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Teaching the Cultural Heritage of Kazakh People in Higher Education by Means of Extracurricular Activities in Museums

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Teaching the Cultural Heritage of Kazakh People in Higher Education by Means of Extracurricular Activities in Museums

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Abstract: Currently, much attention is being paid to spiritual and cultural heritage of nations. In recent years, cultural policies in Kazakhstan have been promoted the material and spiritual heritage, both within the country and at an international level. Efforts have been directed to the preservation of these values in museums and specialized institutions, as well as to their cultural transmission in educational programs in colleges and universities. This paper presents some of these policies and shows the vital relation between the work in cultural heritage preservation developed in museums and educational processes. It also inquiries into how these relations might be made more productive by means of Information and Communication Technologies. In this regard, the archaeological museum materials are the means of the cultural heritage of both material and spiritual values, which is an important factor in education.

Keywords: Archaeology, Cultural Values, Education, Historical Heritage, Museum, Young Generation

Introduction

In recent years, the debate over the role of the extracurricular activities in educational attainment has occupied a central position in the sociology of education. In our example, researchers in this area, such as Natalya Selivanova, Boris Vulfov, Irina Demakova, or Valentina Popova, became the most significant professional and pedagogical orientations under which out-of-class activity of students were studied. Many studies have been devoted to studying the influence of out-of-class extracurricular activities on socialization and the development of personalities because social education is one of the important factors of stabilization of society.

Social education has to achieve two major objectives: 1. Success of socialization of younger generations in modern conditions, and 2. Self-development of the person as subject of activity and as persons. Prerequisites for the solution of the designated problems have been push forward in the research of Lev Vygotsky, Anton Makarenko, Vasily Sukhomlinsky, and Konstantin Ushinsky. The formation of socially significant qualities of the students' identity by means of an out-of-class activity was considered in Natalya Galejeva and Galina Burtseva's works. In Larisa Mitina, Marina Bityanova, Eduard Zeer, Alexander Orlov, Svetlana Chistyakova, and Valentina Goryanina's research, the theoretical bases of escorts of the personality out of educational activity have been proven. Along with Zhogoleva Oksana's research, Mikhail Artemyev has considered problems of influence of extracurricular educational activities on the process of socialization among young students.

Scholars argue that extracurricular activities matter insofar as they motivate students and contribute to the integration of the curriculum within social demands. Interdisciplinary education and the concept of the integrated curriculum have been elements of school-based education in the second half of the twentieth century in many parts of the world. Socialization theorists argue that extracurricular activities help students by binding their hearts and minds to the academic enterprise (Zhogoleva 2007). Purposeful out-of-class work promotes a formation of strong motivation in compliance with students' cognitive interests and activities for the study of cultural heritage. In many respects, this defines the efficiency of this important kind of activity. In view of the above, we consider the purpose of extracurricular activities at university as providing a

comprehensive, harmonious, and spiritual development of students. In this way, extracurricular activities nurture talents and interests and increase engagement with the school or higher education institution. They might also benefit students by bolstering their cultural capital, subjective motivation, and commitment to socioeducational goals, as in socialization theory. Besides, extracurricular and enrichment activities provide students the foundational and transferable skills necessary to be ready for further education, fostering college and career aspirations, interest, and talents. In the case, the Kazakh national Conservatory of Kurmangazy was chosen to carry out the experiment of this research as the higher educational institution.

Educational institutions are also making a concerted effort to do the following: address socially relevant topics; have clear learning objectives; offer a variety of learning formats; and incorporate group activities, field trips, and community involvement initiatives. In recent years, many museums all over the world have begun to address the education community on a large scale through the creation of museum-based home educational programs. Museums of every size and variety, from art and history museums to archaeological and science centres, have contributed to this research.¹

The government of the Republic of Kazakhstan is enforcing new strategies to establish stronger ties between cultural heritage institutions and higher education establishments, corresponding to the ideas of the president of Republic of Kazakhstan, Nursultan Abishuly Nazarbayev, named “Kazakhstan-2050.” This new policy was introduced on December 14, 2012. According to the social demands of this strategy, nationwide values should become a leading force in the country, where intellectuals play greater roles. Moreover, these values should be appropriate to contemporary times and seek common national goals.

