

Heuristic management — a special type of management, ensuring the development of non-standard (strategic) management decisions

Substantiates the importance of studying the problems of heuristic and creative management as a new and promising areas of modern management science. It is noted that the deal with the problems of heuristic and creative management should be, because in the future to improve the quality of extracted management decisions and their intensification at all levels — from national to the individual workplace. An attempt to define the boundaries of the subject areas of heuristic and creative management. It is emphasized that the heuristic management should be based on the methodology of Kaizen — a Japanese management concept of gradual, continuous change (improvement). It is proved that the theory of heuristic management should be considered as an integral part of the theory of creation. The basic heuristic management.

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On the essence of the content of upbringing on the basis of ethnopedagogy

The present work investigates the issues of the content of upbringing on the basis of ethnopedagogy where ethnopedagogy is being considered and substantiated. Upbringing formed on ethnopedagogical basics can be identified as ethnic upbringing which means focusing attention on ethno specific qualities materialized in the peculiarities of culture, traditions, language, mentality, ethnic consciousness and self-consciousness in the field of upbringing and training. The criterion of ethnic identity is an objective description of its willingness and ability to perform certain ethno-social role.

Key words: ethnic upbringing, ethnopedagogy, multilingual education, language learning, culture-oriented principles.

The study of concepts such as «upbringing» and «content of upbringing» has revealed that there are various approaches to determine the content of upbringing which can be presented as follows:

- content of upbringing as relationship;
- content of upbringing as common experience;
- content of upbringing as main directions of the content of upbringing;
- content of upbringing as «knowledge, skills, attainments, relationships, creative activity».

In this regard, there is a question about origin of formation upbringing content. What are its fundamentals? According to what principles, basic laws and common factors is it formed?

Thereby it is relevant to refer to the classics of pedagogical science. J.A.Comenius, K.D.Ushinskii had considered folk upbringing as a source of theoretical pedagogy, and, vice versa, theoretical pedagogy influence on understanding of millenarian experience of folk upbringing. This dialectic unity constitutes essence of phenomenon of ethno pedagogy, which connects pedagogy with ethnography, ethno philosophy, ethno psychology, that is important to take into account on the current stage of pedagogical state of society, since within the single mainstream fully treated two streams of upbringing: on the one hand, the idea of humanization and democratization, on the other — the harsh present reality with its vital priorities of false values (materialism, money, authority) [1].

In such unique situation the developing national school is able to revive the nation and its spiritual culture. In this regard, the words of academician G.N.Volkov that «any ethnos saves itself only by virtue of own ethnic system of upbringing» comprise the truth.

Contemporary pedagogy is undergoing the stage of new interpretation of many postulates, which have been serving for many years as basics of the process of human upbringing. Rejection of totalitarianism, approval of humanistic principles of education does not allow solving the problem of formation of citizen of

renewed Kazakhstan by old means. Therefore, recently, the task of searching new means of upbringing the children becomes more relevant.

In this respect this renewal of upbringing content in Kazakhstan is characterized by determination of state priorities: «the problem of education is one of the most strategic, since it is connected with the problem of national security».

State documents in the sphere of education are focused on the renewal of the content of upbringing. On their basis authorial programs of ethnic upbringing are developed. For instance, ethno pedagogical fundamentals of upbringing have found their reflection in the programs «Atameken» (M.Kursabayev), «Kausar bulak» (Z.Akhmetova). They offer the realization of nature-oriented and culture-oriented principles through:

- formation of children's positive features of national character, type of behavior and way of life of their ethnic community;
- initiation of children to know deeply their own native language, history, literature as most conducive means to accelerate the development of people, and the renewal of its national self-consciousness;
- full usage of national culture as source of formation of nation-oriented content of education;
- appeal to religion as historically formative basis of national mentality;
- inculcate in children sense of patriotism, sincere loyalty and love for own people and the Motherland;
- raising friendly relationship to all people, extension of knowledge about them and their culture.

To substantiate the notion «Ethnopedagogical basics» there has been analyzed the notion of «basis». According to the Dictionary of Russian the notion «basis» means:

- a part of a subject which strengthens the other parts;
- the core of something which is a source material for the formation of something; base;
- starting, main positions of a science.

