

ETHNIC VALUES IN MODERN POLY CULTURAL ENVIRONMENT

В СОВРЕМЕННОМ ПОЛИКУЛЬТУРНОМ ПРОСТРАНСТВЕ ЭТНИЧЕСКИЕ ЦЕННОСТИ

ÇAĞDAŞ YARIMKÜLTÜREL ALANDA ETNİK DEĞERLER

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ABSTRACT

In this article, the concepts “ethnic values” and “ethnic consciousness” are described. Values of young generation in modern polycultural educational environment of a higher educational institution are considered. The author presents the analysis of formation of students’ values within conditions of polycultural environment.

Keywords: Ethnic Values, Polycultural Environment, A System Of Higher Education, A Society, A Student.

АННОТАЦИЯ

В статье раскрываются понятия «этнические ценности», «этническое самосознание». Рассматриваются ценности молодого поколения в современном поликультурном образовательном пространстве вуза. Проводится анализ состояния сформированных ценностей студентов в условиях поликультурной среды.

Ключевые Слова: Этнические Ценности, Поликультурная Среда, Высшее Образование, Общество, Студент.

ÖZET

Makalede “etnik değerler”, “etnik şuur” gibi anlamlar açıklanmıştır. Yüksek Eğitim Kurullarda çağdaş yarım kültürel eğitim alanında genç neslinin değerleri tetkik edilmiştir. Yarım kültürel ortamda öğrencileri oluşan durumda olan değerleri tahlil edilmiştir.

Anahtar Kelimeler: Etnik Değerler, Yarı-kültürel Ortam, Yüksek Eğitim, Toplum, Öğrenci.

Ethnic values and culture of each people are unique. Each ethnos has formed its own traditions, culture, and way of life for millennium in its environment. All necessary things for preservation and continuation of ethnos were developed by the people. In development of the personality ethnic values are bases of spiritual and moral formation. Historical

experience shows that ignorance of culture, traditions of the people destroys communication between generations that promotes loss of valuable orientation of youth. The ethnoculture is some kind of a bridge on a way to introduction of the person into world culture.

In some scientific works an ethnic value is considered as a complex of rules, regulating behavior of an individual in the society, including culture of communication and attitude of the personality. Ethnic values are formed according to world attitude of ethnos. In researches of many scientific psychologists, philosophers it is specified that the main forms of values' existence are public ideals. It should be noted that simultaneously any individual participates in a considerable number of social communities: he is a member of a family, a working division, an educational group, groups on interests, an age and sexual group etc. Valuable systems of all these groups do not always coincide. They can contradict or not contradict each other depending on the fact what member of communities he feels first of all. And then it will depend what values are the most significant for him: universal values, concrete historical values or values of small reference groups. The subject embodiments recorded in culture serve as realization of its valuable ideals. They can be carried out through human activity – an act, or they can act as an object of activity – a product. Material and spiritual human life acts as a set of objective forms of values' existence. Eventually, with changes of the public relations a revaluation of values also takes place: things which were considered as the absolute and immortal ones could be depreciated, and, on the contrary, new concepts generate new valuable ideals.

In works of A.G. Zdravomyslov (Zdravomyslov, 1986), V.N. Sagatovsky (Sagatovsky, 1982), V.A. Yadova (Poisons, 1994), etc. it is emphasized that as a result of synthesis of historical experience of social and cultural development of humanity, defining life both of the individual, and society, spiritual values have been developed representing objects of spiritual production, directed on satisfaction of peoples' needs in the intellectual sphere (world outlook and culture knowledge, ethic and esthetic, ethnocultural and law rules, religious ideas); universal values – the concepts characterizing a set of ideals, principles, ethical standards having the importance for people, irrespective of their social status, national identity, religion, education, age and sex.

