

Educational and Ideological Culture of a Teacher in Forming Tolerance

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Abstract: This paper addresses the need for philosophical foundation of modern educational concepts that is adequate to post-industrial, information stage of culture and civilization development. In a multicultural modern information and communication society, the role of the ideological components of pedagogical culture of teachers of the XXI century has greatly increased that allows their conscious determination and navigation in the ever complicating space of modern education, based on various methodological, theoretical and philosophical and pedagogical grounds. The role of trainers in forming the pedagogical and ideological culture of future pedagogues is revealed. The article examines the pedagogical and ideological culture of the teacher in the formation of tolerance. Tolerance is seen as a system of internal resources of the individual, being the basis of ideological culture. The authors have identified the relevant features of pedagogical and ideological culture of the teacher in the formation of tolerance for societies and for a specific person that is topical due to the contradictions aggravated in the new cultural and educational conditions: between religious and secular education, religious and scientific explanations of the world, national and universal values, between pragmatic aspirations, aspirations of the mass consciousness and the highest goals of life, propagated by the philosophy and art and multi-directional influences of the family and mass media.

Key words: Teacher • Culture • Ideology • Tolerance • Personality • Pedagogical culture • Ideological culture • Pedagogical culture of the teacher • Teacher's ideological culture

INTRODUCTION

Culture is a measure of human development, it describes not only and not so much the amount of the assimilated values of social life of people throughout their history as the very way how people attach to these values. Culture, translated from Latin, means the cultivation, processing. In this sense, culture is what creates and forms people and at the same time it helps people to become socially active, professionally mature and motivated. That is why the culture embodies the style of thinking and behavior, as it covers all aspects of social life and any kind of human activity. It characterizes not only the level of education - the breadth and depth of human knowledge, but also the good manners, intelligence - the ability to clearly express thoughts, to listen carefully, to react in response correctly, with dignity and to keep oneself in accordance with the situation [1]. The most important in this respect is the pedagogical and ideological culture of the teacher.

Pedagogical culture is an integral quality of the teacher's personality, projecting his or her general culture in the field of profession. Pedagogical culture is a synthesis of excellence and the intrinsic properties of the teacher, proficiency in teaching methods and cultural and creative abilities. It is a measure of creative appropriation and transformation of the experience accumulated by mankind. A teacher with high pedagogical culture has a well-developed pedagogical thinking, consciousness and creative potential and is the focus of the world cultural and historical experience [2].

V.L. Benin revealed the essence of pedagogical culture, which is the integrative characteristic of the educational process, including the unity of the direct experience and results of the activities consolidated in the form of knowledge, abilities and skills and specific institutions for their transfer from one generation to another [3].

At the present stage the pedagogical culture is an integral quality of the teachers' personalities, projecting their general culture in the field of trade, the synthesis of

high professionalism and the internal properties of the teacher, proficiency in teaching methods and abilities in cultural studies [4]. Synthesizing a variety of different elements of consciousness and activity, pedagogical culture contains ideological aspects of culture at its core. Structurally, the pedagogical culture is a synthesis of psychological and pedagogical beliefs and skills, general development and the development of professional and pedagogical qualities, teaching ethics and the desire for self-improvement, the system of multifaceted relations and style of activity and behavior. Combining these interdependent components of personality, pedagogical culture enriches and develops each of them to the higher level.

The foundation of pedagogical culture in the formation of tolerance, its inner core is the world outlook of the individual. This is due to the fact that the outlook of the person determines his thoughts and feelings, moral qualities and the results of his labor. It permeates in all the components of pedagogical culture and ideologically directs them.

Qualitative feature of the pedagogical culture is that it is inextricably linked to the ideological culture.

The world-view (outlook) is a set of assumptions about the physical and social reality, which can have a powerful impact on cognition and behavior [5].

World-view culture is a special quality outlook implemented in the person's lifestyle, the outlook that perfectly authorizes the cultural life style [6].

World-view culture of a personality is a heterogeneous and complex hierarchy of layers, which reflects the experience of personal self-determination [7]. It is particularly important to emphasize that the ideological culture is saturated with sensual relationships. This may be a sense of harmony or disharmony with the surrounding world and satisfaction or dissatisfaction with the reality that can be reflected in the human mind against the feelings of pride, joy, shame, anxiety and other emotional states [8].