Thus, on the basis of analyzing these definitions it can be assumed that, firstly, the basis is the core of something and its base; secondly, as basics there can be used starting, main positions of any science, in our case — position of ethno pedagogy.

Academician G.N.Volkov states his thoughts about the essence of ethno pedagogical basics of upbringing as follows: «The basic subject in any national school is not mathematics, but native language, native literature, native history, native Nature». Concerning the role of ethnic upbringing in formation of national features of individual's character the scientist emphasizes: «none of the factors can give satisfactory explanation of national peculiarities while ignoring system of upbringing, which is formed over the centuries under the influence of conditions of material life of society. Way of life, practical activity influence on formation of national character acting as factors of upbringing. That is why to get acquainted with any of the people it is necessary to learn its systems of upbringing...character can be learned by studying national system of upbringing» [2]. As already mentioned above, the system of upbringing begins and is based on ethno pedagogical basics: specific moments of way of life, forms of culture and life, national customs and traditions, richness of national language, sense of well-known attachment to spiritual values of own people, definite peculiar habits and norms of behavior of people, uniqueness of tastes and vital needs...All this is gradually developing into specific character features of a whole generation.

Immortal ideas of K.D.Ushinskii have important methodological significance in determining ethno pedagogical basics of upbringing which shows that «national peculiarity of a character more precisely than other peculiarities transmitted from parents to children. This is an inherited basis of a character...serves as the most solid basis for everything which eventually constitutes the whole character of human... If the language which child starts to speak is against inborn national character, so this language will never pretend to influence on his spiritual development as it could do native language, and will never get deeply in his spirit and body, will never take deep, healthy roots promising wealthy and full development». As if summing up aforesaid, he notes: «Spiritual development, spiritual upbringing of human are not committed by only school, but made by great educators: Nature, life, science and religion». Consequently, there are factors of upbringing which directly influence on formation of ethno pedagogical basics such as native language, the Nature of homeland, life of people, people's spirit, knowledge about Motherland and science [1].

These ideas are in tune with thoughts of famous Kazakh public figures and ideologists M.Dulatov, Zh.Aimautov, A.Baitursynov, M.Zhumabayev, and famous contemporary poet M.Shakhanov.

From this it follows that upbringing based on ethno pedagogy is purposeful ascension of a child to the culture of his people, development of living in modern society, herewith knowing and remembering own his-

toric roots, language, customs, traditions, and consciously build the life of respectable human being as a subject of ethnos. In other words, upbringing formed on ethnopedagogical basics can be identified as ethnic upbringing which means focusing attention on ethno specific qualities materialized in the peculiarities of culture, traditions, language, mentality, ethnic consciousness and self-consciousness in the field of upbringing and training. The criterion of ethnic mannerliness of individual is objective characteristic of its readiness and ability to play properly the definite ethno social role.

Thus, one of the approaches to define the content of ethnic upbringing is to initiate children to assimilate ethno social roles lifelong [3]. This approach was defined by professor K.Zh.Kozhakhmetova as «ethno social and role approach».

In connection with studying the approaches to define the content of ethnic upbringing it would be relevant to refer the essence of the concept «ethno pedagogical approach» which was defined by G.N.Volkov as follows: «Ethno pedagogical approach supposes the consideration of pedagogical process as naturally-historic, when upbringing — eternal and common category — acts as natural form of activity and behavior, herewith ethno pedagogy proves objective character of laws pedagogical process» [1].

The stated point of view which reflects the essence of ethno pedagogical approach was completed and developed by K.Zh.Kozhakhmetova. According to her point of view, there is identification of «ethnographical» with «ethno pedagogical» approaches, but this is not the same. The scientist claims: «Ethnographical approach can be used by pedagogues to research the structure, designation of details of the object. For pedagogues ethnographical analysis has an important significance as a stage of research, as cognition of the essence of analyzed object, as getting «ethnographical knowledge», which it «assigns», transforms into «own knowledge», «dresses» new pedagogical wrapper and «interprets» taking into account concrete tasks, age, nationalities as its own and other's. Only then it can realize ethno pedagogical approach. Herewith while transferring ethno pedagogical knowledge it is important to take into consideration such levels of relationships as «subject — subjective», «subject — objective», it is important for subject to present knowledge in order to stimulate the interest. In this case ethno pedagogical approach is universal. It can be realized during the research of object through knowledge of language; knowledge of culture; through positive attitude to given object, ability to understand the essence of problem; ability to estimate adequately the situation, the time, in which researcher tends to transfer the «object», accounting the demand of «ethno pedagogical knowledge» in given conditions and surroundings; ability to catch shades, nuances which carry important educative sense». Thus, the essence and meaning of ethno pedagogical approach is «to reveal educative meaning, ability to present ethno pedagogical knowledge that it could find its niche in the consciousness of subject-object, only then it will have its development» [4].

