measurements in the control group (in points).

Section of the questionnaire	Results of the first measurement	Results of the second measurement	Calculated t-value	Critical t-value ($p \leq .01$)
Family and clan	3.63	3.6	0.2	2.66
Morality	3.05	3.22	0.7	2.66
Striving for knowledge	2.98	2.83	0.6	2.66
Harmony with nature	3.22	3.2	0.1	2.66
Mother tongue and culture	3.42	3.62	0.8	2.66
Industriousness	3.23	3.43	0.7	2.66
Beauty and creativity	3.22	3.25	0.1	2.66

As can be seen from Table 2, the calculated *t*-value was always considerably lower than the critical *t*-value, which means there were no significant differences between the results of the first and the second measurement in the control group.

Thirdly, more pronounced changes were identified in the experimental group. The difference between the results of the first and the second measurements is shown in Table 3.

Table 3. The difference between mean scores from the first and second measurements in the experimental group (in points).

Section of the questionnaire	Results of the first measurement	Results of the second measurement	Calculated <i>t</i> -value	Critical <i>t</i> -value ($p \leq .01$)
Family and clan	3.81	4.44	3.7	2.66
Morality	3.42	4.42	5.9	2.66
Striving for knowledge	3.41	3.81	2.3	2.66
Harmony with nature	3.03	3.8	4.2	2.66
Mother tongue and culture	3.83	4.24	2.1	2.66
Industriousness	3.44	3.61	0.8	2.66
Beauty and creativity	2.8	4.22	8.4	2.66

The results of Student's *t*-test presented in Table 3 clearly show the presence of statistically significant changes in four of the seven sections of the questionnaire, namely in "family and clan", "morality", "harmony with nature" and "beauty and creativity". However, as for "striving for knowledge", "mother tongue and culture" and "industriousness", the calculated *t*-value is below the critical level, which means that it cannot be claimed that statistically significant changes were achieved there.

The total mean score for all seven sections in the experimental group was 4.08 points. This value was within the interval corresponding to a high level of the traditional values acceptance (4-5 points). Compared with the results of the first survey, there was a 0.69-point growth.

The mean score in the control group was 3.31 points. Compared to the results of the first survey, it grew by only 0.06 points and remained in the range corresponding to the medium level of the traditional values acceptance (3-4 points).

In order to determine if the change in total mean score was statistically significant, Student's *t*-test was carried. The results are presented in Table 4.

Table 4. Results of Student's *t*-test after the second measurement.

Measurement	Total mean score of the experimental group after the second measurement	Total mean score of the control group after the second measurement	Calculated <i>t</i> -value	Critical <i>t</i> -value ($p \leq .01$)
Measurement 2	4.08	3.31	3.6	2.61

As Table 4 shows, the calculated *t*-value is above the critical value, which means that the difference between the mean scores of the experimental and control groups after the second measurement was statistically significant.

Discussion

The results of the first measurement showed that, even before the start of the experiment, most participants demonstrated a medium level of the traditional values acceptance, which applied to both the experimental group and the control group. Such relatively good results can be explained by the growth of the national consciousness among Kazakhs over the past 27 years. Since the country gained its independence in 1991, the state has implemented a number of large-scale programs aimed at reviving the cultural heritage of the past (for example, Madeni Mura (Cultural Heritage), Rukhani Zhanghyru (Spiritual Revival), Tughan Zher (Native Land), etc.). All these programs have contributed to popularization of the national culture, consolidation of the society and strengthening of patriotism.

In addition, the number of schools and classes with the Kazakh language of instruction has been growing. In the early 1990s most of the students were taught in Russian, now the opposite is true: more than 70% of schoolchildren study in Kazakh. The number of college and university students enrolled in programs with the Kazakh language of instruction also grows. Language is a mirror of culture and its most powerful tool. The language has accumulated centuries-old wisdom and experience of the people. Thus, immersion into one's native language means immersion into the culture of one's native people and, therefore, their values.

Thus, the first measurement showed that in general, the research participants held positive attitudes towards the traditional values of their people. The results of the second measurement were supposed to give an answer to the question whether studying a course in Ethnopedagogy could cause further improvements in these attitudes.

As mentioned earlier, one of the two sections where the most significant growth was shown was "morality" (the mean score in the experimental group grew from 3.42 to 4.42). Such growth was made possible by the fact that the system of people's moral values constitutes the very foundation of ethnopedagogy. The goal of education and upbringing is to prepare young people for life in society, which would be impossible without introducing them to the system of moral norms in this society. Therefore, the central place in the content of the course was occupied by the problem of moral qualities development by means of folk pedagogy.

It should be noted that other researchers also emphasize the positive influence of ethnopedagogy on the development of morality in students. For example, Valiakhmetova and Salpykova (2015) proved that the course of ethnopedagogy has a beneficial effect on the development of empathy in students. Makhsudzhonova (2014) also stresses the role of ethnopedagogy in the spiritual and moral development of students and emphasizes that adherence to the principles of ethnopedagogy in teaching contributes to harmonious development of the individual.