The program of “Cultural Heritage” within The National Academy of Education was named by Altynsarin for the implementation of historical and cultural data in secondary schools and institutions of higher education. Its aim has been to systematize the introduction of scientific and methodical ways established by the state in secondary education since 2002. Since then, compulsory education standards, amendments, and additions have been modified. Another aim of the program is the development of the spiritual and educational sphere, as well as the preservation and effective use of the cultural heritage of the country. In this regard, legislative documents for the implementation of this program have open the main directions and ways for solving problems, as required by the strategy “Kazakhstan-2050.” These include the laws of the Republic of Kazakhstan (“On Culture” 2012, “On the National Archival Fund and Archives” in 2014) that include the promotion and popularization of spiritual values among young people through cultural heritage materials.

Therefore, the state program of the Republic of Kazakhstan “Cultural Heritage” has set up the conditions in the educational process of higher educational institutions for the creation of an integrated system of study of cultural heritage. This program of “Cultural Heritage” is supposed to solve the problems associated with the crisis of values among young people. It is claimed that the orientation of spiritual values among young people promote the ability to live in coexistence and dialogue with other cultures. This attention to the development of culture and history of Kazakh people is aimed at the spiritual and moral consolidation of the modern Kazakh society (Sadykov and Tokmuhamed 2008, 14). Thus, the implementation of the program will enhance the spiritual, educational, intellectual, and cultural level of the nation, education of the younger generation in the spirit of global values, and, finally, the consolidation of society.

In the era of globalization, historical and cultural heritage are the bases of self-identification. In this regard, the program “Cultural Heritage 2009–2011” (Strategic National Project 2008) was a response to some of the above demands. The program was launched in 2004 and run for two years. Two later phases of the program were developed in 2007–2009 and 2009–2011. The state

¹ To read more about the origins of museums, specifically concerning their roots in sixteenth- and seventeenth-century curiosity cabinets, consult former art historian and curator Oliver Impey’s 2011 work, *The Origins of Museums: The Cabinet of Curiosities in Sixteenth- and Seventeenth-Century Europe*.

program “Cultural Heritage” has become the main instrument in the development of the spiritual and educational activities, a strategic national project to identify the state approach to culture.

Indeed, Kazakhstan was the first country of the Union of Independent States to launch a large-scale project. The project included the following tasks designed to achieve the goals of the state program “Cultural Heritage”:

- The reconstruction of significant historical, cultural, and architectural monuments of the country;
- The creation of an integrated system for the study of the cultural heritage, including modern national culture, folklore, traditions, and customs;
- The generalization of centuries-old experience of national literature and writing, creating a detailed artistic and scientific series; and
- The consolidation of the language of the nation, as well as a fund of humanitarian education, based on the best achievements of world scientific thought, culture and literature. (Decree of the President of the Republic of Kazakhstan 2004)

As a result of new studies and research projects, domestic research has dedicated a considerable amount of time and funding to valuable studies, organizing, for example, a series of ethnographic, archaeological expeditions. Since the beginning of the program in 2004, the complete restoration work of seventy-eight historical and cultural monuments has been carried out. Twenty-eight of these, that are 35 percent, were renovated in the period between 2008 and 2011. Twenty-six applied scientific research programs as well as forty archaeological developments have enriched science with the finding of thousands of artifacts that give insight into the history of Kazakh ancestors.