As it was stated above, the subject embodiment of values is carried out only by means of the purposeful activity of people focused on these values. The motivation of this activity proceeds from personal values of the individual. We are agree with the statement of M.M. Bakhtin who fairly notes, something that historically recognizes as a value by the person, for the individual who is not involved in this value by his life – an empty phrase (Bakhtin, 2000, 67).

Ethnic values, refracting through a prism of individual activity, enter psychological structure of the personality in the form of personal values. The specific hierarchy of these values which are based on universal values is inherent in each ethnos: life, love, good, mercy, justice, so it acts as a link between a culture of the society and an inner world of the personality, between social and individual being. Personal values are reflected in consciousness in the form of the valuable orientation including a wide range of social values which admit the personality, but they are not always accepted by it as own vital purposes and the principles. Thus, personal values, as well as social values, exist in the form of ideals that is models of the due. Social values are realized by the subject as public ideals and can not have any impact on its activity, and personal values at the heart of which

there are ethnic values, are the ideals setting final reference points of individual activity of the person.

In ethnic psychology there are some classifications of ethnic values. One of the last classifications is offered on the example of the Russian ethnos allocated five groups of values: 1) the modes of the social importance including target values of the subject of activity (spirituality, knowledge, glory, skill, business, power, wealth); 2) the tool values of a social origin (right, justice, freedom, solidarity, mercy); 3) the tool values of a natural origin (life, mind, health, dexterity, force, beauty); 4) the target values of the subject comprising characteristics of environment (substance, energy, space); 5) the supreme universal values (god, society, native people, loved one) (Gumerova, 2010: 136).

It is necessary to address to a problem of formation of ethnic consciousness which is difficult and inconsistent, especially within conditions of polycultural society. The concept of consciousness formed in the European culture, was considered as immanent one, going from the spirit depth, as the reflection of the learning subject, i.e. awareness of own mental properties and features. The ethnic consciousness is a rather steady system of conscious representations and estimates real-life ethno differentiating and ethno integrating signs of activity of ethnos. Such components of ethnic reality as ethnonym (self-name), an origin and historical past of ethnos, ethnic territory, language, religion, culture, the economy, representing elements of various subsystems or spheres of ethnic culture, and also ethnicity of carriers as anthropological and psychological features of members of ethnos, that is all of them belong to signs which are carrying out ethnic functions. As a result of formation of this system an individual realizes himself as a representative of a certain ethnic community. Features of development and manifestation of ethnic consciousness depends on social and economic, political, territorial, historical and cultural features (6).

Development of the personality happens only in society, thanks to socialization and interiorization processes. The personality is a society product; it bears the impress features of public conditions in which it develops. At the same time the society represents a set of the persons creating the public environment and variety of social and spiritual relations which are sources of personal development. In a modern society a set of various ethnic cultures interact, as well as various social groups which possess own system of values. In the world community it is necessary to cultivate in the person spirit of solidarity and mutual understanding for the sake of the world and preservation of cultural identity of various ethnoses. In this plan formation of knowledge about culture, history of its people promotes revival of moral potential of the personality, its ethnic consciousness, national pride and formation of the tolerant personality. Mutual penetration, harmonious interaction, mutual assimilation of ethnocultural values in the modern polycultural environment are established through development of tolerance.

The current state of the higher educational system and society as a whole demands from the faculty and all pedagogical staff of higher educational institution to focus their attention to the training process of students. Within conditions of the polycultural environment upbringing of tolerance, respect for other culture are among fundamental values all society, especially youth are to be guided. "High school environment is allocated among other social institutes of modern society as the center of interaction of people of various social groups, religions, ethnic cultures. It is necessary to remember that the main functions of university, except educational one, are socializing, world outlook, valuable ... the university seeks to bring up not only the professional expert, but also the person with high level of humanitarian competence" (Mikhaylova, 2011: 215). In this relation one of

actual tasks of the higher medical education is such content of the training process which would be directed on formation of the identity of a future doctor, his civil liability, legal culture and legal consciousness, spirituality, initiative, independence, tolerance, ability to successful socialization, and professional maturity. All these issues connected with formation of professional outlook of a future doctor that will provide him an opportunity to join in vigorous health activity an expert, capable to work in various situations and prove him as the highly moral personality with the formed spiritual, moral and vital positions.

