



Features of formation of culture of international dialogue in the education of young people

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Abstract:

The relevance of the problem studied is caused by globalization and informatization processes, the increase of migration flows, the expansion of international contacts with the bearers of different cultures at different levels, the formation of a single world economic, informational, cultural and educational space. Strengthening the cultural diversity of society has required the revision of global human values, the need to develop productive ways of training and education of the younger generation, including the intercultural relations. The objective of the research: The objective of this manuscript is the study of specifics of culture formation in international dialogue between students and the main trends of multicultural education development to implement a new model of education. Research methods: The major method of the problem study is designing, which gives the opportunity for self-expression, self-realization of the respondents that promotes the ability to work in team, to express own reasoned opinion. Moreover in the study such methods have been used as observation, analysis, questionnaire, testing and the sociometric method. Research findings: The paper presents the conditions, forms and mechanisms of intercultural communication formation between the students. It has been established that intercultural communication as a complex multidimensional phenomenon of interpersonal interaction of different linguistic culture representatives, includes a value-oriented, cultural-and-communicative and personal components, as well as assumes knowledge of intercultural competence, commitment to interaction and tolerance of partners. Practical value: the technology of culture formation in international dialogue of youth can be used to improve the quality of professional training of professional in higher and secondary education, for students and pupils to interact with representatives of various ethnic groups.

Keywords: International communication, ethno-cultural educational environment, globalization, cultural-value transformations.



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1 INTRODUCTION

The process of globalization taking place in the modern world, contributes to the expansion of cultural boundaries, it affects the intensity of intercultural communication. Expansion of intercultural relations inevitably leads to the emergence of new social, political, religious, economic and educational problems. Due to its geographical location, and being at the crossroads of Europe and Asia, Kazakhstan is a multinational and polylingual state. On its ground a unique multicultural space has been formed led by two major streams. One of them reflects the revival of the Kazakh culture and its constituent elements, language. Another stream is a Russian-speaking culture, which is based on ancestral traditions of the Russian people and all that they have absorbed during centuries of development. Recognition of independent cultural flows does not deny their complementarity and mutual enrichment that does not mean assimilation. Multiculturalism in Kazakhstan is a progressive factor in the development of a society. Eurasian roots of the peoples of Kazakhstan allow to connect the Eastern, Asian, Western and European flows and to create a unique Kazakhstani version of the development of multiculturalism” [N. Nazarbayev, 2000]. Problems of multicultural character education in the process of development of national culture, international cooperation are reflected in the works of scholars such as G.N.Volkov, Ya.I.Khanbikov, V.F.Afanasiev, A.Ye.Izmailov, F.G.Vagapova, M.Z.Zakiyev, G.Zh.Fahrutdinova, K.B.Zharikbayev, S.Kaliyev, Zh.Zh.Nauryzbay, etc others. In their studies, they note the fact that the system of education and training of modern human will be proper in case it includes the study of the native language, national culture and folk traditions. The new realias of modern society are reflected in the concept of education, based on the principles of humanistic orientation, as well as cultural conformity and natural conformity, taking into account national and regional specifics of socio-cultural adaptation of children and teen-agers (Ye.V.Bondarevskaya, V.G.Bocharov,I.A.Zimnyaya, B.T.Likhachev,A.V.Mudrik, L.I.Novikova, N.Ye.Tshurkova and others).

The source of the multi-cultural aspect of educational content in Kazakhstan is the spiritual heritage of the Kazakh educators. Thus, the historical merit of the first Kazakh scientist educator ShokanValikhanov lies primarily in the fact that he gave a correct assessment of the role of other nations in the expansion of cultural horizon of the Kazakhs, saw progressive start and trends through all the social contradictions and difficulties of social life at that time which were born and gradually strengthened with the economic and cultural rapprochement between neighboring nations. Shokan Valikhanov loved his people with intelligent, efficient love; he was keen to see his nation to be free, making a significant contribution to the development of world civilization and culture. We can observe



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the origins of humanism in the works of Abay, who emphasized that the main purpose of education is the humanization of a human being. The ideas of Abay Kunanbayev justifiably can be regarded as a source of ethnic education of the Kazakh people on the basis of universal values, and as prerequisite for the awareness of the importance of students' ethnic and cultural interests formation.