The excavation at Shilikty and Berel in the East Kazakhstan region have been acclaimed worldwide, and many gold artefacts of Scythian art and Saki (V–III centuries BC) have been found. For the first time in the history of independent Kazakhstan a large-scale inventory of national monuments and approved lists of historical and cultural monuments of the Republic (218 objects), as well as other local objects (11277), has been made. Over the past few years, as a result of the implementation program, many archaeological sites of particular historical and cultural significance have been studied. Copies of valuable sources on the history of Kazakhstan, kept in foreign archives and libraries in Western Europe, the US, Japan, Turkey, Egypt, China, or Russia, were brought into the country.

As a result of research expeditions to China, Turkey, Mongolia, Russia, Japan, Egypt, Uzbekistan, Armenia, as well as in the United States and Western European countries more than 5,000 of the most valuable archival documents, manuscripts, and printed books on history, ethnography, and art of Kazakhstan previously unknown in the domestic academic circles were purchased. For the first time since Kazakhstan’s independence, and in the framework of the program “Cultural Heritage,” a full-fledged humanitarian fund for education in the Kazakh language was created. Five hundred and thirty-seven books were published, which sold more than half a million copies, including unique series on history, archeology, ethnography, as well as new encyclopedic dictionaries. In-depth studies of Kazakh music of the Middle Ages were also conducted, including genres such as *Kui*, historical songs. An anthology of Kazakh traditional music, entitled “Immortal Melodies: 1000 Kui, 1000 Songs,” was released. This is a grand-scale collection, unprecedented in the history of Kazakh national culture. Work performed included the preparation, processing, restoration, digitization, and production of CD-ROM products of Kazakh traditional music and performance. Other foreign projects were also successfully implemented. These included the restoration of the mausoleum of Sultan Al-Zahir Baybars in Damascus, the mosque of Sultan Baybars in Cairo, and the construction of the historical and cultural center and mausoleum of Al-Farabi in Damascus. The film studio Kazakhfilm produced twenty documentaries about particularly important historical places and heritage of national

culture. Among the documentary series the following titles are included: “Cultural Heritage” “Korkyt: History of Kui,” “Musical Heritage of Nomads,” “Architectural Monuments of the Ancient Turkestan,” “Mausoleum Zhusup Ata,” and “Petroglyphs Tamgaly,” among several others.

The program “Cultural Heritage” also implemented measures aimed at the development of the tourism cluster (pilgrimage tourism, historical and archaeological tourism). Archaeologists’ recommendations were used in the development of tourist routes. The scale of the project involved all the intellectual potential of modern Kazakhstan: academic institutions of art and literature, philosophy, history and ethnography, linguistics, etc., the National Library, as well as higher education institutions throughout the country. Unprecedented in the history of Kazakhstan’s humanitarian action, the program “Cultural Heritage” opened a wealth of national treasury to the Kazakh people and worldwide. Overall, the program “Cultural Heritage” produced very tangible results, being highly appreciated among Kazakh scientific and creative intelligence. The program “Cultural Heritage” showed the right direction in which to move to further explore Kazakh roots and show the world the culture and history of the land.

The program “Cultural Heritage” also produced several volumes of scientific, artistic encyclopedias to be used in the content of higher education through the integration of content in additional education (extracurricular classes and activities). In this way, the main goal of this research was to implement the state program of Kazakhstan “Cultural Heritage” by means of extracurricular activities in museums.

As we pointed out, the necessity of making changes in the education system has become one of the concerns of the government. Recent reforms have been directed to change educational institutions’ components. According to the Regulation of Educational System of Republic of Kazakhstan from June 11, 1999, the importance of cultural heritage of museums in the education process is great. Therefore, new steps have been put in motion in order to improve the educational system of the country. Moreover, these steps are designed to ensure that the educational system of the country is competitive within world’s educational institutions.