So, the main and specific approaches to define the content of upbringing formed on ethno pedagogical basics are ethnographical, ethno pedagogical, ethno social and role approach.

References

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Этнопедагогика негізіндегі тәрбие мазмұнының мәні туралы

Мақалада мәдениет, дәстүр, тіл, діл, этникалық сана, тәрбие және білім беру аясындағы өзін-өзі тану ерекшеліктерінде көрсетілген арнайы этникалық қасиеттерге көңіл бөлуді білдіретін этникалық тәрбиемен байланысты этнопедагогикалық негіздегі тәрбие мазмұнының мәселелері қарастырылған. Тұлғаны тәрбиелеудің этникалық критерийі оның белгілі бір этноқоғамдық қызметін толық атқаратын қабілеті мен дайындығының объективті сипаттамасы болып табылатындығы айтылған.

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О сущности содержания воспитания на этнопедагогической основе

В статье рассмотрены вопросы содержания воспитания на этнопедагогической основе. Отмечено, что оно идентифицируется с этническим воспитанием, которое означает акцентирование внимания на этноспецифических качествах, материализованных в особенностях культуры, традиций, языка, менталитета, этнического сознания и самосознания. Определено, что критерием этнической воспитанности личности является объективная характеристика ее готовности и способности полноценно выполнять определенную этносоциальную роль.

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Проблемы подготовки бакалавров технических специальностей в Республике Казахстан

Автором рассмотрены проблемы подготовки бакалавров технических специальностей в Республике Казахстан. Выделены основные вопросы обеспечения профессиональной подготовки компетентных и конкурентоспособных специалистов для всех отраслей экономики республики в интеграции с наукой и производством. Сделаны выводы о проведении профориентации учащейся молодежи с целью усиления ее направленности на сферы производства.

Ключевые слова: подготовка бакалавров технических специальностей, профессиональная подготовка компетентных и конкурентоспособных специалистов, профориентация, молодежь, производство, информационные ресурсы, кадровое обеспечение вузов, инженерное образование, инновационная деятельность, работодатели.

Образование признано одним из важнейших приоритетов долгосрочной Стратегии «Казахстан – 2030». Целью образовательных реформ в Республике Казахстан является адаптация системы образования к новой социально-экономической среде. Президентом Казахстана была поставлена задача о вхождении республики в число 50-ти наиболее конкурентоспособных стран мира и модернизация системы образования в этом вопросе играет немаловажную роль [1].

Подготовка современных квалифицированных кадров является важной составляющей стратегии устойчивого социально-экономического развития страны, основанного на реализации национальной политики государства. Переход от экономики технологий к экономике знаний требует подготовки соответствующих инновационно-ориентированных специалистов, в первую очередь для реального сектора экономики. Это относится не только к выпускникам вузов, но и к работающим специалистам для обеспечения принципа непрерывности обучения в период трудовой деятельности.

Высшее образование играет важную роль в обеспечении профессиональной подготовки компетентных и конкурентоспособных специалистов для всех отраслей экономики республики в интеграции с наукой и производством. В настоящее время в Казахстане функционирует 148 вузов (9 национальных, 2 международных, 32 государственных, 12 негражданских, 93 частных, в том числе 16 акционированных), в которых обучаются свыше 595 тыс. человек [2].

Тем не менее большинство работодателей не удовлетворены качеством подготовки специалистов, выпускаемых вузами. Образовательные программы не всегда отвечают ожиданиям работодателей и не соответствуют потребностям экономики. Имеют место негативные тенденции в кадровом обеспечении вузов: отсутствует системное воспроизводство профессорско-преподавательского состава, широко практикуется работа по совместительству. Материально-технические ресурсы вузов Казахстана обновляются недостаточными темпами. Вузами не выдерживается установленная норма обновления библиотечного фонда, как по гуманитарным, так и по техническим специальностям.