2 METHODS

In the course of the research the following methods have been used: theoretical (analysis, synthesis, concretization, generalization, analogy method, design and modeling); diagnostic (questionnaires, interviews, testing, method of tasks and assignments); empirical (the study of experience of educational institutions, regulatory and instructional documents, pedagogical supervision); methods of mathematical statistics and sociometric method.

3 RESULTS

Currently, young people of all ethnic groups are strongly influenced by the ethnic paradox of modernity. It is connected with the fact that mass media are rapidly developing, the contacts between different peoples are intensifying, there is a breakdown of national and public partitions, etc. At the same time the strengthening of the integration processes even more deeply shows the ethnic differences. Moreover, the unification of the ethnic processes leads to the natural desire of the people to preserve their ethnic identity, which is the basis for the intraethnic consolidation and for inter-ethnic differentiation. In this situation, a communication is to be understood as the totality of all the concrete relations: economic, political, national, moral and ethical, cultural, artistic and religious.

The joint life activity enforces people of different nationalities to communicate, so it is definitely made positive, neutral or negative one person relates to another. And from this point of view, the problem of the youth culture of interethnic communication as urgent as ever (Mafi et al. 2012). We are talking about its relation to the general level of the youth spiritually-moral education. The time is going to the past when the prestige and glory were expressed in the arm force or economic power. Now to the forefront are more and more coming education, spiritual-moral perfection and culture. The spiritual life of each nation is a unique, complex and diverse phenomenon. National features of the culture, traditions, customs, norms of behavior and communication, psychology, etiquette constitute the main content of this phenomenon. When we talk about the culture of the interethnic communication, then so that from the sphere of the spiritual life of the society we stand out, above all, specific methods, content of people activity, defined by the values and forms of the group referent to human, manifested in the spheres of communication with their own kind, the nature of intersubjective communication.



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Valuable human consciousness is formed and adjusted in the activity and throughout his life, enabling the implementation of the four aspects: the transformation of the reality, its cognition, valuable comprehension and communication. Communication is an important condition for the emergence of the spiritual power that controls the human connection with his own kind. Genuine culture of the interethnic communication, interaction and cooperation between the peoples can only arise on the basis of the disclosure of the spiritual-moral potential of each nation, exchange of the experience of the social and cultural creativity, on the basis of the implementation of the ideals of freedom, justice and equality. High culture of the interethnic communication both the means and the result of the establishment and functioning of the new system of relations in political, economic and other spheres of life activity of nations and the state as a whole. Such a system may occur only when each nation or nationality the process of their interaction with other nations and nationalities will base on the principles of equality, taking into account the interests of the other party, mutual assistance and exchange in all fields of material and spiritual production.

Cultural soil, the field for the development of ethnic cultures, the material conditions for the development of national and cultural commonalities - this is the ethno-cultural space.

Ethnic-cultural space is, on the one hand, a necessary condition for the ethnic-cultural education, on the other hand - some of its elements reproduce ethnic-cultural education.

In the formation of the youth culture of the interethnic communication, the following fundamentally important points are necessary to consider:

- concrete historical level of the development of the nation and national relations;
- the richness and diversity of manifestations of cultural identity and communication traditions;
- historically established traditions and the experience of the relationships between nations and nationalities (neighboring and distant);
- features of the spiritual image, culture, psychology, moral qualities of the individual, entering into inter-ethnic communication.

The peoples of Central Asia (the Kazakh, the Kirghiz, the Uzbeks, the Tadjik, the Turkmen) throughout the long history of their development have created a unique youth educating system. This system of traditions and customs, which for centuries served as a true benchmark of maintaining the harmony of their relationships with the habitat, the system of people's relationships regulation in social and family life, civilized relations with other nations. A tradition of hospitality of these people are always admired by foreign travelers and scientists. Many of its elements are perceived by almost all the people who touched and lived next door to them.