Nowadays, cultural values are newly appreciated as they create fresh points of view in the development of nations. In her paper, “Independence and Spiritual Values: Background of the Country’s Development,” Aliya Omirbekova addresses several educational reforms which have been undertaken in the country and which are directed at changing educational institutions (2013, 379). The reform seeks to direct the culture of the Kazakh nation to greater prosperity in accordance with the global economy, while at the same time safe-guarding the traditional civilian feature. In this regard, the education reform involves many innovations in some of the major components of education. In particular, the content of cultural heritage is particularly valued, and modern educational needs in Kazakhstan are seriously taking into consideration as ways to actively involve the younger generation in the heritage and spiritual value of the country.

As mentioned, the reform program places great emphasis on the cultural aspects of education, since they contribute to the development of the inner consciousness and spiritual values of people and of their communities and nations, thus, providing young generations with good interpersonal and intercultural relationships, a fundamental aspect within the regulatory documents. In order to enhance interpersonal relations, particular attention to empathic and spiritual values is being enforced at the school level. Spirituality is a great necessity for individuals and communities. It upgrades any culture and encourages society to step to the future. Therefore, setting educational programs for the young generations and putting cultural values as priorities is essential. In this regard, the Theological Society for Kazakhstan, promotes the cultural heritage of the Kazakh people, and develops tolerant attitudes toward the culture of other nationalities. The establishment of various forms of cross-cultural relations is finding common value concepts in the tradition and in the identification of human values that unite people of different cultures. By the universal values, we mainly mean tolerance, mutual understanding,

mutual justice, nonviolence, and love. These are values that are present in the culture of each nation and can function as forms of unity within diversity in the case of very different cultures.

Aliya Omirbekova also reports on a plan for action is based on a number of principles related to a commitment to education, public service, and with an emphasis on community involvement and collaboration. The plan also touches on the importance of integrative and socially relevant learning, stating that museum educational programs are important for supplying a context in which to trace the continuity of human experience, with the result that, in the coming era, museums will play a key role in the new educational landscape (Omirbekova 2013, 380). Reflecting both the formal educational landscape and the ever-changing and pluralistic world in which we live, museums, as stated by educator Floyd Minuette, are cognizant that their educational goals; they “must address authentic ways in which connections can be made to the lives of students” (2002, 39). Museum educators acknowledge that learning situations and educational programs should seek to be truly dynamic, creative, integrated, relevant, and interesting (Minuette 2002, 45).

Intercultural interaction is primarily manifested amid young people in their rejection of established norms in society and their emphasis on personal experience. Spiritual values sometimes take the form of distorted understandings of such fundamental concepts as community love, tolerance, and tradition. Visits to archaeological museums, which represent cultural heritage, can help students develop these values as well as a tolerant attitude toward diverse cultures. Many historical, archaeological, and architectural objects of great importance for the history of Kazakhstan are not covered completely in the education curricula of young people. In this context, the visits to the archeological museums have the purpose of educating the younger generation in the spirit of Kazakhstan communal experiences and filling gaps in their study of the historical and cultural heritage to bring forth particular relevant questions and contribute to the implication of youth in the knowledge, preservation, and effective use of the cultural heritage of the country.

Museums offer unique learning opportunities and educational experiences that often cannot be found in the traditional classroom. Museum archaeological materials are not only the primary sources of knowledge, but also of cultural, historical, and spiritual values. In the archeological museum, exhibitions function as means of connection with the scientific and cultural heritage through the interpretation of materials. These materials have great value, both in terms of scientific knowledge and from the common cultural point of view. Under these conditions, the applied research conducted in this paper has provided the following directions and extracurricular activities:

1. It provides an introduction to the museum materials: historical and cultural artifacts unearthed in the excavations at the parking places and settlements on the territory of Kazakhstan;
2. It helps in the study of historical and cultural monuments and the definition of scientific and methodological foundations for their protection, conducting research field work;
3. It contributes to gathering information from archives, collecting historical archival information in China, Russia, Central Asia, as well as in other countries near and far abroad;
4. It offers a collection of materials of historical archival research, organizing the works of historians, travelers, scientists, and archaeologists;
5. It opens the study of ancient Kazakh books and manuscripts to society at large, displaying the collection of data about the architectural monuments on the territory of Kazakhstan; and
6. It has created a database of archaeological materials, including data on resource conservation as well as cultural heritage of Kazakhstan on electronic media.