Teacher's world-view culture, spontaneity and freedom, internal "tuning" to creativity, motivational and value attitude to education [4].

World-view culture of the teacher today is especially relevant for society and for a particular person due to the contradictions aggravated in the new cultural and educational conditions: between religious and secular education, religious and scientific explanations of the world, national and universal values, between pragmatic and mass consciousness aspirations and the highest

goals of life, propagated by the philosophy and art and multi-directional influences of family, school, mass media, etc.

The active recent studies of the phenomenon of tolerance have resulted in the increased number of its definitions in psychological and educational research works. Their in-depth analysis has shown that with a certain degree of conditionality they can be divided into three classes: the "relationship", "property, quality" and "integration". Thus, tolerance is a complex, multi-faceted, multi-component and heterogeneous phenomenon that can not be described in sufficient detail only in one dimension. Currently, the researches attempt to streamline the various types and forms of tolerance [9].

Lack of a single universally accepted definition of tolerance leads to the fact that in theoretical approaches and diagnostics the already mentioned principle of opposites matching is being actively used: tolerance and intolerance are often studied in the dichotomy. The intolerance is understood as a negative, hostile attitude to the features of the culture of one or another social group, to other social groups in general or to individual members of these groups. It is an active or passive disapproval of the "other" for the fact that it looks and acts differently. Intolerance is manifested in a wide range from the usual bad manners and neglect of the "other" to the deliberate destruction of people. It is interesting to note that in the description of the phenomenon of intolerance the researchers are more unanimous in their opinions: it is often considered only in one class of interpretations "relationship". Classes of properties and integration are not found in the definitions [10].

The desire to understand and systematize the psychological aspects of the study of tolerance at the current stage of science development has led to elaboration of a conceptual model for the formation of tolerance in the structure of an ethical outlook. Consider its main provisions:

Tolerance is the system of internal resources of the individual, reflecting his willingness and ability to positively and productively solve complex problems of interaction with himself and the "other" that is different in appearance, thoughts, feelings, values and behaviors; it contributes to resistance to the provoking factors of environment. Resource is a reserve, source, means that is accessed if required. Tolerance can: 1) be implemented in different systems: "I", "I - the other", 2) be in actual or potential state and 3) appear in different forms: interpersonal, inter-ethnic, gender, etc. at that basing on

a single individual's ability and willingness to positively and productively solve complex problems of interaction [11].

Structurally, it consists of the cognitive and the operational components. The first includes: a) the knowledge of tolerance and tolerant behavior and its benefits, b) understanding of methods, techniques and strategies of tolerant interaction and c) conscious desire to keep in line with the current modus (motivation). The second is a combination of relevant experience in implementation of knowledge and understanding in specific situations. This experience includes empirical generalizations about the situations of interaction, made by his carrier regardless of specialized knowledge and the ones learned in the process of deliberately organized activity [12].

Tolerance is formed gradually and purposefully. *Formation of tolerance* is the initial step in the process of its development during a specially organized activity aimed at expanding the field of conscious competence. There the cognitive component will somewhat outstrip the operational one. Prerequisites for the formation of tolerance are the properties of the nervous system, personality and specificity of subjective individual experience. Meeting with dissimilar others and the need to interact with them is one of the variants of a stressful situation. In this respect tolerance can be considered as one of the components of such behavior, which allows the subject by conscious action and methods that are adequate to personal characteristics and specific situation, to cope with a difficult life situation or stress (i.e. coping behavior) [13]. The study's definition of tolerance allowed identifying the following components of tolerant behavior: activity, consciousness (i.e. the capacity for ethical reflection), respect, acceptance of "the other" and self-control.

The cognitive and operational components are interrelated: both the knowledge influences the experience and the experience affects the existing concepts and ideas. What will be corrected and how it'll be done depends on the subject's emotional involvement in the situation, on the assessment of significance of what is happening to the person. Tolerance has a dominant position in the structure of ethical consciousness and is a nuclear formation of the ethical world-view of the subject.