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With a view to create a culture of the interethnic communication in the education of the youth is necessary to have them to form:

- respect for other peoples and cultures, readiness for business cooperation and collaboration, joint solution of common human problems;
- necessary to teach to respect any person, representative of a different socio-cultural group;
- to stimulate the desire to learn different cultures;
- to form tolerance of ethnic cultures, to teach to prevent or overcome conflicts creatively.

Educational work on the formation of these qualities should take place in the system.

Implementation of the elements of multiculturalism into the education can encourage education of tolerance. The main can be considered to solve this problem, first of all:

1) to give students a comprehensive culture of their own peoples, as a precondition for integration into other cultures; 2) students' education of human rights and peacefulness; 3) the formation of ideas about the cultural diversity in Kazakhstan and the world; 4) the development of a positive attitude towards cultural differences that contribute to human progress; 5) the creation of conditions for the integration of students in the cultures of other nations; 6) the formation of abilities and skills of effective interaction with representatives of different cultures; 7) education in the way of peace, tolerance and humane international communication.

On the basis of the invariant human values must be formed and supported, national and inter-ethnic values, the paradigms of convergence and integration of spiritual values, the basic culture of the personality, its compliance with the realities of a changing world. In an open, multicultural educational space the process is implemented, the main purpose of which - to create conditions that protect and support the development of each individual. Accordingly, in the practice of the work is expedient to introduce the methods and technologies that contribute to individual and personal approach to the social formation, human adaptation in intercultural educational environment through various types of activity:

1) activating the processes of self-cognition, self-development, contributing to the development of reflection mechanisms;

2) designed to identify the subjects of formation of their most important needs and challenges for the organization of the pedagogical process of interaction in which everyone has the opportunity to reveal personally-meaningful purposes of life activity (individual spheres of self-realization);

3) aimed at finding resources and forms of adaptation, protection and support of the individual, of the advisory, information and practical nature.



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More flexible, soft educational systems and the operations of training and development, encouraging individual adaptation to culture through education, must undergo testing in multicultural educational institutions. Particular characteristics of educational technologies in the teaching and educational operations of multicultural education are: cooperation, dialogue, action-creative nature, focus on support, protection of individual human development, giving him free, secure space for independent decision-making, a variety of methods, forms and techniques of creative self-expression of the individual in his cultural identity.

In considering the problems of formation of culture of international communication, it is necessary to take into account that this process is continuous in nature and takes place not only in the educational environment. It involves both individuals (adolescents, youth, their parents and teachers), and various communities (ethnic groups, groups of friends and acquaintances, family groups, etc.); as formal associations - student groups, forms, and informal (different age groups of young people, adolescents on residence place); as familiar elements to teachers (educational and training systems) as well as phenomena and concepts not previously attracted their attention, for example, language and traditional ritual sphere.

In the context of the contemporary socio-cultural situation, different by ideological contradictions, the transformation of family values is a part of the transformation of nationwide values.

The nature of such a complex social phenomenon, as a family, is determined by not only intra-family relations, but also the socio-economic, historical, national and other conditions. Family develops and changes along with society, while remaining the most stable and conservative element in it. However, only the family is able to convey to the forming personality, the unique unity of the spiritual and vital values, culture of the society and culture of a particular social group, as soon as it is a subject-carrier of this unity.

The culture of the international communication - is a complex phenomenon that includes the following structural components:

- 1) cognitive - knowledge and understanding of the rules, principles and requirements of general humanistic ethics (duty, responsibility, honor, goodness, justice, conscience, etc.), problems of the theory and practice of international relations;
- 2) motivational - the desire to learn the history and culture of the own nation, and other nations; interest in communicating with other people, representatives of other nationalities;
- 3) emotional and communicative - the ability to identify, empathy, reflection, sympathize, complicity, adequate self-esteem, self-criticism, tolerance;



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4) behavioral-active - possession of the own emotions, the ability to objectively assess the situation, the intransigence of the violation of human rights of man of any nationality and religion.