The implementation of extracurricular activities with students of higher educational institutions within the field of historical heritage also allows solving educational and training objectives in Kazakhstan. In this regard, the role of archaeological museums in education, science, and culture, and their influence on the education of youth in the context of higher education is expanding contacts amid teachers who promote the cultural heritage and students. Conducting these extracurricular activities alongside museum employees also provides deep ways for socialization, so the museum plays a special role within the community and in the continuity of cultural patterns, aiming at creating harmonious intellectual and socially active personalities in participants. The museum is a place where students not only acquire knowledge, but also take the accumulated historical experience that forms the scientific and the spiritual outlook of the country.

Tasks and Methodological Design

Following Kaliev Zhabai and Sarsembina Baqytkul (2007), we argue that museums serve to present culture and social values to younger generations. These authors show how educational laws in the Republic of Kazakhstan are also embedded in cultural ways of thinking that correspond to common human values (Kaliev and Sarsembina 2007, 5). Since values satisfy human wishes, needs, and interests, they correspond to particular environments and communities. Shamshatuly Ibrahim (2002) also claims that cultural values are formed in the consensus that human communities reach with regards to their environment and the things that surround them and that serve to satisfy their needs (Shamshatuly 2002, 30).

The cultural heritage of a nation reveals itself in its artistic representations. Many of them come to form a part of museum collections. Therefore, it is beneficial that museums become resources within educational programs. According to the British scholar Douglas Hamblin, extracurricular activities can be essential factors in contributing to a syllabus (Hamblin 1968, 123). In the case of Kazakh history, a society originating in nomad communities, the solid cultural base became particularly important. Initially, this cultural base was transmitted orally from generation to generation. With the development of cities, museums came to capture the essence of customs and traditions in the artistic representations and artefacts contained in them. This cultural heritage of Kazakhstan embodies the spiritual and material culture of the nation, absorbing all the diversity of values of the people living within the territory. Furthermore, as we have argued, the study of cultural heritage in Kazakhstan is an important factor in ensuring the unity among the people and for fostering respect for the common culture.

As argued, museums are not only scientific and educational institutions. They also represent the historical heritage of the nation. The artistic works and cultural artefacts preserved in museums transmit the values of a certain community in a particular time and place. In becoming an integral component of the educational system, museums can help educate in the richness of the nation's heritage. Museum archives can be complementary resources in the education of the young generations, encouraging their interest in art and in the cultural values of the past. From this perspective, museums are spiritual welfare centres. In the education of the young generations, museums are close to folk pedagogy, introducing the history, heritage, and sociopolitical climate of particular communities and its genuine customs and traditions.

Museums have taken note of this important, unique, and expansive audience and have begun to create visiting programs designed specifically for educational institutions. These programs address the needs and desires of educators and young people by including unique supplementary learning opportunities such as hands-on experiences, engagement with works of art and artefacts, the prospect of learning from museum educators in certain content areas, and an opportunity for socialization. Visits to museums now form part of extracurricular activities so that students learn more on human interrelationships, about the tribes that populated the territory of Kazakhstan and their kinship relations, about the culture of the steppe dwellers, or about the cities and other

historical places of their homeland. These activities can fall within a “Cultural Studies” or “The History of Kazakhstan” syllabus in order to help students witness diverse ways of life from century to century, varying customs and traditions, everyday social life, national peculiarities, and so on. They can also learn about historical changes and their relations to seasonal patterns, region particularities, or behavioural changes in the work patterns of people. For a greater success, it would be necessary to define the didactic conditions of the lectures related to these activities and guide teachers in the performance of these extracurricular pedagogical activities. These extracurricular activities are also aimed at raising the learners’ motivation and helping them develop aesthetic taste and sensitivity as well a research techniques. In organizing these extracurricular activities, it is important to plan the appropriate amount of activity and timing.