In a system of updating of educational process of medical high school the special role is played by social tolerance as a professionally significant feature of the identity of the student – a future doctor. Among a set of professional competences of the doctor united by the humane and valuable relation to his patients, colleagues, and also a personal orientation on professional self-improvement, social tolerance acts as a free and responsible choice of the doctor. At personal measurement of social tolerance it is necessary to consider values and personal installations of the student – a future doctor. From these positions social tolerance is represented as an important component of a active position of the mature personality having the values and interests, at the same time with respect to positions and values of other people as “the tolerant attitude means understanding of cultural norms, values of “others” such what they actually represent, without infringement, suppression or imposing your norms and values” (Belovolov, 2007: 220).

Long-term practice of teaching of foreign languages at medical institute shows that learning of foreign language provides development of the valuable and emotional sphere of the personality, cross-cultural communication, and development of communicative abilities, informative and creative abilities. It is possible to fulfill at optimum realization of personal potential of a foreign language as a subject, considering all features of the polycultural environment.

It is well-known that the foreign language for the modern person becomes means of successful communication, and a condition of productive self-realization, a culture indicator which tool is the language. It is connected with motivation of person activity. Understanding of communication in a foreign language, as a way of updating and realization of own personality, and as a special way of self-affirmation is also very important. Training in a foreign language in non-language higher education institutions has multi-purpose character. The practical purpose consists in formation at students of ability and readiness for cross-cultural communication in the sphere of professional activity. Such purpose assumes an achievement of a certain level of competence which is understood as an ability to correlate language means to specific goals, situations, conditions and problems of speech communication. In a context of our goal the problem of formation of moral values of the personality becomes urgent through a foreign language. Respectively the importance of an adequate choice of educational technologies, design of forming, developing, correcting strategy of the training directed on formation of the moral personality in the course of studying by students of a foreign language is increasing now.

To achieve some goals in the course of a foreign language training of students the following pedagogical conditions were made:

- saturation of the training content of a foreign language by regional geographic, region studies material, the texts reflecting ethic and deontological nature of future professional activity;

- prevalence of the dialogue educational situations involving personal experience of being trained and stimulating expression by them of the valuable and semantic relation to the studied material;
- creation of the atmosphere of the foreign-language cross-cultural communication focused on mastering of social and cultural norms by students;
- creation of a favorable situation, cooperation and mutual support situation;
- inclusion of methods and receptions in the training process which induce students to show creative informative activity at mastering of a foreign language.

In our research we considered such personal features, as independence, ability to study, sociability, ability to cooperation, social and professional responsibility, tolerance to manifestation of other culture. Our long-term work convinces us that it is possible to develop these features and it is necessary to do since the first steps of students' training in higher educational institution, including studying of humanitarian disciplines, and also educational work on the chairs conducting teaching of these disciplines.

Within the framework of out-of-class work with students we gave classes with various game situations to form such professionally significant students qualities, as empathy, tolerance, ability to communicate with patients. Also pedagogical efforts were directed to form subject features, personal mechanisms of self-knowledge, reflexive abilities, abilities of moral self-control, etc. At our classes the material offered for judgment was emotionally saturated and caused positive or negative attitude. On a question "Are you satisfied with the knowledge received at the lessons?" 100% of respondents answered positively. Thus, appealing to categories of students' value, sense of life, mission, consciousness of future medical workers images and ideas of their own existence are appeared, and there is also a need in future self-education. Our experimental work was aimed at students' interest to their inner world, self-knowledge and self-improvement, self-control, professional self-formation wakened.