"Beauty and creativity" was the second area in which a significant growth was noted (from 2.8 to 4.22). It is important to point out that the lowest results after the first measurement were shown in this area. Modern young people may know quite a lot about contemporary Western music bands, actors and other celebrities and at the same time, not be familiar with the works of their fellow country-men. The same is true about the creative heritage of the previous generations. Ethnopedagogy, on the contrary, recognizes national art and folklore as an important tool for upbringing and education. Consequently, one of the course aims was to introduce the students to the richness of the cultural heritage of the Kazakh people, with special attention to national arts, crafts and folklore. This exposure was likely to be the cause of a significant change in attitudes evidenced by the results of the second survey.

Getting familiar with the folk art contributes to the development of a sense of beauty in students. Therefore, creativity plays an important role in the upbringing and spiritual development of students. Utesheva and Yerkibayeva (2014) came to a similar conclusion in their research.

An important role in the achievement of this result was played by applying the constructivist approach to teaching this course. Due to this, Master's students were actively involved in all types of learning activities. They participated in the search for new information, made presentations, held discussions, and formulated their own conclusions. Such independence allowed each of them to construct their own vision and understanding of the traditional values of Kazakhs. New knowledge was not presented to them in a ready-made form, it had to be built through independent research, personal experience, and exchange of opinions with group mates. Therefore, it is not surprising that such knowledge was perceived as important and meaningful for them personally, which is clearly evidenced by the results of the second measurement.

However, it is important to note that there were no statistically significant changes in three areas ("striving for knowledge", "mother tongue and culture" and "industriousness"). This might be due to the length (15 weeks) and intensity (45 hours) of the course. According to Johnson (2012) "a change in attitudes and beliefs is unlikely to occur in the short term... more extended timeframe was deemed necessary in order to produce observable changes of worth" (pp. 57-58). Therefore, such a relatively short-term exposure was not enough to cause profound changes in all seven areas under consideration.

Nevertheless, the second survey clearly showed that the course of Ethnopedagogy contributed to the formation of a more positive attitude to the traditional values of the people. Significant changes were observed in the experimental group regarding most of the areas under consideration.

Conclusions

Preserving one's cultural identity in the era of globalization has become a topical issue for many nations around the globe. A solid foundation of spirituality was laid by Kazakhs in the past, and it forms an axiological basis for the nation's subsequent development. It is therefore evident that the traditional values accumulated over the long history of the nation's development can ensure the survival and strengthening of Kazakhs' national identity. It is thus important to develop a respectful attitude to the traditional values of Kazakhs, first of all, among teachers. Only then they will be able to help their students build the same attitudes.

It can be stated that the main goal of the research was achieved. A significant change in participants' attitudes towards traditional national values took place, which is evidenced by the statistical analysis result. The change was caused by the elective course on Ethnopedagogy that was taught in accordance with the constructivist approach. Having been shown the history of folk pedagogical thought and its inseparable connection with the culture, traditions and customs of the people, the Master's students were challenged to rethink the importance of their people's traditional values in their own lives.

It is important to note some limitations of the present research. The first one is the time and intensity of the intervention. As it was already mentioned earlier, developing a certain attitude is a long process. Only one course lasting one semester may not be enough. A more long-term intervention is needed to see if significant changes can be achieved in all of the seven areas under consideration. The second limitation consists in the size of the sample. Before making final conclusions regarding the quality of the designed course and its ability to cause changes in attitudes towards traditional national values, the number of institutions (and consequently the Master's degree students) taking part in the research needs to be increased.

Nevertheless, in spite of existing limitations, the present research makes its contribution to the development of research on patriotic education in the Republic of Kazakhstan. Even though the topic has become quite popular recently, so far there has been no research devoted to the development of positive attitudes towards traditional values of Kazakh people among Master's Students Majoring in Education. More extensive research in this field might help

understand what changes need to be made in the educational programs to instill traditional national values in Master's degree students.

Speaking about the prospects for further research in this area, it should be noted that there is a need to develop and implement courses of a new type at both pre-service and in-service levels of teacher training. In such courses, current issues of teaching staff training should be systematically integrated with issues of instilling patriotism, love for the Motherland and respect for the culture and traditions of one's people.

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Appendix. List of lecture topics within the Ethnopedagogy course

1. The concept of "ethnos" and its main features
2. Ethnopedagogy as a science about history, theory and practice of folk education
3. The role of family and clan in the life of Kazakhs. Family education in ethnopedagogy
4. Spiritual and moral development in ethnopedagogy
5. Striving for knowledge as a characteristic of Kazakhs. Traditional games contributing to the cognitive development of children
6. The concept of "native land". Nature as a factor of folk education
7. Traditional culture of Kazakhs: everyday life, traditions and customs
8. National holidays and ceremonies as a means of introducing children to their native culture
9. Ethnopedagogical potential of national games and sports
10. Mother tongue as the wealth of the nation. Centuries-old wisdom in the language: proverbs and sayings
11. Work as a factor of folk education. National crafts
12. Folk art as the key factor in aesthetic education
13. Ideas of ethnic education in the works of great Kazakh thinkers
14. The influence of ethnopedagogy on the development of national identity
15. The relevance of ethnopedagogy in the context of the XXI century

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