Museum education combines individual and collaborative learning, to foster both individual discovery and social learning skills. Museums offer something that the typical classroom cannot: the opportunity for direct engagement with works of art and historical artefacts (Knutson et al. 2011, 310; see also Kratz and Merritt 2013, 188–95). The implementation of visits to museums can encourage students’ desire to learn more about the culture, traditions, and history of their country from a new point of view. Moreover, museums play a huge role in the development of science, society, national culture, and ways of thinking, becoming one of the state symbols which specify and differentiate national characteristics. There are about 17,000 archaeological, historical, and cultural artefacts in the Central Museum of Republic of Kazakhstan. Most of them are invaluable monuments that document the history and culture of the country. The majority of the archaeological, historical, and ethnographical collections were gathered in the nineteenth and twentieth centuries under the supervision of scholars such as Alkei Margulan, Kemal Akishev, HalelAlpysbayev, Mir Kadyrbayev, Karl Baipakov, Zeinolla Samashev, and Zholdas Kurmankulov. However, many of these studies do not mention the educational and cultural influence of museums, nor the part of museums as educating centres that raise motivation to learn more about cultural heritage and historical monuments and increase aesthetical feelings.

The Study and the Participants

Satisfying these social demands on a professional level is the main function of museums today. It is clear from the history of the Kazakh nation that the territory has experienced many difficulties during its formation. Archaeology bears witness to these difficulties. Museums offer an introduction to particular aspects of the historical and cultural heritage, covering aspects of geography and territory, showing the close relationship between nature and society, and the particularities of regions and communities. The optional courses described in this paper were organized in the Central State Museum in Almaty.

The Central State Museum is one of the biggest museums in Central Asia. The museum exhibits are displayed in four exposition halls: a paleontology and archeology hall; anthropology and ethnography of Kazakhstan; ethnography of the people of Kazakhstan, the Great Patriotic War; and Sovereign Kazakhstan. These halls reflect the history of the country from ancient times until now. The first hall consists of the paleontology and archaeology collections with artifacts from more than 300 sites throughout Kazakhstan. There are unique osteological materials of particular significance as well as fragments of petrified trees, remains with insect and fish imprints, microscopic endospores, and plant pollen that date back several million years. The archeological hall displays present scientific reconstructions of ancient funeral and ceremonial buildings, models of constructions of medieval architecture, and dioramas made with the use of authentic archaeological relics. Museum experts have re-created ceremonial and military ammunition of a famous Issyk Golden Man—Honorable Saks Warrior. The Golden Man was restored by K. Altynbekov, a well-known specialist, as a part of an innovative scientific project of archeologists Kemal and Alisher Akishevs (for more information, see the museum website). “Teaching the Cultural Heritage of Kazakh People in Higher Education by means of

Extracurricular Activities in Museums”: The museum hosts events in the Kurmangazy Kazakh National Conservatory. The Central State Museum also organizes thematic exhibitions, festivals, and meetings.

Results

The Kazakh National Conservatory of Kurmangazy was chosen to carry out an experiment of this research in the higher educational institution. For first-year students within the cultural heritage program, out-of-class actions as an elective course (see Table 1) were organized. An essential aspect of activity of pedagogical collective in the Kazakh national Conservatory of Kurmangazy is the organization and the management of after-hour teaching and educational work. So in educational work of National conservatory of Kurmangazy, the museums are considered as the cultural environment of education of younger generation of future experts (see Table 2).