In our experimental work we devoted much attention to form some skills of pair, group and collective work, psychological and pedagogical trainings to develop emotional literacy, observation, reflection which is very important for the experts working in the social sphere, in particular, for doctors. So, in pair and micro group work with material, information, experience of the relations one can make a creative product which, after an intermediate reflection in couples and micro groups, is shown to all participants that finally make students' active interest. In pair work and micro groups students get acquainted with the offered statements of famous people, Latin aphorisms of ancient thinkers and answer questions for example "What does it mean to respect people?" – How it can be shown in a profession of a doctor. At such lessons a teacher does not take a directive position, but gives all opportunities to express, hear and understands other points of view; to learn patience, understanding another person' values. And students discuss their own reasons, choosing an optimum option of interpretation, and address to all participants of discussion. Having analyzed such activity we came to conclusion that such lessons give the impulse to see the positions strengthening potential of the analyzed value in details.

Trainings were carried out for development of consciousness, interest, emotionality, and reflection of students. While developing the training methodically, we proceeded from the following statements:

- the fundamental condition of students' positive emotions development is their awareness of need to transform the inner world and search of opportunities of self-implementation in educational process;

- the gradual inclusion in moral regulation of higher values and norms is necessary: conscience, decency, debt, responsibility, etc.;
- development of emotionality and reflection during training becomes “the starting mechanism” in further development of a professional orientation of student identity.

So, training of students’ emotional literacy development was carried out based on a fundamental condition of positive emotions development of first-year students that awareness of need to develop their “ego”, and search of opportunities of self-implementation are done both in the course of training, and professional activity. The trainings added with conversations about moral, promoted empathy, “immersion” of students in the atmosphere of emotions, moral values, development of observation, thinking, skills of a reflection and control over the emotions. Discussing these questions, students noted that negative emotions complicate communication and understanding of other people, and positive emotions stimulate activity in communication, information received from others it is better to perceive, comprehend and acquire. So students acquired essence of person emotional condition in his activity.

In the course of training the content of our lessons was saturated in aspect of professional activity of the medical worker. So, the lesson “Emotions and relationships” was directed on understanding of influence of emotional conditions of the medical worker on his relationship with patients. We discussed a question “My emotional condition influences others; if yes, what feelings do they test?” Students in mini-groups modeled some situations and played. So, situation was played “Conversation of a nurse over mobile during reception of a patient”: in one case the nurse talks to her friend about positive news; in another one – the nurse in an angry voice reacts to remarks of the interlocutor. Thus students repeated the same phrase stated by the nurse with various intonations. Discussing her other participants defined character of emotional conditions. During performance of this exercise students predicted reaction, both the patient, and other present people in this situation. The exercise was aimed at the observation development to nonverbal manifestations of emotional conditions of people around. Summing up our lessons took place in the course of the general discussion in which students expressed their own opinions. Students noted that the carried-out exercises during this lesson enrich them with knowledge of emotions, learn to treat people more attentively, especially, to patients who came for the help, to understand their mood and an emotional condition. Thus, training “Emotional conditions” helps students to realize and consider influence of emotional conditions on others, develop in themselves ethics of the medical worker, skills of reflection, optimize communication with patients.

So, experimental work proved justice of the position provided in the program: the teacher needs to express the personal relation to the stated facts and events, to show conviction, empathy and sincerity in his assessment, to include students in active search of the world outlook, moral, professional solutions promoting transformation of knowledge in belief; in the content of lessons to nominate the values having a professional focus to the forefront: love to the person, tolerance, responsibility, good and justice, conscientiousness. Our experimental work showed that in a system of moral values first-year students had essential changes. Emotional experience considerably extended at students, there was a tolerance in relation to other culture, interest to interaction with fellow students, a teacher has increased. The revealed tendency of increase of level of formation of moral values at the most part of students allows us to claim that it is necessary to promote growth of competences of students in the field of cross-cultural interaction in educational process.

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