



Forming a polycultural personality in the system of education

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Nowadays separate existence of nations and cultures becomes impossible because of increasing numbers of ethnically mixed families, multinational groups of people in social institutions that can greatly expand the scope of intercultural interaction. Hence all these factors and transformation of the social sphere is characterized by Polyethnicity.

Framing the foreign policies of the State the President of the Republic of Kazakhstan N.A. Nazarbayev points out that Kazakhstan strives to live in peace and friendship with the world community and strengthen interethnic Concord within the country.

Initially the Concept of multiethnic education existed as an independent field however then it was expanded to multicultural. Multicultural education is referred to not only interests of the ethnic group but also interests of the State and the entire international community. It is aimed at cooperation and collaboration development. The analysis of the experience of multinational states in the sphere of organization of multiethnic education (D.Banks, G.Grosh, B.Leen, V.Nike and etc.) showed that its main aim is to develop students' intercultural (ethnocultural) competence. In this case, individuals retain their ethnic identity and functioning effectively within the overall culture of the State.

The polyethnic education is the most perspective and educational strategy in the ethnic incoherent sphere and we consider it as a part of modern education which promote learners to attach to their native ethnic culture; to assimilate knowledge about other cultural and ethnical communities and their representatives; to conceptualize global and unique in traditions, lifestyle, cultural values of nation; to form the readiness and ability to live in polyethnic sphere.

There is one more important point, if an individual has a requirement in his national culture and language if he has a desire to possess his own language and to identify himself with his nation. The state has to provide the ways of these factors' formation, to help and to create an incentive to learn native language and culture. However the personality's position is the crucial importance. For most the polycultural personality has to possess holistic ideology. It means that knowledge and abilities of this individual are composed in a definite system reflecting complicated, interrelated and interdependent character of the world, society and culture's ties and relations. So an integrity is a characteristic of high-developed and rationally organized ideology.

The polycultural personality is an individual with a developed linguistic consciousness. Native and state language knowledge and foreign

language learning are boarding the personality's horizon promote his/her multifaceted development and conduce to tolerance formation and wide-world vision. Personality who is developed linguistically has an ability to react to situation modification quickly and he has more flexible mentality. Linguistic consciousness is developed by literature too. So we attach an important value to World and Kazakhstani literature. In future we'd like to make a condition for perception of all values of World literature in the Kazakh language. If learning of World literature brings up an educated, cultural, intelligent person with luxuriant imagination, well-developed fillings, acute mind, inculcate universal human value, the knowledge of Kazakhstani literature enriches in personality feelings of patriotism and national honor, the knowledge of nation's culture. In school education it is necessary to take care of the relationship between mother language and history, culture, and traditions of nation, with national method of thinking and attitude to world.

Bringing up bilingual person is one of theoretical module of ethnocultural education. The basic component of ethnoculture is national language. Language is an important characteristic of ethnic peculiarities. The language of any nation is an only instrument which as a mirror reflects the traditions, culture, inner world, history and nation's background. If many people subtract from culture, the reason is innocence of mother language.

Language is not only method of speech, writing, speaking but and the weapon of policy and ideology. In most legends, myths, folklore Kazakh language is described as the most bitter and sweetest in the world. So we are sure that for each person, nation, state, the language is holy which we have to proud to and value. It is much better to Republic of Kazakhstan as a young state appeared in global stage.

Multicultural identity is an individual with relief historical consciousness that is the basis of historical consciousness with ethnic and national consciousness. National mentality folding in the ethnic group of the thousand-year history of myths, symbols, images, stereotypes can be known only through knowledge of the national history. Knowing the history of the people who inhabited the country, the history of the state creates a sense of historical continuity, historical roots, a sense of belonging to the earth's history, common destiny of people living side by side for decades and centuries.

Condition for the implementation of multi-ethnic education is the educational environment that we mean as a part of the educational environment of any school which is a set of conditions that influences the formation of personality who is ready for effective inter-ethnic interaction, preserving their ethnic identity and striving for understanding of other ethnic cultures, respecting generality of other ethnic groups who are able to live in peace and harmony with people of different nationalities.

Continuity of folk pedagogy in modern conditions enables new generations to absorb and to develop the best that was created prior history of mankind in the new conditions to enrich the diversity of spiritual values of society. In this historical process, not only the power of the people serving the first creator of wealth but the sole

and inexhaustible source of values, the first poet and philosopher. At the same time namely the people is the talented teacher and educator from the first days of birth of any person. The pedagogy of the family education which was created by the genius of the people is an educational foundation of human culture.

In the last decade the scientists of Kazakhstan conduct intensive researches in area of ethnic pedagogics and folk education. So scientists of I.Altinsarin research institute under the direction of K.B.Zharikbayeva and S.M.Kalieva carry out the study of problems within the framework of ethno pedagogy; the scientists (K.Seisembayev, Zh.Sakenov, T.Imanbekov, Zh.Akparova, S.Uzakbayeva, K.Kozhahmetova, K.Boleev and others) in scientific works rise the problems such as the problems of domestic ethno pedagogy, children education of preschool age on materials of Kazakh folk pedagogics, the problem of school children education by facilities of folk pedagogics, the problems of musically-aesthetic education of studying young people by facilities of traditionally-artistic culture and etc.

The term “ethno pedagogy” in pedagogical literature firstly was applied by G.N. Volkov who defined it as science “about experience of the folk masses on education of rising generation, about their pedagogical views, science about pedagogics of lifestyle, about pedagogics of family, origin, tribe, nationality and nation. Ethnic pedagogics investigates to the feature of national character under influence of historical terms saved due to the national system of education and suffering evolution together with the terms of life, together with a pedagogical national culture” (144, p.3).

K.Zh. Kozhahmetova distinguishes separately Kazakh ethnic pedagogics and underlines the features of Kazakh ethnic education historically existed in the concrete ethno specific terms of Kazakh ethnos residence which influences forming its own culture, way of life, customs, traditions, language, and beliefs. She gives the following definition: “Kazakh ethno pedagogy is a main part of pedagogical science, its industry integrating ethnography, Kazakh philosophy, ethnic culture, the subject of it is the system of Kazakh ethnic education that carried out continuously during the whole life in family, in establishments of folk education” (4, p.163).

Today the questions of ethno-cultural interests’ realization in the field of education are actual for Kazakhstani system of education and teaching. It is related to the ethno national and multicultural features of population and semi centennial domination of the compatible system of education, resulting in alienation of people from history, language and culture of the people. In this situation Kazakhstani society needs the new education and teaching paradigm adopted by ethno cultural education and in the special theoretical-methodological comprehension of its pedagogical aspects.

References:

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