Table 1: Syllabus of the Course “Cultural Heritage”

| #№ | Theme | Hours |
|-----|---|-------|
| 1. | Theoretical principles of the cultural values in the archaeological museum | |
| 1. | The role of the best models of Kazakh culture in the world civilization | 2 |
| 2. | The ethnographical role of the cultural values in the archaeological museum | 2 |
| 3. | Cultural wealth of the values | 2 |
| 4. | Signs of folk culture formation of cultural values | 2 |
| 2. | The week of “The museum is the centre of folk culture” | |
| 5. | The scientific and educational significance of the museum as the result of people’s experience | 2 |
| 6. | The ideas of “Humanitarian Education, “Labour Education” and “Aesthetical Education,” their connection with cultural values | 2 |
| 7. | The link between cultural values and the syllabus | 2 |
| 8. | The role of cultural values as a tool of teaching and education | 2 |
| 9. | The cultural science study of cultural values and its connection with the syllabus | 2 |
| 10. | Understanding and preserving cultural values and the analysis of their position | 2 |

Table 2: The “Influence of Cultural Heritage” Special Course’s Content

| Titles of the themes | Aims and requirements for preparation |
|--|--|
| 1. Theoretical principles of the cultural values in the archaeological museum | To study the life and works of famous archaeologists in different areas; to understand the interrelation of traditions and their differences; to identify archaeological importance of cultural values, their types according to their limitation period and to determine their specific peculiarities |
| 1.1. Types of cultural values of the archaeological museum and their peculiarities | |
| 1.2. Teaching to identify the original and copy works of cultural values | |
| 1.3. Introduction to cultural values of the archaeological museum; information about the founders of archaeological science and modern works in this field | |
| 1.4. Analysis of cultural values according to their limitation period | |
| 2. The week of “The museum is the | To identify types of handicrafts as historical and cultural |

| | |
|--|--|
| centre of folk culture” | values in connection with the Golden Man belongings and household goods, their specific features; to identify the role of their values in the world culture; to get acquaintance with archaeological museums and open space museums, to introduce the students with their cultural values to arouse their interest and enhance their eager for the subject. |
| 2.1. A visit to the museum in Esik, “The mystery of Sak Kurgans”, the historical data about “The Golden Man,” types of monuments of the Sak Era, their peculiarities. Understanding the importance of traditional jewels and petroglyphs according to their limitation period, specific features of the Golden Man clothes and the worldview of our ancestors, a study and comparison of differences between writing cultures of that era with other periods | |
| 2.2. Explaining the restoration technology of natural components of archaeological ethnographical values with the help of the museum laboratory workers | |
| 2.3. Studying the investigations of scientists in different areas, making a comparative analysis of their works and analysing scientific opinions of scholars | |
| 2.4. Studying specific features of making jewels, their household ways of use, explaining the aesthetic values as a tool of depicting artistic images. The link between the ideas of “Humanitarian education,” “Labour education,” “Aesthetical Education” and the ways of connecting them with cultural values | |
| 2.5. Developing the students’ worldview and interests, explaining the differences between household and ritual items, considering the cultural values of ethnographical and archaeological traditional monuments in the world culture | The ways of introducing cultural values into educational process: to find new ideas; to organize news; to adopt news and consider the stages deeply; to learn the advanced experiences, to acquire the ways of researching, compiling, extending and propagating cultural values; to differentiate the specific peculiarities of each cultural value; to determine handicraft items according to their limitation period; to master the skills of expressing their own opinions, stating their point of views and narrating abilities; to define the level of students’ impressions of the lessons by analysing, summarizing and arranging their answers to the above-mentioned questions. |
| 3. The ways of including cultural values into education process | |
| 3.1. Explaining the meaning of including cultural values into stages of pedagogical technology of educational process, to arouse the students’ interest to their profession and to enhance the aesthetical taste | |
| 3.2. Internal and external factors of cultural values which influence to the results of educational process | |
| 3.3. Introduction of innovation technology into educational process: organizing, choosing, composing, correcting, evaluating. Feedback with students through defining the degrees of their perception and memory to | |

