

## Poly Cultural Education as a Basis of Students' Human Values Formation

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**Abstract:** There is a problem of search and finding of productive ways of peace interaction of various ethnic and other sociocultural groups, creation in a society of atmosphere of harmony, friendship and mutual understanding, equality and justice, nonviolent resolution of contradictions and conflicts, facing modern Kazakhstan as the multiethnic and multicultural state. Various social sciences are engaged in the problem solving such as pedagogy, psychology, philosophy, cultural studies and history.

**Key words:** Social identity • Ethnic identity • Ethnic self-identification • Ethnic community • Interethnic interaction • Integrated individuality • Poly cultural education • Mentality

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### INTRODUCTION

When organizing purposeful education, educational institutions and all education system should consider, that international relations influence on people absolutely differently. Harmonious international relations together are a human and national unity which is originally shown in those or other regions of the state [1].

In some regions of the country patriotism began to regenerate in nationalism. Patriotic education should be directed on formation and development of the person possessing qualities of the citizen-patriot and capable successfully to carry out civil duties; there is underlined importance of an objective statement of historical and current events, active counteraction to the facts of distortion and falsification of history of Fatherland, images creation of heroes in works of art [2]. Pedagogical activity demands from teachers a variety of knowledge and abilities in the field of youth education and each historical period of a society life puts forward special problems before them. The problem of education of citizenship in the conditions of a youth polyethnic group became one of the most actual nowadays [3].

Citizenship includes humanism of mutual relations of people for which national snobbery, language cult and respect for national dignity are alien [4]. However, despite versatile theoretical analysis in the scientific literature of citizenship education and experience of their practical solving, new tendencies in a society, science and education a problem of international communication is

actualized and deeper reconsideration of these aspects from the point of view of categorical and content-procedural device, also orientation to student's age is demanded[5].

The aim of the research formation of students' culture of international communication, sense of national dignity as citizen of the Fatherland.

The methods of the research: methods of the theoretical analysis of the scientific literature, normative-legal and program-methodical materials, studying and compilation of educational institutions best practices, the analysis of teachers' activity, modeling, empirical methods, allowing direct, indirect and involved observation.

The main part The United Nations Organization, UNESCO and other international organizations in the basic documents consider education of people in the spirit of the world and friendship between the people as the major purpose of education system. In article 26 of the Universal Declaration of Human Rights there is given: «Education should contribute to mutual understanding, tolerance and friendship between all people...» [6].

In system of the multinational and polyconfessional state such overall aim of education is of great importance, as it means observance of the rights and personal freedoms without any distinctions concerning race, religion, language and nationality. At the present stage the polyethnic society represents itself as sociocultural situation of development of modern educational process [7].

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Formation of national consciousness and tolerance are necessary conditions of construction of meaningful communication in international collective. The model of the organization of educational work on citizenship formation in high school regulates creation of pedagogically educating environment which consists of the constructive elements, interconnected links, such as out-of-class work of chairs on interethnic communication; work of national clubs; activity of regional museum of local lore. The school and pedagogy passed a historical way for centuries [8]. The pedagogy gradually from the sum of ideas and concepts turned to a science, the important ideas which revived later, but already in other appearance thus were often lost. Development of educational institutes was diverse, contradictory process, level, scales and results of which became more and more powerful. Studying of history of school and pedagogy is the important condition of formation of the general and pedagogical culture as it gives knowledge of genesis of education theory and practice, promotes formation of outlook and pedagogical professionalism. The reference to history of pedagogy and school allows understanding a course and results of a society interaction, on the one hand and schools and pedagogy, on the other hand.

The concept "culture" was originated in Ancient Rome as opposition to the concept "nature". It meant "processed", "artificial" contrary to "natural". The person in that measure in what it was considered as a creator of himself, got to culture sphere and it found the meaning "education".

The huge social value of culture in a life of a human society is determined by that the culture forms socially directed activity of the person, focusing it on transformation of environment and connected with it self-development of the individual and any community of people [8].

Culture is simultaneously process and result of human activity. Culture is a category with which help it is possible to designate, describe and study social functions of people, that is the culture is not operating subject, but only the form of a problem designation. We will address to well-known functions of culture. The first social function of culture is social integration, consolidation of people and accumulation of social experience by them.

The second function is organizational-regulative which includes ability to be self-organized, united in territorial and activity-functional groups, to agree upon activity ways in these groups, to co-ordinate them among themselves, to develop the general rules of interaction both in these groups and between groups, practically to co-ordinate the actions, to estimate and correct their results. The third function is standard-acting. It consists that any activity on satisfaction of interests and requirements of people is standardized by historical experience of producer. The fourth function is sign-communicative. People create the artificial world not only from material objects, but also from their symbolical "doubles" - concepts and names of all these objects and also the artificial objects of purely symbolical, ideological property which do not have "real" expression - religious belief, language, music, etc. The fifth function is intergenerational translation of social experience, knowledge, norms, information. The culture is not inherited genetically, it is necessary to train each individual with the basic components of this experience, at least with its human components. The sixth function is self-identification of people, both individual and group, based on a community of interests and individuality of the person [9].

The polyculture develops from ethno cultures and interethnic interaction.

The most successful strategy of interethnic interaction is integration, tendency of preservation of own cultural identifying as civil formation. The best ideology and policy of a dominating society is multiculturalism: positive relation to presence in a society of various ethno cultural groups and voluntary adaptation of social institutes of a society to requirements of different cultural groups.

