

THE ROLE OF THE MULTICULTURAL ENVIRONMENT IN SELF-DEVELOPMENT OF STUDENTS OF PEDAGOGICAL UNIVERSITIES

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Since the self-development of pedagogy students is carried directly in the educational and instructional environment of high school, the multiculturalism of the environment can be a tool for self-development. This is particularly significant in terms of pedagogical education of multicultural states as Kazakhstan and Russia.

The category of "multiculturalism" has now been widely reported in the scientific literature in the form of multi-ethnic education (George Banks), Multicultural Education (J. Pei, R. Lisier), multicultural education (V.V. Borisenko, O.V. Gukalenko and etc.), multicultural education (E.V. Bondarevskaya, A.A. Rean).

Multicultural environment is understood as a process of development of ethnic, national and world culture of the younger generation for spiritual enrichment and development of global consciousness, the formation of readiness and ability to live in a multi-ethnic environment provided by the system of cultural values (O.V. Gukalenko, G. Kizil, M.G. Kuz'min, A.V. Mazurenko, L.L. Suprunova, L.M. and Sukhorukov, etc.) [1].

Multicultural environment provides an opportunity to further explore and understand the diversity of the peoples of the world, to orient students – future teachers on the value of culture, dialogue, and understanding of the world. Multicultural environment also aims to study the formal and informal education systems and transmission of national values, traditions, rituals, expressing the views and beliefs of different peoples. As Bakhtin wrote, a certain level of self-knowledge can be achieved only through the dialogue with another culture, because when two cultures meet, each of them retains its unity and open integrity, enriching each other's culture at the same time.

It is obvious that in a multicultural world and multi-ethnic society multicultural environment has become an integral part of the pedagogical culture of teachers. It includes cultural, ethno-historical knowledge and understanding of the importance of cultural pluralism, the ability to select and view the content of general education the ideas that reflect the cultural diversity of the world, as well as the ability to organize the pedagogical process as a dialogue between different cultures in time and space.

In forming the personality of students of pedagogical universities the teachers meet significant difficulties associated with insufficient developed methodology and methods of education and training in a multicultural environment, lack of textbooks and learning materials that reflect local and regional characteristics, and also the idea of the variety of the world [3, 21].

However, multicultural environment - it's not only the relations of different cultures, and this is included in the educational environment of various branches of culture: the communicative culture, economic, culture, management culture, a culture of creativity, etc., is no less important for future teachers. So, it means that the concept of "multicultural environment" should be considered in details.

The notion of multicultural consists of two key words: multi and culture. From the Greek the word "poly" is translated as a vast, numerous and means comprehensive coverage of diverse composition or something. The concept of culture is multifaceted. On the one hand, it is closely associated with philosophy and perceived like everyday consciousness as a purely spiritual phenomenon, but at the same time, culture, and can not be separated from the material life of society. It is not surprising that there are many interpretations of this notion. There are hundreds of definitions of the term 'culture' that met in the works of researchers. For example, A. Kerber and K. Klakhon share all the definitions into six groups: descriptive, historical, normative, psychological, structural and genetic. There are different approaches to the study of the concept of culture. According to the axiological approach, culture is understood as the totality of material and spiritual values created by humankind (G. Karpov, A.A. Zvarykin, G.P. of France and others). Interpretation of culture as a process of creative activity is reflected in the papers of E.A. Baller, L.N. Kogan, N.S. Zlobin. In their points of view, the culture - is, first of all, creativity, essential powers of man himself. V.E. Davidovich, Y.A. Zhdanov, M.S. Kagan – supporters of methodological approach, considered a general description of culture as a universal property of social life in their studies. Known culturologists as M.S. Kagan and B.S. Yerasov and others distinguish three components in the gene-

ral concept of "culture": the material, artistic and spiritual. Spiritual component, in the opinion of the International Conference of UNESCO, "Education and Culture"(1995), is most relevant for education, as well as culture is treated as "a set of ideals, values, beliefs, relationships between people, ethics, etiquette, specific to a particular nation (ethnicity)". In summary, we understand culture as a set of tangible and intangible products of human activity, values, ideas, ways of conduct, adopted in communities (groups), transmitted from generation to generation.