In accordance with this process of education of culture of the interethnic communication includes:

- acquaintance of the youth with the system of scientific knowledge about rights and freedoms of human and peoples, about nations and their relationships, races and religious denominations;
- formation of civil and human feelings and consciousness;
- development of a positive experience of the culture of the communication with people of different nations, races and religions;
- ensuring high moral motivation of deeds and behavior of students in the process of the interpersonal communication.

4 DISCUSSIONS

This transformation affects primarily the sphere of interethnic relations. The famous scientist of Uzbekistan, Professor S.Sh. Shermukhamedov noted that “the appointment of the culture of international relations - is the ability to more in-depth knowledge of the ethnic groups each other and strengthen the relationships between them. All this is achieved by tolerance, observance of generally accepted norms of interaction, may contribute to the generated in socio-psychological terms, stereotypes of thinking and behavior” [3].

The scientist from Khakassia K.I. Sultanbayeva identifies four criteria of the culture of the interethnic communication:

- attitude towards the representatives of another ethnic group;
- attitude towards a different language, a different nationality culture;
- attitude towards oneself, a native language, own people;
- attitude towards the culture of the own peoples and their history. [4]

The term “ethnic-cultural education” Kazakhstan scientist Zh.Zh. Naurizbai understands as “a model of education that focuses on the preservation of the national-cultural and linguistic identity of the person and the identity of ethnic groups and at the same time the development of the values of other cultures”. [2] According to this conception, “multicultural personality - is an individual with a strong linguistic consciousness. Knowledge of the native and state languages, learning a foreign language broadens the mind of the individual, contribute to his multi-faceted development, contribute to the formation of installation on tolerance and surround vision of the world. Multilanguage personalities are the people who speak two or more languages, freely switch from one language to another, knowing and respecting the culture of the people in whose language they speak, they cannot relate to each other



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with intolerance or hatred. Therefore, multicultural education in Kazakhstan has some other priorities than the development of respect and tolerance for each other.

Psychological determinants of the interethnic interaction of the students are (according to N.A. Konovalova):

1) axiological (value orientations, national stereotypes and inter-ethnic settings in personal communication sphere);

2) cognitive (understanding of the peculiarities of the national psychology, traditions and culture of other nations);

3) emotional (specific emotional-attribute and age phenomena of the students' perception, the presence or absence of tolerance);

4) motivational (willingness and desire to establish inter-ethnic contacts, presence of ethnic-communicative needs);

5) reflective-evaluative (differences of cultural nature of the communication, the presence of internal psychological barriers);

6) behavioral (interaction style, presence/ absence of "equal status contact").

5 CONCLUSION

The technology of the culture formation of the youth international communication, presented in this article, can be applied to improve the quality of the professional training of specialists of higher and secondary education, the interaction with the representatives of various ethnic groups for students and schoolchildren. The implementation of the cross-cultural communication involves not only a person's willingness to take a representative of a different culture, with all his national and mental characteristics, but also the ability to change himself. Studying a foreign language in all its diversity, leaving to study in foreign countries, students face language and cultural phenomena, and compare them with their own language. For example, the study of a foreign language culture leads the student to the need to refer to the cultural and historical facts of the country. Thus, learning a foreign language and engaging in intercultural communication, the student deeply understands his native language and native culture. The formation of the intercultural competence helps to see the representative of another culture not only in the way what makes us different, but what unites; abandon stereotypes; use knowledge of a different culture for a deeper knowledge of his own.

Presented in the article conditions, forms and mechanisms of the formation of the intercultural communication of students can be used in the design and organization of the educational process in higher educational institutions; in the system of raising qualification of pedagogical workers. Forming



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the ethnic-cultural interests of students, instilling in students the idea that each of them represents himself a value for our multinational state, forming a personality, capable to respect the values of another culture, we educate multicultural personality.

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