| | |
|---|--|
| understand how they have mastered the knowledge, etc. | |
| 3.4. Analysing, researching, promoting, and publicizing the works of archaeologists in order to enlarge the students' cognitive abilities, wake their interest, inspire their creativity, and find the ways of thinking and researching, and so on. | |
| 3.5. Teaching the methods and ways of admitting, restoring, saving new exhibit items and historic and cultural values in archaeological museums in the examples of the advanced experiences of archaeologists and the museum staff | |
| 3.6. The ways of researching, compiling, extending and propagating cultural values | |
| 3.7. The ways of bringing cultural values into practice: pedagogical readings, conferences, round tables, attending demonstration lessons, seminars, giving demo lessons | |

Respondents were also asked if they felt that museum visits were an important part in education. All responded in the affirmative and mentioned the value of the introduction and reinforcement of subjects and the experiential hands-on component that museum education programs provide. Several respondents mentioned how museums can make subjects more relevant, one stating that museums make the material real for the students and another that museums are a wonderful way to learn about history as a living experience. Finally, another stated that cultural, scientific, historical, and artistic experiences become visual, tactile, and exploratory in museum visits. When asked what kind of learning opportunities museums offered that cannot be found in traditional educational institutions, they all responded that they provide a deeper understanding of certain topics and the emphasis on experiential learning, offering more opportunities to use all senses instead of just seeing culture in a book. They also mentioned the opportunity to experience and engage with actual works of art, historical documents/artefacts, and scientific methods and practices as one of the unique learning experiences offered by museums. The respondents were asked how they would react if visiting museums would be an important component in education. All this innovation was perceived positively. Several respondents indicated that museums are a great way to learn about the history of the Kazakh people as a living experience. Finally, one respondent stated that the scientific, cultural, historical, and artistic experiences become material for efficient visual perception. Respondents also mentioned the possibility of getting acquainted with the facts about the history of Kazakhstan, its documents and artifacts, which are educational material and unique experiences for students. Further, the expected performance of the experiment was analyzed as well as its impact in the introduction of the course in working curricula. It was found that these visits were particularly beneficial prior to the teaching of the subjects, measuring high, middle, and low levels of education (see Table 3).

Table 3: On the Bases of Cultural Heritage of Students the Influence on Young Generation to Get Knowledge, Skills Level of Indicators

| Levels | Indicators |
|--------------|--|
| Low level | Participants have low interest in learning cultural values, in differentiating types of cultural values they have low opportunity. Students have low sense on feeling importance of educational work, but they know about museums and general archaeological museums. |
| Middle level | Students have middle understanding of the significance of educational work, are not interested in visiting museums or is aware of a little bit cultural and spiritual values, use cognoscibility activities can manage with typical tasks, find information about cultural heritage, use it in their educational space. But they are not able to use them in creating logical samples. Students understand values of activities, but persistent interests have not been created yet. |
| High level | Students understand the significance of educational work, are interested in cultural values very much, know different types of approaches, and predict and manage well. The love for cultural and spiritual values is identified in formation of humanity. |

To conclude, this paper has argued for the value of extracurricular activities in the context of extracurricular visits to museums as part of the in-teaching processes of cultural heritage in the Republic of Kazakhstan. Organized lectures, independent work of students, and the use of audio-video tutorials are all criteria that can help measure the effectiveness of the program “Cultural Heritage” put forth by the Kazakh government. Extracurricular activities also function as a socializing factor that helps students in their interpersonal intercultural awareness as well as contributing to the assimilation of the content of cultural heritage. In this case, we have explored the particular case of the Museum of Archaeology in Almaty and provided information about the activities organized for students. Within the courses on “Cultural Heritage” the findings of the survey performed on the students have pointed out that these visits facilitated the assimilation of cultural heritage as well as providing successful instruments for the socialization of students and their self-development as actors and as individuals. The experience has also contributed to considering the harmonious spiritual community development among social groups within Kazakh society.

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