According to the P.A. Florensky, culture "is a medium growing and feeding a person." It performs several important social functions: the value-humanistic, informative, normative, adaptive, protective, educational, etc. A.N. Malyukov to the number of such functions includes educational, communicative, hedonistic and educational functions. Y.A. Lukin also distinguishes the emotional, value-oriented, entertaining features of culture. Culture and creative function of man consists in the fact that a person creates itself, self-enriches, creating a cultural "space". Recently, interest in the issue of the relationship between man and culture, cultural dialogue, cultural space has grown considerably. Newly interpreted the provision stating that "the system of personality is nothing like an individualized system of culture" [4, 445-483].

According to the E.V. Bondarevsky, the educational category of "multiculturalism" means the creation of various cultural backgrounds, where there will be human development, and where he will gain experience with culture-consistent behavior, and he will be assisted in one's cultural identity and self-creative instincts and abilities [5].

The global phenomenon of multicultural pedagogy was the subject of much research since the 1960s of the XX century, and since the 80-ies the process of the formation of theories and models of multicultural education: ethnic concept (K. Muuli, M. Stone), the concept of cultural derivation (C. Berayter), language concept (B.P. Kenpeun), the concept of anti-racism (C. Barat), etc. are actively developing abroad [6, 38-43].

In our republic, multiculturalism background study date back to the anthropological and pedagogical views of the great Kazakh educators-democrats of the second half of XIX century as Ch.Valikhanov, Y. Altynsarin, A. Kunanbayev [7, 6-7].

In Kazakhstan, multicultural education refers to the relatively new field of pedagogical knowledge [8].

The works of R.T. Abdulatipov, M.A. Absatovoy, M.H. Baltabaev, R. Basharyly, A.A. Beysenbaevoy, K.B. Zharikbaeva, Z.B. Kabylybekovoy, S.K. Kaliyeva, S.T. Kargin, J. K. Kozhakhmetov, L.V. Kolesnikova, J.J. Nauryzbai, S.M. Mukhtarova, B.E. Tleulova, S.A. Uzakbaevoy, K.S. Uspanov, N.N. Khan, N.D. Hop, etc. were devoted to this field.

In the works of local and foreign scientists the multi-cultural environment is considered as a cultural phenomenon and as a mechanism for the transfer of social experience, as the scope of educational values, and as part of the pedagogical culture of teachers, as the new information environment, and education as a paradigm for the twenty-first century, etc.

Multicultural environment was studied as a tool for integration of national minorities into the dominant culture medium by G.D. Dmitriev, W. Boos-Nyunning, W. Zandfuks, K.J. Kozhakhmetova; as a form of national identity and cultural identity of multicultural environment considered by V.E. Abidova, E.L. Matyukhin, A.I. Odinets, M.A. Limofeeva, Sh.M. Mukhtarova, T.A. Chikhaeva; the concept of multi-cultural interaction in the foreign concept of multi-cultural interaction in the pedagogy studied by S.C. Naushabaeva, A.A. Rahkoshkin; to the implementation of a multicultural approach in the content of the educational process devoted the works of L.G. Vedenin, T.B. Menskaya, J.J. Nauryzbai, S.A. Uzakbaeva, A.V. Shafrikova.

Reliance on the research of scientists O.V. Gukalenko, G.N. Kazilova, M.N. Kuzmina, A.V. Mazurenko, L.L. Suprunova, L.M. Suhorukova allowed L.S. Miller to clarify the definition of "multicultural environment", which is understood as a process of human exploration of variety of different types of cultures (racial, ethnic, social, gender, religious) for spiritual enrichment, and for the formation of preparedness and ability to live in a multicultural environment, represented by a system of universal and cultural values, where each participant in the dialog saves and claims the cultural identity and shows readiness to implement the "exchange" of cultures, values, meanings, creativity [1].

On the subject of our study "multi-cultural environment of the university" is understood by us as a special information environment, serving a means of conveying social experience in the

development of vocational and educational values and culture of students, promote the development of adaptability, tolerance, and versatility of the individual.

There was formulated a common goal of a multicultural environment in high school based on an analysis of relevant literature: preparing youth for life in a multiethnic and multicultural environment.

While activating the multicultural environment of the university it is important to consider the direction of multicultural education and training abroad (S. Lawrence), an analyzed anti-racist outlook, awareness of belonging to a certain race, advantages and features of a particular race; cross-cultural trainings (T.G. Grushevitskaya, V.D. Popkov, A.P. Sadohin), whose purpose is to develop intercultural competence, that is the common linguistic, social and mental skills and abilities that make it possible to realize the belonging to a group of people of certain cultures and successfully communicate with them [9].