GOAL: This situation necessitates close attention to the ideas of humanistic education and their implementation in the educational process. The study of the problem revealed some inconsistencies between: the society's

need for graduates with teaching culture capable of world-view interaction and the lack of its development; the need for educational work in this direction and underdevelopment of the necessary tools and technologies that contribute to the development of the studied characteristics; the need for teachers who have pedagogical and ideological culture and proficiency in effective technologies that contribute to the development of a humane person and the lack of teachers who are aware of the need for tolerance in their career and the possibility of its development through dialogue and active methods of teaching and learning.

MATERIALS AND METHODS

Thus, the main problem of research is the need for its study and analysis in the process of higher education, the determination and implementation of pedagogical conditions of development of pedagogical and ideological culture and the value relationship to the individual. We are convinced that the development of the above-mentioned qualities will be more effective if the following is implemented in the process of training and education:

- A set of pedagogical conditions: value-orientation of the educational process is developed; dialogic interaction of the teacher and the student is realized taking into account the present dialogic competence of the educator; pedagogical and methodological possibilities of all disciplines within "Humanities" are used while applying game simulation and techniques of social interaction;
- The identified set of pedagogical conditions will be implemented within the frameworks of educational technology; as a technological condition a special course "Man - the highest value" will be developed and implemented; its learning potential-organizational forms and methods of work - will contribute to the development of tolerance and value relation to an individual through cooperation between students in different types of socially useful activities.

RESULT

World-view culture of the teacher is an indicator of personal integrity. The manifestative indicators of ideological culture of the teacher are: 1) the level of self-awareness, the ability to finding the ideal and orientation to the future, in which creation the teacher is directly involved. Structuring of the value hierarchy in

accordance with the concept of professional life, the ability to self-analysis and self-assessment, 2) intellectual ability of the teacher to create an objective picture of the world, forming natural-scientific and socio-philosophical outlook, 3) understanding the fullness of "I" with values from the position of the teacher's altruistic aspirations, the formation of educational needs with the dominant "to all others", 4) the formation of the general culture, understanding the involvement in the world of culture (the people, the Fatherland, a professional group, the school team), understanding the multi-world of subjects, 5) the manifestation of moral purity in the implementation of responsibility for the world, the willingness and ability to multilateral co-creation, 6) the formation of the needs and abilities of creative activity, the manifestation of improvement at all levels of development through the conscious involvement in public life and 7) cognitive activity as the leading form of creative activity, the willingness to further self-education [14].

Training future teachers is conditioned by the three personal axiological components of ideological culture development; it consists of a sequence of the subject's actions from philosophical knowledge to the ideological values and worldview improvement. Psychological and educational mechanism of the development of pedagogical and ideological culture of the teacher is characterized by the system of subordinate, interrelated characteristics (cognitive emotional, motivational and volitional).

Subject-integrative approach is the most important in the development of the pedagogical ideological culture of the teacher, characterized by: the openness of teachers to the future, the integration of all the ways of the world assimilation and development; the integrity of interrelation of society, human and nature; stylistic definiteness of personal involvement in the training and formation of tolerance; setting for the conceptual (semantic) basis, psychological personal setting for "super task" and the search for new targets and goals.

Subject nature of the teacher is an important integrating factor, which is enforced along with the individual aspiration for the ideal and active self-realization in developing pedagogical values. One of the most significant manifestations of the teacher's subject nature, developing educational and ideological culture, is his arbitrary conscious activity, ensuring the achievement of the objectives adopted by the teacher. In the subject aspect of the professional outlook we see a way to self-realization, self-determination and self-development, manifested as follows. Subjective imprinting of professionally meaningful ways and

standards of professional activity, the development of proper system of activities on this basis; the development of personal criteria and standards of professional activity; going beyond the regulatory activities; independent thinking and the ability to author's designing and personally significant way of the pedagogical process implementation.

An indicator of the individual style of the world-view as a way of professional realization is self-regulation. Students model the pedagogical activities within the frameworks of theoretical hypotheses and reflexively learn the models (updrafts), comparing them with the hypotheses and accepting or rejecting them. In this case, they enter into a reflexive communication with other subjects to develop the reflective type of communication aimed at comparing yourself with others, with ourselves. It is legitimate to assume that the achievement of a reflexive process in the subject-integrative approach to the development of pedagogical and ideological culture of the teacher is an indicator of the advanced professional position of the subject [14].

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