Development of a national policy, when existing polyethnic societies, should not lead a society of full assimilation, segregation and national discrimination and should underline benefits of pluralism.

Each citizen's idea about multiculturalism in a polyethnic society should be formed. By interaction of ethno cultural communities it is necessary to support own culture; to reduce the stress connected with assimilation. Participation of representatives of ethnic minority in work of the state institutes in a desirable measure can reduce temptation of separation and inform on dangers of marginalization. Integration means the mutual adaptation, concessions from both parties. People without sense of own cultural identity and facing prejudices and discrimination pay great psychological

price. Such position leads to inevitability of the social conflict. Members of the ethno cultural groups, not trying to understand and accept the basic values and norms of a society of settlement, cause irritation of dominating culture members that leads to the social conflict. Patriotism and culture of international relations are the major moral qualities of the person. An essential part of moral education is formation of students' citizenship and culture of international relations.

Patriotism and culture of international relations have great value in social and psychological development of the person. They act as components of his outlook and relation to a native land, other nations and people. Only on the basis of ennobling senses of patriotism and national relics the love to the Native land becomes stronger, there is a sense of responsibility for its power and independence, preservation material and cultural wealth, nobleness and dignity of the person[10].

Patriotism has no common with short circuit of the person in narrow national interests. Real patriotism by the nature is humanistic also includes respect for other people and countries, for their national customs and traditions, for their independence and sovereignty and inseparably linked with culture of international relations. If these relations are generated, they are of great importance in moral development of the person and promote maintaining friendship between the various peoples and countries, understanding in consciousness of each person of the great importance of human values and ideals in society progress. In this sense patriotism and culture of international relations are closely connected among themselves, act in organic unity and determine the moral value of the person.

For understanding of the essence of patriotism and culture of international relations it is necessary to mean, that historical genesis of these qualities is connected with education and strengthening of the separate states in their struggle for the independence and national sovereignty. In this sense patriotism and culture of international relations are deep feelings which were formed by people for centuries and millennia[11].

Results of theoretical and experimental researches of social groups allow transferring now from studying of general and typical characteristics to research individual, original and unique in group as complete education. As psychology of social group was considered as integrity, «the collective personality», hence with inevitability it followed, that it, being complete social and psychological unit, should possess the individual originality, determined

by features, "level" of people making it. Meanwhile, the same social and psychological properties of group can and should be understood as presents of only one of levels of complete system of group individuality as the social psychology cannot exist without a body of separate people: it is property of a brain and is carried out by individual. Therefore so-called «physiological bases» of social and psychological phenomena cannot stand aside of research problems of individuality of an ethnic group any more. The modern condition of the theory of living systems, concrete scientific disciplines about person, society and nature and also requirements of public practice leads to thought on necessity of complete studying of individuality of an ethnic group as difficult, multilevel system. It is necessary to admit, that properties of an ethnic group, on the one hand, are not reduced neither to individual, nor to typical properties of the individual. This statement is close to true as indicators of properties of an ethnic group should integrate in themselves displays of properties of individuals. Therefore it is logical to assume, that the ethnic group possesses in this sense own individual on one displays and typical on other displays and in relation to other ethno groups, properties which objective basis are also public relations. However, on the other hand, these properties of group are localized, naturally, in a brain and a body of individuals. The status of an objective reality which it is possible to subject to theoretical and experimental research is given to properties of an ethnic group and their displays. As interrelation between social-physiological and social-psychological properties and their separate indicators characterize an ethnic group in spite of the fact that their establishment is impossible out of diagnostics of the properties, co-operating individuals or their individual contribution as a result of cooperated activity and communication.

Efficiency of education of citizenship in the conditions of a polyethnic students group will depend in many respects [12]:

- On that in what degree students are involved in the cooperated activity promoting development of humane mutual relations in multinational collective;
- On an orientation of pedagogical process on formation of culture of the international communication promoting overcoming of concrete negative displays in student's behavior;
- On formation of citizenship as integrated quality of the person;

- On realization of potential of education national traditions in formation of culture of international communication;

Conclusion Pedagogical activity demands from teachers a variety of knowledge and abilities in the field of youth education and each historical period of a society life puts forward special problems before them.

The problem of education of citizenship in the conditions of a youth polyethnic group became one of the most actual nowadays. Citizenship includes humanism of mutual relations of people for which national snobbery, language cult and respect for national dignity are alien. However, despite versatile theoretical analysis in the scientific literature of citizenship education and experience of their practical solving, new tendencies in a society, science and education a problem of international communication is actualized and deeper reconsideration of these aspects from the point of view of categorical and content-procedural device, also orientation to student's age is demanded.

**Resume:** Formation of culture of international communication, ability to solve arising interethnic conflicts by peace, instead of power methods - all this should be a basis of educational work in the higher educational institutions of a polyethnic orientation.

Citizenship formation as integrated quality of the person should occur in poly cultural education on the basis of principles observance: prevalence of uniformity of national structure; combination of the state and local components in the education content; studying of various national social and pedagogical, cultural and historical traditions, values; self-determination and self-realization of the person on the basis of tolerance principles, law observance, social utility; active opposition to various kinds of display of national and religious extremism.

Pedagogical conditions of education of citizenship in a polyethnic group of students should be: social environment; object-spatial environment, both in wide and in narrow sense.

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