An implementation of multicultural education in the world has at large positive attitude. Russia and Kazakhstan are unique in ethnic diversity. The feature of the Russia's multiethnic (160 ethnic groups) is based on a federal structure, and Kazakhstan (130 ethnic groups), is a unitary state. In the Republic of Kazakhstan and the Russian Federation the policy of the heads of state involves the integration and consolidation of multiethnic society. Multicultural education in Kazakhstan and Russia, involves the study of different cultures and their relationships through teaching students the culture of peace and human rights [10; 31, 32]. Analyzing approaches to multicultural education in Kazakhstan and Russia should be noted that priority which is given to the state language and culture of a nation-forming ethnos. The wise policy of the President of the Republic of Kazakhstan N.A. Nazarbayev ensures the stability of multicultural relations within the state. The Assembly of Peoples of Kazakhstan initiated by the President of the Republic of Kazakhstan promotes the formation and strengthening of Kazakh identity, the development of harmonious ethnic relations, cultural interaction of all ethical groups living in Kazakhstan.

In Kazakhstan, multicultural education must first and foremost, work to harmonize the relations of the indigenous ethnic group and other ethnic groups of Kazakhstan and the study of the state language, culture and history of Kazakhstan as a common homeland should unify it [9, 30].

All this confirms the need for multicultural education to acquaint students with their own history, fine arts, traditions in the context of cultural development in their country and the world. This allows defining more clearly the role and place of their native culture in the civilization process and preventing the isolation of an ethnos, to provide a unified cultural and educational space, and ultimately contributes to increased social mobility of the individual. Inclusion of integrated courses of literature, culture, history, religion, art, people of the region in the curriculum helps to understand the interaction and interpenetration and cross-cultural and historical experiences of various ethnonational communities, to identify its potential for all mankind [11, 28–31].

This direction in the implementation of multicultural education allows teachers to focus on:

- mastery of the students the culture of its own people (nation), as a precondition for integration into other cultures;
- teaching students human rights and peace;
- the formation of ideas about multiculturalism in the country and the world;
- development of a positive attitude to cultural differences that contribute to human progress;
- creating conditions for integration into other cultures;
- the formation of skills of effective interaction with representatives of different cultures;
- education for peace, tolerance and humane international communication.

High school graduator must be a person with a multicultural education, high moral culture, healthy and active, and intellectually developed [12, 19].

The components of multicultural education space are: values and meaningful; student-centered; operationally-activity; regional-integration. They reflect the complex relationship of students – future teachers: the individual as the highest value in teaching interaction, as the subject of life, capable for cultural self-determination and self-change; to the teaching profession as a mediator between man and culture, capable to enter the person to the world of culture and to assist and support each individual to self-determination in the world attitudes, values and activities; to education, its content as a cultural process, based on face identity, personal meaning, human and national values, dialogue and cooperation; to the institution as a holistic, multi-cultural educational spa-

ce, where the cultural values live and recreated, intercultural communication international human culture education are carried out [11, 28-31].

We have identified methods of self-teaching university students in a multicultural environment in training activities involving the development of several specialized courses ("multicultural approach to education", "Pedagogy of Tolerance", etc.), training course, "Self-students at the Pedagogical University", which includes a number of practical exercises that enable the skills of self-realization and implementation of the learning process of specific forms of activity. In extracurricular activities, project work ("Young People and traditions", etc.), participation in fairs, folk crafts, folk festivals (Nowruz, etc.), folk games (Altyn kabak, Ak Suyek, etc.) mind games competition (togyz kumalak, etc.), etc. are used to be an important direction of self-development of student.

Thus, multi-cultural environment of students of pedagogical universities activates the processes of self-knowledge, self-development, contributing to the development of reflection mechanism; directs the activities of high school teachers to identify their most important subjects of education needs and challenges of organizing the process of pedagogical interaction, in which everyone has an opportunity to identify personal and meaningful goals of life (individual areas of self-realization); update the search for means and forms of adaptation, protection and support for the individual, to assist the advisory, information and practical, aimed at the development of tolerant qualities of the individual students.

Theoretical analysis has shown us a significant role in self-development of a multicultural environment of students of pedagogical universities.

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Түйін

Бұл мақалада жоғарғы оқу орындары студенттерінің көп-мәдениетті ортаға бейімделу маңызы айқын көрсетілген. Автор тәжірибеден алынған мысалдар келтірген.

Резюме

В данной статье подчеркнута важность адаптации студентов педагогических вузов в поликультурной среде. В подтверждение авторы приводят примеры из своей практики.